John Capgrave's Libes of St. Augustine and St. Gilbert of Sempringham, And a Sermon.
OXFORD: HORACE HART
PRINTER TO THE UNIVERSITY

Original Series
No. 140.
To my where beloved mow land god se nicholas
mystic of ye order of simpsonsha
which order is entitle on to ye
name of seign gilbert [sir edward]

a mony castome best fende to
veres as to their signe, desiring thesame
to your soule and helth to your body now
with mone fender dyues was notified on
to me, yat ye h% of our fuder seign ayns
tin which yat 1 annos iat i to our bize.
At instance of a cren home was bracht
to your presence where i at 2 walt ye bel as ye
it to fane 30 bole i shul ade to alle
ye religion bussant-lyne under his renle
but to ye samet yat it was not ye char
but if men like ser to knothe ye mater
diffusely ye may korne it in a small ye ser.
at cambridge ye zele be sol in ym opposition
where ym mony simpson i wot sette in englisch
in ye lift end of ye werk than after ze
had red ye h% of seign ayns to soye
to on of my frendes, yat ze deserbed greth
ye h% of seign gilbert shold be owndat
in the same formme, thue mad he instance
to me and i granted both your peteion for, this
i would not instructe him of his mediacion

do honor of god and of all saintes in
but ye be myne ye trewe namekeyth for the
setta yro. Come of your religion ubere un
John Capgrave’s Lives of
St. Augustine
and
St. Gilbert of Sempringham,
And a Sermon.

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LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.,
DRYDEN HOUSE, 43 GERRARD STREET, SOHO, W.
AND BY HENRY FROWDE, OXFORD UNIVERSITY PRESS,
AMEN CORNER, E.C.

1910
TO

DR. HENRY BRADLEY
OF THE OXFORD DICTIONARY

THIS BOOK IS DEDICATED
IN ADMIRATION FOR HIS LEARNING
AND GRATITUDE FOR HIS ENCOURAGEMENT
INTRODUCTION

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John Capgrave. In his Introduction to Capgrave's Chronicle of England the Rev. Francis Hingeston-Randolph expresses his approval of 'the singular honesty and straightforwardness of character, which must have belonged to the writer,'—on the model, may be, of Barham—'Thomas Ingoldsby, Esq., of Tappington Everard'—who speaks in a note to his Blasphemer's Warning of 'Honest John Capgrave, the veracious biographer of "English Saints".' To this eulogy, enounced under the authority of Bale, who writes of Capgrave's 'thunder against the wanton and arbitrary acts of prelates'—inaudible thunder to us in these after days—to all of this, Dr. Furnivall, with scripture authentic, in his Forewords to Capgrave's Katharine (xv, xxiii), protests in fervent opposition. 'Capgrave, being an Englishman, was of course by race and nature a flunkey, and had an inordinate reverence for kings and rank,' says this Edwardian Elizabethan in his whole-hearted way. For the Augustinian friar had meted out unstinted praise to Henry IV, who 'gained the crown, by the providence, as we believe, of God'; had registered his encomium of that felicitous shatterer of heretics, as he termed Henry V, the victor of Agincourt; and had declared himself the devoted servant of his lord, that weak and pious youth, Henry VI; but as Pope says:—

Manners with fortunes, humours turn with climes,
Tenets with books, and principles with times,
and so, when Edward IV of York is crowned, the virtues of Lancaster are forgotten; he, in his turn, enters 'by Goddis pro-
vision', to redress the evils begun by Henry IV; and Prior and Provincial Capgrave dedicates his *Chronicle* to him. Like the nameless foe of Browning's Brother Lawrence,\(^1\) Capgrave hated with an intensity almost ferocious, but reserved his hatred for the heretic. To his virulent attack on Wyclif, 'the organ of the devil, the enemy of the church, the confusion of men, the idol of heresy, the mirror of hypocrisy,' he turns again in our own text with libidinous insinuation (31/15). He approved of the torture and destruction, even at the stake and the gallows, of those whose nice tenets were not his own. Throughout his *Chronicle* we may see exhibited an intense love of the marvellous, and an amazing credulity in accepting legendary material, nowadays mostly relegated to the realm of myth and wonder.

But let us not forget that in many of these things he was but of his time. Long generations of controversy, turmoil, and bloodshed were yet to pass before man could allow his neighbour freedom to think, to speak, to live. We are yet but emerging, in Capgrave's day, from the long middle ages, when the roseate dawn of the Renascence is only discernible on the horizon; and little indeed of its light steals into our Lynn scriptorium, and falls upon our black-lettered page. Round about us are war, rebellion, executions, the fall of a dynasty, heresy, hunger, drought, pestilence, and angry thunder. Wonders are and have long been in the air, and find record in our books of history; the heavens fulminate, and stars fall. Some time before 1361, the storm beats down men, beasts, trees, and housing, and the devil appears in man's likeness; in 1361 itself, the sun is eclipsed, rain like blood falls, and a cross of blood moves in the air, and finally falls in the sea at Boulogne; while at the same time in France, England, and elsewhere, two mysterious castles appear, black and white hosts issue therefrom and fight; and all at last, castles and hosts, melt into thin air, and vanish.\(^2\) These things are in our histories.

Small wonder then that this first among the lettered men of his day abuses Oldcastle and vilifies Wyclif; looks out somewhat severely on this strifeful England, and labors in saintly legend; sees much of the marvellous and supernatural in history, and

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1. *Soliloquy of the Spanish Cloister.*
changes in these changeful times from the old patron to the new. Yet he loved England, too; rejoiced in the beauty of her green and fertile lands, in the grandeur of her cities, in the ‘wonderful and angelic splendor’, both in countenance and in costume, in courage and vigor of mind, of her people.

Capgrave’s biography has already been briefly sketched by Hingeston-Randolph in the Chronicle, and told at greater length by Dr. Furnivall in the Katharine, and is given in the Dictionary of National Biography. Our volume can add very little to the information given in these three productions. The Life of St. Augustine is not dated, but must have been finished little prior to the Life of St. Gilbert, from the fact that Nicholas Reysby’s notice of the former led him to request the latter (61/6), and the Gilbert is dated at its conclusion, 1451. The Sermon is dated 1422, and Capgrave tells us he preached it the year before his opposition at Cambridge. His Latin Concordia, written for the Abbot of St. James’s in Northampton and perhaps identical with the De Sequacibus Augustini mentioned by Bale,1 is referred to in the Sermon, as is also the English Augustine and the Gilbert (146/5, 6, 34, 147/27). The Life of St. Norbert, composed for Abbot John Wyngale of West Dereham, was written in 1440 (Introduction, p. xi), and is also mentioned in the Sermon (147/34). The Sermon itself was written down at the end of the Gilbert, according to a promise made at the beginning to do so, in 1451 (61/13). It mentions, moreover, the appropriation of Peterston to Walsingham, which took place in 1449.

The Life of St. Augustine. This life was written by Capgrave at the request of an unnamed gentlewoman born on St. Augustine’s Day. The writer tells us it was translated ‘treuly oute of Latyn’; in the Gilbert he speaks of it as ‘translat in-to oure tunges’; and in the Sermon he refers to it as ‘pe book whiche I mad to a gentil woman in English’.

It looks at first sight as though Capgrave had merely translated an older Latin text, as he did in the Life of Gilbert; but no Latin life corresponding to our text has been discovered, and as Capgrave never refers to ‘myn auctour’, and always alludes to himself as handling the material, I incline to conclude that he is himself the

1 Chronicle, pp. 323, note 3, 326.
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original composer, and that his reference to translation from Latin signifies his use of Augustine’s books, from which he translates whole passages. He speaks, in the first person, of knowing an old copy of the pseudo-Aristotelian *Predicaments* (4/3), and refers once more to his knowledge of the book (11/28). He cites his own supposition regarding *De Beata Vita*, speaks in the first person concerning the name of Augustine’s sister, and refers to himself, all in one half-page (5/2, 9, 16). He decides to limit his description of the contents of *De Beata Vita*, and of Augustine’s complaint at the death of Monica (24/15, 33/33). He refers to his reading in Augustine’s books, and to his opinion regarding regular and secular Augustinian canons (34/6, 44/17), and he makes insinuations against the followers of Wyclif. While it is still possible that a Latin life may have been used, I incline, for these reasons, to the opinion that Capgrave is the composer.

The first twenty-four chapters of the life are based on the *Confessions*, and xx, xxi to some extent on Sermons. The remainder of the life, except the conclusion, is based on Augustine’s Sermons and on *De Civitate Dei*, and others of his books; or is an account of the composition of the Saint’s writings, *De Immortalitate Animae*, *De Quantitate Animae*, &c., and of the invasion of northern Africa by the Vandals, and the Saint’s death. Some of the material to be found in the *Confessions* is not used. Of Augustine’s youthful studies of classical poets, and thefts from his parents’ table, we hear nothing (Book I). Of his consultation of astrologers (Book II), of Monica’s desire to see Augustine wed (Book VI), of Vindicianus and Firminus, of almost the whole of the beautiful seventh Book, no mention is made. The attention given to Augustine’s writings and to the frustration of heretics is greatly due, if the work is original, to Capgrave’s theological propensities and extreme orthodoxy.

Hermes, in the text (12/19), is Capgrave’s misreading of the original Hierius. References to the Augustinian text are given in the Notes.

Capgrave himself wrote a Latin *Vita S. Augustini*¹; it is improbable, as he does not mention the fact, that this could have been his original for the English text.

¹ Katharine, xv.
Life of St. Gilbert. This life was written for the nuns of Sempringham, who could read little Latin, for their perusal in vacant times. It is founded on the Latin life of the Saint written at the direction of Roger, Gilbert's successor, and dedicated to Hubert, Archbishop of Canterbury. This life exists in two manuscripts in the British Museum, Cotton Cleopatra B. I, and Harley 468; and in one Bodleian MS., Digby 36. Of these MSS., the Cotton, of the thirteenth century, is the oldest, and from it Dugdale printed long passages in the Monasticon, vi. II. pp. v*-xxix*, after p. 945, suppressing the detailed account of the miracles, and the fuller account of the insurrection of the lay brothers. Passages from the Cotton MS., printed by Dugdale, are given in the Notes, to show how literally Capgrave followed it in the main. He reserved to himself the right to add, however, anything he learnt from the Gilbertine monks, or anything pertinent to the matter which occurred to him (62/26). An instance of this 'pertinent' addition occurs in p. 63, in which Capgrave recounts the merits and fusion of Norman and Saxon, and his acquaintance with John, Lord Beaumont. He breaks in again later, p. 91, l. 23, and p. 103, l. 19.

The Sermon. Capgrave's text can only be regarded as an abstract of his original sermon, preached in Cambridge, the year before his opposition, 1422. He refers in it to other works written since that date, The Life of St. Augustine, Concordia, The Life of St. Gilbert, The Life of St. Norbert, and to the appropriation of Peterston to Walsingham, 1449. He also alludes to two famous theologians, Hugo and Richard de St. Victor.

The contents of this sermon were known from an account of it given in Harley MS. 980, p. 231 (see notes, p. 159). The Harley account describes the abstract as from 'vii sermon.'

Manuscripts.

1. Additional MS. 36704. This manuscript is in Capgrave's own hand, with his characteristic orthography, and contains the author's corrections in the text. It appears to be holograph. It does not, however, contain Capgrave's peculiar monogram, δ, which Dr. Furnivall discusses in his Introduction to The Life of St. Katharine (p. xiv), and which occurs at the end of The Life of
Introduction

St. Norbert in the Phillipps Collection at Cheltenham. Nor does it contain the characteristic 'Feliciter', which also occurs at the conclusion of the Norbert, and of the Exodus, and of the Corpus MS. of the Liber de Illustribus Henricis. The monogram itself is not infallible, nor is the 'Feliciter', for both of these were liable to be copied by scribes.¹

Additional MS. 36704 is 8¼ x 5¾ inches, and contains 123 folios of paper. It is bound in oak boards covered with vellum, and is fastened, when shut, by two leather straps and clasps. It was formerly impressed on its front with a coat of arms, evidently a shield quartered, which it is now impossible to identify.

The fly-leaves 1–4 b and 122–123 b are from an early fifteenth-century MS. of the Digest, containing Lib. xlvi, tit. 1.


On the fly-leaf, fol. 3, is written: 'Magister Johannes Capgrave conventus Linn fecit istum librum ex precepto vnius generose.'

On the fly-leaf, fol. 4 b, in a late hand is written: 'John Capgrave A Monke of Bury translated this Booke out of Latin into English. No. 25.'

Folio 120 is signed: 'Andrew Fountaine, Sepr 25 1817.'


Fly-leaf, fol. 122 b, is signed: 'R. Barn.'

From fly-leaf, fol. 123, has been erased: 'Liber sancte . . .'

The capitals are illuminated in red, and the numbers of the chapters and initial capitals are also in red. Evidently the text was first written in black, and small letters were sometimes put to indicate the chapter capitals, and small Arabic figures were put in the margin to indicate the chapter numbers. Then the illumination in red was done, and as the writer read through his text he made corrections in his red ink. Sometimes he missed a page in illuminating.

¹ The monogram, apparently, was so copied in All Souls MS. 17, the Guide to the Antiquities of Rome. See Katharine, xxiv–v. The monogram might, of course, be affixed by an author to a scribe's copy, as a warrant of authorization.
The manuscript was purchased for the British Museum at the Fountaine Sale at Sotheby's, June 11–14, 1902, where it was numbered Lot 167.

2. *Cotton Vitellius, D. XV.* Of this manuscript only seven small fragments were saved from the Cotton fire of 1731. These are now mounted on paper and constitute folios 29–35. I have been able to identify all of them, and find them somewhat disarranged. They run as follows:

<table>
<thead>
<tr>
<th>Cotton.</th>
<th>Additional.</th>
<th>Our Text.</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>48 b</td>
<td>p. 64</td>
</tr>
<tr>
<td>29 b</td>
<td>49</td>
<td>p. 65</td>
</tr>
<tr>
<td>30</td>
<td>49 b</td>
<td>p. 65</td>
</tr>
<tr>
<td>30 b</td>
<td>50</td>
<td>p. 66</td>
</tr>
<tr>
<td>31 } misplaced</td>
<td>59 b–60</td>
<td>p. 78</td>
</tr>
<tr>
<td>31 b)</td>
<td>60 b–61</td>
<td>p. 78</td>
</tr>
<tr>
<td>32</td>
<td>56–56 b</td>
<td>p. 73</td>
</tr>
<tr>
<td>32 b</td>
<td>56 b–57</td>
<td>pp. 73–4</td>
</tr>
<tr>
<td>33 } reversed</td>
<td>89</td>
<td>pp. 111–12</td>
</tr>
<tr>
<td>33 b)</td>
<td>88 b</td>
<td>p. 111</td>
</tr>
<tr>
<td>34 } reversed</td>
<td>90</td>
<td>p. 113</td>
</tr>
<tr>
<td>34 b)</td>
<td>89 b</td>
<td>p. 112</td>
</tr>
<tr>
<td>35 } misplaced</td>
<td>50 b</td>
<td>p. 66</td>
</tr>
<tr>
<td>35 b)</td>
<td>?</td>
<td>? (illegible)</td>
</tr>
</tbody>
</table>

From this it will be seen that two fragments are reversed and two misplaced.

The Cotton MS. was inferior, of course, to our original. In monosyllabic words, so far as we can tell, it has the Capgravian avoidance of *gh* spellings for O.E. *h* before *t*, gives *myth* for our *myth* on 32 b and 33 b (our 73/33, 111/14), *nyth* for our *nyth*, and *poute* for our *poute*, 33 b; but has *taucht* for our *taute*, 29, and *ryghtfull* for our *rithful*, fol. 31.

The Life of St. Norbert. On p. 147 of our text, Capgrave remarks of the Premonstratensians that they ‘be-gan in Fraunce vndir a holy man þei cleped Norbertus, . . . and be-cause þat I mad his lyf in English to þe abbot of Derham þat deyid last perfor as now I wil no lenger tarie in þat fundacion.’ Capgrave’s own MS., dated 1440, with his characteristic orthography and avoidance of the *gh* spelling, and with his monogram, is in the
Phillipps Collection at Cheltenham, having been purchased at Sotheby's in 1861 at the Savile Sale for £150. To my friend, Dr. H. N. MacCracken, who was at Cheltenham working on his valuable Lydgate Canon, I am indebted for the following account of it.

The MS. is a quarto in vellum, in oak boards covered with vellum; it has 58 folios, with xxxvii chapters, and 5 stanzas to a page. The numbers of chapters are marked in the margins, and the chapters are separated by capitals in color.

The first folio is illuminated. In the letter 'J' (see below) is a monk in black, kneeling, presenting his book to a monk (abbot?) in white, seated.

On fol. 1 is written: Newington. fadbrooke.
12: Richard Clarke est verus possessor huius libri.
13 b: [a note of Sums.]
27 b: france barnard.
44: Epping Essex. siordman Newington his booke 1670.
50 b: Indenture made yere. . Edw. sent Jan 23. [year not stated.] There are other scribblings.

The following are the first four stanzas of Norbert:—

Joye, grace, in pees, loun, feith, & charite,
Euyr rest up-on your goodly religious breest,
To whom pat I, with moost humylite,
Euyr recomend lowly as your preest.
And pou3 I be of rymeris now pe leest,
3et wil I now, obeying your comauandment,
Put me in daunger in pis werk present.

Who schal pese dayis make now ony ping,
But it schal be tosed & pulled as wolle?
Summe schul sey all pis is flateryng;
Summe of charite schul preise it at pe fulle.
Now lete hem reude, lete hem hale & pulle,
Swech maner puple, for I haue myn entent,
So I plese him pat saue me comauandment,

1 Sotheby's Catalogue says a folio and 50 leaves. See Dr. Furnivall's Forewords to Katharine, xlv.
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To make pis werk of pat noble with, Norbert called, wicth, with ful hye grace, Made a ordre pat schewith now very lith Of good ensaumple to men in euery place. 3e noble men, if pat 3e list to race, Or rende my leuys pat I to yow write, 3e may weel doo it; I schal yow neuer wite.

In your correccioun put I pis mater, flor I wil sewe & translate pis story. And wele I wote your hertis be so cler So ful of charite with-outen trechery; 3e will not put on me no vyleny But I deserue it, and pat schal I nowt, As I hope, neythir in speche ne powt.

These are the last two stanzas:

Go litel book, to hem pat wil ye rede Sey you were made to be abbot of Derham: Fast be Stoke it sante, witzouten drede; It is to lorde and gentilys all in sam, And eke to for men a very Iulianes ham. The abbotes name was called at pat tyde, The good Ion Wygnale, pat neuer wold him hide

ffor no gestis, but rather he wold hem seke. The freris name pat translate pis story Thei called Ion Capgrae, whech in assumption weke Made a ende of all his rymynge cry, The 3er of Crist our Lord, witzouten ly, A thousand four hundred & fourty euene. Aftyr pis lyf I pray God send us heuene. ffeliciter.

1 'This is, of course, not Durham, but West Dereham, on the Stoke or Wissey, three miles from Stoke Ferry in Norfolk, where an abbey of Premonstratensians from Welbeck had been founded in 1188. East Dereham, famous for Borrow, Cowper, &c., is some distance from Stoke, and on another stream. There was a monastery there too. H. N. M. ffeliciter!'
Other characteristic lines written down by Dr. MacCracken are:

Fol. 3. On-to our Lord rith pus men may suppose, etc.
On-to my counceles wit3 which I enspired pe, etc.
Turne a3en lest pat pou be schent.

9. Was wrout3 in pat cuntre rith for heř sake.

In all this we have the genuine Capgravian manner and orthography: the plural and genitive in is, ys, and es; the avoidance of gh spellings for O.E. h, with, wight, lith, light; the forms puple, ord?r, wit3, wrout3; the curled final r; the final e for ie or y in hvonyle, charite, &c.; the only unusual form being the wich of l. 16. For the 'fire I. C. amongis doctouris lest' of the Gilbert, 61/3, we have the author, 'of rymeris now the leest,' l. 5, and the same care in giving the book's date, and the name of its receiver and 'commander'. Above all there is the monogram, with the 'ffeliciter'.

The unusual import of the opening stanzas calls for some remark. The author puts himself in danger in his work: for no work is done at this time, 'but it schal be tosed and pulled as wolle.' Some will say his book is flattery. But he does not mind, so long as he pleases him who commanded it. And if certain 'noble men' list to raze or rend his leaves, they may do it; he will never blame them. He leaves it to them, and thinks their hearts are charitable enough, and lacking in treachery enough, not to do him any villainy unless he deserves it; and that, he hopes, he shall not, either in speech or thought.

All this looks as though Capgrave's book was not certain of a very favourable audience whither it was going. Possibly those 'noble men', the good monks of Dereham, were not inclined to welcome the life of their Norbertus by an Austin friar of Lynn, and had rather that the 'litel book' had been composed in their own scriptorium.

The Language of the MS.

The value of our MS. is that it is holograph, definitely dated, and definitely located as to its origin in Lynn, Norfolk. In these respects it is as decisive a record of Middle English as the
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Ormulum (Bodl. Junius MS. I). It was written when the vernacular was appreciably making headway in supplanting Latin as the language of the erudite and official—a process, nevertheless, not to be accomplished for many a day,—when standard English was developing from the East Midland speech. It precedes the establishment of the Caxton Press at Westminster—the chief instrument of standardization—by some twenty-five years, and it was written by the most learned prose-writer of the time.

By Capgrave's time the breakdown of the Old English inflexional system was complete, and its office was filled by numerous prepositions, &c. The nouns, with a few minor exceptions, were reduced to a single declension based on the O.E. strong masculines. The old dative singular in e had disappeared, only two regular forms remaining in the singular, the nominative, and the genitive in is (ys, es). One general form alone remained for the plural, is (ys, es). The breakdown of the inflexional system with the disappearance of unstressed final e had annihilated all trace of grammatical gender. Several nouns, specified hereafter, remained uninflected in the genitive singular, some few had no ending in the plural, and a few form the plural by mutation or by the addition of n. Proper names were sometimes uninflected.

Capgrave never uses ʒ for O.E. h before t, as in kniȝt, no trace of this sound remaining in his speech. ʒ is used initially for y, as in ʒe, ʒeʃ, ʒet, ʒaf; for a sibilant replacing the thorn in the third person singular present of some verbs, hatʒ, vsetʒ, and tellʒ, with syncopation of e, and for the thorn sound in with—wiz; and for z in ʒel, &c. Its use in pouʒ is probably to distinguish the word from pou.

The thorn, þ, is written with an open top like y, th being used generally after a stop, for capitalization, and at the end of words.

For the guttural stop Capgrave uses ʝ—gestis, gessed, gilty, where modern spelling has gu. ʝ also serves for the j sound, gelous, gayleʃ, gendres, &c.

For O.E. cw, French qu, and rarely for O.E. hw, Capgrave uses qw. For O.E. hw in who (hwa), &c., we have generally wh, as in modern English. Modern how (O.E. hw) is spelt who.

th is used for the thorn where an initial capital is required; often for the thorn also at the end of words, vuneth, both, and
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sometimes in the middle, anothir. *th also replaces *ht at the end of words in which the O.E. *h is lost, as lith, rith, the spelling alternating with lite, rite.

This latter use of the *th does not indicate that any trace of the old pronunciation remained in Capgrave's speech. Firstly, the *th spelling alternates in the old *ht words with *t or *te, as noted above; secondly, it *to alternates in words, which had no *h, proftith, profite, parfit, parfite, parfit. The device of employing the *th for the *ht spelling is found also in the Northeast Midland Havelok (Oxford Laud MS. 108). Here such forms as *brouth, *nouth, *douther, *rith, *nith, *lith, *knith are common. *cht and *ct forms are also abundant; but *th is used for final *t in such words as *lith, *woth, *neth (let, wot, neat). For the *te ending to old *ht, we have *aute ryming with *laute (*aute possessed, *laute caught, received). This looks to me as though the O.E. *h sound tended to disappear fairly early in Northeast Midland. (Laud MS. 108 sometimes suffers from its editors in connexion with these spellings. Emerson, for instance, Middle English Reader, 1909, consistently transposes *h and *t, and reads *riht, *niht, *mouht in his text, and makes *auhte and *lauhte. He also destroys the *th ending where it is used for *t, printing *let, *wot, *net. Kluge, Mittelenglisches Lesebuch, 1904, consistently retains the *th forms, but has au[ch]te, lau[ch]te.) Other instances of the early disappearance of O.E. *h spellings are given by Dr. Furnivall in the Forewords to Katharine, and are found elsewhere in the Midland dialect, *nyt ryming with *syt (night, sight) in The Debate of the Body and the Soul; *lyt, *lythe, *rythe (light, right, Emerson, 117, 118) occur in Gild of St. William of Norwich; and compare the broute of the Digby MS. of The Harrowing of Hell ryming with *bipoute, ll. 5, 6.

An intermediate form to the *th and *te endings of the old *ht words is seen in the *sijth, unijth, &c., of the Debate, the *knicht, *knict, *richt, *nicth of Havelok, the *pouyth, *briyth, &c., of Adam Davy's Five Dreams about Edward II, and in other texts. That the *gh and *j forms were sometimes wrongly used is seen in the *yghe, *lyghe, *dyghe, *syyhe, &c. (eye, lie, die, saw) of the Pearl;

1 These two words,' says Dr. Bradley, 'are poor evidence, for -fjt represented a French intermediate stage between -fect and -feit.'
in the clout, out (clout, out) of the Debate; and in the whyzte (white) of the West Midland Prose Psalter, &c.

c is used for teh in cacch, fecch, wicches, vecch, wrecched.

**Nouns.**—The genitive singular is formed in is (ys, es), the plural in is (ys, es).

To these forms there are common exceptions:—

(a) In the case of O.E. neuters, with unchanged plural forms, schep, vach (from O.E. ynce), ping, wepun, zere, god (goods).

(b) In the case of words retaining the plural in n from O.E. weak declension: eyne, hosyn, schon, childyrn (also childyr, O.E. cildru).

(c) Those forming the plural by mutation: toth, teth; man, gen. mannes, pl. and gen. pl. mennys; foot, feet.

(d) Certain words from the French, ending in a sibilant and unchanged in the plural: sciens, vers, passe, insolens (126/8); or ending in a vowel, vertu (67/6).

(e) A few words unchanged in the genitive singular: fader, moder, though we find also faderis, moderis. Proper names are sometimes uninflected.

(f) Anomalous: peticyon, plural (61/17).

The infinitive present of the verb is sometimes used as a noun, as tary (113/16). A number of Anglicized Latin words in the text come from Capgrave’s originals: fluctuation, vomite, retractationes, transumpciones, disceptation, &c. Statua, subucula, acrisia, and ovarium are quoted as Latin words. *Idus* and *nonas* (see the word in note, p. 158, and glossary) retain their Latin forms.

**Verbs.**—The verbs in Capgrave are rather irregular in their forms. The present and past indicative are as follows:—

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weak and Strong</td>
<td>Weak</td>
</tr>
<tr>
<td>S. 1.</td>
<td>—</td>
</tr>
<tr>
<td>2. ist (est)</td>
<td>[idest]</td>
</tr>
<tr>
<td>3. ith (eth), th, eth, j</td>
<td>id, t</td>
</tr>
<tr>
<td>Pl. 1, 2, 3.</td>
<td>en (in, yn)</td>
</tr>
</tbody>
</table>

The third person singular contains the greatest variety of forms. The commonest ending, *ith*, is often found as *eth*, and these, with
Introduction

syncopation of the vowel, appear as th, as in comith and lith. In such forms as vsetj and tellj we have the supplanting of the thorn by the ʒ, mentioned above. Tell provides the whole variety, and one form in which the thorn is represented by a dental: tellith, telletj, tellʒ, and tellit. Other interesting spellings are hatʒ, makitʒ, and poutʒ (used, however, for the past, with pout, for the singular and plural). The en ending for the plural forms in the present tense are common: for the first person we have lakkyń; for the third, defenden, obeyen, proferen, beren, &c.

For the imperative of the second person singular we have the here, forgif, cutyr, lete, &c. of p. 33. The ordinary ep ending for imperative of the second person plural is seen in the beth of 16/3 and 52/10; but praisen, 77/22, gives the unusual en ending.

In the third person of the past tense of weak verbs the id is weakened to подоб after the liquids: delt, dwelt, filt, sempt, &c. The past participle was sometimes likewise clipped, girt, filt. Teld and sedl appear for told and sold in the singular third person.

Infinitives in en (in, yn) are very common in Capgrave, as aretten, asken, crien, fytyjn, girdin, hydyn, pleten, heyne, &c.

The present participle is formed in ing (yng), with numerous examples of and, generally characteristic of more northern texts. Examples are brennaund, folowand, comand, kepand, herand, stodiland, and other words all of O.E. origin.

The past participle of weak verbs is formed in id (ed); or exists in shortened forms, such as alienat, implicat, infect, interrupt (adoptions of Latin participles), wasch (representing the strong form), rest (wrested). In the strong verbs the past participle is formed by mutation, and sometimes the addition of the en ending, liable to loss of n (as fulle). Relics of the O.E. ge prefix are seen in the i- of i-schake, i-gwenchid, i-knowe, and i-goo.

In the hands of Capgrave past participles, due to occasional weakening and use of similar vowels, assume a variety of forms. Written assumes uretyjn, writin, wrįtyjn; wound has wounde, wounden, woundyn; found has likewise found, founde, founden; held has hald, halde, hold, holden; and done has do, don, doo, &c.

Pronouns.—As the inflexion of adjectives has disappeared in Capgrave, the adjectival pronoun is not distinguished in the plural from its singular form. There is no example of the weakening of þu into þu by assimilation, but of hem seems in one case to be com-
pounded into on (7/7). The personal pronouns are inflected thus:—

<table>
<thead>
<tr>
<th></th>
<th>First Person.</th>
<th>Second Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.</td>
<td>N.</td>
<td>S.</td>
</tr>
<tr>
<td>Pl.</td>
<td>V.</td>
<td>Pl.</td>
</tr>
<tr>
<td>N. I V.</td>
<td>me</td>
<td>us</td>
</tr>
<tr>
<td>Ac. and Dat.</td>
<td>be</td>
<td>be</td>
</tr>
<tr>
<td>Gen.</td>
<td>my, mën (myn)</td>
<td>pi, pin (pih)</td>
</tr>
</tbody>
</table>

ou, ow (3ou, 3ow)

*my* is sometimes used before a vowel-beginning word, as *my auctor* (125/30). *Pin* is used before vowels, *pin entente*.

The third personal pronoun is as follows:—

<table>
<thead>
<tr>
<th></th>
<th>M.</th>
<th>Neut.</th>
<th>F.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. he V.</td>
<td>it (he)</td>
<td>sche</td>
<td>pei</td>
<td></td>
</tr>
<tr>
<td>Ac. him</td>
<td>it</td>
<td>hir (hir), hire</td>
<td>hem (once pem)</td>
<td></td>
</tr>
<tr>
<td>Dat. him</td>
<td>him</td>
<td>hir (hir), hire</td>
<td>hem</td>
<td></td>
</tr>
<tr>
<td>Gen. his, his</td>
<td>his</td>
<td>hir (hir), hire</td>
<td>her (her), here</td>
<td></td>
</tr>
</tbody>
</table>

This pronoun in Capgrave is quite regular except for occasional use of *he* for *it*, and the occurrence once of *hem* for the accusative *hem*. Reflexive forms with *self* are common. *Himself* occurs for *itself* (97/30). The substantival possessive *our* is given (18/20).

The relative pronouns are *bat* and *whech* (qwech), and very rarely *who* (*Katharine, 24/116*). The genitive *whos* and dative *wom* (quome) are commoner. Combination of *whech* *bat* is also common.

The interrogative pronouns are *who* (rare) with accusative *wom* for masculine and feminine, and a neuter *what*, nominative and accusative. The genitive and dative forms are *whos* and *whome* (quome). *epir, nêpir, swech, all, many, on, &c.* are common indefinite pronouns.

The demonstrative pronouns are *be*, undecorated, and singular forms *bat* and *bis* with plurals *bo* and *bese*.

**Adverbs.**—The commonest form is given in those based on adjectives, *besily, boystously, dirkly,* &c. These assume *ly*, from O.E. *lic* and identical with the *ly* ending of adjectives from O.E. *lic*. In one case, *namelych* (61/19), however, we have *lych*.

Of the genitival adverb we have several examples: *nedis, onys, twyes, pries, eft-sones*.

Of the datival adverb *seldom* is an example. *seld*, like *ritch, scharp, sor*, and *stille*, are flat adverbs.
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The pronominal adverbs are represented by who (how), whan (whanne), ho, and pan, panne (then), and who. Other adverbs of place are bidir and zondir, penne (thence), whens; and of time, whitt, sone, sith, til, and afore. Compound adverbs are sumtyme, vndir-fote, owyr-nyth, fersforth, and often-tyme.

Adjectives.—No distinction is made between strong and weak adjectives, nor between singular and plural.

(a) A number of adjectives are formed from the verb, as past participles like onlerned, croked, or present participles like chater-ynge, grucching, foloivand, and comand.

The commonest class are those distinguished by formatives.

(b) Saxon formatives provide:—

(-ful) schalful—for schandful or schendful; wilful.

(-fast) stedfast.

(ward) homeward—used, however, adverbially, but adjectival in form.

(sum) buxum, holsum.

(by from lig) bodely, dedly, goosly, fremanly.

(w) selow.

(en) hethen, wollen.

(ir) bittir, fayr.

(isch from isc) lyuysch.

(y from iy) besi, heuy, redy.

(c) French formatives provide:—

(ous, ions) licorous, greuous, oblivious, ambicius.

(al, il) gentitt, simpil, sotil.

(able) merciable, mesurab.e, delectable.

(ik) autentik.

(ant) poynaunt. Noun provided by this adjectival form: seruaunt.

(ain) sodeyn, souereyn.

(d) Latin formatives provide:—

(if, ive) commendatymph.

(er from aris) seculef, reguler.

(ary) exemplary (noun in text).

(al) accidental, conventual, matrimonial.

(ate) desolate, approximate.
The comparative of the adjective was formed in *er*: *hyer, redyer*; the superlative in *est*: *hatest*. Otherwise *mor* or *moost* is prefixed.

While Capgrave's vocabulary marks the tendency of the time in its incorporation of new words, obsolescent words are numerous. For the *progenitouris* of *Augustine* we have the *forth-bringer* of the *Katharine*. *Moror* and *moring* in our text are used with *encreser* and *encresing*. *buxum* is not yet entirely displaced by *obedient*, nor *heyne* by *exalt*, nor *clepe* or *hite* by *call*. *lowed* and *meked* are both used for *humbled*. Capgrave also gives a number of interesting dual forms: *schone or ellis schyned* (83/19), *cloystir or clauzer* (83/28), *witnesses or witnesseres* (110/9), *wasch . . . or ellis water* (112/27), *grawe or elles be sepultu?* (119/3), *lendes or buttokkes* (120/2), *preisable or praysid* (136/18), and *signes or ellis myracles* (138/9).

Capgrave has a habit of losing the dentals at the end of his monosyllables: *and* appears as *an*; *saint* as *sain*; but as *be*. *ragyn* and *enyr-lestyn* loose final *g*. of *hem* appears to be compressed into *on* and *aught* to be reduced to *or*.

And lastly a word of thanks. When the Globe editors dedicated their *Chaucer*, and Robert Steele his *Huon of Bordeaux*, and others at home and abroad, too numerous to mention, their books, to Dr. Furnivall, they made some expression of the debt we all owe to this friend and guide and pioneer. I am grateful to him for advice and help on many difficult points in this book. To Dr. Bradley I am also grateful for instruction on various grammatical points where I should otherwise have gone wrong.

J. J. M.

Seven-Kings,
February, 1910.
LIVES OF
ST. AUGUSTINE AND ST. GILBERT
LIFE OF ST. AUGUSTINE

[CAPGRAVE'S PROLOG.]

A GRETE reule to all lerned men was sette be Saiet Paulo in pe first capitile Ad Romanos, where he saide pat he was dettou on-to wise men and ouwise. Wise men clepid he men 4 grely lerned, and ouwise, simple ydiotis, to whom longith pe blisse of heuene, and of whom our Lord Ihesu spak in pe gospelt, and seid pat heur aungelis see euyn pe face of pe Fadir whech is in heuene. To pese both pe holy aposteff saide he was dettou, to 8 paye ech of hem aftir pat he saumoure. And pouz I pat write now pis be a man sumwhat endewid in lettiru, yet dar I not take up-on me for to be dettou on-to hem pat be endewid in sciens moR pan I, but I dar sauely seye pat I am dettou to opper simpil 12 creatures pat be not lerned so mech as I. Wherfor my dettis wil I pay of swech tresour as I haue in possession, with moR esy labour pan euyn I receyen hem. The cause of pis wriyng whech meued me moost now will I telle. A noble creatur, a gentill 16 woman, desired of me with ful grete instawes to write on-to hir, pat is to sey, to translate hir treuly oute of Latyn, pe lif of Seynt Augusyn, grete doctor of pe chereb. Sch euised pis ping of me rather pan of a-noper man be-cause pat I am of his profession, for 20 sch euised veryly pat I wold do it with pe bettir wil. Sch euised eke pis lif of pis Seynt more pan of ony opper1 for sch euised brouth forth in-to pis world in his solempne feste. Than wil I, in pe name of our Lord Ihesu, begiene pis werk, to pe worship of pis 24 glorious doctor, and to pe plesauns and consolation2 of pis gentil woman pat hath so willed me with sundry [r]etribucione[s] pat I coude not disobeye hir desir. This glorious name Augustinse is mad comendable a-mongis our auctouris for iij pingis. On is for 28 pe excellens of pe man. The secund for pe brennyng loue of charite with whech his hert was fyred. The pird for pe noble

1 MS. part of a word commencing b crossed out.
2 corner of leaf faded.
The excellence of Augustine and of his name.

Ethimilogie whiche longeth to his name. Ethimilogie is clyped in gramere at we trewe exposition of a word. As touching his first, pat is to sey, his excellens of his Seint, it acordith ful wel on-to his name, for his word Augustus was first soone on-to he emperou of Octauianae, as to he moost honorable and excellent prince pat eyyr regned in his empire. For it soundith in our langage as a morer of his lordchip, and his same Octauianae engrossed neer al he lordchip of the world on-to his empire of Rome. So sey we of his glorious doctour pat he berith pis name for excellens above all opir. Therfor he opir doctouris be likned on-to his sterres and he on-to his name, as it is pleynly conteyned in the epistil red in his feest, wheri he seith pat lich as his sunne schynyth in heuene, so schynyth he in his temple of our Lord. As touching he second diuision, pat is to seye, his feruent loue whiche he had on-to our Lord, pis acordeth eke on-to his name. For Augustus is pat month in heruest whiche is the hattest month and moost ripe of frutes porw-oute all his yere. So pis man, breanyng in charite, wrote on-to his cristien puple swech swee exhortaciones of loue pat he is cause next God, daI I sey, pat many a soule hath riwer frutes of deuocioun be-cause of his labour. Off pis breanyng charite whiche pis noble clerk had is spoken be his owne mouth in his ix book of his Confessions, where he seith juss of him & his felawis neely converted on-to God: Thou Lord, he saide, hast bitte our hertis with his hote arowys of charite, and eke we receyued his wordis in-to our hertis as pou jesi had be scharp arowys. Eke touching he ethimologie of his name, it berith witnesse of his grete excellens, for his name, as auctouris sey, is compownyd of augeo auge, pat is as mech to sey as to make ping mor jpan it was; it is eke compowned of ana, pat is as mech to sey as a-boue; it is eke compowned of astim, whiche is as mech to sey as a cite. So for to putte all these partes to-gidir, he name of his glorious Seynt is puse brount on-to his reson, a morer of his cite a-boue, a grete emerer of his bliss of heuene, for he was cause whil he lyued with his tongue and aftir his deth with his bokis pat many a soule is ledde rith weye to heuene.

1 h crossed through.
2 kilned in text crossed out and likned written in margin.
3 corner of leaf faded.
4 MS. harowys, h dotted underneath in red.
5 ast in MS. crossed through.
Of pe cuntë & pe town where he was bore. capitulum I.

cap. 1.

At our beginnyng ãe schul understand þat þis world is departed in-to iij parties, and it was þus departed as our auctouris sëye be our fader Noe. For in þe flood were saued he and his iij sones, and to þese iij sones was all þe world departed. Thei þat cam of Sem were sette in þe east side of þe world, cleped now Asia. Thei [pat] cam of Iaphet were sette in þat partye of Asia; þe world cleped now Europa. And þei þat cam of Cam were cleped Africa, where þis glorious man was bore. Asia is in þe east side of þe world, and it sette to dwelle in þat partye which is cleped Affrica, where Seynt Austyn was bishop, cleped Ypone, and in þis same Nume die stant þat same cyte cleped Tagatenses, where þis doctou? was bore, sum-what upward mor on-to Cartage. Thus haue I schewid þou in what partie of þe world he was bore,—nowt in þe Greke tongue ne in þe Latyn tongue, but in þe Barba? tongue. Nenyripelasse we rede of hym þat whan he cam to lerne dyuers sciens, whiche were þan most in Greke tongue, þat he hated þe Greke letteris and loued weel þe Latyn, be whiche inclinaciôn we vnderstand þat þat same langage in whiche he was bore was mor approximat on-to þe Latyn tongue þan on-to þe Grek tong. For, in very treuth, he had so grete knowlech of both tongis þat all his bokys where the language was more akin to Latin than Greek.

1 final d inserted above.
2 corner of leaf faded.
3 So in MS.
4 In margin.
Life of St. Augustine. His Progenitors. [CH. I.

Augustine wrote in Latin and translated Aristotle's 'Categories,' and the

Leaf 7. author knows of a copy in an old hand.

he mad in Latyn, and oute of pe Greke tonge he hym-selue translate in-to Latyn a grete book whech Aristotle mad, cleped his Cathegories, for I wot who hath pis book of ful eld hand. This is seid to my entent to proue pat he was borne a-mongis hem pat spoke pe Barbara tonge. The Barbara tonge is eueri tonge in pe world which is fer fro pe iiij principali tongis, Hebrew, Grek, & Latyn.

[CHAPTER II.]

Off pe progenitouris and pe kynrod of pis man. om ij. 8

Of his progenitouras pus we rede pat pei were not of pe de-
spect laboureres in pe puple, but born of good and rich
kynrod aftir pe fame of pe world, for pis man aftir heir deth had sufficiant possession for to lyue by. And he him-self seith in his 12
Confessiones pat when he was sent to skole to Cartage, because pei herd sey pat heir child had a grete corage to lernyng, pat he was founde as wel and with as grete cost as ony lordis son pat went to skole. This myth not be do with-uten pat pei had 16 substauns of possession. The name of his fader was clepid Patrik, which was a heathen man on-to pe tyme pat he schuld deye, for pan, be labour of his modir, he was mad cristen man, and so deyed newly baptized. His modir lieth Monica; sche was a 20 christen woman fro hir childhold, and norchid in pe best condiciones and moost plesaunt to God and to man. Sche had moo childyryn than him, as it semeth be his writing in his Confessiones. And pou3 pat he telle not heir names pere, we haue soute hem 24 oute of opir of his bokis. For in pat book which is cleped De Beata Vita, pere tellith he of his bropir whech at pat festfull day was with him and with his modir in an hothons whech pei clepe a stewe, pe day of his birth. Fore he was bore on Seynt Brices 28 day, as pat a same book makith mención, and custumatly he used whil he was paynem to make a gret fest on pat day, but aftir

1 a character crossed out. 2 corner of leaf faded. 3 pei crossed out and he was written in margin. 4 n crossed out. 5 in margin. 6 corner of leaf faded.
he was mad bishop he turned pis bodely fest\(^1\) in-to spiritual talkyng, and as I suppose pis bok was mad pat first day pat he mad pis chaunge or he was bishop, for his moder was at pis fest 4 and sche deyid befor pat he was preest. This mannes name of whom we talk of her, whech, as we saide, was his bropir, was cleped Nauigius. He spekith here eke in pis same book of too cosynes of his; on of hem hith Latridianus, pe othir hith Rusticus.

8 Thei both were at his feest, of whom he seith pat pei were trewe cristen but not lettered. He had a sistir, but I haue not herd his name, and to hir he wrote a book whech he cleped pe book of cristen mannes lyf; it begynyth \(\text{\textit{bus}}\) : Et ego peccator. The rubrich be-för pe bok is writyn \(\text{\textit{bus}}\) : The book of Seynt Augustin, pe bishop, on-to his sistir, a widow. Eke he had a-nopir cosyn pat hith Patricius, as his fader hith, and pis man was on of pe chanones pat lyued with him in pe pird monisterie aftir he was bishop. In pe pird monasterye, seid I, for be-cause pat he mad iij,—on or he was preest, a-nopir whil he was preest vndir bishop Valerie. And who long he dwelt pei, and who dwelt pere with him, schal be touchid aftir whan it comth in his place.

\[\text{\textbf{Chapter III.}}\]

20 Of pe condicones of his fader and \(\parallel\) his modir. capitulum Leaf 8.

O\(\text{f} \) pis mater spekith pis glorious man in pe ix book of his Confessiones, whe\(\text{r} \) he seith of his fader pat he was of nature ful frendly and goodly and redy eke on-to ire as many men be, kynde and fre of hert and soone meued to malencolie. This holi woman weddid on-to hym, whan sche had aspid his hasti condicon, sche had swech gouernauns in hir dedis and swech moderacion in hir wordes pat he coude neyur cach no hold to be wroth with hir in all his lyf. Sche wold, if he excedid, as Augstinus tellith, abide til his i\(\text{r} \) were goo; pan wold sche rehearse on-to him pe cuel a-vised wordes whch he had spoke, or pe onresonable werkis whch he had do. Sumtyme it happed pat sche sat a-mong opir

\(^1\) MS. estyn with yn crossed out.
Life of St. Augustine. His Progenitors. [CH. III.

taught them to lead better lives.

matrones of his knowlech, of whiche women summe had merkys in her face whiche her husbandis had mad only for pei wold speke a-geyn whað he? husbandis we? wroth, and þau wold þese women say on-to Monicha: We haue grete wondir of þe and þin husband 4 pat þou bringgist neyrn no merk of his strokys, ne non of us haue herd þat eyr pe? was ony strif be-twix þou too, not-withstand þat he is an irons man and hasty as ony dwellith amongis us. Sche wold answer on-to hem on þis maner: Iff þe haue mynde 1 of þou? tables matrimonial þat we? mad be-twix þou and þou? husbandis at þou? weddyng, 2 þe wold not þan haue meruayle whi þat I suffir my husband, þou? þat I haue wrong. For þere is it writyn þat þou? wyuys 2 and husbandis be o flesch and o blood, 3et ar wyuys 3 put 12 in swech maner? of subieccion? þat þei be bounde to do dew seruyse on-to men; wherfor, as me pinkith, þe best seruyse þat þei may doo is to kepe þes in houshold and suffir wrong rather þan þes schuld be broke. For þir wordis many of þese women were stered to mor? 16 paciens and leued in more rest þan þei dede be-for. Þeir was with þir þe modir of þir husband dwellyng in houshold, and as often is sene þei make sumtyme debate betwyx wif and husband, namely wheir 3ong damesellis be with chatering tongis. Swech 20 seruauntis were in Patrik hous, but for no tales of hem ne no suspicio of þe elde modir, Monicha was neyrn put in no blame, so redy was hir paciens, so besi was hir plesauns. The elde moder, seing þe good disposicion of hir doutr, was compellled to conscien 24 to compleyne of hir seruauntis on-to þir son, desirying of him þat he schuld snybbe þe maydenes þat þei schuld not be redy to telle swech tales with whech þes mith be broke 4 in Patrik hous. Many mo noble condiciones rehersith þis man of his modir whech 23 as now schul not be touched, for in þe orison, or ellis, þe compleyne, whiche he mad aftir hir deth, it schal be talked mor? largely aftir þe form of his Confessiones. 2 O þing he touchith hir greetly longing to hir comendacio in norching of hir childyrn; he seith 32 þat sche 5 traunayled 6 for hem neuly a-geyn as often as sche say hem do ony þing whuch was a-geyn þe plesauns of our Lord; þat

1 inserted above.
2 wyuys written in margin; wifs in text.
3 wyuys written in margin; wifys in text.
4 MS. bebroke.
5 inserted in small writing above.
6 d added afterwards.
is to say it grieved her as she say her children trespassed on to our Lord as envy it grieved when she bare them bodily.

[Chapter IV.]

Of the age of Seint Augustine which is cleped Infancia. 1 iiij.

Infancia is on of the vij. ages, as our auctores say, which least is from birth on to the tyme that child is come to the age of vij there, and poors if we say commonly that child is synne not in this age, that is to say, dedly, yet in sum on or 8 to have be seen ouneurs, as Seiut 3 Gregorie tellet in his Dialoges li. 4, pat a child of this age was soeonly be pe deule rawt from his faders arms. Not-withstanding pis or opir which myth be recursed, as we said, customly childyrn of pis age be cleped innocents, for pei lak vse of resoun for to discourse vse fro vsetu. But of this age, and of synnes do in this age, Seynt Augustyn makin open confession in his first book of pat mater, whe he seith pat sum childyr pat can not speke, pei can loke angrily on hem pat greue hem, and with handes and teth proferen in maner of a veniauns. Nowt had pis doctour mynde pat he ded soo, but for he say opir childyrn do pus, peril for supposed he pat he ded soo. 11 Mech more ping he recursed of his mater in his first book of his 20 Confessiones, which is now not gretly nedful to be writyn.

[Chapter V.]

Of this age of him which he clepe Puericia. v.

Puericia also is the secund age, and pat least is from seuene there to xiiij there. It is as mech to say in Englissh as he 24 age of clennesse, for pis age is not mech defiled with dedis of leccherie or onclennesse. What defautes pat be in this age of wheel ou at maystir had ful gretly consciens, is writin in this same book. At this age, he saith, he was put to skole, and what he schuld be bete,

1 inserted in small writing above. 2 a character crossed out. 3 a single g crossed out. 4 hem inserted above.
Life of St. Augustine. His Schooldays and Study. [CH. V.

At school he prayed to escape punishment, but did not study and liked games.

He learned grammar at Madaura.

When he was sick his mother wanted him baptized, but his father would not agree.

He prayed God that he might escape, but our Lord heard him now, and that displeased him, for he knew that talk was the soul to be bete for learning. With sad men and old men who had made a game when he was laschid, he was in part wroth. He learned less talk that he should or might a talk. He loved better veyn games than skole. The smale elementis of learning received he first in the same cite where he was born. His gramer lerned he in a cite beside, which is cleped Mandauris. He loubed better, as we sayde be-fore, pe Latyn letteris than pe Grek, notwithstanding that he lerned first pe Grek letteres. In his age he had a great desire in his stomach, and eyr was his modir bisi talk that he should be baptised, but he fader would not suffer it. And his was a cause, as men suppose, whi our Lord would not suffer him to be baptised, for it was less gressaues to his soul that pat pe filth of heresie schuld be in him rather be-for his baptem than after his baptem. Thus lerned he the smale sciences, as spellying, reding and 16 constrewynge in his young age.

[Chapter VI.]

¶ Who he was sent to Cartage to lerne gretter sciences. v.

V Hanne he was fully xvi zor old his frendis sent him to Cartage, a grete cite whech helde batayle with Rome & alle Italie many zeres. There lerned he rethorik and eloquens oute of Tullius bokes, and opir rethoricianes whech we ber be-fore him. But in his first zere pat he cam to Cartage, he a-bod litil at his study, but rood to and fro, now to his fader, now to Cartage, for what for euel felauchip pat he was falle in, what for insolens of his wauntown age, he used tavernes and stewis and swich sory gouernauns as pei vse whech haue no men to vndirtake her defautes. For his fader low at his gouernauns & rebuked him of no defaute. But his moder, with ful sad countenauns, forbade him of suspicious company, and he took ful litil heed at his wordis. In his same tyme was his fader converted on-to pe feith, and mad a cathe-

1. sike crossed through.
2. in margin.
3. written in red in small writing above.
4. written in red in small writing above.
cume: a catechumen is as meek to seye as a newe receyvour of pe feith, for in elde tyme men had certeyn dayes assined be-twix her conueracion and here baptem pat pei myth lerne wel pe articles of 4 oure feith or pei were bowned perto. And so schuld men do now, as I suppose, if pei schuld be baptilized at pat age. He schrynuth him also pat in pis age he ded many insolens, more for vanite pan for nede, and in special of an appil-tré pat stood fast by his 8 faderes vyne on a-nopir mannes lond, of which he makith grete consciens, be-caus pe pat he myth hauve had bettir appillis in his faderes possession, and eke for when he had pese appelles, he ete hem naut, but prew hem on-to boggis. In all pis vanyte of his 12 lif he happed to fynde a book pat Tullius Cicero mad, pe grete rhetorician of Rome, whiche book pe maker clespid Hortencius, be-caus it exhorted men gretyly to fle pe vanite of pe world, and to folow pe noble study of philosophie. This book changed his 16 hert gretyly, & mad him pat he had not so gret ioye in ppo vanites as he had be-fore. But for al pat pe book plesed him not fully, for he found not pe name of Crist in al pis book. This name was couchid in his hert fro his moder tete, pat what book he red, wêr 5 20 it neuyr so wys ne so wel i-spoke, wêr it neuyr so trew, he was not fully plesed with it but if Cristis name wêr pere. Than purposed he for to rede holy scriptur, but be-caus pat, as Seint Paule seith, cuanyng with-oute charite makith a man proude, and pis sciens 24 requirith meke disciplens, perfor pe eye of his mynde was I-qwenchid with pe grete lith of solit vndyrstanding whiche is conteyneyd, and pus left he pis holy study. Tho felle he in-to pe grete errour of pe Maniches, for pei saide pat Goddis 28 son of heuenne was not bore of a may de, ne he had not very flesch 11 leaf. He began to read Scripture, but turned from it and followed the Manichæan heresy, and abide in it nine years. and blood as opir men haue, but rather a fantastical body mad of pe eyr, in whiche he semed for [to] deye, but deth was pere non, for very body was pere non. In pis fals heresie, wheeh avoideth pe most 32 substantas of oure feith, fell he. Many mo heresies held pei wheeh were ful perilous to be rehearsed, specialy in oure tonge. In pis

1 written in red in small writing above.
2 written in small writing above.
3 tre written in margin and mark of insertion made. 4 h crossed through.
5 it written in margin. 6 p written again and crossed through.
7-7 in margin.
Life of St. Augustine. Monica's Vision. [CH. VI.

Heresie abood Augustin ny ix 3ere, inqwiring and sekyning groundes and treuthis, or ellis resones, for to defende pis heresie, but he fond non.

[CHAPTER VII.]

¶ Of the sorrow pat his modir had for his\(^1\) error. cam. vii. 4

His modir, whan sche herd pat he was falle on-to pis heresie, sche wept and sorrowid more hertly than women do pat folow her childyrn to pe graue, and wit\(\text{\textsuperscript{3}}\) many menes and many exhor-taciones was bisi nyth and day to bring him fro pis mischief. In all pis tribulacion\(\text{\textsuperscript{4}}\) and weeping, our\(\text{\textsuperscript{5}}\) Lord\(\text{\textsuperscript{2}}\) wold not suffer hir to go fully desolat, but schewed hir a consolation be an angel in hir sleep. Sche pou\(\text{\textsuperscript{5}}\) pat sche stood on a fair tre, planed al rith lich a reule, and a fair jong man stood be-side hir with rich clopis and 12 a mery chere, whch inqwired of hir what was pe cause of hir weeping. Sche answered on-to him with ful heuy cher\(\text{\textsuperscript{3}}\): The losse of my son Augustin, I wepe. Tho pe jong man bad hir be of good comfor\(\text{\textsuperscript{5}}\)t, and loke wel a-boute hir, for per\(\text{\textsuperscript{6}}\) pat sche was hir 16 son schuld be, as he seide. Tho loked sche, and say Augustin hir son stand in pe same reule \(\text{\textsuperscript{\|}}\) where-as sche stood. The wise woman, and vsed to szech reuelaciones, took of pis a gret comfor\(\text{\textsuperscript{5}}\)t, vndir-standing herby pat sumtyme sche schuld se him standing in pe 20 same feith where pat sche stood. Aftir pis not longe sche comoun\(\text{\textsuperscript{5}}\)d pis vision\(\text{\textsuperscript{5}}\) with hir son, and seyd \(\text{\textsuperscript{\|}}\) on-to him pat sche hoped for to se him a trewe cristen man or sche deyid, for pis consolation had sche fro heuene, and pis voys proporcioned to hir ioye, wher pat 24 pou art per schal he be. Nay, quod Augustin to his modir, 3e vndyrstand pe wordis a-mys; he seide, per\(\text{\textsuperscript{6}}\) pat I am per\(\text{\textsuperscript{6}}\) schulde 5e be 5. Nay, son, nay, quod sche, I vndyrstod ful and noted his wordes; he seid not, per\(\text{\textsuperscript{6}}\) pat he is per\(\text{\textsuperscript{6}}\) schal pou be, but, per\(\text{\textsuperscript{6}}\) 28 pat pou art per schal he be. Thus was pe woman in her consolation stabil 6 and coude not be led oute fro hir trewe belene with no sophistication pat hir son coude make. Sche receuyed a-nopir

\(^1\) a character crossed through.
\(^2\) in margin.
\(^3\) c added afterwards.
\(^4\) out crossed through.
\(^5\) in margin.
\(^6\) added in margin.
consolacion be an holy bishop pat was gretly lerned in holy scriptur and gretly excersised to lede men fro errour. To pis man went sche, oft desiring of him pat he wold speke with hir son and comoun with him in pat heresie, and schew ¹ pe fals ¹ and pe unresonable doctrine wheth pat heresie susteyned. The bishop answerd to hir a-guyen and seide: For soth, pi son as yet is not disposed for to be led any bettir weye, for he is neuly come on-to pis doctrine, and mech redyer for to purpos questiones pañ to receyue ony doctrine. Wherfore, be my councele, suffir him for Leaf 12.

a tyme & pray to God for him with-oute ony letting, and pou schal ² se pat he in his redyng and in his stodie schal aspie ful wel ¹ in what errour he is falle, and who many horible pingis pat it techith. For I was sumtyme deceyued with pe same doctrine and had ful grete corage to lerne pe noeltes ² peroľ, but porw pe mercy of ouř Lord, with long redyng of her bokes, I aspied pat it was a secte rather to be fled ³ pañ folowid. This answere myth not suffise to pe woman, so grete desire was in hir hert pat he schuld speke with hir son, pat pe bishop was compellled to voyde hir with swech wordys: Go fro me, woman, go fro me with pis sikyrnesse. It is impossible that a child whech hath so many teres wept for him schuld perisch. These wordis ⁴ of pe bishop imprended sche in hir mynde as pouξ an auangel had spoke hem from heuene.

[Chapter VIII.]

24 ¶ What pat he ded fro pe tyme pat he was xx zeř on-to xxix. cam. viij.

A t pe age of xx zeře he dwelt stille at Cartage, and pe maystires pat were rede him, pe book of Aristotle cleped his Cathe- gories, we clepe hem at pese dayes pe Predicamentis. Augustinus gat pis book of his maystir, and hom to his chambir he went, red it, vnderstood it, with-oute ony techeł. For in the iiiij book of his Confessiones he is a-knowe pat alle pe bokes of philosophic, or gemetrie, or arsmetrik, or any of pe vij sciens whech he myth

¹ MS. schewid pe falsled; id and hed crossed through in red.
² a not clear and afterwards written above in red.
³ MS. pat.
⁴ M.S. This wordis; is added in red.
Life of St. Augustine. His early books. Faustus. [CH. VIII.

Leaf 12, back.

He taught grammar at Tagaste, but returned to Carthage and wrote
1 De Pulcro et Apto to Hermes.

At the age of twenty-nine he argued with Faustus the Manichean, and quickly saw that he was eloquent but not profound.

haue at leyser, he vndirstood hem, with-outen maystir, II or without any teche?. Aftir he was þus lerned in philosophie and opir dyners sciens, he cam first hom in-to þe cite where he was bore, and þere taute he grame?, mernelyng all þe cunte of þe noble 4 reules þat he 1 had founde to redinesse of childirn þat schuld lerne. When he had kept þis exersise longe in his owne cite, tho he resorted a-geyn 2 on-to Cartage, and þere taute he retorik 3 on the moost excellent wise. In þe xxvij 3ere of his age he wrote iij 8 bokes on to a rethorician of Rome; þei cleped him Hermes 4: þese bokes be intituled De Pulcro & Apto, þat is to sey in Englisch, of þing whiche is fayre and able; þei are not in hand now. I coude neuyr speke with man þat sey hem, for his bokes which he mad aftir he 12 was cristen be more in deynte þan þoo whech he mad be-fore. In þe xxix 3ere of his age spak he with Faustus, a grete snare of þe deuæle, for þis man was þe moost famous heretik of all þe Manicheis, but he was ful famous in fayre endytyng. For he mad a ful cursed 16 book a-geyn oure feith, to qwech book þis same Augustin mad notable answeres in 5 a grete volume whech conteynyth xxxij 6 bokes. The cause whi Faustus was desired for to cum speke with Augustin is þis: Augustin had many questiones with þe Manicheis 20 of her feith and of here lawe 7, and aspied so many notable errouris in her bokes þat he, ne non of hem, coude make no answer to his resones. Tho seid þei whan þei were concluded with argumentis on all sides þat Faustus schuld come and he schuld make 11 answere 24 on-to all þese motyues. For Faustus was in swech opinion amongst hem þat who-so 4-euer folowed him and was conversaunt with him, þei saide þat he folowed no man, but rather the Holy Goost. So Faustus is come to Cartage; a-non as he was come 23 Augustin with certeyn of his felawship went on-to him. Therfore þei too grete communicacio of þoo questiones for whech þei were in trouble be-fore. And with-inne sewe dayes Augustin aspied wel what Faustus was, a mery man and a iocund, a fayr- 32 spoke man eke, but not gretly grounded 9 in sciens. Tho be-gan

1 he inserted in small writing above.  2 a word or part of a word erased.  3 gramer crossed through and dotted underneath, and retorik written in margin with insertion mark.  4 Hermes inserted in margin.  5 inserted in small writing above.  6 iij inserted above.  7 lawe inserted in small writing above.  8 MS. se.  9 grounded crosses through in red and dotted underneath.
Augustin to rehearse on-to him pe doutes and pe articules comound afofe & writyn in billis a-geyn Manicheis lawe. Faustus, whan he had as pied pe grete euanyng of Augustin and pe sotil innate- ciones whiche he mad he durst not dispute with him, but be-for hem alle he was fayn to sey pat he coude not answere to po motiues. Fro pis day forward had Augustin no deynte in her bokes whan pat he say her grete maystir and here prince coude not satisfie his resones. Thus lyued he with suspense mynde, in grete doute what secte he schuld hold or what wey he schuld take. Al pis is touched in pe v. book of his Confessiones.

[Chapter IX.]

"Who Augustin aftir pis went to Rome." "

1. C Erteyn frendis pat he had at pat tyme, seyn pe grete desir of lernynge in hym, joue him councel pat he schulde go to Rome, and pis was her cause. For at Cartage both he and his disciples were lettid gretyly with felauchip and renel, and as pei herd sey, and summe of hym knew it be experienis, at Rome was more liberte joue on-to skoleres and more quiete pat was at Cartage. This same desire pat was in his hert was the dispensacion of our Lord. For our Lord knew ful wel where he schuld be conuerted and what tyme, and had ordeyned be-fore pe menes and pe ministres and pe places, as he wold dispose. Thus he disposed hym fully for to saile to Rome. His modir folowid him to pe se-side, for sikirly sche wil go with him. And he disseyued hir in pis maner. He feyned first pat pei had no wynd ne likly non for to hane many day, wherfor he desired pat sche schuld goo to hir in a-geyn, and whan tyme cam he wold clepe hir. To pis wold not sche consent, for fro his presens wold sche not. Tho with grete businesse he councelled hire for to a-bide as for pat nyth in a oratorie pat was consecrat in pe name of Seint Cipriane, for it was ny pe schip, and sikirly, he told hir, pat pe next day pei wold saile. Thus deceyued he his modir, for pat same nyth pei pulled

1 not inserted in small writing above. 2 he written in red in margin. 3 lord inserted in margin in red. 4 w/ crossed through.
up sail & stale pe schip from hir. All pat nyth lay sche praying and sobbing, desiring of our Lord \(^1\) pat pei schulde no wynd haue til pat sche cam. In pe morow when sche cam to pe brynk and say pe schip goo, than wept sche intollerablely\(^2\), and silt pe eres of God with grete compleiuis, and yet wist sche not what ioye God wold cause hir of his absens. Thus went sche hom a-geyn and prayed for him denly, and he went forth to Rome. When he was com pei dir he fel || in greuous seknesse & his moder knew not pat, so but pou\(^3\) he were absent sche prayed for him deuly pat our Lord schuld send her ioye of hir son, for in pis mater sche had mor sorow for him than euyr sche had to bryng him forth on-to pe world. Euyery day sche offered for him at pe auter; euey day sche gaf 12 elmesse. Twyies on pe day went she to cherch, not for to telle veyn tales, but for to here tydyngis of our Lord of heuene in denoute sermones, or elles for her divyne seruyse that God schuld accept hir prayeres, whech we\(\wedge\) principali for pe goostly helth of 16 hir son Augustin. Be hir prayeres Austyn is now rered fro his seknesse and hath beguane for to do ping for whech he was come, pat is to seye, to tech rethorik; many disciples be gadered on-to his skole, and his fame be-gan fast to springe.

[Chapter X.]

\(^*\) Who Austin eke was sent to Melan to lerne hem rethorik. \(x\).

At pis tympe pe cyte of Melan, wher Seynt Ambrose was bishop, sent on-to pe meyr of Rome, whiche hith Symachus, praying him pat he wold sende on-to hem a week 24 lerned man for to teche her inuent rethorik. And he, with ful good a-vise, sent hem Austyn, a proud mystar, as he wrote, and a man of grete cuannyng. Thus be pe prouidens of God cam Austyn to Melan, and pere fell in knowlech of Seynt Ambrose pe 23 bishop \(^4\), a noble man and a holy, knowyn porw all pe world. Ambrose recyued Augustin ful faderly, and cherisched him in pe best maner.\(^5\) Augustin went oft on-to cherch for to her? Ambrose

1 lord added in margin.
2 r inserted above.
3 pouz in margin.
4 MS. and with nd crossed out in red and dotted underneath.
preche, not for [to] lerne || treuthes of our feith, ne nowt to amende Leaf 14, back. Augustine went to hear Ambrose's rhetoric, 4 man, and grety roted in rethorik. Thus went our Augustine day by day, only to reporte pe wordis; for pe sentens had he smal delite; and yet, as he is a-know in his Confessiones, pe wordes of Seynt Ambrose abiden in his soule magi his hed, and were dayly 8 grucching a-geyn swech lif as he had. Happed on a day our fader Ambrose prechid of pe incarnacion of our Lord Ihesu Crist, who pat for pe special louse whech he had to mankynde he disdeyned not to take pe flesch and blood of man with aff pe infrimites, same 12 synne. Augustin stood in pe puple and sodeyn fere felt up-on him, so pat pe poutes whech weyr pryuy with-inne him mad his face pale and his body for to tremel pat aff pe puple myth aspie it. Aftir pe sermon was ended he went on-to Ambrose, and told him 16 of his new chaunge, and who longe he had ben in pe Manicheis heresie, and who sith pat tyme pat he spak with Faustus pat secte was ferre fro his plesauns. When Ambrose herd pat he had no trost ne no confidens in 1 pe heresie of pese Manicheis, he pankid 20 God heyly, and be-cause he knew wel be inspiracion of pe Holy Gost 2 what Augustin schuld be, he treted him ful fadirly with swete exhortaciones, pinking with swech menes to bryng he to pe trew be-lene. Tho Augustin cast in his hert fully to || despise pe Leaf 15. 24 Manicheis heresie, for euyr pe feith of Crist he purposed for to take, but he would not yet be baptized wold he not be on-to pe tyme pat he myth know pe treuthis of Cristis feith.

[Chapter XI.]

*In what maner his moder sowt him.*

28 In his same tyme Monicha, his modir, took pe se, and put hir- selue to grete perel for to se hir son. Hir grete feith and hope pat sche had in God, hir grete charite pat sche had to conuercion of hir son, mad pe womannes hert bold, and in maner

1 in inserted above in small writing.

2 gost written in red in margin replacing God in text, and a mark of insertion made.

3 Inserted in margin.
Life of St. Augustine. Monica's devotion. [CH. XI.

She calmed the frightened shipmen, and met her son, who told her he had left the Manichean sect.

turned it to a mannes hert, pat not only sche wanted sfeer or dred in pe se, but pe schipmen whiche we hafed sche comunforted in pe best maner, saying on-to hem in pis maner: Beth of good comun- fort, seres, for treuely I had a vision fro heuene pat we schul skape pis iornay ful weel. Sche is come to lond and to pe speche of hir son, and after longe daliauns he told hir pleyuly pat out of Manicheis skole was he go for euyr, but on-to Cristis skole, whech sche desired him to come, was he not parfitly entred. Yet whan sche herd him sey pis sche hopped with ful mery chere pat sche had o part of hir desire, for too pingis desired sche, on pat he wehryed fro pat fals heresie of pe Manichees, and pat was folks, pe opyr pat sche schuld se him a trew Cristen man, and pis sche hoped. With a grete spirith and a merie chere sche cried and seide: Now beleue I in my Lord God, pat or my soule passe out of pis world I schal se him a trew Cristen man. Than sent sche praieres on-to heuene with grettter bisnesse pat euyr sche ded pat our Lord schuld hast pis mate retailers & make brith pe pirkenesse of Augustines soule. Sche loued Ambrose as an amgel of God, for be him sche wist weel pat hir son was brout pus to swech fluctuacion. Fluctuacion calle we hir whan a man is broute fro an euel entent, and yet pe same man stand in study wheithir he sehald to pe good wey or nowt. In pis plith stood our Austyn.

The custom of his moder and eke of pe cuntir whilles sche dwelt in Affirik, was to offer bred and potage and wyne at the aucteris where martires were byried. And pis custom was for-bode hir be pe keper of pe cherch at Melane, seying on-to hir pat it was pe bischoppis wil, Ambrose, pat swech mete and drynk sche schuld yeue to pore men, and to pe memories of the martires sche schuld 28 brynge, he seid, a deouute soule ful of holy prayers. Whan sche herd pis deouuteley sche chaungen hir vse affer pat informacion. Seynt Augustin, hir son, tellith of hire pat sche used to fast pe Saturday, as deouute folk ded pan at Rome, and po persones pat 32 and eauke with hir contynuely at Melane saide pat it was not pe vsege peere at Melane, wher-for hir dywersite was in maner of a slaundir to pe cumpany. In pis mate sche took counceeff of

1 seer crossed through.
2 chere inserted above in red.
3 MS. o part of part of wifh second part crossed through.
4 final ne inserted in red above.
5 inserted in margin in red.
Seyn Ambrose, and he sette his friends where his friends, studied the same tyme come too of Augustin grete frendis on-to him, Alipius and Nebridius. This Alipius was bore in the same town where Augustin was bore, and Nebridius bore fast be Cartage, where he had fair possession, but it likid him bettir to forsake all pat he had and com to dwel with Augustin.

These iij men to-gidir at Melane had grete counsell and grete stody what maner secte pei schuld chese, and what lyf pei schuld hald. At pese dayes was Augustin xxx yer of age. So all iij were acorded first to chese hem wyuys, and all sex dwel in on 12 hous, and pei for to stody swech bokes as pei wold haue and do non opir bisinesse. Than was alleggid a-mongis hem what sorrow pe re schuld be if pei acorded not, & specialy for h[er] wyuys, who pe[i] schuld lyue, if dista[uns] fel betwix. God our lord had 16 ordeyned a-nopir wey, and for pat cause he put a delay in pat mateir, for he suffered pe hert of Augustin to be sette on swech a mayde, and of so long age, that he must nede abyde tyl sche were able.

[Chapter XII.]

On what maner our Lord suffered Alipius to be appechid of theft. xij.

This processe tell3 Augustin in pe vj book of his Confessiones in pis maner. Alipius, he seith, was at Cartage, stodyng in rethorik. It was pe vsage at poo dayes pa[t] pe rethoricianes schuld pleten in court for euery cause which was litigious. This Alipius, a litil be-for pe court schuld be hold, walkyd a-lone with his reporting tables in his hand, stodyng ful bysseyly, for it was his curs pat day for to plete. Be-neth pat hous where he walked was honsyng be pe ground, in which dwelt coynoures of siluyr, and wroute pe ful bisily. Owt of pe strete comth a long child, a theef, with an ex in his hand, and went on-to a certeyn roof which was cured with leed, and enene ouyr pe coynouris hous he be-gan for to bewe. The coynouris herd pe noyse and sent up too or thre of her felauchip to loke what theef was so bold.

1 MS. his with r written above in red. 2 MS. himn. 3 written in margin and part of end words cut away at edge of leaf.
The boy heard a noise and ran away, and men coming, Alypius was arrested.

But a friend tricked the boy into confessing the abandoned axe was his, and so was Alypius saved.

Leaf 17.

Alypius arrested. [CH. XII.

Life of St. Augustine. Alypius arrested.

...pat tyne of pe day and so ny pe dome-place to stele pe metaff of pe houses. The boy herd men com with grete noyse; he left his exe pere, and ran hom in grete hast. Thus com pe men and se no persone pere but Alipius alone; pe1 se pe led broke, pe fynde pe 4 ex by, and on him pei go aff and areste him for pis dede. Alipius, pat was innocent, and be-cause of his study took non hed at pe boy, neythir whan he cam ne whan he went, is pus led forth as a theef on-to pe iuge. Happed a man pat knew him and knew what vertue he was of for to mete him with pese tormentouris. He pulled him o side and inquired of him who pis myth be. A man of swech birth and swech kunnynge pat he schuld be take in swech defaute, he seid, it was grete merueile. Alipius answerd on-to him and told him pat he was ongilty in pis mate? but he had mynde pat he say a boy renne fro pe place and leue pere his ex. The man caused2 pat pei turned aff a-geyn in-to pe same strete, and as it happed, pe same boy stood in pe dore pat had doom pe dede. This man whech 3au3 so grete fauvor on-to Alipius took pe ex in hand; rith pus he seide on-to pe boy: He? haue we founde an exe; knowest pou owt to whom it schuld longe? 3a, forsoth, se? seide he, pat same ex is ou?. Thus was Allipius 20 wrongfully attached and meruelously deleyuered. God Almyty suffered pis, as Augustin writith in his Confessiones, for to lerne him whech schuld be aftirward a iuge of mennes soules in pe cherc'h pat he schuld not deme ouyr some of signes owtward.

[Chapter XIII.]

Who he went to Simpliciane. xij.

NOW is Augustin dryuyn so ser? pat he is fully consentid to go be pe wey of Crist, but be-cause of pe hardnesse of it, he was ful loth perto. But ou? merciable Lord put a new coumfort 28 in his hert pat he schuld go to an hermyte in pe desert fast by Melan, whech hermyte hith Simpliciane. Augustin had herd mech ping of him pat he had servid God in ful vertuous lyf, and pe fame was trewe in-dede. This man Simpliciane lyued in 32 a monastery fast by Melan with othir hermites of holy lyf.

1 final i added in red.  
2 final d inserted above.  
3 to crossed through.
at pe costis & expens of Seynt Ambrose. For Seynt Ambrose had Simplicianc in so grete receuenst pat he worshipid him as his fader, and aftir his deth asined on-to his clerkis and his 4 puple to be chose bishop successor on-to him, and so it was in-dede. To pis Simplicianc told Augustine pe besinesse of his hert, in who many errouris he had falle an[d] what powte he stood in, to what lyf he shuld drawe. The good fader 8 Simplicianc gaf him exhortacion to follow pe meknese of our Lord Ihesu and despise pe fals delectacionis of pis world. He rehearsed on-to him eke a grete exaumple of 1 pe commercion of on, Victorine, a worthi man, a grete rethorician, a famous philisophir, 12 whiche man for grete scien had a statua rered to his liknesse in pe markette at Rome. This same man cam to Simplicianc often-tyme and inquired of him many pingis, and oft-tyme wold say || on-to Symplicianc: Knowe now wel pat I wil be a cristen man. Simplicianc wold say a-gayn on-to him : I wil not be-levi it til pat I se pe withinne pe kirk. And Victorine wold panne in scorne conclude be maner of an argument: Ergo, pe wallis of pe cherc make a cristen man. This iteration of wordis was oft- tyme vseid be-twix pese too men, but at pe last our Lord enspired soo Victorines hert pat sodeynly he said to Simplicianc: Go we to pe cherc, for in very treuth, I wil be a cristen man. Thus was pis worthi man converted to pe feith ; and al pis told Simplicianc 20 to Augustine pat he schulde folow his steppis. Be pis holy fader 24 Simplicianc was Augustine brovt on-to pis desire, pat al maner worldly delectacion displeased him, for pe loye of his hert is now only sette to serne God. He say many men in pe cherc lyuyng 28 in sundry maner, summe pus & summe pus, wherfor he hat3 not chose as yet pe lyf whech he wil ledle.

[Chapter XIV.]

Off pe comyng of Poncian on-to Augustine and of what pingis pei talked of. capitulum xiiij.

IN pis tyme was Augustine & Alipius dwellyng to-gidyr, for Augustine came thus to despise the world, but had not yet chosen his way of life.

1 inserted above in red.
name was Ponciane, be-cause he was borne in Afircia, rith as pei were, cam on-to hem to se her welfa, as pe maner of men is whech be borne in straunge cuntre & dwelle fer fro hom. He fonde hem sittyng in a hous and be-for hem a bord on whech pei used to 4 pleye certeyn games || to refresch: with pe sadnesse of her study. Vpon pis bord lay a book whech book Ponciane supposed had be of sum secular sciens whech as pei used. Ponciane vsperd pe bok and say wel pat it was a bok longing to cristen feith, whech bok 8 we clepe pe Epistles of Seynt Paule. This Ponciane with myry cher mad in maner of a pankyng to God pat Augustin his cuntreman was falle, in-to studye of swech holy bokes, for pis same Ponciane had neuly take cristendham and was a stedfast and 12 a trewe cristen man. Augustin sayde on-to him pan pat al pe felicite of his study was only 3oue to rede swech bokes. Tho be-gynne pei to speke of pe dyuers cumpanyes of holy heremites whech dwelled in wildyrnesse, both in Itale and in Egipt, and in 16 special of grete Antonie whos name was ful famous to a ll pe seruautes of God, but to Augustin and his felawes it was on-knowyn on-to pat hou?. For whech cause he satte ful stille and herd Ponciane with grete silens. Ponciane told him who he 20 & opir thre felawis pat dwelt with pe emperou? went on a day in-to pe wodis to her dispont, and happed Ponciane and his felaw to walk in pe o side of pe wode, and pe opir too felawes in pe othir side. On of pese too with whech Poncian was not cam in-to 24 a cane where a heremyte dwelled, whech heremite was up-hap in-to pe cite for to fecch him mete, and fond pere a book with Seynt Antonies lyf; he sat down and red it, and in pe redyng was sedeonly compunct to forsake pe world. Thus saide he pan || on-to 28 his felaw: Here in pis same place I purpose me for euyr to serne God, and pis same hou? I wil be-gynne. If pou list not to do as I wil, I pray pe, gruech not my deede. His felaw answered a-gayn on pis maner, pat he wold not part cumpany, but swech lif as he 32 lath chose he wil folow, to forsake al pis world and leue pere in solitarie lif. Ponciane and his felaw sey pe sunne draw fast to inclinacion, sout pese opir too felawis, fonde hem and hasted hem homward, for pe day was ny at a ende, as pei saide. Tho told pei 36 her holy purpos on-to hem, what a-vow pei had mad whech pei wold not breke. Ponciane and his felaw praised her? entent, and
CH. XIV.] **Life of St. Augustine. Conversion in the garden.**

Pankyng God of her holy convencion, went a-geyn on-to þe paleys. Thus dwelt þese men stille þere in pat caue, persevering in holy lif, and to þong women whiche schuld be weddid on-to hem, be her 4 exhortacion avowid her maydenhed to God.

[Chapter XV.]

† What sorrow Augustine mad aftir þis exhortacion. XV.

GRETE sorrow and horribil ran in Augustinu mynde þamð when he had herd þese holy examples of þe seruauntis of 8 God, whiche seruauntis ouþr Lord God had broyt 1 fro þe grete blaknesse of synne on-to þe fair white vertuous lyuyng. For all þese examples had Augustin gadered in-to þe bosom of his hert, whiche brent him ful sore and mad him a-schamed þat he was not 12 þus disposed. And when Ponciane had take his leue & was goð þoo Augustinu with a troubled mynde be-gan þe to loke up-on his felaw Alipius, and with a sobir voys þus he cried: What suffir we? What are þese pingis þat we here? These onlerned men rise and sodeynly wynne euene, and we with all our doctrayne are drenchid euene in helle. Be-cause þei went be-for schul we be a-schamed to folow hem? Whil Augustine saide þese wordes Alipius besily loked up-on him, for he pronounsed not his 20 wordis as he was wone to doo. For nowt only wer þese wordes expressed with labour 2 of his tunge, but his forhed, chekis, his eyne and alt his membres in maner laboured in pronounsyng of þese wordes. Sodeynly þamð he stirr fro þat hous in which he 24 had herd þese pingis, and in-to a gardeyn whiche was annexid to þat hous he stert; Alipius folowed him foot be-foot, merueling soir of þe sodeyn compunccion þus neuly com. Thus þei sat in þe gardeyn as fer fro þe hous as þei myth sitte, and Augustine be-gan to 28 accuse him-self soir in þe sith of ouþr Lord of þe slauth of his returne to God, and þe grete hepes of synne whiche he had vsed he gadered on-to mynde, whiche mad him for to wepe plenteuously, and þat he schul have þe mor leyseþ to wepe, he roos fro his felaw Alipius and 32 went on-to a figge-tre. þere he prew him-selue down vndyr þe tre,

1 brouð crossed through. 2-3 written in red in margin.
Life of St. Augustine. Conversion in the garden. [ch. xv.

and called on God.

Leaf 10, back.

Suddenly he heard a voice saying 'Take up and read'! He opened his book, and he read Romans xii. 13.

He showed this passage to Alipius, who read what follows,

Leaf 20.

Then they both went to tell Monica the news, who was glad and grateful to God,

and swech lamentable voyces he prew on-to heune: O blessed Lord, who longe, who longe? Who longe wilt pou suffir, Lord, that I go so ferre fro pi servyse and differre my conversion fro day to day? To-morow, schal it be to-morow? Why not now, Lord, whi schal not pis same houre // make an end of all my filth? Whil he lay pus with grete contriction of hert and with ful sobbyng voys utterryng all these wordes, al sodeynly he herd a voys, as pous it had ben at pе next houss, soundlyng these same wordes: Tak and rede, take and rede! Tho be-gan he for pink with-inne him-selue if childyrn with ony game pat пе vе had ony swech wordes in her playing, and he conde not pink pat he had herd ony swech. He pout паr пе voys cam fro heune, yеuyng him a warnyng pat 12 he schuld ope пе bok whе he brout with him fro пе hous on-to пе gardeyn, and пе first letter пat his eye felle up-on he schuld rede. Thus ded he, and пе same wordis red he: Non in comessacionibus & ebrietatibus, non in cubilibus & impudiciciis, non in contencione & emulacione, sed induimini dominum ihesum christum et carnis curam ne feceritis in desideriis? The sentens of пе texte may be englisched in пе wise: Not in grete festis ne in drounkesse, not in sоft couchis and in schafillyn dedis, not in стрифнед envye, but be clad with our Lord Ihesu, & fulfille not пе bisinesse of пе flesch in his desires. He spend the bok whan he had red пе and leyd at пе same reson a merk be whch he myth rydily turne пertoо, for пе same texte `put in his9 hert a lite of 24 swech a grace пat alle пе derk errouris whеch he had hold wer passed a-wey fro him. Tho toke he пе book on-to his felaw Alipius, and with his gynger or sum othir tokue scheinew him пе clause be-for red. Alipius red ферп whеch Augustin had 28 not red, and scheinew to Augustin what it was пat фolowid. Пус folowith in пе texte: That man пat is feynt in пе feith, лoke 3e be // redy for to receyue. In-to пе hous пе go both; пе ре пе fynde пе blessed woman Monicha, пе modir of Augustin; пе 32 told hir ал пе processe пat sche which had be in so mech sorow for hir son schuld haue part of his new ioye. Sche п ankid God with ful humil hert пat oure Lord had graunted hir hir long desir, & mech more пat sche desired, for not only He had brout 36

1 In margin Ad Romanos 13.
2 MS. ad.
3 s inserted above.
4 t inserted above.
him to purpos to be a cristen man, but He had stered his hert to despise al pis worldly pleasauns.

[Chapter XVI.]

"Who he left his skole of rethorik only to haue his hert fre to God. xvj.

Now be-gan his hert to be sette stedfastly in our Lord, for in order to be free to serve God, Augustine gave up his school of rhetoric, and retired to a field of Verecundus, where he wrote.

Verecundus graunted him to dwelle περε ἐν τῷ τῷ τῷ τῷ, place longing to a worshipful man cleped Verecundus. This leaf 20, back.

Augustin dyuers bokes, pat is to sey a book De Academicis, whiche De Academicis'

Achademia was a town where Plato tawt and al faithfull disciples of pat skole held pis opinion, pat no πίνει is sette in certeyn. This book of Augustine serueth not mech, for he was fayn aftir to make a book (afterwards annulled by Contra Academicos. Aftir Contra Academicos), De Ordine, in whch book, as me semyth, he tretith be what order or what forme a man schuld studie. The pird book mad

1 inserted above. 2 inserted in red above. 3 i added in red.
Life of St. Augustine. Reading Scripture. [CH. XVI.

he in pat same place whexh he clepith De Beata Vita; pat is to sey, of pe blessed lyf. The cause whi he mad pis book is pis. Many men in pis world, specia|y pe hethen men, mad a gret feest pat day pat pei were bore. Augustin had vsed pis al his 4 lyf on-to pat tyme. So happed pat day to falle pe same tyme pat he dwelt in pat possession of the forsaid man Verecundus. And be-cause he wold chaunge pat fleschly fedyng in-to goostly talking, perfors with his moder and certeyn of his frendis, he mad 8 pat day pat book whe? he disputeth what we schuld calle pe blissed lyf. Alt pe cumpany sane his moder saide it is a bless|ed lyf a man for to haue aff pat he desireth. His moder put moo wordis on-to pis diffucion. Sche saide || he hath a blessed lif 12 whech hath al pat he desirith, and eke pat he desire no-ping but good ping. Mech mor ping is touchid in pis book, specia|y of pe knowlech of God, whech ping as now we may not declar.

[CHAPTER XVII.]

Who bisily he red holy scriptu|r and specia|y pe Psalmes of 16 Dauid,1 & of his baptem 1. xvij.

NOW is pe delectacio| of Augustyn only sette in redyng of holy Scriptu|r; grete swetnesse hath he now in poo lessones whech kyndeled pe fyre of his hert and mad him to encerese sore 20 in pe loue of God. He mad ful grete sorow pat he had be so bold to berke a-geyn pes|e holy letteris, whech be swete as hony to poo soules pat desir| he|ene, for pei we| dewid fro he|ene be pe holy vesseles of pe prophetis, and most specia|y be ou| 24 Lord 2 Ihesu and his aposteles. Tho cam Augustin on-to pe Psalmis of Dauid, whech he red with ful ryp deuocyon, and specia|y in iiiij Psalme; pe|e mad he grete taryng, redyng euery vers by and by with gret sobbyng of hert, with wepyng and 28 lamentable voys. And whan he cam to pat vers: In pace, in idipsum dormiam & requiescam, pean wold he crye: A pou pes, a Lord, pou art pe very pes in whech we schal both slepe and

1-1 added in margin. 2 added in red above.
rest! Amongis all peace swete consolaciones our Lord sent him sum bittyrnesse, pat he schuld tast pe loue of our Lord both in bittyr & in swete. For pat same tyme in which he was come 4 to pis grete deuocioun, he fel in greuous seksesne of pe heed, most special of pe teth, which peyne encresed so pat he myth not speke. Tho ran it in his mynde for to pray pe men which wer about him to make a supplicacion on to our Lord, pat he schuld of his mercy relese sum of pis peyne. And because he myth not speke pis for peyne, perfor he took a peyre tables, and wroth in pe wax al his desir, pat pei of pite schuld pray for him. And sodeynly, as pei alle sette hem down on knees to pray for 12 him, pe peyne went a-vey. Of which change he was gretly astoyneyed, for he had neuyr non experieni of so1 sodeyn helth in al his lyf. Tho sent he letteris to Seynt Ambrose, in which letteris he renounsid for euyr ali his elde erroris, and in pe same 16 letteris he desired of Ambrose pat he schuld assigne him what book of holy Scripture was most necessarie for him to rede, be which redyng he myth be mor able and more redy to receyue pe cristen feith. Ambrose wrote on to him a-geyn pat he pou 20 best he schuld rede pe book of Ysaie, pe prophete, be-casne pat pis book tretith most openly of callyng of hethen men to pe feith. Augustin red pis book, and pe beginning was passyng strange on to him, for he had not meech vsed pat2 maner stile, wherfor 24 he leyd pis book a-side as for a tyme, tyth he were mor vsed in study of scripture. Some aifter pis he went to Melan a-gay[n], only for he cast him per to be baptised, and set or he was baptised he mad per a book which is entituled, De Immortalitate 28 Anime. This book tretith who pat a mannes soule is not dedly but hath lif for euer. Aifter pe makynge of pis book he was baptised of Seynt Ambrose, pe yer of his age xxxiiij, in pe pase-tyme, in pe baptisterie whiche is halowid to pe name of Seynt Ion 32 Baptist. ait pe cite of Melan standing about, meruelyng and praysing God. And these too men in pe time of baptising, whau pe principal sacramental wordes weir said, mad pis ympne which pe cherc whith now, cleped Te Deum. Ambrose be-gan pe first 36 vers, and Augustin pe second, and bus pei said it to an ende.

1 inserted above.
2 pe with at written over it.
Life of St. Augustine. The child Adeodatus. [CH. XVII.

This witnesseth a seynt clepid Dacius, bischof aftir of pe same cherech of Melan, in his Cronycle whiche he mad, pe x. book, pe first capitule.

[CHAPTER XVIII.]

| Of his son Adeodate whiche was baptized with hym, and of othir also. | Capitulum xviiij. |

AUGUSTIN had a son be a sengil woman whiche folowid up-on him wher he went as long as he was hethen, on-to pat 1 tyme pat 1 he and his felawis weir sette in pat purpos for to 8 wedde wyues of good birth, for 2 aftir pat tyme pe woman sewid him no mor. These be his wordis in his Confessiones, wher he seith eke pat he had neuer no woman but hire, ne sche no man but him. O child was bor be-twix hem too, whom pei cleped 12 Adeodate, pat is to seye, sone of God, a mal child, a child ful of witte and of vertu, but ouer Lord took him sone oute of his world aftir he was cristened with his fader. His witte was so gret and so sotilly, as Augustin tellit, pat it passed in conyng 16 many 3 men of grete age and grete experiens. Augustin his fader had gret merueyl of him pat a song his of xviij suln age schuld so merueylously asken questionis, so sotilly 4 argew. His fader had mor morbishesse for to 5 take heed at his questiones pan at pe 20 answeris whiche schuld be sone pertoo. This child, with ful grete bisynesse, laboured to knowe pe trewe wey of God, both in study of sotilitec sciens and eke folowing with vertuous lyf. But sone aftir his baptem ouer Lord took him oute of erde, & sette him 5 24 in swech place whehir he is sikir of euylasting ioye. This same Adeodatus caused his fader to write pat book whiche tretith of pe quantite of pe soule, for it is a dialoge be-twix to, whehir on makith interogaciones and 6 pe opir seueth pe answeres. Thus 28 aftir her baptem Augustinus, with his selauchip 7, lened in ful grete ioye pat pei had recyeued so clene a lif, whiche lyf was more dere on-to hem pan gold or precious stones.

1-1 added in red in margin. 2 added in red above. 3 a character crossed through. 4 ag crossed through. 5 MS. hin. 6 a crossed through. 7 ip written in margin.
[CHAPTER XIX.]

| Who Augustin had grete delite in þe song and ympnis songen in þe churche of Melan. ca{m}. xix. |

Thus when he was conferred in þe feith of holy kirk, al þe ioye and þe hope whiche he had in þis world he forsok, and in þis tyne myth neuyr his soule be saciat or fullfild of good desires, most special consideryng who þat our Lord of His hie counseff had refreschid mankynde with His presens. He began at þese dayes for to vse þe churche mech, wher he herd redyng and synging of delectable materes and swete melodies, whiche melody was on-to him a ful grete solace. Ambrose had þat time mad neuly many ympnys, for aft þe temporal ympnys ar ny of his making, as Primo dierum omnium, & þoo þat folow, and þis same bisschop Ambrose mad hem to be sung delectably with consent of dyuers tewnys whiche þat had not be Leaf 23. used þere be-for. The cause whi þat þese newe songs were be-guane þus in Ambroses tyne is þis. The emperesse cleped Justina was infect with þe venemous heresie of þe Arianes, whiche held þat þe Fader and þe Son and þe Holy Gost be not of o substauns, for þe Son calle þei a creatur mad of þe Fader, and þe Holy Gost clepe þei a creatur mad of a creatur, þat is to sey of þe Son. Thei sey serfpermoþ, þat Crist took flesch and blod with-ouþen any soule. This woman, þus infecte, at instauus and per-secutte the church of Ambrose, of certeyn prestis whiche taute hir þat heresie, hated Ambrose, for he prechid mech a-gyn hir. This persecution was so great þat Ambrose was constreyneyd to kepe þe churche both nyth and day, and mech of his puple abod stīf with him in tuyciōn of his person, redy for to deye with her fader. So for to make hem moþ līth in hēr wech, þis same bisschop ded ordeyn swete songis and delectable, afīr þe vse of þe churcheis in þe est side of þe world, þat þe puple þus occupied with swēt swete songis schuld forgete þe heuyynesse and þe þere in whiche þei stood. Eke

1 who crossed through.  2 in crossed through.  3 conditor crossed through.  4 in margin.
Life of St. Augustine. The Augustine Habit. [CH. XIX.

when pis persecucion was ended yet pe good custom of pese songis abood stille. For on-to pis day pe vse of pe cherch is for to singe his ypuis with mery notes, which is plesauns to God and a grete enres of maunes denuocion, specialy whan pei be 4 songe deouently. For in pese songis had Augustin so grete delite pat he herd hem with ful bisy eres, for pei mad him to pink on po songis whech angelles syng in heuene, and in pis same deuocion be alle || his felawes now whech ar newly baptized. Thus 8 can oure Lord make dyuers bodies lyue in on hous with o soule and on entent in pe seruyse of God.

[Chapter XX.]

1 Who Augustyn aftir pis took an habite of Sympliciane whch his heremytes used. xx.

BE-cause pat Sympliciane with his holy exhortaciones had brout Augustin on-to pe feth, perfor had Augustin grete recors on-to him, most special aftir his baptem. For of pis same Sympliciane took he pe forme of an habite whch his heremytes 16 vsed aftirward, and he eke. And nowt only pe habite but pe maner of holy conversacion lerned he of pe same Sympliciane rith as he sey with his cyne. The forme of pis habite is touched in his bokes, whei is seid pat pe habite was schape lich a crosse, and girt 20 aboue with a girdil whch had no barres, and aff was of blak colourei pat he schuld neyuer forgete who pat he was hethen sumtyme and lyued in pe blaknesse of synne. Off pis informacion whch he receyued of Sympliciane spekith him-selue in a sermone pat he 24 mad it begynnynth: In omnisbus operibus vestris &c. Thus he wrytith pere on-to pe prestis whch were gadered be him in pe monasterye at Ypone, he dwellyng in desert as for a tymel with his hermytes: What is pe cause pat 3e gruch for I abood stille with 23 mya hermites atf pese estern haliadayes? It plesed me as for pis tymel to departhe fro you and dwelle with hem, whom, as I haue said often, I haue somden swche as I desire. Whi are 3e troubled? Be not pei very pore men in Crist, and for his loue 32 haue for || sakyn al pis world? Be not pei very buxum on-to aft my comauxdmentis? And in pe forme of good lyf pei ar fer be-for
30w. For be her good examples was I turned on-to pe rith feith.
Euyr haue I loued hem, and euyr haue I desired for to folow her holy conversacion. Be pat goodman Simplician, whiche is amongs hem as a foundour, was I broute on-to cristendam and lerned in pe feith. Wherfor be ye not heuy of myn absens. Do stoo pingis whiche are plesaunt on-to me, and I schal be with you all dayes on-to pe worldes ende.

[Chapter XXI.]

Who Augustin went on-to Simpliciane, and Simpliciane graunted him xij heremites whiche went with him to Affrik. xxii.

After pis his moder Monicha desired pat he and sche schuld go hom a-geyn on-to her owne cuntre and leue Melan and aff Itale, for sche had aff hir desire whiche sche desired in pis world whan sche wist pat he was a trewe cristen man. Tho went he to Simpliciane and prayed him in most special maner to graunt certeyn persones of his felauchip whiche he wold lede on-to his cuntre, as he saide, and leue pele with hem in holy conversacion. Simpliciane was ful glad of his desir and graunted him xij pe most proued men in parfitnesse of all pat college. So he and his moder and pese xij, with fou of his frendis, Nebridius, Euodius, Alipius & Pocianus, mad hem redy to go to pe see, wher pei schuld schippe. Off pis mater spekith pis same glorious doctoure in a sermon whiche he mad of iiij gendres of munkys; pus begyanyth pe sermone: Vt nobis per litteras, and pus writith he pere: These 24 be pe parfite men to whom I drow mech in tyme of myn error,

be whom eke I receyued pe lith of my feith, & for pe fame of her holinesse was I baptized in Crist. For at pe commandment of my moder and desire of my frendis I went on-to pat god fader?

Simpliciane, and desired of him certeyn persones of his felauchip, pat we schuld leue to-gidyr in pe bounds of charite at hom in my cuntre. And he, ful faderly, whan he sey me wepe for swem pat I had whan I schuld depart fro him, graunted me pe same men whiche I desired. But whi, hope ye, pat he graunted on-to me pis felauchip so redyly? For he knew wel pat my desir was to edifie a monasterie in Affrik in whiche we schuld dwelle, folowyng pe saying that Simplician granted his request so readily because he knew that he wanted to found a monasterie in Africa.
steppis of pe apostoles, specialy in forsaking of worldly richesse and in choise of wilful pouerte. Of pe men wherch I led with me fro Simplicianne in-to Aflik, pese be pe names: Anastasius, Fabianus, Seuerus, Nicholaus, Dorotheus, Ysaac, Nichostratus, Paulus, Arillus, Stephanus, Iacobus & Vitalis. Off pis Vitalis speketh he specialy in a book clepeed, De Verbis Domini & Apostoli, in pe sermone lxxxiiij whech begyveth pus: Beati apostoli epistola, where he tellith pat pis Vitalis was an huscher 8 of gramere in Melan or pat tyme whiche he cam to pe skole of Simplicianne. So happed him to fynde a grete bagg of gold pat a marchaunte had lost. And a-non, as he had found it, he sette up serowes 1 on certeyn gates in Melan, pat what man cowde telle 12 very toknes schuld haue his gold a-geyn. The man cam pat had rith pertoow and told him pe very toknes, & he deyluyed him his gold with-[oute] ony delay. Tho pat I man pat had lost pis mony sey pe treuth of pe fynder, profered him for his labour xx s; 16 Vitalus wold non receyue. He profered him x s, and pan v s, & euyr he refused it. He pat had lost pe mony was in partye wroth with pe fynder for he wold not take for his labour, drew down pe bagge, saying on pis manere: I lost nowt, take pou al. 20 So was pis Vitalis compelled in partic to receyue pis v s as for his labour, and he a-non gave it to pore men, kepand to him-selue no part. For pis good dede praiseth Seiunt Augustin pis man, and for pis dede wriath he here a comoun proposicion meche used in pe 24 decrees: Quicquid inuenisti & non reddisti rapuisti. This is to sey in our tongue: What-so-euer pou fyndist and gyuyst not a-geyn, pou stelyst.

[Chapter XXII.]

1 Who Augustin with all pis meny went to Rome to take pe se 23 in Hostia fast by Rome & whi he taried pe r. xxij.

To aIh pis felauchip pus gadered in fer was Monicha a very moder, as goodly and as frendly to hem aIh as pouz sche had be moder to hem alle, and eke as seruyseable on-to hem as 32

1 sel crossed through.
Life of St. Augustine. Books against the Manichaean.

CH. XXII.] Life of St. Augustine. Books against the Manichaean. 31

be lid. be • them i The? De. Kclessiae. He De 20 16 24 8 feildis. obir Than eke, mad choys, witnes-seth Latyn Eome THUS ||

Who pei went all in fere fro Rome in-to Hostie. cap. xxiiij.

Thus all ping sped at Rome for whech cristen men had required him in defens of our feith, with all his felauchip he went forth to Hostie. Hostie is a fayr town xvj myle fro Rome where pat Tibir rennyth in-to pe se, for Hostium in pe Latyn tonge is a doër, and pat is clepid so as a doër of pe se. Thei

1 be mad crossed through in red.
Life of St. Augustine. Monica near Death. [CH. XXIII.

One day he and Monica, leaning out of a window, lifted up their hearts in contemplation and fell into spiritual communion.

Soon afterwards a fever took her, and she lost consciousness, but recovered for a time, and gave those about her instruction.

Leaf 26, back.

She was not afraid to die,

pei abood pe wynd and mad hem redy for to sayle. So up-on a day, as his moder and he stood lenyng out at a wyndown and lokyng in a gardeyn when longid on-to her, in fer fro pres of puple pus a-lone, pei too talked ful sobirly of pe euyr-lestyn lif which is ordeyned for blessid soules. Thei talked so long perof and lyft up her hertis in contemplacion of pat holy place, pat pei had for-gete in maner pis world and alle eryl ping, so weir pei raunyschid with her holy wordis. Thei stood stille both a grete 8 while and pouzt swech pingis as pei coude not vttyr, and eke ageyn in her holy comunicacion pei feit. Tho saide sche on-to hir son swech maner wordis: Son, as to my part, I telle I haue no delectacion in no maner ping pat is in pis world. What I schal do in pis 12 world, or why pat I am here so longe, I wote not veryly. Sumtyme I desired to abyde pat I schuld se pe a trew cristien man or I deyid. God hath graunted me pat and mech moir, for I se pe now nowt only a cristien man, but I se pe 4 a special seruante of God, for pou 16 hast despised alle worldly felicite. This saide sche to hir son with ful sobir chere, and with-inne v. dayes aftar sche fel in a feuer, which feuer encresed so sore up-on hir pat in maner as for a tyme it had a-wey hir wittis. And whan sche was restored a-gayn to hir 20 wittis sche lokid on hir son, and pus sayd on-to him: Wher was I? Thei pat 1 stood a-bout were al astoyned, and answered not. Than spak sche a-gayn in pis maner: Ley pis body when I am ded in what place 3e wil; hane no besynesse in no maner wher it schal be 24 byryed. O ping I pray sou of specialte, wher-euer 3e be, at ony aucter wher 3e schal ministir pe holy sacrament, in pat place hane of me sum special mynd. Sche had forgetyn, as Augustin tellith, al her cuntir and pe byrying of hir husbond which was mad ful 28 costly and a space left for hir wher sche schuld ly. For a litil be-for her seknesse pei pat weir aboute hir, aftar grete communicacion of pe contempte of pe world and 5 of desire of good deth, pei inqwyrid of hir if sche was not aferd for to deye so fer fro hir 32 cuntir; sche answered to hem rith pus: No-ping is fer fro God. I am no-ping a-ferd pat God schuld not knowe fro whens he schuld

1 MS. left with y written over in red.
2 MS. with with, the first crossed through in red.
3 MS. in red her; red dotted underneath.
4 inserted in red above.
5 MS. and and; the first crossed through in red.
reise me. So þe ix day aftir þe sekenesse took him, þat religious soule, þat meke soule, was losed fro þe body, þe þere of hir age lxv, þe þere of Augustyn age xxxiiij. And many noble men and religious her age, as we read in the Confessiones, as hit son tellith [in] þe ix book of his Confessiones. Thus was sche biried at Hostie and lay þere a m† þer and more or sche was translate to Rome.

[Chapter XXIV.]

† The comendacion & þe orison of Augustin for his moder.

8 xxiiij. In þe nynth book of his Confessiones, in þe last ende, þere in his touchith he þe deth of his moder and þe grete compleynt mad for him both be oþir men and be him. Thus aftir oþer pingis he seith of him: Thi seruaunt, Lord, whom þou hast now take on-to þi mercy, as þou knowist & as I be-leue, aftir þat tyme þat sche had take þi feith and þi baptem, sche defouled neuer þir lippis with no vnclennesse whiche schuld be offese on-to þi lordship; no lesingis weþr founde in þir tonge, no slaunder, no vice whiche longith on-to þat menabir. Thou saide, Lord, þat what man with angri hert said on-to his bropir euclie, or cleped him fool, was gilty on-to þe peyne of helle. Here me, Lord, now and asks God to give her grace Her me for þe medycyne of þoo woundis whiche þi son souered in his body for þe helth of ouþ soules. Forgif hir all þe trespas and forgive with whiche sche offendid þe in pouþ, word, or werk. Entyr not with þir in-to þi dom. Lete þi mercy flete aboue þi dom. I hope veryly þat pou þaþt doþ noþ now al þat I praþe, but þet alowe my good wil whiche i offer on-to þe for þir as a deute of þir child. Sche bond þir soule on-to þe prys of thi blod whil She was plous while she lived, þere was no day left but sche wold be present of þe sacriﬁce and þe memory of þi holy blod schuld be had in þir mynde. Inspire, Lord, aft þe rederes of þis book þat, in þe presens of þe sacrament of þe aucter, þei may have of þe soules of Patrik, my fader, and Monicha, my moder, deuoute mynde, be whos flesch I was brout forth on-to þis wor[1]d. Many oþir holy conceytes hath Augustin her if we had tyme to rehearse hem.

1 MS. word.
[Chapter XXV.]

After his mother's death Augustine went to Cartage, a great port, and lived in the house of Innocent, who, through Augustine, was healed of a sore,  

as we read in 'De Civitate Dei'. From Carthage, Augustine and his folk went to Tagaste, where all dwell with their priests under his instruction.

[Chapter XXVI.]

What bokes he mad whil he leued þus in his owne possession in þe town of Tagatenses.  

D WELLYNG þus in his owne possession he wrot too bokes ageyn þe Manicheis, & þese cleped he De Genesi, for þere tretith he mech of þe werkis of oure Lord whiche he wrot in þe  

1 o and a stroke crossed through.  
2 in margin.  
3 ad in text; and in margin.  
4 Thus crossed through.
begynnyng of pe world. Theñ al-so mad he an ende of vj bokes of Musik whiche he be-gan at Melan. The first v. bokes ar not redily founede, pe sexte is had wher he tretith who we may ascende in owr vndirstanding fro bodely and chaungable noumbrs on-to goostly and permanente, whiche permanente noumbrs be in pat treuth whiche is God. So he concludeth pat poe invisibil pingis whiche be 1 in heuene ar vndirstand þe better for knowlech of bodely pingis whiche God mad in erde. He seith fer peruorm Þat pouz þer be certeyn men heñ in erde þat haue so dul wit þat þei can-not vndirstand þis mateñ, set if þei kepe treuly þe cristen feith, þei schul sumtyme se alþ þese pingis, & fele hem in swech sikrinesse þat þei may not fayle. He seith eke þat summe men þat haue sotil wittis and vndirstand þis wel I-now, if it be so þat þei despise Crist, for al her 2 sotil kunnyng, þei schal be da[m]ned in hell. In þat same tyme eke, mad he a-nopir book þat is entitiled þe 3 bok Of þe Maistir. Þis bok is 4 in maner of a dialogue be-twix him and his son, for sone aftir þe bok was mad his son deyid. In þis book he seith þat þere is no very mayster to tech men þe treuth but God alone. That same tyme eke he mad a-nopir book whiche he nameth De Vera Religione, wherþat þe tretith þat þere is no trewe ne very religion in al þe world but in þe cristen feith.

[Chapter XXVII.]

II What was þe cause whi he went first to Ypone. xxvij.

Thus lyued ouþ maistir in holy study and contemplacion so þat his fame be-gan to sprede, what lyf he held and what doctrine he communed to hem þat cam on-to hym, 5 so þat þe lith of his doctrine myth not be hid but raper spred him-selue þorw þe cuntþ. Of him herd a certeyn rych man þat dwelt þat tyme at Ypone 6 swech meruelous tydyngis þat þe man was gretly stered to se him a[n]d 7 speke with him. For whiche cause he sent messengeris and letteris on-to Augus†iïna, in whiche letteris he comendid gretly his kunnyng and special his deuocioun, þat he

1 inserted above.  
2 v afterwards inserted.  
3 a letter crossed through.  
4 MS. is.  
5 MS. hem with y written above.  
6 part of swech written and crossed through.  
7 MS. ad.  
3-2
and asked Augustine to go to Hippo, for he was ready to follow him. Augustine went.

Leaf 20.

having the purpose also of building a monastery, and met the man, who, however, was not then converted.

Of this Augustine speaks in one of his sermons,

made after he was a bishop.

was only 50ue to lernyng and good lyf, for whiche exercise he had despised al pis worldly felicite. This man wrote firpremor pat if he wold com to Ypone he was redy to forsake al pe coueytyse of worldly possession and folow his steppes in pe wey of God. 4 For pis cause Augustyn consented on-to pe man, hauyng a grete desire to wynne swech a soule to Goddis seruyse whiche was so defouled in worldly vanytc. A-nopir cause was pere eke, for Augustyn pout3 he schuld lyue pere in moir quiete contemplacion 3 pan at hom amongst his kynrod and aqueyentauns. 5 For he is in very purpos to edifie a monastery and to lyue perin with his brether aftir pe forme and pe ordinauns of pe apostelles. Thus is he come to Ypone, and pe man pat sent aftir him receyued 12 him ful worshipfully, but pe pricipal cause whch Augustin supposed to spede, pat failed. For pe man herd deowtly aff hise wordes but to pe very contempt of richesse coude he not bring him as 3et. Summe men suppose pat he cam to pat ende 16 afterward, for as pei sey, it myth not renne in veyn, pe labour pat our Lord purveyid in so swete a veset. That pese to pingis wert pe cause why pat Augustin went on-to Ypone, he witnessth him-selue in a sermone intitled Of pe Comon Lif of Clerkis, whe? 20 he seith pusu: I, pat with pe grete mercy of God, se se now 30u? bishop, I cam song on-to pis cite, and many of 30w knowe. I soute pat tyme a convenienc place where I schuld make a monasterie, to lyue pere with my bretherin. I cam eke on-to 24 pis cite for to wynne my frend on-to God, pat he schuld lyve with us eke in pe monasterie. Me-pout at pat tyme a sikir comyng on-to pis cite, be-cause pei had a bishop. For pat place whch had non I refused as suspecte, pat I schuld not 28 be chose.

[CHAPTER XXVIII.]

† Who he edified a monastery in desert for him and certeyn heremites. xxviiij.

At Hippo he made the acquaintance of Bishop Valerius,

HE had not longe dwelt at Ypone or he fel in aqueyentauns 32 of Valery, bishop pan of pat cite. This Valerie was a ful goodly man, fre-hertet and namely on-to straungeris. So

1 M.S. haue, c crossed and yng written over in red. 2 q crossed through.
Augustin, not fer fro þe cite þowr his fauour, edified a monasterie in desert, Ⅱ and sowt all þe wodes aboute, for all þe herenites which he myth fynde he gadered in-to o congregacion, as he 4 witnessith in a sermon wrytn on-to þe prestes of Ypone and alleggid be-fore, where he seith þus: As þe know, I cam on-to þis cyte with my welbeloued frendis Euodio, Simplicio, Alipio, Nebridio & Anastasio. I cam hidir with a maner of a sikirnesse, 8 for I wist wel þat þe good fader Valerius was bischop heð. I cam hidyr, not for to haue powere ouyr þou in dignite, but for to dwelle as an outcast in þe hous of our Lord all þe dayes of my lyf. I cam hidir, not for to recyeue seruyse of oper men, but for to 12 lyve¹ pesibily in desert with my breþerin. I brout no richesse with me, but fauoured with þe grace of our Lord and with þe good help of þe old man Valerie, I mad a monasterie here in desert with grete labour and bizinesse, whexch monasterie stant 16 alone fer fro þe puple, and with grete þout I haue gadered þere seruautes of God whexch dwelt alone, disparplied be þe wodes, and þere begunne we for to lyue after þe maner and þe forme of þe apostelles lif, þat all our godis schul go in cornoð and no 20 man haue no maner ping propir to him-selue. Thus lyue þei² in prayer, and weech, and fastinge, & many oper vertues mor þan we may now expresse. That þis good old bischop gaue fauour and god on-to edifieng³ of þis first monasterie witnessith Augustin who passed their time in watching and fasting, 24 eke in þe forsaid sermone, ¥t nobis per litteras, wher he seith þus on-to þe same herenites: þe be my vyne, chosen of me, sette in þe myddis of þe cherch, as þou; it Þ were in þe myddis of paradys. This vyne haue I, in þe vertu of God, gadered to-gydyr, 28 and werkmen haue I sette⁴ þere þat þei schuld traualye and bryng forth frute in heð tyme. To þis vyne I haue chose þou, to þis heritage I haue gadered þou, with þe fauour of þe holy man Valery, whexch of þe cherch godis 3aue me grete plente to 32 þe edificacion of my monasterie, for my patrimonie myth not suifie to þe⁵ grete expense and he had not holpe me.

¹ word wrongly written and altered in red.
² in margin in red.
³ MS. edifieng with y written over.
⁴ hidyr crossed through.
⁵ added in red in margin.
The hermits thus gathered together were the beginning of the order of the Hermits of St. Augustine.

From anchorites they became cenobites, and followed more nearly the apostolic ideal than any of their predecessors.

Leaf 30, back:
The habit of this order was a black cope.

Augustine contrasted his gaudy priests with his simple hermits, for whom he made a book of rules called the 1 Margarites of Paradise.

1 In red in margin.
2-2 added above in red.
1.5

CHAPTER XXIX.

\[ Of the nunmbyr of the heremites which he gadered, and of her holy conversacion. \]

[CAPITULUM XXIX.]

In his same monastery Augustin, or he were prest, gadered a grete nunmbyr of heremites whIch lyued, as we sayde 4 be-før, aftir he forme and he ordinanss of he apostoles, and he her\(^1\) began pat ord\(\tilde{r}\) whIch we clepe at his day, and he chërch of Rome clepith hem he same in aft he bullis of her\(\tilde{r}\) preuylegis, he ordre of he heremites of Seynt Augustyn. First dwelt pei 8 in dyuers wodes, he\(\tilde{r}\) on and her\(\tilde{r}\) anoper, and everych of hem lyued as hym lyked tyl pat our\(\tilde{r}\) auctour gadered hem to-gidyr & mad of anchorites cenobites. He spékith him-selue 2 of hem 2 in he sermone often rehersid, þus: I cam in-to Affrik, my good 12 modyr ded, & edified, as 3e se, a monastery in desert fer\(\tilde{r}\) fro dwell-yng of men. And blessed be God, I haue gadered þere a nunmbyr of breþerin whos hertis are so inspired with gostly lith þat not only þei be foloweris of holy faderis whIch lyued in solitarie 16 lif, but now þei folow þe noble steppes of þe apostoles, for al þing is comon on-to hem. Many faderis wer be-før me whom for to folow is ful profitable, but non of hem went nyher þe apostoles lif þan I. Therefor þi may I sey þat I am fader and hed 20 of you aft. The habite of þis ord\(\tilde{r}\) was a blak cope girt with a girdil of ledir with-outen ony bar\(\tilde{r}\), as he wesith in þe forsaid sermone, haung þese wordes on-to þe prestis þat dwelt in þe monasterie: Go to myn heremites and lerne of hem to be 24 meke of hert, pore of spirit, and childyn of obediens. Loke if 3e be swëch as þei be. Wold God 3e were swëch as I fynde hem. 3e be renneres a-boute þe cyte; and þei fle þe sith of men. 3e be arrayed with dyuers colouris and dyuers furris; þei 23 are content with a blak cloth. 3e haue girdilis lich kuytys; and þei with pongis of chamel skynnys, as Hely and Ion, go 3 girt in her\(\tilde{r}\) lendes. To þese same heremites mad he a booke of ceretyn reules, who þei schuld lyue, whIch reules he cleped þe Margarites of 32 Paradise, and þei be comprehendid in þe first sermone pat he
mad to hem 1 which sermon beginnyth, Fratres mei & lecti
cordis mei. Many of to same put he afterward in his reule which
he called a Merour as 2 a man may sone persue.

[CHAPTER XXX.]

4 | Who Augustin was chose prest of pe monasterie vndir Valery
| pe bishop, to haue pe reule of pe cherch.  

IN pis same tym pe prest of pe cherch at Ypone was ded, and
pis Valerius gadered pe puple and pe clergie to ordyn a
new successour which schuld be al pe charge of pe cherch, for pe
bishop was old and myth not labour; he was also a Grek of
birth 3 and coude not parfitly pe langage of pat cuatre. A-mongis
aft opir Valery sent for Augustin, and before all pe puple sayde it
was pe custom 4 pat pei schuld haue pe chois, but neuer-pe-lasse 5
pe puple knew wel be certeyn toknes pat he wold preferre Augustin
to pis dignite. Augustin be-cause he had take 6et non ordres stood
a-mongis pe puple in a maner of a sikynnesse, as he pot pat no
man schuld chese him be-cause he was not in ordr. Thus as he
stood, sodeynly aft pe puple chase him with o voys, leyd handis up-
on hym, and as pe maner was, presented him on-to pe bishop. He
wepte, and with-drow him merueyling sore pat pei weir pus set on
him, alleging pe perel of pat dignite to haue governaun of so
grete a puple; but pe moir he refused it pe moir pei desired him,
and cryed for pat Augustin schuld be her prest. Thus was he
brount on-to pe bishop, and he, with ful grete reuerens and deno-
cion, gaf him his ordres. Aftir he was pus mad prest of pe cherch
he dwelled stille with his heremites whos felauchip he had euer
desired, but pe bishop say wel pat it was ouyr fer 7 fro pe cite
euyr for to go to and fro, and pe occupacion of pe cherch was
grete, pe desir eke of Augustin euer for to be with his heremites, of
grete discrecion ordyned pis mene which fullfiled 5 both pingis, pat
is to seye, pat 6 pe cherch schuld be wel servuyd with pe presens of

1 MS. to hem to hem, the first crossed through in red.
2 and crossed through and as written over in red.  3 h added in red.
4 pe-lasse added above in red.  5 fulfillment in text, llid in red in margin.
6 t added in red.
Augustine, and eke he schuld not be fer fro his welbeloued heremites. The mene was pis, pat a fayr place schuld be mad fast be pe monasterie and certeyn heremites schuld be chose fro pe first place and dwelt in pe seconde with whiche our Augustine myth speke whan he list. This was fulfillid in-dede, and summe of pe best of pis first monasterie 3 we render we drawe to pis secund, and Augustine gadered to he noumber mo owt of pe world, not lewid men but clerkys and lerned men, and pere sette he hem in pe same reule 8 pat pe first monastery had, pat pei schuld lyne in comoi, and no man to haue noping propir to him-self. This same processe writith pis doctour ful pleynly in a sermone De Communi Vita Clerorum, alleged be-fore, and in a-nopir sermo to pe prestis of 12 Ypone begynnyng, In omnibus operibus uestrís.

[CHAPTER XXXI.]

¶ Who Augustine lerned pese men of pe secund monasterie, & who he prechid eke in presens of his bischop. Capítulo xxxi.

These men, who chose to pe secund monasterie studied in 16 dyuy[n]te and in morall bokes at pe comandment of her maystir, for he lerned hem so pat pei schuld come to pe cite to preche pe puple & edifye hem with Goddis word. The bischop Valery, seyng pe grete cumnyng of Augustine, and eke pe grete 20 desir pat he had to preche pe word of God, pankid God often sithe pat he had sent him in his age so good a vike?. For, as he seid to pe puple, his prayer was herd whiche he had long prayed, pat God schuld send him swych a man pat myth edifice his puple both with 24 exaemple and doctrine. For he him-self was not rith redy to swych pingis, for he was not grety letteryd, and eke born he was of pe Grek tonge and coude not mech skil on Latyn bokes which we vsed most in pe prouynce of Cartage. Wherefor he graunted 28 Augustine leue a-geyn pe custom of pe cherchis of Affrik to preech in pe cherch in his presens. For whech ping many opir bishoppis grucchid a-geyn pis new custom, he he rowt not, ne sette no puys.
Life of St. Augustine. Contest with Fortunatus.

be swech gruczching tongis pe whilis pat Augustin supplied swech good || weriks whexhe he coude not do him-selue. For be pe prechyng of Augustin many soules were goten to God. He ferd lich a gret 4 lith sette aft on hy, pat aft men in pe grete hous of our Lord 2 had direcucion in her werkys be his schynynge. This ensaumple ran oute porw pe lond of Affrik, pat po prestis whex we wel-lerned men had leue to preche in presens of her bischoppis. And as we saide 8 be-fore, Augustin gat leue of Valery pat 3 pese hercmites whex dwelt in pe secund monastery were admitted to preche and schryue, not alle, but poo whex he were lerned in diuinite and custumablely used in good lyf. This witnessith he in pat sermone 12 often alleggid, Vt bene nostis, where he seith pus: Tho brotherin sette in pe monastery whex our 8 good fader Valery endewid, pou it be so pat pei dwelle not in pe cite, be-cause her fame was mech boer a-mongis pe puple, perfor haue I ordeynd pat pei 5 schul preche pe word of lif on-to pe puple, and bryng trew soules be her gode ensaumple to Him pat mad al of nowt. Behold who pai deme pe erde and bynde it & lose swech as pei wil euer with pe fanou of God.

Chapter XXXII.

1 Who he disputed with a grete heretik clepid Fortunatus and consuicte him of heresie. xxxij.

In pat same tyme pe heresie of pe Manicheis encresid in pe cite of Ypone, porw labour and doctrine of a grete capteyn 24 of hem cleped Fortunate, whex had peruerted many soules fro pe trewe feith. For which cause pe best citeceynes requyred her prest, Augustin, to speke with pis Fortunat, & refelle, if he myth, pe heresie with whex he had deseyued many soules. Augustyn, 28 which was redy || to answere euery man and for to talk of pe feith; hope and 6 charite whex we religeously with-inne him, forsok not pis conflicte, but obedid rydily her peticion, inquyring of hem if Fortunate wold consente to pis dede. Tho went pei to Fortunate, 32 and requyrid him with swech instauns pat he myth not denye her

1 a character crossed through. 2 in red in margin. 3 | and a stroke crossed through. 4 w crossed through. 5 added above in red. 6 w crossed through.
Augustine met him and had notaries to record his words.

The controversy lasted two days, and was on the origin of evil.

Fortunatus was vanquished by Augustine and fled. This is all recorded in a book.

At this time, too, he made a book on the Sermon on the Mount.

| Chapter XXXIII. |

*† Who Augustyn was chose bishopp Vale[ri]y lynyng in pat sey.*

cap. xxxiiij.

All this time Valerius feared that Augustine might be appointed bishop in another city, and therefore wrote to the bishop of Cartage, 

A mongis all pe ioye pat pis bishopp Valery had for our Lord had sent him swech a preest, he caute with pat a gret se?, and in partye a gelosie, pat Augustyn schuld not go fro hym, and be chose a bishopp in a-noper cyte. For pat same had he do or 28 pis tyme had not Valery sent him owt of pe weye, wenyng to many men pat he schuld not some come a-gyn. For pis cause he sent priuy letterys to pe bishopp of Cartage, primate of pat lond,

1 u crossed through. 2 o crossed through. 3-3 in margin in red. 4 cr crossed through. 5 added above in red.
pat Augustyn schuld be promoted to pis dignite, in which letters he alleggid his age, his febilnesse, and eke who he was not redy in langage to erudicion of pe puple and destruction of heresic as Augustin was. The bishop of Cartage pat knew Augustin wel sent down letteris of confirmacion pat aii pat Valery had reqwyrid him he held ferme and stable. This bishop of Cartage was primate porw aii Affrik, pan was pere anopir bishop primate of al Numidie, and for him sent Valery, and eke for a-nopir worthi man, pei clepid him Megasie, bishop of a cite clepid Orilamense; mo bischoppis sent he for and clerkys to Ypone, and when pei were gadered to-gidyr, be-fore pe puple sodeynly he vttir his desire pat Augustin schuld be bishop and pei both schuld lyne to-gidyr in comoit of pe I cherchis good. The puple, whain pei herd pis, pei pankid God heely and with o uoys pei cryed pat Augustyn schuld be bishop. He mad grete alleguance ageyn pis eleccion and seide it was not commenient pat pei schuld chose a-new, pe old lyuyng, but for aii pat he coude say, Valerie is desir was fulfillid, and Augustyn consecrate, and pe cure leyd only in him. And a-geyn pis maner of eleccion wrot Seynt Augustyn afterward to pe court of Rome, pat he schuld be excused of his error, for pere was mad a statute of holy cherch in pe councell at Antioche, pat pere schuld no bishop make a-noper whil he lyned, as it is pleynly conteyne in pe decres, capitulum viij, quaestione 1., episcopo non licet. So Seynt Augustin wold not pat ping do, in him not rithfully schuld not be drawe to opir men in ensaumple. Thus whan he was bishop with gretter auctorite and more feruent lone, he prechid pe word of God, nowt only in his owne diosise, but whei-euyr he was reqwyred, most wiply whei heresic regned, pidiir went he to defende pe feith.

[Chapter XXXIV.]

Off pe birl monasterie whiche he gadered of chanones withinne pe paleys. cap. xxxiiiij.

WHam he was mad bishop he say weel pat for pe grete multitude of causes & pe grete prees of straungeris pat daily cam on-to him, he must hold a houshold, and he myth not go

1 cherchis wrongly written and crossed through.
2 pe secunde crossed through.
3 written small above.
Life of St. Augustine. His Third Monastery. [CH. XXXIV.

and therefore he chose certain good
Leaves 34.
priests to dwell with him austercely in a college, whence came the Carmon’s called now Augustinian,
to his refecction every day to nepir of these to monasteries of which we spoke, peror he chase certeyn prestis of good lyf and gret lettirur to leue with him in pat college, and po same men bonde to leue vndir obediens, chastite and fro propirte of temporal richesse, as po heremites lyued in pe to monasteries saide be-fore. And owt of pis college cam these chanones pat ar called at pis day of ordr of Seint Augustine, pouz it be so pat pei be distincte in oper habite pan pei pat wep with Seint Augustine, for pei went in dyuers 8 colours a[n]d furris, as chanones do now in cathedral chercis. But be-cause pat these chanones in blak habite kepe moir strelyt pe renule of Seynt Augustine, as touching pat poynt to lyue in comon, peror, I suppose, pat pei be nyher Seynt Augustine pan pe 12 othir. And peror is pere meued a question in pe lawe whepir pe chanones of cathedral chercis be bounde porw-oute pe world for to kepe pe renule of pis doctour whch he mad on-to hem, & it is cleped De Vita Clericorum, or nowt, and pei sey nay perto, for 16 be-cause he myth bynde no cherc but his owne. Wherfor me semeth pat po chanonis whch be clepid reguler ar moir ny Seynt Augustine pan ppo pat be clepid seculer. This same glorious doctour in a famous seromne whch he mad of pe comon lif of 20 clerkys, and it beginnyth Propter quod nolui & roguai, makyth mynde of pis pirdre monasterie in swech maner wordes: It plesid God for to sey on-to me pat I schuld ascende to hier degre, for aftir pe tyme pat my fame was bore in pe puple, I bega to 24 drawe me fro euer place whch wanted a bishopp. But a seruaunt may not sey nay to his lord. Wherefor, when I was mad bishopp, I aspied wel pat I must chere men pat cam on-to me with mete and drynk, for if I ded not, I schuld be hald on-gentil, and if I led 28 my gestis on-to po monasteries whch I haue mad, pe custom schuld not be good, for pe most part of po herremites desire not mech to haue gretre couersacion with pe puple. This was pe cause whi pat I gadered pese clerkis in o college with-inne pe hous or pe place whch longith prizicipaly to the bishoprich. These same wordes hath he in a seromn to pe same prestis of Ypone whch be-gynnyth: In omnibus operibus vestris. Many pinguiss

1 written wrongly and n written above.  
2 MS. ad.  
3 per crossed through.  
4 written small above.  
5 written small above.
myth we plant in here, who pat he loued bettyr pe felauchip of 
pe heremites pan of pe prestis in pe cathedral cherch, and1 what 
gruencing pe same prestis made a-geyn pis affeccion, but aft pis 
4 I ley be-side and wil procede to pe opir part of his lif.

[Chapter XXXV.]

1 Who pese heremites we specially founde be pe possession of pe cherch and what worthy men grew of his college. xxxv.

NOWT only pe prestis of pe colege were founde and fedde with 
pe possession of pe cherch, but eke pe heremites had part, 
pou3 her part we not so2 plenteuous as was pe opir. In a 
sermone pat he mad on-to pe same heremites, entitled, Of prayer,
he makith mynde of pis mater, and pus he seith: Be not wery of 
12 your prayer, for ye haue bettur leyse to pray pan summe opir 
haue. ye be not ordeyned for to gouerne opir men, but3 for to 
leue in solitary lyf and denoute prayer to God. And pat ye 
schuld pray pe more hertly, and not be lettyd with no cold whech 
16 schuld withdrawe your deuocioun, for pis cause, of swech godes as 
longe to pe cherch of Ypone, I haue || do mad you clothis & hosyn Leaf 35. 
and schon perto an hundred and xi, whch I wil pat pei be kept in 
a comon vestiary, pat euery man may haue part as him nedith. 
20 Thus norchid pis nombe man pese pore creatures, and on pe othir 
side ppo persons pat dwelt with him in pe cherch he lerned hem 
dyuynyte, for at euery mel4 had pei notable communicacion of holy 
scriptur, and euer alle pe answers must symally come fro Augustin.

24 Out of his hous, as we rede, him lyuyng, were chose x bischoppes5, 
"men of gret lettur? and of parfith lyf. For many famous men at 
poo dayes, seing pe grete perfeccion and holy convurersacio of pat 
felauchip whch Augustyn had drawe on-to him, forsok all pe 
pomp of pe world, com and lyued with him in ful gret perfeccion, 
summe a-mongis pe heremites, summe a-mongis pe prestis, euery 
man aftir pat he sauored. And many of hem, whom pei had be 
with him zeres and were roted in religion, with his leue went fro

1 of crossed through in red. 2 written in red above. 3 written in red above. 4 written in red in margin. 5 s added in red.
Life of St. Augustine. His Life as Bishop. [CH. XXXV.

and some of his men founded monasteries in other lands.

him in-to opir cuntres, mad monasteries, gadered felauchip and so encresid his ordre, not only in Ypone, but þorw þe lead, him lyuyng.

[CHAPTER XXXVI.]

¶ Of þe maneres and þe habite of Seynt Augustin aftir he was 4 bishop. xxxvj.

T HIS same glorious doctoðir, fader and norcher of clerkys, in his habite, in goyng, in sittiýng, in his wordes, contenauns and maneres, was of swech sadnesse þat every man which cam to 8 his presens was edified be him. To religious men and women he was in his exhortaciones sad and sobir, þenyng hem grete ensaumple who þei schuld do. To oþþir þe secular men þat were occupied in þe world he was familiar, and in his talkyng had on-to hem in 12 maner of murky langage with stedfast cher of sadnesse. The opir puple comforted he with sad talking to conforme hem in her holinesse. The opir puple gadered he on-to a perfeccion with goostly myrth and donte iocundnesse. Transgressiones a-geyn Cristis law or 16 his holy preceptis he correctid not boystously, but fadirly and in fayre maner, þat many euele men, seing his swete correccio, weþ þe rather turned fro synne. His clapis whech he wered dayly, & his clapis þat serued to his bed, þei weþ not ouyr costful, ne 20 ouyr wrecched1, but in þe most mesurable maner, he ordeyned þei schuld be. In sumne men we lakkyn þe grete cost of aray, and with summe ar we wroth with her sluttynesse. Perþor went þis man þe myd wyeþe, þat he schuld þene ensaumple in claping to hem 24 þat weð2 his foloweris, and opir men whech weð not of his skole schuld have no matere of detracion. Thus spekith he in a famous sermon þat begyynþþ: Caritati vestre. I wil þat no man þyue to me so precious clapis whech þat I, as of a speciaute a-boue opir, 28 schuld weð. Ensamplle he puttith. I sette case þat sum man gyue me an amyse morþ precious þan I am wone to were, þat I schuld haue swech a singular þing passyng all my breþerin. Vphap it semeth a bishop for to were swech on, þouþ it semeth 32 not Augustyn a pore man, born of mene men. For if I receyued

1 a added above.
2 her crossed through.
swech a ping and wered it, [men schuld sey] pat I haue founde.\footnote{p crossed through.} Leaf 36. mor\textsuperscript{a} precious garmentis in pe churc\(h\) pan I myth haue had in my faderes hous. Lete men gyue me swech clopis pat in nede my bre\textsuperscript{perin}, be pei prestis, dekenes or subdeknes, maye were pe same. I am a-knowe be-for God and you pat of a precious cloth I am a-schamed, for it is non pertinent to our profession, ne conuenient to my white herys.

[Chapter XXXVII.]

"Of his dicte and seruyse at his table. cap. xxxvij.

Lyt\(l\) mete for pe most partye v\(s\)ed he at his table, for he had more delectaci\(o\)n in pe hering of holy lessons and talkyng aftir up-on pe same pa\(n\)d in bodely mete. Flesch ete he but seldom, and pat was wha\(n\) he had gestis; wortes and letuse and swech herbis ete he most. I trowe pat he had pe v\(s\)e of Itaile whilles he studied pere, and conde not litly out of pe same v\(s\)e, for pei ete not mech at onys. Wyn drank he euyr ful mesurably, swech mete and drynk\footnote{written above in red.} as he had in v\(s\)e was not warned to no man pat wold ask it, we\(r\) pei dwelleris of pe cite, we\(r\) pei strau\(n\)geris. A-mongis all opir vices he hatyd gretyly detracciou, 20 specially at mel, for a-geyn pat vis had he wrytyn at his table \textit{pese} too vers: Quisquis amat dictis absentem rodere vitam, Hanc mensam vetitam nonerit esse sibi. \(p\)is is to sey in Englisch: What man with wordis absent bitith his broperis name, This bord fro him forbydyn it is with blame. Sumtyme pei pat sat pe\(r\) wold speke largely of hem pat we\(r\) absent, & pan\(d\) \(w\)old Augustyn say on-to hem pat, but pei wold leue her detracciou, he must rase oute pe vers. Eke sumtyme whan pei wold not leue lithly, he wold rise and go fro hem fastyng. Grete wast was not in his hous of solit metes. For on a tyme cer\(t\)eyn gestis schuld dyne with him, and a licorous felaw a-mongis hem stert in-to pe kechyn to loke what mete was pere in araying, and fond pe hous cold. Tho cam he 32 on-to pe bishop and inqwyrid of him what mete he had ordeyned for his gestis, and Augustyn answered him pat he knew no mor \(p\)an he. Deoute puple cam mor to him for goostly communicat-
Upon the poor he had compassion and gave them of the church's goods.

He gave little to his kindred,

saying that the goods of the church were for the poor,

Leaf 37.

and therefore he had never enriched his own people. Poor men were nearer his heart than rich men.

ccion pan bodely mete. Up-on pore men had he grete compassion, and gaf hem largely of pe sherchis good. For sumtyme made pe vesseles of sylayr whch longed on-to pe sherch to be molten, and pe weggis pereof be sold and departed to por men. And whan he 4 was in grete nede pat he myth not 1 gyue hem whch wer in myschef, pai wold he openly denouns pis to pe puple, and pei 2 wold brynge him sufficiens to his entent. To his kynrod also he wold gyue part of pat same cherchis good, but in no grete plente, 8 for he wold help hem with pat good, but not make hem rich. Thus spekith he in pis mater in pat same sermon pat beginnith, Vt nobis per litteras: We bischoppis may not haue pese temporal godes of pe sherch as our possession, ne I pat am a bischop haue 12 not pese godes to non opir entent but for to dispense & departe hem on-to pore men, for pe godes of pe sherch [p]ebe be pe patrimonie of por men. And pereor I must be ful war pat I take not pese godes of my sherch fro por men and gyue it rich men, and God 16 be pankid, I haue in pis mater do wel on-to pis tyme. For I haue mech folk of my kynrod, and summe of hem rich and wel at ese, and summetyme come pai to me with pretis, sumtyme with fayr wordis, and pus pei sey: Fader, we be pi flesch & pi blood; gyue 20 us sum of pat good pat pou hast in dispensacion. And for al her crying, pankid be God and your gode prayeres, I haue no mynde pat euyr I mad with pe cherchis godes ony of my kynrod rych. Pore men be moe ny myn hert pan rych men, for we 3 pat be 24 cleped in-to pe pasite lif in pe sherch, if we haue cloth and mete, we schuld be content with-al, and in tokne pereof be our hedes Schaue al bar, pat euene as pe her is bar poer, so schuld our hertis be voyd fro couetise.

[Chapter XXXVIII.]

1 Off his conversacion and opir blessed condiciones whech he had and vse’d. Capitulum xxxviiij.

FADERLES childyrn and widowes 4 wham pei weyr in ony tribulacion  he wold visite, and seke men eke with his owne 32 handis wold he lefte and countfort, and sumtyme po whech he

1 written in red above.
2 written above.
3 written in red above.
4 p crossed through.
visite weir made hool and sound. Their weir certeyn men whose had made hool; vere vexid with wikkid spiritis and he prayed for hem, and weir were hool. In the xxij book of the Cyte of God he tellith too myracules of him-selue in swech maner as pow a-nopir man had do hem. I knew, he seith, a virgin at Ypone whose virgine receyued oyle of a prest, and whose tyme sche had anoyated hir with the same oyle and pe prest with bittir teris prayed for her, sche was hol. A-nopir tale he tellith pere; he seyth he knew a bishop pat prayed for a 3ong man in whom pe deuele had entered, and a-non, after his prayer, pe 3ong man was hool.

To elde men was pis fader a very noryce and supported hem with ful grete reuerens, as men may rede in a sermon whose he mad a-geyn ydilnesse, and it begynnyth: Apostolus Petrus, whose he seith pus: If it be so pat pere be a-mongis 3ou in 3ou monasterie eld men pat passe iiij score 3ere, which haue lyued in clennesse of body and soule many 3eres, and endewred in holy exercise, pat is to seyn, fastyng, wakyng, and opir bodily penuauns. These men fro pat age forward schul her non office ne no charge of pe monasterie, for pei ded whil pei myth. Grucch je not pat be 3onger, pou3 pei do not now as pei ded sumtyme, for pei may not. If pei rest whan 3e labour, merueyle not. If pei be worchippid of me as elde faderes schuld be, leto no heuynesse take 3ou, for pei be wel worthi to receyue swech worship. Therfor we wil, and in pe name of Crist here we ordeyn, pat pei pat drawe to pe age of a hundred 3ere, pei schal sitt stille in her beddis and sey her Pater-noster, and 3e with-outen gruching schul servé hem. This seruyse schul pe do with pe bettir wil, for I wil pat pe knowe who pe conuersa-

chion of hem is now in heuene, and pe schal pe sonner com pidir be-cause of her prayer. A-nopir condicioun had pis glorious Seynt pat he wold neyur occupie him-selue with non worldly occupacion, for hous ne feld wold he neyur bye, and many heritages pat men wold lene on-to him he forsook hem; he seid it was moir convenient pat her childyrn schuld haue hem pan pe cherk. The charge of his houself, both in receuyng and in paying, he committed on-to pe best a-vised clerkis whech dwellid with him; on had pe 36 gouernauns o 3ere, a-noper a-noper 3ere, and at pe 3eris ende he

1 d inserted above in red.
2 word not distinct in text and rewritten above in red. 3 i added in red.
who handed n accounts.
He commissioned others to do new works.
He allowed no woman within his house, not even his own relatives;

he was never alone with a woman, which is an example to
Leaf 38, back.
all, for he knew the power of temptation.

pat went fro pe office 3an e cleere acountis both of pe receytis and eke of pe expenses. He him-selfue wold neuer bcr 1 keye of non office, ne no tresor, but euyr was he 3one to study and goostly occupacion. To pesw sweete occupaciones inclined he his content, 4 labourand in pe law of God day and myth. Newe werkis, when pei schuld be mad, he comitted to opir men, for he wold not haue his soule implicat with swech bysynesse, but kept it fre to holy meditacion and deuoute lesson. He despised not hem pat wold 8 haue pis occupacion, ne seid not a-geyn hem, lesse pan pe werkis were ouyr costful, pan wold he gruch. Ther dwelt no woman with-inne his hous, nout his owne sistir ne pe douteres of his bropir, and set we ir pei weddid to God in holy religion. He wold 12 sey pus: With my sistir or my necys is pere no suspicion, but pere schuld come many women to hem, and eke pou3 I be of her kyn, al myn houshold is not so. He wold neuer speke with no woman alone, pou3 it were rith grete counseff. If he schuld speke with 16 hem, clerkys and seruauntis schuld stande aboute, and pou3 pei herd not what was sayd, pei myth se what was dove. This cautele of so wyis || a man schuld be to us aff a grete lernyng. We rede pat he wold sey sumtyme to hem pat were aboute hym: Leue me, 20 in pat I wil sey as a man pat hath in pis mateir gret experienis. Be-for God, pat I sey, I lye not. The grete cedr trees of Lyban, pe grete lederes of pe cristen flok, haue I-knowe pat pei haue falle be pe pestilens of lecherye, of whos ful I had no mor suspicio24 pan I had of Ambrose or Jerom.

[Chapter XXXIX.]
Of opir meruelous condicionis of pis man. xxxix.

THE monasteries wher nuannes dwellde wold he neuyr entyr with-oute a grete and a notable cause. Thre pinggis he 28 seyde he lerned of Seynt Ambrose. The first pat he schuld neuyr procur no wyf to no man; pe secund pat he schuld neuer counseff man to go to werre; pe pird pat he schuld go to no feest. The cause of pe first is pat if pe husband and pe wyf acorde not weel, 32

1 be in text with r added in red and ber in margin.
2 a man crossed through and us all written above.
pei schuld curs hym pat mad pe mariage. And also it is not semly
pat he wech is a religious man and boundyn to chastite schuld
excite opir folk to fleschly lykyng. The cause of pe secund is, if it
be soo pat he wech schal fytyyn make ony fals chalange, pan schul
men wite it on him pat 3ane him counceft. The cause of pe pird
is, if a man go often to festis he schal ete or drynk sum-tyme oute
of mesur and speke sumtyme pat myth be left.

8 Othis hated he gretly and most special in religous men, for at
his bord was mad pis statute, pat what man rehersid ony oth pere,
he schuld lese o disc of his seruyse; ¶ for it was assigned of grete
discrercion who mech mete a man schuld haue at his bord, and eke
who mech drynk, and alit were pei serued equaly vudir o propor-
cion. He praised mech poo men pat haue desire to deye, and to
pis conclusion he wold often rehearse examples of thre bishoppis.
Seynt Ambrose, when he lay at his last ende and schuld deye, his
16 disciples pere prayed him pat he schuld ask of our Lord lenger lyf,
and he answered pus to hem: I haue not lyued so a-mongis you
pat I am a-schamed for to lyue lenger, ne eke I am non afrd to
deye, for we haue a good Lord. This answere of Ambrose, Augustin
20 praised mech.

Anopir bishop, he seid, lay on deying, and pei pat we? aboute
him desired gretly his lyf, for he was, as pei said, ful nececarie to
pe chereh. He answered pus a-geyn in schort sentens: Neuyr wel,
but if euyr schal it be wel, why not now? He meyt as long as
a man lyueth he is neuyr in parfith goodnesse, and if euyr schuld
he com to rest and parfith pes it schal be at his deth, specially if
he deye weel. Of pe pird bishop seith he pat Seynt Cypriane
told pat1 whan pis bishop cam to his last ende and schuld deye,
at instauus of hem pat were aboute him, he prayed God to make
him hool agayn. And pan, as he tellith, a fayr Jong man stood be
his bed-side and loked angrily vpou him for pat desire, and rith
28 pus he saide on-to him: To suffir tribulacion and miseries of pis2
world, je be euyr afrd, and for to go oute of pes tribulaciones
whan messageris com for you, je haue no wilt. What schal I ¶ do
on-to you? Seldom wold he write for ony causes to lordes or
36 astates with-outen grete informacion of treuth, and whan he wrote
he tempered so his wordes pat he schuld haue pe grete part of his

1 t added in red. 2 world commenced wrongly and crossed through.
He was readier to make peace between strangers than friends; his reason.

pecitio. He was more ready to make accord be-twix hem pat wer not gretly of his aqweyntauns pan be-twix his frendis, for he wold sey if he mad accord be-twix to pat wernot of his knowlech, he myth perauentur fauour pe o partye whiche had mor trueh, and 4 panne schuld he yyne on of hem to his frenchip. And be-twix his frendis it myth falle pe reuers, for pat man pat had not his desir wold pe rather falle fro his frenchip.

[Chapter XL.]

Who he hatid heretikes and pursewed hem. Capitolum xl. 8

HERETIKES, hated pis man with an holy angir, as pe Psalme seith: Beth angry and synne not. He was an hard hambyr, euyr knokkyng up-on hem, and pei were so aferd of his argumentes pat pei desired his deth, in so meech pat pei prechid a-mongis hem 12 to hem pat wer of her secte, pat for to kylle Augustyn it was no synne but an holy dede and a meritory, and what man pat durst do pis dede, pei durst vn-dire take all his synnes schuld be forzoune of God for pat dede doyng. Thei layde grete wayte up-on him oftin-16 tyme, but our Lord euyr defended his mynth whiche was ful neccecarie on-to pe cherech. For whan he was oute in pe cuntur sumtyme to preche pe word of God and to lerne cristen soules pe trewe bylene, pei leyd men of armes pryuly in pe weye to kille him homward. 20 But by pe grace of God he was stered to take a-nothir weye, and so was he saf fro his enmyes. And whan he knew what perel he was in and who meruelously God had delynered him, him on-wetyng, panu pankid he God with ful deuoute bерт. But for all pese perelles 24 he cesed neuyr fro edification of pe puple and destrucce of poo enmyes whiche berk a-geyn pe seith. Many heresies were in his cuntur at pat tyme, both of pe Donatistes and eke of pe Manicheis, and both, with pe myty grace of God whiche was plenteously 28 with-inne him, he convicte and ny distroyed. The Donatistes were pei pat be cleped Rebaptizatores, for pei wold admitte no man to her secte but if he wer baptizd newly with her baptem. Thei lyued in continent lif, pat is to seyn in chastite as fer as 32 myth 1 be aspid 1. Pei had eke a secte with-inne hem whech pei

1-1 in margin.
clepid Circumcelliones; pis meny runne a-boute on nytes with wepun and armur and compelled\(^1\) men with strokis to her heresie.

The Manycheis had many oper fals opiniones, for pei said pat Crist was no very man, but lich a man, and pat he took no flesche ne blood of pe mayde as we beleue, but he took, I wet not veryly what pei mene, a body, pei sey, of pe cyr, in whiche he ded al\(\) poo myracles and in whiche he suffered passion\(\). These folk with sly 8 termes deceyued many men.

There were also in his tyme o\(\)pir heretikes cleped Pelagianes, and pei held pis opynyyn, pat a child be-goten of a cristen man and a cristen woman schuld\(^2\) not be baptizyd, ne nedith nowt, and al\(\) pis secte ou\(\)r Augustin destroyed. These be pe names of heretikes whiche wrote a-geyn hym, and to whom he gaf answer ful substancial: Felix, Maximinus, Felicianus, Faustus, Pasceuous, Secundinus, Petilianus, Permenianus, Fortunatus, Orestonius, Gauden- cius, Julianus, and many o\(\)pir. A-geyn al\(\)i pese pis souereyn maystir of pe cherch stood as a strong geaunt, wrestiling with argumentis for pe cleennesse of pe feith, and enforsyng of pe cherch and firma-cion of parfite soules. Many a man eke pat was in errur, por\(\)w his preching and disputyng, was brou to pe trew wey of ou\(\)r Lord and on-to cristen feith. Sunynyme in his prechyng wold he make a grete digression fro pe mater pat he spak of on-to an-o\(\)pir desperat mater, and pat wold he sey pat pis was pe dispensacion of our Lord, for pe\(\)r was sum man in pe audiens pat had nede to he\(\)r pat mater. On a tyme he happid in a sermone to go fro his mater and speke a-geyn pe erroour of pese Manicheis, and a rich marchaunt pat was of pat heresie was sodeynly converted per-by.

Whathe he was cleped to one councele of bischoppis or of princes he wold gladly\(^3\) go to hem and euyr in poo councelles pseysed he mor pe causes pat long on-to God pan \(\)poo\(\) pat long on-to men.

[Chapter XLI.]

\(1\) Of many bokes pat he mad aftir he was bischop. \(2\) He wrote many books when a bishop, and one to Simplician, aftir

\(2\) be crossed through.

\(3\) gladly in text, gladly in margin.
Seynt Ambrose was ded, was 1 chose archbishop of Melun. For whan Ambrose lay in deying, pe clerks of pe cherk cound a-mongis hem who schuld be bishop aftir, and he assigned hem pat pei schuld chese Simpliane. This same was pei man, as we 4 saide befor, pat with holy lif and deuoute exhortaciones brout Augustin to pei feith. And whanne he herd sey pat Augustin was bischop at Ypone and famed porw pe world as for pei grettest labouri in study and pei grettest emnye to hereticke, eke pei grettest 8 dissoluere of questione pat was leuand,—heryng al pis he sent to him certeyn questiones, praying him to dissolve hem and declare on-to him pei doutis pat pei conteyned. And Augustyn wrote on-to him a-geyn with ful grete reuerens to notable bokes in whch 12 he declareth his questiones with swech wordes pat pei be ful delectable to studious men. 2 This book beginnyth Gratissimam 3 plane. In pis same tyme wrote he xiiij bokes of his Confessiones, in whch bokes he schryuyth him ful deuoutly of his eucl dedis 16 and of his good dedis; he praysith our Lord both mercyfyl and rithful. Be pese bokes he his-selve was excited to ful holy lif & pe makynge of hem inflawmed his hert to greet loue of our Lord. I dare sauely sey pere is not so hard-hertid man in pe world pat redith 20 pese bokes and understand hem, but pei wil stee hert to swech deuocioun pat, peraurent, he hath not had experienes of swech deuocioun be-for. For all pei processe of pese bokes and all pei wordes are steryng on-to pei loue of God, and po ar spoken with so swepte 24 langage pat pei 4 sounde no-ping but deuocioun. He mad pat tyme eke a book whch he clepith Of pe Werkis of Munkis, for in his cunt in pei dayes were encreased many monasteries of munkis and mech nounbir of religious men, for al pei heremites whch lyued 28 in desert, to whom he was first fader and norcher, we cleped at pat tyme munkis, for mones in pei opir tonge is as mech to sey as solitari, ½ and so monachus, pat is 6 to sey, 6 a munk, is swech a man pat lyneth in solitary lyf. But whan Seynt Benet cam, pa ½ mad be 32 pe ordre of peo men whch be clepid now munkys properly, for 7 oper orderes ar now distincte in her propr names, and at pat tyme pat

1 chop crossed through.
2 In pis same tyme crossed through.
3 MS. it.
4 i adied in red.
5 a character crossed through.
6 y added afterwards.
Augustin was, his monachus was a comoun name to all religious. For not only Seint Benet mad pese Cenobites, whiche is as mech to sey as many men lyuyng to-gidir in on hous and vndir o reule, but Seynt Augustin mad swech eke, for his principal labour, as we rede, was his whan he cam first to Assirik, to gadere swech solitari men and bryng hem to o lyf and o reule. For Augustyn was be-for Benet, as ferforth as I haue red, vp-on a hundred stp and fifty.

So pis book, De Opere Monachorum, of munkys werkys, mad he to pis entent. Summe of pese religious men saide pat it was not nedful on-to hem to praye, but pei weir bounde to labour with her handes. Thei weir menyd to his oppynyoun be a texte of Seint Poule, whiche seith pat he wheech wil not labour schal not ete. And in a-nopir place he seith pis: Be nyth and eke be day hane we laboured pat we schuld grene non of 3ou alt. Summe held pe reuers oppynyoun and enforced hem with pe gosp-hl wheir he seith:

Take hed at pe birdis of pe eyr, pei soweythir ne repe, and set 3ou Fader of heuene fedith hem. And in pat same place he seith: Take hed at pe lylyis of pe feld, pei spynne not ne carde, and set Salomon was not clad so freschly in al his ioye. This contencion roos on-to so grete partye pat alt pe cherch was set o rore with pis mater, so ferforth pat pe bishop of Cartage, whiche hith Aurelius, at pat tyme, wrote down on-to || Augustyn letteris in whiche he prayed him and reqwyrid him, in Cristis name, pat he schuld ordeyn sum remedye in pis mater. And for pis cause our fader Augustin wrot pis book in whiche he schewith pat certeyn houres it is most conçuïent to religious men to synge, rede or pray. And when po orisons aï do which aï ordeyned be constituciones of pe cherch, pae is it ful nececarie to do sum labour with hand, pat ydilnesse, whiche is step-modir of all vertu, schul non ente haue in hem.

1 MS. gadered, final d dotted.
2 MS. not only lefeth; only le- crossed through and ned written above.
3–3 written in margin twice and once crossed through.
4 perfo crossed through.
5 written above in red.
6 stp. crossed through.
[Chapter XLII.]

|| Of opir bokes whech he wrote at pat same tyme. cap. xliij.

In þo same dayes he wrote eke þe bokys Of þe Trynyte, xv, of grete and hy sentens, oute of which bokes all þe dyuynes þat haue writyn sithe, specialy in skole mater, haue þe reulys 4 of all dyuynyte. For Hugo de Sacramentis, and þe maister of sentens, Seynt Thomas Alqwyn, and all opir, haue her special groundes þer.

He made eke a-nopir solemne werk clopid Of þe Cyte, and þe 8 cause why he mad þis book is þis: Whech tyme þat Rome was take of hethen men, þe same hethen men scorned cristen men and blasphemed Crist in þis maner: Thei saide as long as Rome servuyd his goddis Iubiter, Iuno, Appollo, Minerue and swoch othir, so long 12 was it kept be permision of þoo immortal goddis, þat pere myth non of her enmyes owe-com hem. But aftyr þat tyme þat Petir and Paule had brount in þe feith of Crist, a-non all her enmyes had þe bettyr of hem, of which ymaginacion1 þei added to her 16 blaspheme þat Crist had neuyr so mech power to defende his puple as had Iubiter whech stood in her capitol. A-geyn þese grete blasphemes Seynt Augustin answered in þese xxij bokes. In þe first v. bokes he reprenyth þe errore of hem. || þat seyde alle 20 þe richesse of þis world and all þe prosperite is zouen on-to men be þoo immortal goddis, for he schewith her pleyuly þat þoo ydoles whech þei clepe goddis ar dampened spirites, and þoo2 men þat ded worship on-to hem regned in as gret myschef as euyr ded ony 24 men. In þe opir v. bokes he laboureth a-geyn þe errore of hem þat seide good and euel in þis world haue her variauns aftir place & tyme and persones, þat sum place & sum tyme and sum persone schal haue ioye euere and sum non. In þe opir xij bokes he spekith 23 of too citees, Ierusalem and Babylome; Ierusalem, as he seith, longith to God, Babylome to the deuene. These too citees sprengin of too loues. The loue of our-selwe, þat causeth þe cite of þe deuel, whech growth in heith tyl he cometh on þat abuson þat he despiseth God. 32 The loue of God, he makith þe opir cite, and he may growe so hy to

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1 jai crossed through.
2 pat crossed through and þoo written over in rad.
Life of St. Augustine. His 'Retractations'.

Goddis plesauns pat he schal, for Goddis loue, despise all worldly felicite. Be-side þese werkys he mad manþ a book, tretys, epistoles, sermones, omelies, pat a man schal not fyude a clerk at þese dayes þat may sey he haue red aff, for þe noumbir of hem ar gessid on-to a pousand. Of his werkis spekith a gret clerk in a vers rith þus. Mentitur quem se\(^1\) te totum legisse fatetur. Thus it meneth in Englis: He lyeth þat seith he hath red al þi bokes.

[Chapter XLIII.]

8 || Who Augustyn red ouyr aff his bokes a litil be-for his deth & corrected hem. || Cap. xliij.

After he had written all these books, he re-read them, and having reasons for change, he wrote his 'Retractaciones'.

AFTIR tyme he had mad aff þese bokes he ouyr-lokid hem a-geyn, þat þer schul no-ping be þerin but trewe. This ping ded he for many causes, on was for he mad many bokes or þe tyme pat he was gretly vused or exercised in holy scriptur. A-nopir cause was for certeyn materis whiche\(^2\) he had wrytyn, þei weð dirkly seid, wherfor he declared pou materes in þis secund writyang. The pird cause was þat he was not a-schamed\(^3\) to be a-knowe þat he had wrytyn mech ping whzech myth a be bettier, and for þis cause he mad þat bokes whzech he clepith his Retractaciones. And þat he schuld haue þe mor leyser to study and write, specialy for in 20 too counsellis aff þe bischopps of þe lond had rewyrid him þat he schuld entend on-to exposicion of holy scriptur, for þis cause certeyn þeres be-for his deth he prayed ful mekely þe clergy and þe puple þat fyve dayes in þe weke he myth hauu pesibly to his 24 study in scriptur, and þe opir too dayes wold he þene attendauns on-to her causes, to sette rest and pes be-twix hem\(^4\). But for al þis graunt oft-tyme was his studie interrupt for her causes, to his grete vexacion, but special comfорт of his puple. For þis skil\(^5\) he ordeyned a-nopir remedeye: he say wel þat he felt fast in age, and deth, þat no man may escape, was ful ny, be-cause he felt himselfe so febil; he dred eke þat aftir his deth sum ambicious man schuld be mad bischop, whzech schuld distroye al þat euyr he had

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\(^1\) in margin.  
\(^2\) ch added in red above.  
\(^3\) d added above in red.  
\(^4\) I crossed through.  
\(^5\) cause crossed through and skil written over in red.
Life of St. Augustine. The Siege of Hippo. [CH. XLIII.

he asked the edified; perfor laboured he on-to pe puple pat pei schuld chese
sum good man and iuste pat || myth occupie pat se aftir his deth, 
which man schuld determin pe causes of pe puple, lest pat pei
were grete causes, po wold he kepe to him-self. To his desir 4
pei consented ait and mad compromise on-to his persone pat
whom he wold name pei schul consent on-to him. Vp-on pis
Augustin named on of his clerkis, pei clepid him Eraclius, a man
wel-named in pe puple whom Augustin had enformed in pe weye 8
of Crist in pe best maner. And to pis man commited Augustin ait
pe charge of pat diosoise, lest pan pere com ony grete causes, pat he
schuld haue pe moir leiir to study and wrytyng. Thus er he deyid
he ouer-say ait his bokes and mad pese Retractaciones. But aftir 12
making of pat werke he mad many opir bokes whech be not touchid
perin, as a man may se in pe redyng.

[CHAPTER XLIV.]

|| Who his cyte was be-segid of dyuers naciones. xliiiij. 16

I

At this time Hippo was besieged by the Alans, Gothi and Vandals.
The home of the Alans.
The home of the Gothi.
The home of the Vandals.
After searcing Europe, these people invaded Leaf 44.
Africa and besieged Hippo.
They spared nobody,

1 inserted above. 2 as written above. 3 us crossed through.
summe of pe sword, and pat pe seruyse, pe messis, pe ympnis of pe church cesed, and many chamberis weī brent in pe cunti, and pe clerkis fled, so pat sacramentis weī not jouen, and pouz a man wold haue hem, pere was no man to gyue hem, he seing al pis, had ful grete sorow, so pat he felt in-to grousous seknessse. But set, amongis al pis sorow he had pat consolation of pe wise man which saide þus: He hath no grete wisdum þat sorow with whan 8 stones falle, and whan þei deye þat must nedis deye. In þis tribulacion he cleped his breþerin to-gidyr and þus he saide on-to hem: Behold now, in what mischef we stand in, and I se no remedye; God wil punisch us in þis wyse for ouþ synnes. Wherfor, 12 I haue prayed my Lord þat he schuld deluyere us of þese perelles, or elles send us paciens þat we may suffyr hem mekely, or elles, if he se þat we be wórÞi for to haue hem lenger, I haue prayed God þat he schal take me oute of þis lyf. This same prayer þat he prayed, þei prayed aft, and so on of þese iij peticiones was granted him, for in þe þird month aftir þei had be-segid þe cyte, þe feuerys took him so sorþ þat he was fayn to kepe his bed.

[Chapter XLV.]

In what maner = Augustyn deyid, and what occupacion he had in his last sekenesse. Capitalum XLV.

In þis same seknesse of which he deyid þere cam on-to hym a certeyn man, praying him in þe name of ouþ Lord þat he wold touche him with his hand, for he seide if he wold ley hand 24 up-on him, he schuld make him hool of þat seknesse which he had longe boþ. Augustyn answered to hym a-geyn and seide he was not wys in his desire, for if he had swech power to make men hool he wold rather exercise it on him-self þan on oþir men. The man 23 replied on-to Augustyn in þis maner: He saide þat he had in maner of a goostly consolation, in which he was warned þat he schuld go to Augustyn þe bishop, and with touching of his hand he schuld be mad hool. Augustyn, seying þe grete feith of þis man; 32 leyd his hand up-on him & blessed him in þe name of God, and Augustine cured him.

1 seying crossed through; seing in margin. 2 part of w crossed through.
Life of St. Augustine. His Death.

[CH. XLV.

Augustine knew he was dying, and made his notary write the seven Psalms of the Litany for him to read.

Leaf 45.

On the fifth kalend of September, he passed away, leaving the church the treasure of his books, in which he is immortal.

He lived seventy-six years.

The Author hopes the gentle woman for whom he wrote will do the Saint honour.

he vndirstood wel he schuld sone deye, and be-cause he had prechid ofte sithe pat peere schuld no cristen man passe owt of pe world with-outen mornynge and compleint for defautes in whiche he hath falle, perse for he mad his notari for to write him pe vij Psalms, po o same whiche we rede with pe Letanye, in a fayr parchemyn skyn, and pis was sette on pe wal a-geyn his beddis hed. Pese red he with ful gret deuocioun and gretre wepyng be-for his deth. And pat peere schuld no man interrumpete him of pis deuocioun, ten dayes 8 be-for his deth he ordeyned pat peere schuld no man com with 1-inne pe chaunabyr wheir he 2 lay but his leche and pei pat brout him mete and drynk, and all pis tyme with ful gret deuocioun and mech wepyng he comended his soule to God. And pus pe v. kalende 12 of September, with hool mynde and all pe membris of his body not hurt but hool, standyng his breperin a-boute him, and comendyng hys soule to God, he 3ald pe goost on-to pe Fader of heuene. Thus hath he left in erde his holy foot-steppis, many men & women 16 of his religion taute be his doctrine. He hath left eke gretre instruccio to pe cherch in tresour of his bokes, pat pou3 his body be drawe from vs, 3et his spirit abideth with us, as pe poete wrot ful wel of all hem whech leue emolliment of wryting be-hinde hem; 20 rith pus he wrot in Latin: Viuere post obitum vatem vis noscens viator, Quod legis ecce loquor vox tua nempe mea est. Thus mene pei in Englisch: Thou man pat passist by, if pou wilt knowe pat a clerk lyueth after his deth, That pou redist I speke, pi voys eke 24 is myn. Augustyn lyued clerk and bishop ny xl. 3ere, alle pe dayes of his lyf, or seuenety and sex. Thus endith pe lyf of pis glorious doctoure whom all cristen men ar bounde to do worship, most speicaly clerkys and lerned men pat haue gretre stuf oute of 28 his bokes to her lernynge. And as I hope, 3e gentyl woman, 3e schuld plese wel pis Seiint if 3e wold se his place onys in a 3er, and pou3 3e left a day in heruest of 3ou3 labour, he coude make retribucio in oper party. Thus I comende you to God and me to 32 3ou3 prayeris, pat we both may com sumtyme wheir our Fader is, we schal prey both Amen.

1 inne wrongly written and crossed through.
LIFE OF ST. GILBERT

[Capgrave's Prolog.]

To my wel-beloued in oure Lord God mayster\(^1\) of pe order Leaf 46. of Sempyngham\(^2\), whiche ordre is entytled on-to pe name of Seynt Gilbert, I, sire I. C.?\(^3\), amongis doctouris lest, send 4 reverens as to swych dignyte, desiring cleennesse to your soule and helth to your body. Now with-inne fewe dayes was notyfied on-to me pat pe lyf of our fader Seynt Augustyn, whiche pat I translat\(^4\) in-to oure touage at instauns of a certeyn woman, who had seen and liked his 'Life of St. Augustine'.

8 was browt to your presens, whiche lykyd 3ow wel, as it is told, Capgrave writes this sene 3e wold I schul adde perto alle 3oo relygyous pat lyne vnvyr his reule. But to pis I answer pat it was not my charge, but if men his sermon preached at like for to knowe pis mater diffusely pei may lerne it in a sermon Cambridge.

12 pat I\(^5\) seid at Cambrig pe 3er be-for myn opposition, whiche sermon vnphap I wil sette in Englishe in pe last ende of pis werk. Than after 3e had red pis lyf of Seynt Augustyn 3e sayde to on of my frendes pat 3e desired grety pat lyf of Seynt Gilbert 16 schuld be translat in pe same forme. Thus mad he instaunce to me, and I graunted both your petycione, this\(^6\) for I wold not frustrate him of his mediacion. To pe honoure of God and of all seyntis pan, wil we begyynpe pis tretys, namelych for the

20 solitarey women of your religione whiche vnnyth can vndyrstande back. Latyn, pat pei may at vancant tymes red in pis book pe grete vertues of her maystyr. For her may pei loke as in a glasse, who pei schal transfigure her soules lych on-to pat exemplary in whiche 24 pei schul loke. Of pe interpretacion of his name, what it schuld mene in Englishe, for we haue it not redily in our bokes of Gilbertus'

\(^1\) In the margin, M. Nicholas Reysby.
\(^2\) simpyyngham with e written over.
\(^3\) In margin, in a later hand, John Capgrave.
\(^4\) MS. translat, a dotted underneath.
\(^5\) inserted above.
\(^6\) in margin.
Life of St. Gilbert. The Prolog.

interpreted, we will speke in swch maner as auctornis which dyuyde names in partes. Gyla, pei sey, is a word of Hebrew, as mech to sey as he pat passeth fro o cunti to a-nothir. And ber is a welle, or a pitte, eke deruyed fro pe Ebrewe tange. Tus \(^1\) is a Lateyn word, in Englisch a swete gumme, whch we prove in ou'r encenseris when we schal dow a special honore to God. Than in sumdith his name pus on-to ou'r heryng: This holy man was a walkere he in erde pat passed fro pe welle on-to \(^2\) pe swete 8 sauour. The welle clepe I pe holy baptem in whch he was wasch fro Adam his synne. The swete sauour name I pe holy cupnyoð of this man whch sauoured so swetely in pis land pat it mad many men to selle al pat pei \(^3\) had and follow pe steppes \(^12\) of pouerte. Of this sauour spak pe blissed apostel \(^4\) when he saide: We be pe good odour of our Lord Crist in every place, both to hem pat schul be savd \(\|\) and eke to hem pat schul perisch. To summe be we sauor of lyf and to summe sauour \(\|\) of deth. So semyth it pat pe clene lyf of Seynt Poule, and pe deuoute preching of hym, was on-to hem whch we chose to be saued a sauor of euyrlasting lyf, & to hem pat we reprobat a sauor of euerlastying peye. All pis is seid to acording of 20 Seynt Gilbertis name pat al his lyf from his baptem on-to his deth ran in swch a swete sauor pat get at pese dayes pe deuoute virgines of his ordre beren witnesse pat of pe rote of his doctrine sprange all pese fayre flouris of virginite. This is pe preamble \(^24\) or elles pe prologue of Seynt Gilbertis lif, whch lyf I haue take on hand to translate out of Latyn rith as I fynde be-fore me, sane sum addicionis wil I put pertoo whch men of pat ordre haue told me, and eke othir pingis pat schul falle to my mynde in pe 28 writyng whch be pertinent to pe mateir.

[Chapter I.]

capitulum \(^{25}\).

THIS man was bore in pat same place cleped Semingham.

His fader was bore in Normandye, his modyr lady of pis 32 place be-for seide. His fader, as pei sey, was a knyte of Normandye

\(^1\) Thus in text; tus in red in margin.
\(^2\) added above in red.
\(^3\) i added above.
\(^4\) In margin in red, 2 Cor. 2.
Life of St. Gilbert.  His Parents.

which cam in-to pis lound with Kyng William at § pe Conqwest and weddyd pe lady of pis place, so pat be heritage Seint Gilbert was very eyer of pis possession & of many othir. That pis is likly to be soth, I a-legge a testimonie which I haue be informacion of my Lord Beamount, Ion, pat now lyuyth. He seide pat his kynrod cam first out of Frauns with pis same Kyng William, and on of hem, a notable knyte, weddyd pe lady of Folkingham at pat tyme, and so of her issewe cam aft pe Beamoundis pat haue be sithe. Swech many othir myth we reherse & make pe boke ouer lange and tedious to pe rede. Than was pis man medeled with too blodis, Norman of pe fader side, English of pe moderis side. What auctoris write of these too naciones & what comendacion pei reherse of hem is pertinent to sette her in magnysying of pis man. The Normannes, pei sey, pei cam fro Norweye & 1 conqwered pe lond wher pei dwelle, a pupyle gentyl of condicion, wise and redy in batayle & grete tilleres of corn. The description eke of pis nacion must mech a-corde her-to, be-cause pei conqwered us and at pis day her succession dwellith with us. So semeth it pat pis man was not bore of 2 no wrecchid nacion, ne of no servage, but of pupyle gentil & fremanly & large, both on pe fadir side and  pe moder. He was in his young age, and in his simplinesse ful gracios lich on-to Iacob, whom for his clemesse & innocens pe modir Rebecca, porw inspiracion of God, preferred to be lord of all his bretherin, lich as pis man is preferred to be maystir of al pis religione. And also, as it is seid in pe bok of Iob 3: The lampe which was despised in pe poutes of rich men was arayed agayn a-nopir tyme; in whch pe schal vndirstond pat poo vertues whch grew with pis child in young age, pan despised of pe world, were ordeyned for to be hald in mor reuerens in tyme comand. He was at pat age set to skole and lerned groudly in poo scienses whch pei clepe liberal, as gramer, retorik, logik and swech opir. But his corage at pat tyme was mor enclyned to lerne good maneris pan sotil conclusiones, eke be-cause afterward pat he was ordeyned to be a teacher of vertuous lyuyng, it was conuenient pat he schuld first be a disciple in pat in scole of

1 written above.  2 part of w crossed through.  3 In the margin in red, Iob 12.
Life of St. Gilbert. His Young Age.

He was free from the common vices of children. Honestie. In all his song age was he clene from such vices as childryn use, as lying, was town ragyn, and opir stylnkyng condiciones. Euene 3anu be-gan he to be lich a religious man, to which lyf he was applied be God. For in all his lyf, as pei 4 bere witnesse pat sey his conversacion, touched he never woman.

Leaf 48, back.

In his young age he followed the rules of religious life. He taught children spelling, &c., and playing.

He was like Athanasius, who, in his childhood, baptized heathen children.

In that same secular lyf and in that tender age, he followyd, as he coude and myth, pe reules of religious lyf, and to hem all of which he had ony power he ful benyngly gaf example 12 pe same reules to folow. For first was he a maystir of lernynge to pe smale petites, swech as lerne to rede, spelle and synge. The childryn pat were vndyr his discipline he taut not only her lessons on pe book, but be-side pis, he taut for to pley 16 in dew tyme, and here playes tauthe pei pei schuld be honest and mery with-uten clamour or grete noyse. For pou 3 he had not at pat tyme experiens of pe good customes whech be vshed a-mongis religious men in monasteriis, yet had our Lord God 20 at pat age put in his brest pese holy exercises, for he taut 2 pis disciples pat he had to kepe silens in pe cherch 3; aß an on our to go to bedde & eke to ryse 4 to her 5 lessons; aß wente pei to-gidyr to her pley or ony opir ping. His moost labour 6 and grettest 24 desir 6 was to wynne soules to God with word and eke ensample, for pe best sacrifise on-to God is pe gelous lone of soules. Lich on-to pis man was pe holy Athanas in his song dayes, 7 in pat same Athanas wheth mad Quicunque Vult. We rede of him pat in his 28 childhood he wold gader to-gidyr many childyr of his aqwcyntauns, and lede hem to pe watirs side, and pis was at grete Alisaundr. Than wolde he enqywre of hem wheythir pei were cristen or nowt, and if pei we 3 not cristen, he made his felawis, as in game, 32 to make pe child naked & so dippe him pries in pe cold watyr.

1 C. 29 play. 2 C. tawht. 3 C. chirch. 4 C. ryse. 5 C. there. 6 C. desyre. 7 pat crossed through.
he standing sadly and saying he very sacramental wordis of baptism. This noyse cam to he bischoppis ere, whech at pat tyme hite Petyr; he sent aftir he childyrn and enqwyred of hem what 4 Athanas saide on-to hem, what pei answered, vnder what forme he wasched hem, and 1 whan he sei pat 1 all ping was doo rith as pe cherch vseth, he determyned pat po childyrn weri baptizyd, notwithstanding pat it was doo in pley, commaundyng his prestes 8 to take pe childyrn and sey ouyr hem 2 pe opir orisons whech pe cherch vseth. Al pis is seid for ouir Gilberd, pat in so longe age had so sad condiciones and so grete sel to lede soules to heuene. When he was promoted to pe ordre of pressthod and had 12 soules in gouvernauns 3 and eke had receyued power to make ministration of pe goostly giftis whech be vertue of oure Lordes || blod ar left in pe cherch, pan, as a trewe steward of his Lordes tresour, he departed his Lordes whete to hem pat dwelle in pe 16 houshold of ouir feith, to eech of hem as it neded. Pat is to seyn, pe word of good exhortacion was not lid in him, but he delt it oudtrely to hem pat wold lerne. For his auditorie was so endowyd with lernyg pat it sempt in all hei gouvernauns pei had 20 be nochrist in monasterye amongis he seriuauntis of God. Thei vsed non insolent drynkyngis 4, ne no longe sitting pere, ne 5 vsed not to renne to wriastillingis, bei-baytingis and swech opir onthrifti ocupaciones, whech summe men now on dayes preferi be-for dryyue 24 seruyse; this used pei nout, but pei used to pray deoultly in pe cherch, to pay treuely her tythes, to walk a-boute and visite pore men, to spend her good in swech weye as is plesauns of God and comfort to pore. Who-so had seyn hem 6 with-inne pecherch 28 he myth sone discerne whepir pei weir Gilberd parischones or nowt, he had tawt hem so wel to bowe her bakkes and her kne to God and so deoutly to bid her bedes.

[Leaf 49, back.]
When he became priest, he was a true steward of his Lord's wealth.

[Chapter III.]

32 In his first promocioun he was in houshold of he bishop of Lincoln, cleped Robert Bloet. Thidir was he || drawe first Leaf 50, the Bishop of Lincoln, 1-1 C. 29 b. what he sayde pat pus: in our MS. a d has been erased after sei, added above in red. 2 added above in red. 3 C. governans. 4 MS. drynkyngs, with gis written over last syllable. 5 inserted above. 6 C. 30. them.
& mad a chapeleyn half ageyn his wil, for he was special with pe lord, & to him was committed to ransake all pe gروعous crimes or synnes porw-oute pe diosoise, he to correcte aftir his discrecioi. For he was a general iuge, as it semeth, to make his remissiones & conminaciones rith as he list. In all pis astate he was not proud of beryng, ne founde in no costly aray, but pe heye he was in dignite pe lower was his soule, for in all his mevyngis no-pǐng seculer, but lych a chanoi reguler or a cloystirer, semed he euyr. In so mech pat whil he was in pis seruyse in court he fastid gretly, he wook 2 as to opir mennyys wakyng importantly, prayed euyr, and eke opir goostly exercises wer neuvr left behynde. He was so wel occupied in pat administracion pat he wold compleyne of him- 12 seleue aftirward 4 when he had begunne pis religion, pat he was moir pañit in lyf be-for pat conueracion to religion pañ he was aftyr, notwithstanding pat aftir tyme he had take pis holy habite he was enmye grete I-now on-to his owne body. But pat he dyde lesse 18 penauns to his body aftyr he had take pe religion, it is not to aretten to slaught and necliense, but rather on-to charyte, wheth notwithstanding moir to opir mennyys profith pañ his owne. || So rede we pat Seynt Martyn had lesse vertue 3one on-to him after his 20 promocion to pe bishopsprych pañ he had be-fore. This man wheth we talk of now, be-for all vertues louted pouerte, for a grete and a good archidecony profered to hym be pe same bishop Robert, he fully refused. For he wold sey sum-tyme pat pese benefices of 24 grete expense be often-tyme a redy wey to losse of a names soule. For whech cause all pe goodes whech left of his benefices be-side his neccessarie lyuyng, he gauie it frely on-to pe profite of pore men. Whan he was out of his owne possession he receyued euyr Crist 23 as his gest in faderles childyrn, in widows, in elde folk, in seke and feble, whom he susteyned with his propir goodis, and eke with pe cherchis prouentis, clad hem & fed hem. And pat he schuld go on-to pe gretttest summe of perfeccion, all pat he had he gaf 32 to pore men swch as he, porw pe inspiracioi of ouir Lord, had chose and made to lyue in wilful pouerte, which he-</the_escaped_text>
receyue him in-to euyr-lastyng tabernacles, as pe gospel berith witnesse. Thus, of trewe dispensyng of worldly goodes and grete loue whiche he had to soules, he was worthi of our Lord to receyue Leaf 51. a dobyl reward.

[Chapter IV.]

Cap. quartum.

THO he pouz a-mong opir pingis pat virginite was a grete astate, on of pe grettest vertu pat may plese God, whiche frute boþ be hem is most alowed in heuene, for pis cause he ordeyned first seuene maydenes wheehe, be his teching, we[r] inflaumed with pe loue of God, pat pei schuld be sperd up fro pe vanytes of pe world and serve our Lord in qwyte contem-placyon. So vndyr pe wal of pe cherch of Seynt Andrew he mad hem celles whe[r] pei myte prey and haue parte eke of all dyuyn seruyse, both in seying and in eryng. Aftir pat he ioyned on-to he[r] seruyse opir certeyn women pat we[r] not letteryd, and men eke pat we[r] converted to religion, but no clerkys; pese alle we[r] ordeyned to pe seruyse of pe forsaid virgines. Aftir pis don he ordeyned certeyn clerkis, letterid men and boundyn to streyt reules, pat pei schuld haue pe gouernaunce of all pis puple forsedy.

On-to pese alle ordeyned he mete, drynk, cloth, and opir neccessaries of his rentys and of opir good lefully goten. To her soules eke ordeyned he goostly mete, on-to pe nuunes pe reule of Seynt Benedict, on-to pe clerkys pe reule of Seynt Augustyn, be-side pese certeyn instituciones he ordeyned, as pe holy an[n]oyntying taut him, wheh be pe Holy Gost is sent fro heunene. Thus he sette hem lawes medeled with swech attempتراuua pe a-mongis dyuers kyndes, dyuers habites, dyuers degrees, he eorted hem in

Leaves 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64.

What schal we sey mo[r] of his conegregationes? Be-side po elmes-houses whiche he mad for pore men, for seke men and women in languo[r], for misellis, for wydowes, for faderles & modirles, whiche houses he sette in dyuers degrees and in dyuers disposiçion, be-side att pese, he edysied in his lyue pirtene conventual cherchis with att and built thirteen conventual churches.

1 added above in red. 2 MS. infalaumed; a do&ted beneath.
Life of St. Gilbert. The Increase of his Order. [CH. IV

At his death he left nearly 2,200 religious folk, and might have made more monasteries had his conscience let him.

Leaf 52.

His fatherliness is known throughout England.

His seed has increased, by reason of his virtuous life.

Leaf 52, back.

God exalted him for his meekness.

onlerned ordeyned to seruyse of ye nunnes, as we seid be-fore. And verily, as we suppose, he left at his deth swech persons dedicate to God vp-on too pousand too hundred, be-side hem pat-weir dede er pat tyne he passed from vs. And many moo monas-
teries myth he a mad, ne had be pe streyt consciens whech he had in recceuyung of worldly good, for with ful gret dread and mech heuynessey recceyued he worldly rychesse whech was profered him; sum-tyme was he compelled for to take po sifis; summe-tyme he refused hem, so was honest pouert roted in his hert and so wel beloued. Thus semeth it pat he was sette in pe mene yewe, as was Salamou pat sayd on-to God: Gyue me, Lord, neythir rychesse ne pouerte, but gruent whech sweshe ping whech is nedful on-to me. So pis man had desire to pe mene, nepir to be rich, ne for to want, but to haue swech ping as was neccessarie to pe grete noumbyr newly gadered be him, pat pe schuld not fayle of her dayly prouyson. His purpos was euyr to dwelle a-mongis hem pat weir meke, perfor 16 it plesed ou Lord for to heyne him pat him-self so lowed.

[CHAPTER V.]

cap. v.

WHO pat he be-had in his prelacye and who faderly he was at al tymes on-to his subiectis, I suppose, verily, pat it is 20 now not onknowe on-to al pe kyngdom of Ynglond, in so mech pat his childyrn be so encresed and growen to swech a noumbyr as we may se at eye, pat rithfully we may applie po wordis of scriptu? to him whech weir said to Iob: Thi seed, he said, schal be 24 multiplied and pi kynred encresed as herbes on pe erde. This multiplying of his religion, pe wise men pat lyne now suppose veryly it be 5 pe myracle of his good lyf. || The man stood in a maner of merveile to aff pat knew hym for pe grete prerogatif 28 of good dedys with whech he was endewed, eke for pe new plantes of mercy and charite whech he had griffid in pe gardeyn of Cristis

1 In margin in red, Prover. 30.
2 inserted above.
3 pe crossed through.
4 In margin in red, Iob 5.
5 be veryly crossed through in red.
6 The embellishment of capitals in red is omitted from this and the following page.
Life of St. Gilbert. His Virtue.

churc, more-ouyr for pe grete multiplying and wise gouernauns of pe same. For He pat pored wisdam in his breest for to pinke and to begynne swech pingis, He gaf him vertue in pe administra-
cion & conservacion of pe same. It is open at his day what cuanyng Seynt Gilbert hadde & what holynesse, for and pese openly;
giftes had not com fro God, per schuld neuyr a risen on-to so parfite an ende, for pe man tawt no-ping but pat he ded, for in al he did all that he
his lyf his doctrine was accordying to his werkys; his holy doctrine
erexpressid his clene lyf and his holy lyf brout his doctrine on-to
fecte, pat is to se, a parfith ende. Aftir tyme pat he was
preferred to haue gouernauns in dispensyng of Goddis giftes, he
ded pe part pat longed on-to his office, he left rith nowt pat
longid on-to his goostly helth or elles to pe charge pat longed
to gouernauns of his breperin. The man was pleasaunt and merry, He was a
wys in wordis and of vset cloquens fulfillid, hauying no-ping in his
wordes pat was likly to be lakkid, wherefor with grete reuerens Leaf 53.
was he be-loued both of his owne familiar puple and eke of
straungeres. In aft his behauyng owtward he was conformed
on-to his breperin; he was, if I schuld not lye, pe forme & pe
example in whch pei myth loke for to transfiguir her lyf to pat
exemplarye. Meke he was a-mongis hem as on of hem, as it is
seyd in Salamon: A prince haue pei mad pe be with hem as on of
hem; for al pat euere he communed his subjectis to do he fulfillid
him-self; his clopis weyr not whiter payd opir of his felawes; his
mete was not dite moir deliciously pan it was for couent; he had
no special chambr for to slepe in, but in pe dormytori he took his
rest; his bord was not owt of pe refectory, lest pat gestis caused
it. In his riding had he no costful hors, no wastful aray, not
many hors, ne many servantis, but on of pe on-lerned of his ordre
and too of pe clerkis whch schuld be pryuy and se al his conver-
sacion, at aft tyme pei went with him. In his rydyng he spent
not pe tyme with veyn tales or flying tydyngis, but with Psalmis
and orisons sewe he at pe wye, euyr hauying a purs redy to gyue
elmes to pore men whch pe mette. His In to whch he schuld come was stuffid with II habundauns of vitale ful discretly Leaf 53,
back.

1 a crossed through. 2 MS. pat. 3 inserted above. 4 I written above.
Life of St. Gilbert. His Manner of Life.

His inn was free to all.

nowt only for him-selue but for hem pat wold ask it and had nede perof. At mete was he myri; he talked mor pan ete, and with solacious countenauns wold he glade his gestis.

[Chapter VI.]

HE wold compleyne sumtyme when he roos fro pe bord pat he had synned in vnmesurable etyng or drinckkyng, whan pei pat weir conversaunt with him 1 had merueil 1 who pat a man myth lyne with soo litil mete or drink; whan he schuld sitte to ete 8 often-tyme he wold wepe for be-cause, he seyde, pat our nature every day is compelled of very nede to receyue mete and drynk pat he fayle not. Fro flesch and aff pat longith to flesch abstinence he euyr, lest pat he weir sek, panw porw counsell of his frendis he 12 wold ete sum. Fysch ete he porw pe zere, saue in Lenton 1 and in Advent, pan wold he non ete; his mete was panw wortys, letuse and oper herbes, whiche he ete as pei had be delicases; when he was febil pei weir fayn to dite him fisch in swech maner pat he 16 knew it nowt. This did his servauntis for pite of his febilnesse and whan his mete cam be-fore him pe first part wold he gye to God, whiche was boir to sum por man; ny al pe ophir del departed he on-to hem whiche soten a-boute him. In his refeczioD he took 20 mor || heed pat his soule schulde be fed with holy scriptur pan his body with delicat metis. Affir mel wold he haue sum bodely labour, and panw rede and pray, and so occupie his tyme. Thorw-oute pe zere was he clad equally; he wered no mo clothis in Wynyr panw 24 in Somyr; with o cote 2 he went 2 and no more, for furres wered he neyur. Thou schuld had merueyle if pou had seyn pe membres of pat eld body, who pe bones and pe skyn myth vnneneth hange to-gidir, his schuleris croked, his teth oute of pe mouth, who pat swech an 23 eld body myth lyne whan alle hethe was drawe fro him, both natural and accidental, pat for discoumfort sumtyme his body was ny contract. Be-twix pe lynand and pe hayir he chase pe mydwey, and al for he wold haue a conformite be-twix his subjectis and him, 32 and eke for he wold fle pe veynglorie of pe world whech make men

1-1 in margin. 2-2 written above in red.
ofte to lose he is mede. This myd wey clepe we, pat he vseed, wolen cloth next his body, for hayr wered he non, ne lynnand wold he non were. Whan he was compelled<sup>1</sup> be þe pronocaciot of nature to go to bed and<sup>2</sup> to rest he wold sey first certeyn Psalms wech he knew of<sup>3</sup> sce, first for him-self and for his breþerin, þàd for kyngis and bischoppis, and all<sup>4</sup> cristen folk. This was his vsage. He said Psalms before resting.

8 but he sat<sup>5</sup> peryon commonly. His clopis whiche he wered on day he put hem not fro hym at cue, but lay with hem al nyth; ne vndir his hed wold he no pilow haue, so þat whan he slept his hed hing down with-outen sustentacil and touchid sustythe his brest. We rede in þe elde faderes lyues of Egipt þat þei cleped slep her ennmy be-cause at pat tyme, as þei ponte, þei sesed fro þe seruyse of God. So ded ough Gilbert, as I suppose; he wold not ly soft þat he schuld not slep longe, for þei þaue mech mete must haue mech slep. And þerfor þat on-measurable dicte & þat diuturne slepe was forbodyn be Crist whan he saide to his apostelles<sup>6</sup> Be-wai, Christ forbade much sleep.

12 We rede in þe elde faderes lyues of Egipt þat þei cleped slep her ennmy be-cause at pat tyme, as þei ponte, þei sesed fro þe seruyse of God. So ded ough Gilbert, as I suppose; he wold not ly soft þat he schuld not slep longe, for þei þaue mech mete must haue mech slep. And þerfor þat on-measurable dicte & þat diuturne slepe was forbodyn be Crist whan he saide to his apostelles<sup>6</sup> Be-wai, Christ forbade much sleep.

16 haue mech slep. And þerfor þat on-measurable dicte & þat diuturne slepe was forbodyn be Crist whan he saide to his apostelles<sup>6</sup> Be-wai, Christ forbade much sleep.

20 of wolle and no bolstering but strawe. Whau he was sette þere onys schuld<sup>7</sup> no man he[r] him speke a word tyl in þe morowynge.

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[Chapter VII.]

After laudes we(r) said in the cherch þan wold he rehearse certeyn seyntis lyues; þan wold he sey certeyn orisones<sup>8</sup> for hem þat æþ ded and assoyle hem; after þis wold he mak a meke and 5 þa long confession, not only for him-self but for all his,Leaf 55.

After Lauds Gilbert rehearsed saints' lives, and made his asking of his breþerin of all his defautes forguyenesse, and he confession.

28 assoiling hem æþ and gyuyng hem æþ his blessing lich as Seynt Iob ded þat euer day offered on-to God for helth of his childyrn.<sup>9</sup>

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<sup>1</sup> d written above.  
<sup>2</sup> not clear in text and re-written above.  
<sup>3</sup> a character crossed through.  
<sup>4</sup> his breþerin crossed through.  
<sup>5</sup> sad in text; sat in red in margin.  
<sup>6</sup> In margin in red, Luc 21.  
<sup>7</sup> d added in red.  
<sup>8</sup> s added in red.  
<sup>9</sup> In margin in red, Iob i.
Life of St. Gilbert. His Manner of Life. [CH. VII.

This maystir Gilbert was neuyr ydil, but al þe day occupied, eythir in redyng, or in orison, or in lesson, or in contemplacion, or in opir holy werkys, now and now chaungying fro on to a-nopir, aftir tyme and leyser þat he had. And þou þe head meech to do þet went he 4 fro no mateir til it hadde a parfith ende, ne he letted neuyr no circumstauns of his perfecion for ony straunge mateir, þat is to sey, for no temporal profith he putte not Goddis seruyse behinde 1, ne þe holy obseruaunces whech longed to þe cloyster weir not lettid 8 with besinesse whech was oute-ward. In compassion he was 2 a fadyr to all men, in contemplacion mór suspense þan opir men. Oftewold he wepe in ympuis & Psalmyr redyng, and in þe swete songis of þe cherch whan he herd þe melodye, so was his soule 12 repleschid with swetnesse, but þet had he mór delectacion in þe wordis þain in þe notes. And a-geyn þese ymput þoutes þat come sodeynly on us, avoyding þe swete deuocion þat we wold haue, a ¶ meruelous vsage had he. For in-as-mech he knew wel þeir 16 myth no man want hem, he sette certeyn merkys of his fingers and his ioynts in what place of þe Psalme he was, þat sone aftir þe temptacion was voyded he myth retorne a-geyn on-to þe same place of his orison. And þet mór-ouyr, þat he schuld fulsfft al rith-20 wysnesse, he chase on 3 of his subiectis whom he knewe be þe Holy Goost þat he schuld succede in his office aftir his deth. This man chase he specialy, and to him he mad his profession and permitted his stabilnesse on-to þe hous of Sempingham, and so 24 of 4 pis same mannes handes took Gilbert þe habite of profession. What constans and manhod was in þis mannes hert is ful manifest in too maner pingis. On is þat þe grete causes he went a-boute he sped hem wyth-ou ten any vexacion or perturbyng of soule. A-nopir 28 is þat alle þe wrongis whech were 5 do to him or his at þat tyme, he bare hem so paciently þat he was neuyr mevid for hem. Be-side aff þis vexacion þat he had owtward, þere was a-noper ping whech stood nyher his hert, þe grete besinesse in spirith, for þo houes 32 whech he had rered, for þe soules whech he had gadered, for þe grete fere þat he hadde þat he schuld her þ no euel tytandis of hem. And whan it happed þat ony euel report was mad he wold

1 written above. 2 MS. a a fadyr; perhaps as a fadyr. 3 MS. of his of his, the first two words crossed through in red. 4 MS. ßis ßis, the first crossed through. 5 written above.
blisse God, and speke sum mery wordis and turne all in-to solace. He brushed aside evil report, and insisted ever on the laws of the Church.

[CHAPTER VIII.]

Cap. viii.

8 In pe last ende of his age, not-with-stande pat he was blynd, yet pe grete strength of his soule was not apeyred, for as grete 3el and as grete bysynesse had he at pis age to encrese of religion and snybbying of vices as euyr had he in his jong dayes.

12 His witte as fresch, his vndirstandyng as redy, his mynde as tow, his reson as clene were at pat ouf, and all opir pingis pat longe to pe soule as euyr pei were, whiche was meruele to se, specialy in a man pat hadde a hundred wyntyre in age. He myth heir with pe best. His tonge fayled not of his office. His hand qwaked not with no paleysye. His feet wer stabil to beir his body, and his opir membris. Non of hem denied his seruyse to pe body; lych he was on-to Caleph or Moyses, whiche too at grete age had pe vse of aff heir membris, saue pis differens is pere, pat pis man had lost his sith. It is worthi, as summe men pink, pat pei whech serve God with dew obediens schuld have heir membes obedient to hem. For in pe mynde of pis man of whiche we speke now was ful grete hete of charite, both on-to God and to aff men, for in his hert Crist wanted neuyr, men mythy know be his mouth whech was euyr spekyng of Crist. Eke his tonge and his handis wer euer redy to help of his neybouris. This was pe cours of his lyf; pis was pe maner of his lyuyng; pese be pe experiment of his vertues; pese be pe good aray of his tecches with whiche he was magnified with grete men; for in vertu he was Gretter pan pei, and not only was he folower of pe blissed lyf of religious men, but he had a lif in him-selw whech religious men may folow: let se what man at poo dayes was so commendable of good werkis pat he myth be set as

1 C. 32. for to se. 2 C. wyntyre of age. 3 C. for to beere his body and all his. 4 C. wordy. 5 C. them. 6 C. heten omitted, and grete appears greme. 7 we crossed through.
equal to his man; what man coude now gader so grete riches se with
swech 1 pouerte, 2 set 2 most merueyl of all, a secular man, dwelling
in court, seruyng in court, and newly drawe oute of pe world, whiche
lerned neuyr of no man pe reules swech as 3 longe to pe monasterie, 4
pat he schuld 4 be parfite so sone and so sone knowe pou reules 5.
Mo-r-ouyr pat he schuld 6 make reules in whiche so many persons 7
schuld 8 rise to parfittesse, of pis had men wondyr. Wherfor pis
man for his holynesse was beloued 9, and for his magnificens stood 8
in merueyl 10 to men, but both to God and man he stood in grete
worship. Kyngis and princes pei honoured him, bischoppes and
prelates pei receyued him ful deuoutly.

Pei pat we? ny him and eke pat dwelt fer fro him, pei loued 12
him, and shortlty to see, al pe puple held him in grete reuerens.
Eke pe vertu of ou? Lord whech gauce him al pis grace added
pertoo ful grete ioye, for he pat sette aft peis good werkis in him
mad pe samewerkis to schyne with vertues.

[Chapter IX.]
cap. ix.

AND pou3 11 it be so pat peis dayes be not vsed with myracles as
pe former dayes were, in 12 whiche we? doo many myracles,
for as pe 13 Psalmes saith, we se now no toknes, now is pere no 20
profete for to telle us what schel befaht; and pou3 it be so pat
Seynt Gilbert be mcr wortli to be in worchep for his merytory 14
dedes pan for doyng of myracles, set on-to pe wyntnesse of his good
1 trendys, be-side pe grete hysynesse he had in wynnyng of soules, 24
whiche is of mcr vertu pan curyng of bodies, set were pere, porw pe
grete merit of his holy lyf, doo many toknes porw whech hisdoctrine
was commended and his holynesse confirmed. And euene as porw
his wordis and his dedes pe rudenesse of many a soule was reformed, 28
rith soo be pe touchyng of his clopis, his hosen, or his girdyl, or
swech opir 15 pingis whech 16 he touched his lyue, many a body was

1 C 32 b. such. 2 C. set pe. 3 C. as omitted. 4 C. chulte.
5 C. reules per-of. 6 C. chulte. 7 final s added above. 8 C. schulte.
9 C. beloued. 10 C. grett [mer]nelft.
11 MS. bow dotted under and pou3 written above. 12 inserted above.
13 spl crossed through in red. 14 first y inserted above.
14 MS. ojjs, s crossed through and v written over in red. 16 in margin.
Life 75
mideud
8 what
St.
inserted
2 inserted
poo
written
6_3
11
24
28
16
8
alle
knowe
his
charite,
love
he
at
his
God.
schuld
Goddis
day
alt
of
be-gan
passe
age
had
written
his
bretherin.
and
wax
more
be-gan
of
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defautes
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discord
and
or
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trespassed
euthir
a-geyn
pe
reule
or
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instituciones.
And
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letteris
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wrot
on-to
ait
poo
28
pat
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order
schuld
make
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discord
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schuld
knowe
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ded
penauns
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wer
reprobat
of
God.

restored to helth aftir pe feith whech pei put in him. Thir was bred kept sextene 3ere aftir his deth, on-corupte, on-moulded, whech he blessed and sent to a 1 deuoute woman whech asked pat in Goddis name, of whech bred many men haue ete and be holed of dyneris sekenesse. Thus aftir he had fulfillid pe grete merites of his perfeccion and 2 sette in a parfite stabilinesse all his congregaciones, eke whan our Lord had disposed to rewarde his laboures with euerlastyng ioye and pe tyme of his epleyng was ny, he be-gan to wax more feble 3an he was won to be and sayde on-to his bretherin he schuld not long lyue with hem, for pat pe membris of his body be-gan to fayle, and nature, whech is propicius to helth, 12 had withdrawe sum-what|| hir faou. Thus, sekenes growing, and Leaf 58.
age of an hundred 3ere touching, he was in party compelled for to passe fro pis lif in whech he was gretly broken for penauns whech he had polyd in Goddis servuye, but 3et were all his 4 membre 16 hool as we saide be-fore, saue his sith. Tho sent he letteris on-to he sent letteris to the Churches of his order, in whech he notyfied on-to hem pat his day was come in whech he schul leue his body here and goo to Goddis mercy, praying hem deenoutly in poo same letteris pat pei 20 schuld recomende his soule 5 with her prayeris to God, most speciauly at pat tyme when it schuld forsake pe body. Eke in poo same letteris he gane Goddis blessing and his 6 to alle 7 pat aftir his decese 3 schuld loye pe ordre and kepe poo congregacionis in parfith loye and 24 charite, and defende pe same ordre fro her enmyes. More-ouyr to alle pat pis 8 comandment fulfillid he sent plene absolucio of all poo defects in whech pei had trespassed eythir a-geyn pe reule or his instituciones. And in poo same letteris he wrot on-to all poo 28 pat in pe ordre schuld make ony discord or ony scisme pat pis present absolucio schul neuyr faou hem, but pat pei schuld knowe hem-self, but if pei ded penauns pat pei wer rebrobat of God. ||

1 written above in red. 2 St sent crossed through. 3 what in margin. 4 poo crossed through in red and his written above. 5 inserted above in red. 6-7 inserted above in red. 7 MS. dicese, e written over in red. 8 inserted above in red.
Thus when pe tyme was come in whiche pat holy soule schuld leue pe In of his body; in pe nyth in whiche our Lord Ihesus was born, it happed him to be at a hous of his in a ylde, whiche 4 hous pei clepe Cadney, for in pe same hous at pe beginning of his sekenes he receyued pe sacramentis of penawes and of hosillt, and pus many days after pat abode pe tyme assigned be our Lord in whiche his soule schuld passe fro his body with gre[tæ] auysement 8 and ful ryp deuocien. Thoo pei pat weí with him, his chapeleynes and bre[pe]rin, pou3 pei wold remewe him fro pat place, for if it so happed pat he had dyed peí, pei weí a-ferd pat sum man of gret myth wold a-reste pe body be pe weye in his caryage and take here 12 tresour from hem. Therfor pei caried him whil he was on lyue be othir weyes pan pe comown weye, and browt him to Sempyngham, for it was convenient, as hem pou3, pat his body schuld ly peí whuch he had sette a place, hed of all his monasteries. And in 16 his space fro Cristmasse tyl pat day whic he dyed3 ouí Lord graunted him swech a space pat aí pe souereynis of his ordí and aí pe pronostis of his cherchis myth come and visite him, for so pei dede come on-to him and eke many a ● disciple of his, for pe re 20 had pei his blessing and noble exhortaciones of pes & vuiete of pe rigour eke and pe hardnesse of pe ordir, who it schuld be kept after his daies, and pus instruct pei went hom fro him. The last day of his temporal lyf, when all were owt of pe hous, he sat be his 24 beddes side, he pat was successourí in his office, takyng head at what he wold comauade. And aftyr he had long be stille in silens as man pat schuld sone passe, he, no man eand, no man herand, but with pe Holy Gost replete, pus spak in pe goost. For 28 pou3 his bodyly 4 sith were rest fro him, yet vndirstood he in his soule pat his successorí was ny him, wherfor pe se wordes of pe 6 Psalme, distinctly, openly, and nyth sad auysement he sayde in his wise: He departed, he gaf to pore men. And passe he rehersed: 32 He departed to many men. He gaf, and not seld, to pore men, not

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1 MS. soule, with body written over in red.
2 Inserted above in red.
3 h crossed through.
4 ly in margin.
5 s crossed through.
Life of St. Gilbert. His Death.

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to rich men. And pan last he seid pus: To pe schal pis longe her-afierward. Thoo spak he oper pingis to pat same man whiche we can-not rehearse. These wordes, as I suppose, weï ful convenienç His words weré appropriaté in him who gave his goods 4 on-to our maystir, whiche departed all his goodis to many folk whiche he had called to pe seruyse of our Lord, & gaf all pesee goodes for pure charite, for he seld hem nowt, hopynge to haue of hem ony worldly profith. || To pore men gaf he pese goodys, non to rych, for Leaf 50, back. to the poor.

12 pingis pat he ded heï, now is he in ioye and pis pat schuld be his successor, he lerned for to do lich as he saide.

[Chapter XI.]

Cap. xj. He died on Saturday, the Sabbath-day, 16 THE last day of Seynt Gilbert lif was a Sattirday; we schuld clepe it a Sabat-day be pe mor congrue name. Sabat is as mech to sey pat day whan men rest of her werkys. This day was convenienç to his deth, for pani rested he of all his labour whiche he had in pis mortal body. He myth sey at his deth: Nite is 20 I-goo and day schal come; pe dirknes schal not take me ne trede me. The ouë of his deth was whil pe couent was 2 at laudes 2, at mateyns, for pat tyme as Iob sayth: Praisen God, ye morow sterres. That same Sabatday, pat is to say, pe foute day of 24 Februarij, pe zere of pe Incarnation of our Lord, a pouand, a hundred, eyty and nyne, swech tyme as nyte chaunged in-to day, whilys pat pe laudes were sayde in pe couent, pis man passid fro pe pirknes of pis lyf, fro pe laboure of pis world, ful of age Leaf 60. 28 moor pat a hundred zere. Whidir pat he went 3e schal here, for to dwelle in pe hous of God, for to prayse God pere for euer, wher he is sette in his ordre, pat is to sey, a-mongis pe serce and pe dauus of virgines, as we hope, and as 3 reuelacion was mad to sum folk 32 afterward, per hath our Lord graunted him his sete. Aftir his

1 MS. to pore men or el; or eï crossed through and pore men again written over it.
2-2 inserted above.
3 in margin.
deth we[r certeyn visiones & reuelaciones mad to persones of grete credens, porw whiche visiones pe[r we[r dwelling fer fro him had very knowlech of pat our[e and very certificacion pat he was ioyneyed on-to pe felauchip of angell[es in euene. For pouȝ it h[ so, as we 4 beleyne, pat every man receyueth mede aftir his werkys, and as treuth sayth, poo frendis pat be pe god of richesse, receyue pe makeris in-to euyr-lastyng tabernacles, of grete rith-wisnesse pis man is for to beleued pat he is ioyneyed to virgynes, for as me[ch as 8 he mayde both body & soule & mayde in feith perseuered euyr, and eke all his erldy goodes 3aue on-to virgynes, and for pe virginite of many folk laboured at his lyf. For euene as he pat receyueth a rith-ful 1 man in pe name of a rithful man schal take pe mede of 12 a rithful man, euene so he pat 2 receyueth many virgynes in pe name of virgynes schal receyue pe mede of virgynes. Eke for as me[ch as pis man was prelate and begynner of mech nounbyr, both of men and women whech schuld avowe chastite, and be-cause pe 16 nounbir centenarie is applied as for a special reward both to prelates and to maydenes, perfor hath pis man for poo too pis special reward.

[Chapter XII.]

capitulum xij. 20

T[hus was pe soule of this blessed man translate on-to euene and pe ded body kept up-on pe ground fou[r dayes with exequiis and missis after pe good customes of pe cherch. In pat same tym[e all pe priouris and souereynes of pe ordre we[r sent 24 aftir to be at pe byryng of her maystir. Whan pei we[r gadered to-gidir and anoumbered, pe summe of his progenie cam on-to 3 too pousand and too hundred. The fourt day aftir his deth, pat is to sey on pe Tewysday, were gadered to-gidir many prelatis, 23 both of his ordre and eke of opir religionis, with mech folk of pe cunt[r 4 pat came pedir for reuerens of pe man, and aftir tym[e pe masse was sayde, pei wasched pe body with watir, whech watir was kept, for pei pat drank perof we[r restored to bodely & helth. 32 Aftir his wasching pei arrayed him lych a prest, and poo pei byried him betwix too auteres, on of our Lady, Seyn Mary, pe opir of

1 C. 31 ryghtfull.
2 h crossed through.
3 MS. on-to a þou, with þou crossed through.
4 C. centre.
Seynt Andrew pe apostel. He was so layd at pat tyme pat pe women myth com to pe graue on pe o side and men on pe o pspir side. The ston a-bone was not layd on-to pe tyme pat alt men 4 whech we present, as for her last leue, myth come an touche pe body with what ping pei wold, and kisse it for reuerens of his holynes. Childyrn, maydnes, ne no degre, had no fei, no horrou in cyssyng of pat ded body, for feith gaf hem boldnese to touch it and lone sent hem boldnes to kisse it. What mornyng pei was of all folk, what lamentation of clerkis, what wepyng of maydnes, for as mech as pei haue lost, her hed and her principal, her fader and her schippard, and for pei schuld no mor haue him to her 12 consolacion, wei long to telle. But our Lord God pat wrot alt pese werkys in his servaunt, be whom pis same servaunt Gilbert had grete prosperite in alt his werkis, this same Lord wold neyther defraude his werkman of his mede ne pe good werkys of her 16 porfith ende, as it schal be schewid in pis next declaracion. Be-side poe myracles whech wei do pe day of his byryng, and be-side pe myracle || do in substitucion of his successor, her felt many opir grete, of bylynde men, def men, bedred, dropesie, fievyrues, 20 wodnesse, and opir grete seknesse, whech wei cured, summe be pe watyr in whech he waschid, summe be opir relikes of him, sum be dremes and visiones, summe in pe same place of his byryng, summe in opir places. It is no doute pat his werkes wei 24 ful plesaunt on-to our? Lord, wherfor pat he schuld stand in pe mor worship a-mongis men, our Lord mad his werkis to be magnifid aftyr his deces, in so mech pat, be pe comauandment of Innocent Pope pe pird, Hubert bishop of Caunterbury and 2 28 a-noper bishop of Hely, eke pe abbot of Borow, with many opir, mad diligent inquisition and redact alt pis in a forme and sent it vp to pe court.

[Chapter XIII.]

AND whan our holy fader pe Pope had receyued pis infor-

macion with council of his breperin, pe cardinales, he

mad pis man, pis Seynt Gilbert, to be a-noubred and ascribed

1 he crossed through.

2 bi crossed through.

5 his dotted underneath.
in pe cathaloge of seyntes. A cathaloge is a schort writyng of seyntes, in whch writyng is conteyned of what cuntIr pe seynt was & eke his holy lif. The Pope commaunded eke pat same tyme his feest to be solemnyzed in pe churc and made collectes to be seyd in his commemoracion. He commaunded eke his body to be translat, as it was fullillid afterward. For pese causes pis faderis day schuld be solemnyzed with pe mor deuocioun and with more besinesse, because his lyf was holyer, his doctrine mor holsom, his labour mor fervent, his frute mor plentevous, his deth mor prouable, his myraclcs mor euydent paId summe o8ir, and perfor he, be liklynesse, hath be-for God mor ioye and be-for men mor worship. Ioye be mad be ouR moder pe churc 12 of pe ioye to whech his son is now newly browt, and to hir worship and profith of hir childyrn synge sche 1 pe praysyng of God and hir owne, paT porw pe prayer of hir meritis sche myght make pes with vices, put away aduersities, brynge in pe strength of vertues, 16 pe profite and encres of very religion, owre londes and cuntres, God ouR maker grauntynge, dispose in euyrlastyng pes, confermyng pat ouR Lord Ihesu Crist, to whom with pe Fader and Holy Gost euer be worship and ioye &c. Amen.

[Chapter XIV.]

Hir is pe secund part of Seint Gilbert lyf, pe capitule 14.

E-cause pat a gret part of iustise is for to do non enuel and pe profite of pe same iustise is for to do good, and eke 24 for it is not i-now to ouR helth pat we take not oper mennes good wrongfully or desire it wrongfully, but we be bounde for to 3eue owne goodes for pe loue of God frely. For pis cause pis very prest Gilbert studied every day to bere schidis to pe 28 holy fyR whech brent in pe tabernacle, both nyth and day, for pe fire of charite pat was in the tabernacle of his breast brent him-selue, a ful delectable offering to ouR Lord. And pat he schuld not remne in blynd presumcioun, ne vse maneres with-oute 32 consideracion, but pat he schuld remne and take pe summe of his

1 crossed through.
merites, the best maner of perfection and pe trewest way to perfection with grete bysynesse, he both soute and took. The first ground of his werk he sette in heith of mekenesse, which vertu dispisith in every man his owne excellens, for pe veri place of mekenesse is in heuene. Therfor he put a-vey pe mater of al erdly goodes fro him-self, for pou same goodis sette a man in fals excellens and prowæ a man al vndir-sote. He preyed fro

him aff pride whch schuld ryse of vertues pat weþ withinne him. He took ful gret heed to pe voyes of our Lord pat seith: If pou wilt be parfith, go selle aff pat euyr pou hast and folow me. This man ded pus. He gaf his goodes to pore men, not for and gave all to the poor, vanyte but for charite, and for pat gift pe mynde of his rith-wisnesse schal dwelle with-outen ende. Whan he had determyned Leaf 63. in his hert pat aff his goodes schuld be departed on-to pore men, paþ chase he swech pore whos pounerte was honest, knyt with who were honest.

pe dred and eke pe loue of God, for his desire was to sowe his sedes in pe blessingis of God, pat he myth repe in pou same blessingis. In pat same tyme, pat is to seye, in pe regne of King Herry pe secund, as he writith in pe book mad of the construccioþ of monasteriis, in pat same tyme were in pe town of Sempyngham certeyn maydenes seculer, whos soules pe seed of Goddis word, sowyn be pis same Gilbert, had so touchid pat pei were rype on-to religion lich as corn is white to heruest.

These same maydenes, desyring to be victouris of her kynde & eke of pe world, every day enteyndy to no opir ping but to plese and to be kynt to pat spouse whch is in heuene. This, aspied be Seynt Gilbert, specialty whan he had in his avow mad a promisse 

pat his possession of Sempyngham and of Tyrington schuld be gonne to God, ferþemor pat he wold bene pis to pore, and eke he fonde no men at pat tyme wold lyue so streyly as pese women were disposed, for pis caurse, he determyned to gyne pese goodes to swech pore whch were por in spirit & myth chalange pe kyangdam of Heuene for hem & for opir. This man Gilbert mad him frendes with swech rychesse as he had, whch frendis schuld receyue him in-to everlasting tabernacles. The first frendes

1 rise crossed through in red. 2 Je crossed through. 3 inserted above in red. 4 MS. no no, the first crossed through in red. 5 MS. pat pat. 6 w crossed through.
Life of St. Gilbert. The Beginning of his Order. [CH. XIV.

His first friends in religion were women.

Pat he made were not of men but of wommen. Wommen chase he first for pe similitude whiche our Lord rehearsed in pe gospel of a womman pat had lost a dramme and found it, who sche cleped hir frendes to ioye with hir for hir dramme pat was found. So pe maydenes first chosen were cause pat many ope schuld be cleped aifterward. A dramme is a certeyn mony of gold weying pe viij part of an ounce. Oure Gilbert be-gan his perfeccion at pe febiller kende, for to pe febiller kynde nature techeth pat we schuld do oure benefetes. Pe councel of God is swech also to help pat ping which is moost febil, eke pe mede for pis help is pe gretter, ferpermor our Lord in pe gospel to pe febelest kynde applied pe grettest reward, pe hundredfold frute to virginite. Gilbert norchid pis astate, and perfor hath he part of her reward. Be-side al pis, oure Gilbert, aftir pe rith ordre in elmesse-zeuyng, gaf his goodes to hem pat were rithful, aftir pe councel of Salomon wher he saith: Gyue pi goodes on-to good 16 men and receyue not pat pe synneres to pin elmesse.

[CHAPTER XV.]

Capitulum xv.

SEUENE maydenes, as we saide be-fore, fulfillid with heuencly desires in worship of pat nonumbir of seuene giftis longing on-to pe Holy Goost, pe maydenes were beginneres of pis holy religion vnder oure fadir Gilbert. These seuene bodily virgines, offered to pe nonumbyr of pe seuene giftis, mad he? virginithe the mor merytorye be-cause pei were arayed with vertunes. What profitith a laumpe pat hath non oyle? What profitith clene flesch whan pe soule is corrupt? What profitith a body clene and a hert defouled? Be pis weye schuld pei hethere men be vertuous whos lyf is al synne. Therefor, pat pei maydenes schuld be clene in soule & body, to he? soules he ordeyned clene instrumentis, he? bodies with whexh pei schuld werk he? owne helth. And be-cause pat no man wheel servyth God may serue wel God and be occupied with temporal

1 In margin in red, Luc. xv.  
2 inserted above in red.  
3 inserted above in red.  
4 in black and red in margin.  
5 О crossed through.  
6 О crossed through.
Life of St. Gilbert. His First Convent.

Life. 1 eke be-cause virginite is a tendir ping & may sone be tempted of pe solit deceyt of pe serpent, pe Deuel, whiche is ful eld of tymele and ful sotil of kynde & sone deceyueth virginite, namely, whan it is sette so open pat it is schewid to pe world,—for trosour openly bore is put in gret perel, —for pis cause he sperd pese virgines fro pe noysie of pe world, fro pe sith of men, pat pei whech schuld 2 entyr in-to pe priuy chaumbyr of pe spouse pei 8 schuld only entende on-to pe swete halsyng of pe same spouse. He wold not pat pei schuld walk to se vanytes, as ded Dina, but pat pei schuld hidde hem in hep tabernacle, as ded Sarra, or in hep conclaeus, as ded Ou? Lady. And for it is not I-now for to 3 absteyne fro euel but if we doo good, perfor he mad to hem a lawe of holynesse & tawte hem pat same with whech pei schuld plese to pe heuenely spouse & cleue euyr to his chaust halsyngis in al maner clennesse. Thus gaf he hem a lawe of lyf and of loue, 4 of chastite, 16 of meknesse, of obedientiens, a[n]d charite, and all opir vertues whech lede to euyrlyasting lif, he comauande hem to kepe. They, as good disciples, joyfully recyued hem & deuoutly fulfllid hem. Their schone, or ellis schyned, in pe soule of pese women, a fayr beute of 20 precious perles, of swech goostly richesse as ou? Lord tellith in pe gospele, pat a man schuld selle all pat he hath for to wede pis. And pous pei lyued in flech and not afyr pe flech, yet wost he wel as longe as pei were in flech, be-side swech necessaries as longe to 24 pe flech, pei myth not lyue, 2 perfor al ping pat is nedful to ou? flechly febilnesse, as mete, or drynk, or clopping, or houses, all pese ordeyne he to pese maydenes and hep servauatit in best maner, in mesur and discretion, pat is to seyn, swech houses as long to 28 religion, with a cloystir, or a chauser, wallid abowte, and in poo houses he sperd pe handmaydenes of ou? Lord, euyr for to dwelle pei in solitarie lyf; and pis werk was undyr pe wal of pe cherch of Seynt Andrew, in pe strete or town of Semyngham, on pe north 32 side, first axid and had pe counsel and pe help of Alxander, pan bishop of Lincoln. Dore was pere non mad in pe wal 5 but on, & pat was not open but swech tymele as schal be touchid afterward;

1 In margin in red, 2 Thi 2.
2 et crossed through.
3 do good crossed through.
4 MS. lorc.
5—5 added in margin; the added passage continues on the next page.

Leaf 64, back. They were shut in from the world, and they lived according to the law which Gilbert made for them.

Leaf 65. They were supplied with all things necessary to life,
In the wall was a window through which they received necessaries; for the rest, they were cut off from the world.

Leaf 65, back.

Life but his poute causwij. 1 or In departe the open Gilbert was He not window, The the maids appointed upon them. They off for received necessaries through which was In 84 the wall, or window, was not always open; and the door was only for Gilbert to enter by. He alone kept the key of it.

Leaf 66.

Life of St. Gilbert. His First Convent. [CH. XV.

\[\text{pere mad he}^5 \text{a wyndow}^\text{\textdagger} \text{porw whic} \text{pei} \text{myth receyue swech neccessaries as longe to her lif, for} \text{pou}^\text{3 \text{pei} \text{we}^r \text{in the world he wold put hem oute of pe world, fro her lond, from her kynrod, from her fadir hous, pat} \text{pus exiled fro aft} \text{pese, lich a cherch, and} \text{pei a cherch, pat is to seye, a congregacion in o seith and o charite, forgetting her puple and her fader hous, fro aft curiosite and aft conetyse, or concupiscence, fro aft pride, pus clene I-schake to pe hy kyng, schuld make a complacens in desiring of her beute.}^8 \text{Thus bonde he her bodies with-inne poo walles at pat same place Sempingham.} \]\n
[Chapter XVI.]

\[\text{BT he wold not, pou}^3 \text{he prizoned her bo}^\text{dyes, bynde her soules} 12 \text{fro God, but his was his entent to close hem, be-cause pat conversacion in pe world is wone to}^1 \text{deparate many men fro pat familiarite whech pei schuld haue with God. Eke be-cause pat pei myth no-where go oute,} \text{per}^\text{for he ordeyned on-to her scruyse} 16 \text{certeyn mayd}^\text{enes not lerned, in a pore seculer habite, whech schuld bryngue on-to pat wyndowne mad in pe wal aft ping pat was neccessary for hem, and receyue of hem at pat same hole swech pingis as was comenient to bere out. That same hole lef he ope, 20 but not euyr ope, for it was opened but at certeyn tymes whech we}^r \text{assigned, for he wold a sperd it for euyr if it had be so pat men or wommen myth a leued with-oute mete or drynk or oper neccessaries. For a dore was mad beside, but neuyr open 24 with-oute}^5 \text{his special comauadment, not for pe mayd}^\text{enes to go owt, but for him to entyr on-to hem for goostly coumfort, or techyng of religion,}^6 \text{or visiting of pe seke, or swech o}^\text{pir neccessarie causes; eke of pat dore was he gayler him-self; no 28 man bare pat keye but he. Whidir pat he went, wher-euyr he dwelt, pe key of pat dore was with hym, so was he gelous louer of here cllenessse. Aftir pis he stodyed so}^\text{r pat pere schuld} \| \text{no ping owtward breke pat pes whech pese solitarey folk had in her 32}\]

\[1 \text{but crossed through.} \quad 3 \text{In margin, 16.} \quad 4 \text{p crossed through.} \quad 5 \text{oute in red above.} \quad 6 \text{o and a stroke crossed through.}\]
clause. He lerned eke of religious men and wise men [pat it was not convenient, ne sykir, pat seculer maydenes rennyng a-bute pe world schuld serue swech solitarye persones, for euel speche often tyme appereyth ful good maneres, and eke pei pat runne so a-boute schuld bryng clatering tydingsis, whech myth appere whech soules of pe nunnes, for pis cause poos same seculer maydenes, with pe good counsel of her faide Gilbert and party with her owne devocioun, desired to have a religious habite and so dwelt with pe nunnes; and, as pei desired, so had pei. For pei, whan pei we[r clad in a ful pore lyf, pei serued pe nunnes and lyued in ful honest conversacion. Thus of a kyrel whech our foundoun? a-noper ere be-side pei first spryng whech was pe nunnes. Dan when Seint Gilbert say pe good 3el of pei seculer maydenes put chaunged on-to God, he was ful mery for devocioun of her feith, but be-cause pei we[r inexpert, not vued in swech, and simip and lewed as touching lettire, for swech yliotes al day be-hest mor ping [3an pei may fullift, pesfor wold not he, ou[r fa[r Gilbert, gyue hem no hard preceptis ne ley no greuous birden on her schulderis whech pei schuld prove away afterward and repent, || to grete scheme of hem-self and grete vylony to religion. Therfor pei neophites ar for to prowe, pat Sathanas transfigur[r not him-self in-to an anagelf of lith; pat pe wolf do not on his bak a schepis wolles; pat pe ostrich tak not pe wengis of an haume; pat pe asse haue not pe leones membres. Al[p is seid be pe auctour[r of pis lif whech is of pis Seynt, pat he calleth hem neophites pat he newly conuerted to religion; for neophites we[r cleped in eld tyme folk newly conuerted to pe feith, and al[p pei transumpeiones folowing reheorsith our auctour to pis entent, pat men of religion schuld not haue fair exempions ovtward and euel inward, as malys in soule lich a wolf and innocens in wordis lich schepis wolles, and soo may men expounne al[p pe othir transumpeiones. For pis same cause pat 32 pei sfolc schuld vn[irstand what pei ded, and eke pat pei schuld proue, as her age grew, what pei schuld answer, pis noble mayster told hem be-for al p[ pei peryles and lerned hem all[p pe escharpnesse of religion, al[p pat euer pei had lerned be experiens or be tellyng of

1. final d above in red.
2. MS. founder, with er crossed through and our in red in margin.
3. vn[ crossed through.
Gilbert taught his sisters to follow the ascetic life.

**Leaf 67.**

Their living was harsh and they were enclosed as in a prison.

Their poverty drove them to holiness;

and making a virtue of necessity, they came to good,

Gilbert gave all one year's consideration.

of men. To his sisters he prechid that his schuld despise the world & cast fro her hertis all manner of propirte, pat is to seyne, his schuld pink no-ping was her, but al comon, as religious folk must do: he tauthe him that maner who pai schuld chastise her flesh to trauayle || and to occupye hem fro ydilnesse, and neuyr to sitte qwiete fro labouf in prayer or occupacion. He tauthe hem for to wake & not to slepe mech, to fast longe & not to vse metes oute of tyme. Wrecchid mete, scharp cloth, pis wold he that his schuld s haue; no gay array, but sperd in cloystir as in prison, pat his schuld do no euele; to kepe silens, pat his schuld no eucle speke, but he occupied with orisones and meditaciones to avoyde euel poutes. Thei answered on-to him at pat tyme that all these preceptis plesed him weel, to take hardnesse for softnesse, labour for ese, heynesse for sweetnesse, all these pingis wold he gladly suffer, so his myth come wher he desired. The nee of pouertie constreynd hem, and labour in begging, for to desire to her hy pingis, to pat entent pat his myth be sykir of eyrilastyng reward. The loute of God, eke, pat drowe hem to pis same entent, and helth of her soules porw whet his myth deserue eyrilastyng rest. So of nee his mad vertue, and pou3 in summe of hem wer not he very entent of 20 perfeccion, yet it lettid not but it gat hem to ende of good werk. But pis holy man wold not bynde hem sodeynly to pis perfeccion, but lete hem haue a 3ere of a-visement, pat of pat grete dilacion schuld growe he desire of religioun.

[Chapter XVII.]

**Cap. xvij. ||**

THAN say our fader in his inwardly consideracion pat, withouten menmys solace and puruyauce, womenmes besinesse profitith but lytyl; perfor chase he certeyn men whech schuld ouyr-se her possessiones and haue gouernauns of all po grete materes whech longed on-to hem. Summe of these chase he of his plowmen and of his servauntes, summe of pore mennes childryn and beggeres whech he had norched fro her childhod. He was lich

1 MS. chastite, with se over in red.

2 flesh crossed through.

3 MS. he, i dotted beneath.
Life of St. Gilbert. The Growth of his Order.

pe seruanut of which pe gospel spekith, pat at pe commaundment of our Lord went in-to pe lanes & stretes of pe cite, & swech as he fonde pore or febil, brout & compelled hem to enter pat his lordis 4 hous schuld be ful. To pese men, pus newly gadered, whch he say weir inflawmed with pe [loue] 3 of euerlastyng lyf, to pese same, at her peticion, he ordeyned a tokne of meknesse, an habite whch signified to hem pat pei schuld despise pis world and for-gete pe 8 vanite pat longith perto. And poo same preceptis, ful hard and not esy, of whech we spoke be-fore, he wrote on-to hem, and tauthe hem pat pei schuld not faite fro mynde. He tauthe hem ferpermo opir vertues pat louge propriyly to pe soule, as meknesse, obediens, paciens, and swech opir, whos exercise is hard and mede gret, & pei, as denoute disciples, took pese preceptis gladly and mad her avow to fulfill hem for euyr. Thus is pe tresour, or elles pe talent, doblid, pat our Lord took him 4, for our Lord put first in his mynde to make a congregacion of women, and now newly he hath dobled pis 3ift whan he gadered pese men. Thus is pe junctur of women and men ioyned as broches for pe crowne of pe spouse, pus mad be pe handis of pe lye werkman. Now is 16 20 pe tyme come pat pe welbeloued masculyne with pe welbeloued feminine schuld go oute in-to pe feld of pis world, for to dwelle in pe villages and in pe cytees of puple. Now was pe day come pat pe vyne whch our Lord planted 5 schuld fulfill pe erde with his 24 rotes, and sprede his palmes to pe se, and his braunches to pe opir flodes; pat is to say, pat pe membris of pis ordre schuld sprede pe braunchis of good exempkle, pat it schuld be know wyde. Thus be processe of tyme, be pe wil of our Lord God, pe seed whch he had sowen be pe first faderes of pis weye, many rich men, noble-men of Ynglond, pat is to seye, Erles, Barones, and opir, seyng and approuyng pis werk whech God had be-guane, and seyng be-for what goodnesse was disposed affir 6, pei offered many 32 possessiones to our fader Gilbert, & monasteries, in many prouynces, vndyr his reule and gouernauns, pei be-guane to edifie, of whech helps Alisaundr bishop of Lincoln was first, and Kyng Henry

To these men he ordained a habit which taught them to despise the world, and he taught them virtue and hard exercises.

Leaf 68.

So is his treasure doubled, for unto the women of his order are joined men.

Leaf 68, back.

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1 In margin in red, Luc 14.
2 added in red.
3 MS. with pe of everlastyng, etc., of commencing a new line.
4 In margin in red, M 25. (Matthew xxv.)
5 with his rotes crossed through in red.
6 added in margin.
Some gifts Gilbert received, and some he refused, for he wanted his people to live poor.

His first intention was to keep only his seven maidens, but when great gifts were given him

Leaf 69.

he acceded in allowing the order to grow.

On the growth of his people, however, Gilbert thought himself unworthy to rule so many:

and decided to give his order to able governors.

Some gifts Gilbert received, and some he refused, for he wanted his people to live poor.

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Leaf 69.

he acceded in allowing the order to grow.

On the growth of his people, however, Gilbert thought himself unworthy to rule so many:

and decided to give his order to able governors.

Life of St. Gilbert. The Growth of his Order. [CH. XVII.

pe secunde, he confirmed all. Our fadir Gilbert receyued these possessiones with ful gret dred; and summe was he in maner coact to receyue; summe refused he and wold not have hem, be-cause his desire was fro pe begynnynge of his ordre that his progenie schuld lyue in honest pouerete. Honest pouerete clepe we pat a man is not in myscf for his dayly nede, he not hath neythir no gret superfluite of good. This was pe cause pat he wold not have ouyr mech when it was yone him, for often-trade it is seyn pat a-mong gret multitude of people and gret plente of richesse rise ful gret spottis of pride, as it is said be pe wise man: In pe multitude of pe puple io ye of pe kyng. For his first purpos at his beginnyng was for to a kept no moo but poo seuene which he had spend up, pat as long as pei lyued peere schuld be no moo. But he sey be pe wil of our Lord pat rich men had multiplied many monasteries to encres of pis ordre; he wold not be contrarie to Goddis wil, ne lette pe deuocion of pe yeueres, ne he rekles of pe sustentacion to pe seruants of 16 God, knowing wel pat pis was Goddis vertyu, and not his; wherfor, he comitted al pis disposicion || to pe profund counseff of our Lord whiche vset; pe seruyse both of good & eucl after his plesauns.

[Chapter XVIII.]

When our maystir Gilbert say pus pe childyrn of God grow soo vndir his tuycion and say hem profiten day be day in pe weycy of God on-to pe tyme in whiche he was greaty magnified, he demed of him-self, as it longith to good soules to hauen him-self in 24 litil reputacion, so demeth he him-self on-worpi for to be in swech heith pat he schuld hauen goyernauns ouyr so many parcit persons. He pouz, perfor, pat he wold put pis byrden and pis honour fro him, and comitte his flok to on or elles many whiche we r abiler and 28 mytier yan he, pat pei schuld hauen it in goyernauns. He was in pis cas a folower of Meyses whiche seid on-to our Lord: I pray pe Lord sende him pat sou schal sende, menyng herby that he was not able to be sent. And in a-nopir place Meyses saide to God: 32

1 In margin in red, Prover 14. 2 added in margin.
3 In margin, 18. 4 In margin in red and black, Exo. 3.
Whom schal þou gyue, Lord, for to be Gouernour and principal ouyr pis multitude, whch multitude þou hast mad growe in-to a grete puple? Thou knowist pat fro þat tyme þat þou spak to me, þi seruanat, þat I schuld take up-on me to be president ouyr þis puple, sith þat tyme I am a man of lower lyf, þat is to seye a man of seculer || conuersacion, whch schuld be holier þan othir, and am not. I knowe ful1 wel þat þe dom schal be ful greuoous to 8 hem whch ar prelates, for þei must answer for hem-self and eke for her subiectis, and I am ful eucl aferd þat if I be not bettir þan my flok, I schal be turned fro þe first to þe last. Swech maner words had he ofte and swech desires to leue his prelace. In al 12 þis bisesesse he herd telle þat pere schuld be a grete congregacion of þe ordre of Cystewys, whch was neule be-gene þat tyme be Seynt Bernard. Wheþ it was hold, i rede not, but þe Pope Eugenie was þere, whch was sumtyme disciple to Seynt Bernard. To þis 16 congregacion went our Gilbert,2 purposing for to comitte þe cure of his chyldryn to þe kepyng of þese monks. For þese mennes conuersacion knewe he best be grete familiarite whch he had with hem, for ofte þei come and weir loggid with him, and to þese only 20 told he his counsell, for þei weir newer and of harder renle þan þe blake muakis be. Wherfor he3 supposid þat his ordre schul be in most sikirnesse if it weir committed to hem, for her new fundacion and her streynnesse was moþ according to his conceyt. His answeþ 24 had he of þe Pope and of þe abbotis whch weir present: || þei saide it was not convenient þat prelatis of her ordre schuld be preferred to þe gouernans of an-obir ordre, speciaily weir women were. Thus frustrat of his purpos, he took his leue, and, be þe 28 comaunderment of þe Pope and counsel of þe prelates þere present, he was mad maystir and principali ouyr þat congregacion whch he had beguane. Ou? Lord wold not þat þe congregacion at Sempingham schuld wante her owne keper whch was bettyr on-to 32 hem þan ten obir, as Helchana sayd to Anna.4 For ou? Lord had disposed þat same congregacion to rise to þe moost parfith noumbyr whch was at þat tyme of an-othir condicion. This religion, whch we clepe ou? sistir, was but 3ong at þis tyme, for sche had no tetes 36 as 3et, of prelates and souereynes, to gyue soke on-to þe tendyr age

1 Þa crossed through. 2 pp. crossed through. 3 s and a stroke crossed through. 4 In margin in red, 1 Reg. 1.
of hevi subjectis, ne for to gyue mete of substauns to hem whiche were growe in-to more perfeccioni, whiche eke schuld dispose all pe flok with 1 proteccioni outward and inwardly 2 conferment.

[Chapter XIX.]

THUS, be our holy fader Eugeny was committed all auctorite to our maystri Gilbert in 3 pe kepyng of pis holy flok, for pere was not founde a bettir ne more sewierpe kepere þan þat same man whiche was gaderer of þat puple, & eke so gelious a louer of hem 8 and þe first labourer in þat holy vyne. Neuwpelasse, he held him-self onworpi to pe birden of swech a wyte; he alegged pe importunyte of his age, þe onworthiesse of him-self to swech dignyte, þe simpilnesse to þat maystirhood, his lownesse eke to 12 hye a prelacye. All pis drede 4 had he in his soule þat he was not worpi to be preferred to swech dignite; he bred eke to lese þe solitarie rest of his contemplacion, for weel he wist þat poo secret counsellis whiche he was used too, and þe bysy sweetenesse of contemplacion, schuld often be interrupt with worldly ocupacion and bysy oure whiche longeth on-to prelates. Alle þese excusaciones of meknesse were not amitted of þe Pope, but þe 30k of all pis birden was leid in his nek, for þe Pope committed all pis curen on-to him, 20 be-cause he say þat he had no grete appetite ne desir pertoo. The purpos of our fader Gilbert was euyr to dwelle a-mongis hem þat be meke, and þe wil of our Lord God is euyr of custom to exalte hem þat moost meke hem-self. Thus, when pis Goddis owne man 24 knew wel þat pe dome of God had ordeyne þat he schuld take pis charge, he was no moþ hardy to maþke ony resitens a-geyn pe disposicion of God whiche had chosen him to þat werk. Thus wold he not lese þe grete habundauns of vertues whiche were 28 with-inne him with obstinacye, wherfor he mekly receyued pis obediens of God and þe comauandment of Goddis wykeþ, þe Pope, trostand for þis obediens to receyue sumtyme þe moþ mede, be-cause he had no grete delectacion to be preferred to swech an office. He 32

1 profi crossed through.
2 ly added in margin.
3 inserted above.
4 final e added in real.
put his owne wil, his owne profit be-hinde, only for pe welfare and helth of many othir. He was ful weel lerned be-fore in pe stody of contemplacion, and now be-gan he to lerne who he schuld profith in ministracion of active lyf, for he wold haue pe frute of both lyues, pat is to sey, both actyf & contemplatif. He myth ek moir lefully be a dispenser of poo worldly goodis rather pein a-noonir man, be-cauce pe same goodis weir his sumtyme. For he gaf hem to poir 8 men with wech he dwelled as a poir man, nowt as a gouernour of his owne, but as a procurateur and a seruант of oper mennes ricchesse. For pis cause and many oper holy toknes & many good reportes wech weir said of him, pe Pope Eugenie had in maner of 12 an heuynesse pat he knewe neuyr ouir || fader Gilbert or pat tyme, for if he had knowe him, as he seyde, he wold a promoted him to pe archibishoprych of York, wech stood voyd at pat tyme. Thus cam oure fader hom in fellauchip long tyme with 16 Seynt Malachie, archibishop of Yrland, and Seynt Bernard, abbot of Clareualle, to wech too men he was so familiar in pat viage pat in her presens, peor his denoute prayer, a certeyn man was mad hool of seknesse wech he had. He receyued eke toknes of 20 loue both of pe bishop and pe abbot, pe stanes of her crosses with wech afterward weir doo many myracles; and in special Seynt Bernard gaue him a kerchy, and piring a certeyn relik, as summe sey; but I vndirstand pat pis kerchy was goodwilly bordred on pe 24 endes, for orarium souwdith soo in grammer. Thus is he com hom a-geyn to Sempyngham, frustrat, as we saide, of his purpos, in wech, of very meknesse, he had pou to a leyde a-veye pe 20k fro his nek, and a put pis office on sum notable man of pe religion of pese 28 Cistewys; but ouir Lord pus with heuylye warnyng, as we suppose, kept him in pis office as moost parfh & abillesst.

[Chapter XX.]

\[cap. xx.\]  

WHAN he was pus constreyned pat he must kepe pis office He chose men 32 him-self, || pan chase he owt of his owne religion certeyn Leaf 72. me[n] to beir pe birden of gouernauns with him lich as Moyses to govern his order,

1 see inserted above.  
2 archi added in margin.  
3 In margin, 20.
Life of St. Gilbert.  Monks and Nuns.  

but attended to important matters himself.

These men were learned.

Maidens must have succour of monks.

Leaf 72, back.

But as no monk may dwell with women.

Gilbert set the men's dwelling far from the nunns, and the canons only entered the nunnery to administer the sacrament.

ded as we rede be πε councell of Iethro, prest of πε hethen lawe, he assigned certeyn men to haue gouernauns vndyr him and alle πε grete causes he wold redresse him-self. Thus ded our maystir; he chase men of sufficient lettirru, of holy conversacion, ordered aftir πε custom of πε cherch, whech schuld haue vndyr him πε gouernauns. Men weir chose for pis cause, for it is noir convenient πat men be preferred in gouernauns πανũ women. Letteryd men weir chose and no lewed men, παt πεi schuld haue cunningg to s tech opir. Ordred were πei for pis skil, for πei myth not elles haue cure of soules lest παn πei weir in holy orde. Than chase he men for to gouerne women; letteryd men for to teche πε weye of Heuene both to men and wommen; clerkis eke, πat πei myth be πε bettyr keperes of ποo scheep whech Crist bowt with His blood. All πis ded πis man be holy inspiracion of our Lord God, and be good councell of holy men and wise men; for, as πε decretors of ποι form-faderes be witnessesse, πε monasteries of maydenes may not stand withouten help and socour of muzkys, or clerkys, which must be spiritual faderes to swech tendyr soules, to gouerne hem in πε swete 30k of our Lord. But for as meech as πε lawes of holy cherch defenden πat no monkys ne clerkys schul dwelt with women, but πεi schul be seir remevyd, eech of hem fro ποir, so forthforth πat wommen schuld not come nyber πε monasterye 3an to πε porche of πε same, πis same prohibicion folowyd πis man in πε moost streytest wise, in so mech πat he sette πε dwellings of πε clerkis seir fro πε dwelling of πε nunnes, as a man schuld sette in o cyte or in o town too dyuers places of dyuers religion. So weir πεse chanones seir sette fro πε nunnes, πat πεi schuld not come with-inne πε nunnes in me mayten but only for ministration of πε sacramentis. In πis mater may be seyd πat habitation of men and wommen in o place was forfended in eld tyme for grete πε elef πat felt, moost specialy for feyned folk πat used her synne vndyr colour of 32 holynesse, as a man may rede in dyuerse places of Seynt Ierom Epistoles. Thus our Lord ful mercyablely and meruelously can make his seyntes to schyne with grete joye of conscienis in πis

1 In margin in red, Exod.  
2 ules added at margin.  
3 added in margin.
erde, for þem þat he iustifieth he maketh ful grete; for he is God sets His lights on high, not wone to lyte a lanterne and hide it vndyr a buscheff, but to sette it vp in heith on a¹ chaundeler, þat aff men wech 4 schul || entre in-to þe hous of our Lord may se lith. Our Lord ² Leaf 73. wil schew often to þe world what þo men be where he lounyth; for þe grete dignyte wech þei schal reioyse aftirward, our Lord ² schewith be-fore be grace of myracles, þat þei wech þe aft pis 8 þing may knowe þe better be very weye of trewth and with sikyrnesse of hope come to þe lif þat euyr schal lest. Swech pite on his servaunt, Gilbert, hath þe grace of God vsed, first gyuyng him good werkys with wech he schuld schyne, and 12 aftirward grauntyng vertue of myracles to make his werkes open.

[Chapter XXI.]

Gilbert's patience was crown of his virtue.

HS paciens a-mong aff oþir vertues was to hym a very crowne, for þat was grauanted him of God þat he schuld want no vertu but þat he schuld be kepeò of aff vertues. God wold þat þe ouyment of vertue wech was with-inne him schuld be stered & rolled with many tribulaciones, þat aftyr þat royling 20 it schuld haue ⁴ þe moð odour. He wold ⁵ eke þat þe smal seed of mustard schuld be al to-broken wech schuld be þe moð poynaunt aftir þat giandyng. Al pis is seyd for our fader Gilbert, wech was accused to þe kyng Herry þe secundæ þat he gaf 24 fauour to Seynt Thomas of Caunterbury in his exile and sent him in-to || Fraunas grete plente of mony. For wech cause Gilbert was endyued and many of his felauchip for fauouryng of þe kyngis traytouï, and wriþte weþ sent oute þat Gilbert and 23 aff þe prioures of his ordë schuld be exile. And in pis cause our fader was not gilty, þat is to sey, to send mony ouyr þe see; but be-þor Seynt Thomas exile, whil þat he was hid in priuyte in Ynglond, Gilbert gaf him good and sent him to his sustenauns.

32 For, as we rede in þe lyf of Seynt Thomas, a chanon of Sempyngham A canon of his order

¹ candel crossed through.
² in margin.
³ In margin, 21.
⁴ inserted above.
⁵ wold twice, the first crossed through.
Life of St. Gilbert. He aids Thomas à Becket. [CH. XXI.

Led St. Thomas to the sea by privy ways.

Gilbert refused to swear innocence before the Judges.

Leaf 74.

Gilbert was firm in his purpose.

Then the king's heart changed, and the writs were annulled.

Fear turned into joy.

In this same time when our father stood in this perplexite, our Lord changed the king's heart which was pan in Normandy, and letters were sent to him our for to be in the pages of his land, and our cause which touched Gilbert & his brethren schuld be deferred to hem to be kyngis audiens. Mery & glad was our father in all this abdyng, and when he alle tremuled for fear, as no wondyr was when he had made hem rede to forsake kyngrod and cuntre and neyvr to come a-geyn. His hert in all this tym was trysting in God, for he pouht as Seint Iane seith, a ful grete joye was com to him when he was assayed with dyrers temptaciones. A-nohir vexacione had our mayster which was not lytyn. Certeyn bretheren of his which he had converted fro his world ||

1 inserted above. 2 In margin in red, Jacob 1.
and norchid fro her childhod turned in-to malice, were wery of her order and of her profession, turnyng aff her goostly conversation to lust of etynge and drynkynge and lecherye, so ferforth 4 pat pei diffamed our maystir & his feluachip of grete vigour, and mor-ouyr wrytyn and sent on-to pe Pope, compleyneynge and allegging many pingis whech weir not soth. Vp-on pis come certeyn bullis fro Rome pat pis mater be indifferent persones schuld haue 8 his examinacion. Thus was our Gilbert cleped to apper in-to pe ferpest parties of pis\(^1\) londe, and to answer to pese accusaciones, not-withstand his grete age and febilnesse. But pis man, ful of constauns, was not aferd of peyne, ne labour, ne cost, ne pretyng 12 of pe inges, ne fayre suasiones of opir; aff pese myth not make him to consent for to goo oute of pe parfith whech he had be-gunne, for he wold sey often he had leuer his prote weir cut pan ony ping schuld be left of pe first profession and pe first 16 institucion whech he had mad. But whan pis mater was discussed, it was fouande pat his accuseres weir fals, and pus was pe blessid man proued as metal in pe fornyays, and pes sent fro heuene on-to pe cherch and his religion. For whan his adversaries 20 fayled of heir proues & coude with no craft hawe pat pei desired, pei were compelleth be God and schame in her consciens to pray him of forgifnesse, in whech prayer pei desired pat he schuld sumwhat tempir pe gret hardnesse of religion and suffir hem 24 not to be kept so streith as pei weir be-for. The good old man with-outen ony diificulte receyued hem to grace, and in toke of enter loye, he kis-ed hem aff; eke, in pat temperauns whech pei desired of aff sharpyne 2 of religion, partye with auctorite 25 of pe Pope, partye with wise counseleff of religious men, he promised hem to fulliff mech of heir desir. In pe last ende of his age, lich a-nopir Iob whech was smet in his flesch with ful greuous woundes, he was smet with blyndnesse, for he lost pe 32 site of his body. But pis strok was not smet of God as an ennuye, but as a frend prouokyng a man to batayle \[n]\)d \(^3\) behestyng victorie to him. For of pat defaute of blyndnesse in his body grewe on-to him a grete perfeccion of vnderstanding

\(^1\) Inserted above in red.  
\(^2\) MS. sharpyne, with as over in red.  
\(^3\) MS. ad.
in his soule, and he was after pat tyme replet with grace of the Holy Goost mor habundauntly. For now wex he absent to secular pingis and more present to euerverlasting desires, as a man pat after grete laboures had grete delices of contemplation.

[Chapter XXIII.]

cap. xxiiij.¹

HIS ocupacion be þe day was ² in prayere, or in heryng of good lessons, or in goostly counfort of his breþerin, euyr talkyng ³ of uertu; of swech occupacioþ sesed he neuyr, sawe swech tymes as natre requyreth his inclination; for, sawe þo tymes, euyr his mouth or his mynde was not ydil. If ony man had interfered wordes whewer wert not plesauns to God, ne soundyng to uertuous lif, þei 12 schuld gretly dispLEE him. He him-self spak but fewe wordes; he had mor delite to her þan to speke, for all þat he spak was soundyng on-to grete profit of vertuous gouernauns. He þoute often of þat verse of þe prophete Dauid, wher he seith ⁵: Obmutui, ¹⁶ et humiliatus sum et silui a bonis. He was down, he seyth, and meked him-self, and kept silens, þat he schuld not spake good. It was þe condicion of Dauid, and soo hath be of many holy men, to speke but fewe wordes and but seldom, for þei were euyr aferd of 20 þat Salamon seith,⁴ þat in mech speche synne wanteth nowt. This caused our maystir to sey but fewe wordes þat he schuld vse hem wel. Euyr was his mynde on-to heuene and euyr bidding soft bedes, often wold he a-mong his orisones say, Who long Lord schalt ²⁴ pou ⁵ for-gete me? And wco is me þat my good dwellyngplace is kept so long fro me! Sum-tyme, when we supposed he had be a-slepe, his handis we þer cured with his mantel, but his eyne sey we lift up to heuene, and euyr softe wordes herd we of his mouth. ²³ Sumtyme eke whan he sat in talkyng with oþir men, if þe talking were long, he, as in partye aferd þat þei was do sum excesse of speche, sodeynly wold brest oute and say his confession, mekyly askyng absoluþion, and þan aftir wold he asoile deoutryly þen ³²

¹ In margin, 23.
² was twice, the first crossed through.
³ In margin in red, Ps. 38.
⁴ In margin in red, Prover 10.
⁵ in margin.
which were a-boute him pat tyme. Be nyte tyme he was occupied moost with orisons and ful pruyuly wold he goo to his rest, first knelyng longe be-for his bed. And whan his cubiculere wold lok e if he lay wel, pat wold he blame hem pat pei mad his bed no better ouyr-nyth. These wordes were in maner of excusacion, for he was loth pat ony man schuld se in what maner he rested; for to pat pruyyte he desyred no moo secretaries but God and seyntis with whom he wold talk pe moost part of pe nyth. What schuld we speke of his diete, with what scarnessse of mete & drynk he was fed? He loued so wel pe comon refection pat whan he was in grete languer, as it kendly folowith age, he wold not, for no prayer of his breperin, ete in pe dortour; he wold neuyr be absent fro pe same hous when pei alle had her refection, not-withstand pat pe refectorie was fer and many greces per-too, which was grete dificulte to an old man for toclyme. Whana he was prayed of his disciples pat he schuld spare his grete age and his seknesse, he wold in a maner of a holy irre answer & say: Gilbert schal not be exaumple to his successorees for to ete delicacies in his chambyr. For pis cause were pei fayn for to bere him, on on pe o side, but was led to the common refectory.

20 a-noper on pe othir; and with grete labour pus cam he to pe bord, to whch, whan he was come, he pyned his body with hungir rather pan filt it, euyn pynkyng of pe vessels longing to our Lord and euyn hauyng mynde of his congregacion. Whan he was bore spent his days in prayer. He spent his days in prayer.

24 fro pe bord a-gelyn to his couch, alle pe othir part of pe day he spent in pe same vse, pat is to say, prayed or herd holy lessons, or comowned in devotion. And pat he schuld hauc pe verty ende of all perfectio, be-cause he had ascended fro o uertue to a-nopir, and eke be-cause he was greter in uertue pan he supposed him-self, for he knew weel pat a vertu is neuyr pe lasse pouz it defende not him-self, for pis cause he puruyed pees a-geyns aft perelles whch myth falle to poo congregaciones mad be him; eke pat debate whch was a-mong pe lay puple of his ordre for dyuersite of metis, pis same debate with consent of a-i his chapell and in presents of Hewe, pan bispoc of Lyncoln, he sette in rest and pes, and ojir menes of pes ordeyned he, and mad hem to be write and kept in his Congregaciones, with-oute ende to endeuer.

1 in margin. 2 MS. desered, y over in red. 3 i added in red. 4 s crossed through. 5 above in red. 6 in margin in red.
These be pe myracles whiche oure Lord wroth be his seruaunt Gilbert whil he leued in pis bodely lyff. A chanon of his pat had be & was euyr in his felauchip whan he went fro o place 4 to a-nopir, whiche maunnes name was cleped Albyne, aftir a grete febilnesse pat he had take of labouir in his iornay, fel in a greuous favoir, in so greuous pat he myte not goo with his maystir as he was wone to doo, so pat ouir maystir was sayn to abyde at a place 8 whiche pei clepe pe ylde; peire abode he, abydyng pis mannes recurynge, and went no ferther. And whan ouir good fader had ley peire longe and wex wery, desiring to fulfille || his iornay, he sent a messanger on-to pis man,2 commaundyng hym in vertue of obediens 12 pat he schuld no moir suffir pe fevyr to come on-to hym, but pat he schuld with-oute ony lettyng3 come on-to his maystir in aft hast. Be pe same messanger, eke, he commaundad on-to pe feueres pat pei schuld no4 moir be bold to vexe his seruaunt. Whan pis 16 message was soo, pis same Albyne inclyned his hed to pat precept, as religious man schuld do, saying pat he was redy to obeye his maystir in all ping. The next day cam, and eke5 pe ouir in whiche pe fevyrues were wont to take hym, and all pe toknes weir come, as 20 schakyng, akynge of pe hed and swech opire; fan spak pis Albyne on-to pis seknesse as to a lyuysch creatur, in swech maner: What menest pou pat pou wilt now vexe me a-geyn? Hast pou no mynde who pat my maystir forbad pe pat pou schuld no moir vexe 24 me? But now I commaundad pe in my mysteris name pat pou obeye to his precept and besy no moir to my vexacion. A-non, as he had said pese wordes, he blessed hym with pe signe of pe holy crosse, and sone aftir he felle in a swete slee, and aftir he wook he 28 was deluyered of pat sekenesse, ne many 3eres after was not he vexed with pe feuerys.

1 In margin, 24.
2 in red in margin.
3 MS. letty, corrected in red.
4 in margin.
5 whiche crossed through.
A N-opir chanon was pere of pe place cleped Sixelenses which had in his feet a violent and intollerable peyne. This man, trostyng in pe grete vertue which our Lord had put in his maystir, made menes to pe mynister of our maystir pat he schuld kepe hym pe watyr in whiche oure maystir schuld wasche his feet at eue. For pat was his custom, as pei sey, to wasch his feet every nyth. For pat was his custom, as pei sey, to wasch his feet euery nyth.

As pe man desired, pe water was kept, and he, with grete deuocia, wasched perin his feet and perby was mad hool. The grete feith of pe o man and pe clene lyuyng of pe opir, porw pe myth of God, browt pis myracle to ende.

| Chapter XXV. | cap. xxv. 1|| Leaf 78. |

1 N-opir chanon was pere of pe place cleped Sixelenses which had in his feet a violent and intollerable peyne. This man, trestyng in pe grete vertue whiche our Lord had put in his maystir, made menes to pe mynister of our maystir pat he schulde kepe hym pe watyr in whiche oure maystir schuld wasche his feet at eue. For pat was his custom, as pei sey, to wasch his feet euery nyth. For pat was his custom, as pei sey, to wasch his feet euery nyth.

2 As pe man desired, pe water was kept, and he, with grete deuocioun, wasched perin his feet and perby was mad hool. The grete feith of pe o man and pe clene lyuyng of pe opir, porw pe myth of God, browt pis myracle to ende.

12 Ther was eke a knyt dwellyng a-boute Oxenford, pat, for helth of his soule, was mad a chanon in pe place at Osneye. This man, sone aftyr his profession was mad celeri of pat hous, and not long duryng in pat same office, he felle in pat seknesse whiche pei clepe podagra, whiche is a seknesse, as pei sei, of hem pat haue led heri lyf in grete delicacye; and it causeth swech peyne in pe feet pat it priuyth a man of his walkyng. This man pis hurt, herd telle of pe grete myracles wrout be our fader Gilbert, an who many places and what noumbir of persones weir edificied be his doctrine. Of Leaf 78, back.

| Leaf 78, back. |

20 pis fame he conected in his soule pe veri soth, pat swech pingis myte not be do witz-outen vertuous lyuynge. Wherfor, with grete trost of his soule, he converted him to God and to pis Seynt, and mad menes on-to hem pat were dwellyng with Gilbert, pat he myte haue a peyre of old sokkys, or pinsones, whiche oure maystir had ofte wered. He had swech as he desired, and a-non, as he had vsed hem a-while, his feet were hole. A long tyme aftir pis pe same peyne pat was in his feet fel to his handis, and more peyne it was to him pere pan it was in his feet. Thoo took he pe same sokkys and wered hem on his handes, and fro pat day forth both his handis & his feet wer hool.

1 In margin, 25.  
2 fo crossed through.
[Chapter XXVI.]

Cap. xxvij. 1

O Wre maystir had a cuppe of whiche he drank often, and, as it semeth, it was of tre bounden with siluyr, lich as religious in pis lond vse mech. This cuppe was broke with sum fal and sent on-to Beuyrle, on-to a goldsmith, for to repayr it. This goldsmith, whan pe cuppe cam, lay in pe brennyng fevyr, for so happed it pat pat same tyme was pe houyr of his seknesse. And whan he herd pat pis was || our maysteris cuppe, and pat of custom 8 he drank often in pe same, he desired gretly to drynk of pis cuppe. So was pe cuppe fult with drynk, and of pat same drynk this man had his helth. 2

¶ A-nopir man, of pe noumbyr of hem pat were no clerkis in pe 12 same ordre, had in his foot a soor whech pei clepe pe fistula. And so happed on Maundy Thursday whan aft pe breperin schuld be waschid, he desired gretly pat our mayster schuld wasch him. So was it ordeyned pat he was sette where our deounte fader schuld 16 in his cours wasch aft pe rowe, pat, be his touching, as he be-leuned, veryly pe man myth be hool. The good old man in his cours of wasching cam to pis sek man, and with both his handys con-streynd his sore foot, be-cause he pouit it was not clene. 3 Thus he 20 constreynd it 4 with wasching, but in pat same handelyng, corrupt blood ran oute of pe woundys and opir mateir swech as sores haue, and aft pis waschid oure fader ful clene with pat same watir of pat holy mynstery. What schal we telle long tale? Be pan he had 24 waschid a-wey pis blood and pis opir onclene mateir, aft pe foot was hool.

¶ There was eke a prioresse of his names pat lay so seek pat euery man loket 4 when sche schuld deye. He herd telle of hir || 23 pat sche was so ny pe deth, and be a mesager commanded deth pat he schuld not take hir at pis tyme, for sche was ful necessarie on-to pe relygion. Sone after pis he visite pis woman him-self, and his bak was but turned fro hir in his goyng pat sche was coomforted 32 a-non, for aft pe noyhous humoureis went oute fro hir sodeynly be a swet, and eke pe grete constriccioun of hir wombe was resolved meruelously.

1 In margin, 25.  2 in margin.  3-3 in margin.  4 inserted above.
IN pat same tyme was a grete debate be-twyx Steuen, kyng of
Ynglond, and Herry, duk of Normaunye, afterward kyng.

This debate was so grete and pe parties so strong pat al pis lond
at pat tyme was ny lost. For pe feldes lay with-oute tilth, pe
smale townes had no dwelleres, pe wallis weyr falle down and stretes
destroyed. Grete townes weyr ny desolat; pere wat not elles but
s pray and feft and breanyng, euery man a-geyn oipir. This mad
oure mastiris bert gretly affrayed be-cause he say pe lond ny
destroyed, and in special for pe newe religion whych he had be-
guane was ful likly to renne in desolacion. Vp-on pis sorrow and
heuynesse pe good man prayed nyte and day pat our Lord schuld
haue mercy on his puple and sende an ende of pis desolacion.
Sodeynly, as he lay and prayed, was schewid on-to him a book in
whych book was writyn pe noumbyr of poo zeres in whych pis
desolacion schuld lest. Whan he had red pis scripture he fel down
plat and mad grete sorrow, for he supposed veryly pat all pese zeres
were for to come. For if it so were pat pis persecucion schuld last
so longe, all pis lond schuld, be possibilite, be destroyed. Tho he
pat schewid him pis book gaf him countfort and notified on-to him
pat pese were pe zeres whych he say of pat hool persecucion; of
whych, summe were passed and summe for to come. There he lete
him haue knowlech who many were passed and who many to come;
and as pis vision schewid, so folowid pe dede, for pat same zere
merked in pe book cessed pat debate and pat desolacion. This
renelacion was a grete countfort on-to our fader and on-to oipir
men to whiche he opened his counceft.

We knew also in pat same tyme a noble woman of grete
richesses, whych, as often as sche conceyued, pe childyr pat sche
bar weyr bore ded. A-nobir woman dwellyng be-side had a girdyl
with whiche our fader Gilbert had often be girt next his flesch.

This girdil was take be pis woman to pe oipir woman whych myth
not bryng forth childern o-lyue, and sche used it continuely next
Life of St. Gilbert.  

A Miracle in London.  

hier flesch. Some after she conceived a child, and 

4  

speak, the children. A man might bed caused the called Gilbert, who caught in a place. 

A woman caused Gilbert to sleep in her bed that she might have children. 

Her son was Leaf 81. called after the saint, who sent her a cow. 

A place next Gilbert's inn in London caught fire. 

Gilbert refused to leave the inn, and the flames spared it. 

[Chapter XXVIII.] 

Capitulum xxviiij. 

Her was a man, eke, of Staunford, at that tyme had a wyf that barred no childyn. So happed our maystir in a iornay to chese his hostel at his mannes hous. Whan he was com pelir, pe woman herd gret report of his holynes, and vount that be his merites she conceived, lych as pe woman Sunamite conceived be pe presents of Helise. Trosteyng bus on his mannes goodnesse, she mad our fader Gilbert bed in pat same place wher his husband and she were won to ly. Gilbert went forth on his iornay; pe goodman of pe hin cam hom, and in same bed, as pe woman be-leued, be meritis of ouer fader Gilbert, she conceived of a son, and cleped hym, whan he was bo, after pe name of pe good old man Gilbert. And whan ouer fader herd sey of our chaunce, with grete merthe he sent a cow to pe woman, praying her to norche wel his child. 

"It happed on a tyme, eke, our maystir to ly at London; happed soo, pat a place next pe In wher he lay was sodeynly on fyre. So whan it cam ny his chambir, pe fader were a-boute him cryed up-on him to go penne and le swich grete pere. He wold not him-self remove ne suffir no ping in pe hous to be caried oute, but commanded hem pat pei schuld lede him and sette him at pe wyndown whech he myth best se pe sir. Whan he was sette pere he be-gan to pray, sumtyme loud, sumtyme soft, sumtyme saying, sumtyme singing. So pe sir cam so ny pat ait opir fled, but he sat stille and meued not, and sodeynly he flaume of pe sir, as vou  he had dreed pe presents of ouer maystir, left pat coost and went to opir place, sparing pat hous wher he sat and alle pe houses whech longed to pat In. He pat was lord of pat In and keper pankid God ofte sithe, saying with grete feith pat borw pe merytes of Gilbert his place was saued.

1 In margin, 28.  2 out twice, the second crossed through.  3 inserted above.  4 in margin.  5 d added above.  6 in margin.
EUene as be þe inobediens of þe first man, Adam, mankynd lost þe dew domination of hym-self and of opir þingis. Pat be vndyr him, rith so be þe meknesse of þe secunde man Crist, þei pat folow his steppirs recure swech rite þat þei may haue al þing in subieccion. Treuth saith þus to us in þe gospell: If 3e haue feith as grete as a mustard seed, or ellis, If 3ouir feith be as a mustard seed, 3e schal sei on-to þis hitt, go fro þis place and falle in-to þe se, and it schal be soo. And in a-nopir place he saith: I say 3ou treuly, what-so-euy[r] 1 þe ask in 3ouir prayer, be-leue, for 3e schal take it. In ouir fader Gilbert haue we þe exibicio of As Gilbert was obedient to the Lord of the elements he had power over them.

12 þis precept. Be-cause he was obedient to Him þat mad him, whom wynde and water obeyen, perfor ouir Lord graunted to him for to werk many þingis, and to haue comauandment ouyr þese elementis. For to his preceptis were þe elementis buxum, wynde, se and fire, and alle þei bowed to þe strength of his uertue. O special cromyce wil we allegge in þis mateir. Our fader schuld ones saile ouyr þe watir of Humbirr for visitacion of his flok þat was in þe province of 2 York, 3 or elles he cam fro York in-to þis cuntre. 20 & þat is 4 moost likly. 5 The wynde blew oute of the south with swech impetuosnesse and mad þe wave so for to rise, þere durst no man goo. He was compelled to a-byde at a grange whech þei cleippe 6 Heseleschop, a-bidyng þe ende of þe storm and counafort. 21 of sayr wedyr. He lay þere long and was wery of þat lyf, and mech moir wery for he had grete hast to see þoo persones whech he went to visite. He asked of hem þat schuld lede him what wynde was best to lede hem ouyr þe watyr. Thei saið þe north wynd wast best, if it wold blowe. He answered þat he supposed þe northest schuld be moir gracious, but he comauandd hem in ouir Lordis name, in whom was all his trost, þat þei alle schuld with a good denocioin sei a Pater-noster to ouir Lord. This made he hem to do þat no man schuld demean þat he trosted on his owne merites, and þat he schuld fle þe praysing of men, whech was ouyr his appetite. Aftyr þei had sayde þis orison he comauandd his

1 MS. euy. 2 god crossed through. 3-3 or elles... likly, in margin. 4 MS. it. 5 hel crossed through.
Life of St. Gilbert. Visions at his Death. [CH. XXIX.

set out for the shore.
The sailors put to sea;

the storm ceased, and Leaf 82, back.

they had the wind they desired.
When they arrived at their port the tempest rose again.

hors to be sadeled and all his meny to make hem redy. Thus pei hast to-ward pe brynk of pe watyr, and pe tempest be-gan sumwhat to cese. The schipmen sayde ech to opir, let us take pe watyr in Mary name; we ar likly to have a good freyte. This saide pei of 4 grete sikyrnesses, for pei trostid mech vp-on pis mannes vertue. Thus make pei redy he? schippis, and pe same wynde whech our? maystir desired, pei had; pei goo in-to [ pe vesseles, drawe up her sailes, and with a faouurable wynde pei londe whe? pei desire. 8 The most merueile in pis mater was as pei told pat 1 whe? present, pat wha?n our? maystir was londyd pe same tempest roos a-geyn & pat same wynd in pat place whe? he took his schip, pat all men myth knowe pat pe face of heuene was noth chaudged at pat 12 tyme but be his merytes.

[Chapter XXX.]

capitulum xxx. 2

Afyr pat tyme pat our? maystir was passed oute of this world, 1 certeyn dremes were schewid to certeyn vertuous 16 persones, in which dremes pe tyme and pe hou? of his deth was notified and oppenly declared pat pis man was ioyned on-to po seynit in heuene. For pat nyte in whech he passed fro pe world swech a vision was schewid on-to a prioresse of numnes, not of his 20 ordre, but of a-nopir, in pe proyvace of Jork. The woman say in hir vision a grete cherch standing in a fay? place, and on pe west side of pe cherch a get hous, in whech hous many men wyr? bysi to aray alt swech pingis as longe to byryng of a man, pat is to sey, 24 a bere arayed with clopis of silk, with candeles and a crosse and mech opir ping, as longith to pat solempnyte. And in pis drem pis same persone, pis prioresse, had gret mermeyle, for sche had neuyr in alt hir lyf seyn no swech solempnyte 3 a-boute no ded 28 man. A-mongis pe puple, whech was gret, as sche poute, 4 sche spak on-to on and prayed him to telle hir what maner man pis was pe? ded for whom alt pis aray was mad. That same persone zau? hir pis answere, pat maystir Gilbert of Sempingham was 32

1 inserted in red above.
3 part of the word over in red.
4 I crossed through.
passed fro pe world, and our Lord wold pat he schuld be byried with swech solempnyte. Aftyr pis answere he pat lay on pe bere rose up, as sche poute, and took a crose in his hand and be-gan to synge a song in Latyn with a note of swech melodye pat sche had neuyr herd no swech. The letter to pat same note was pis: Pure mentis gaudia ostendamus eia in vocis melodia. The Englisch is pis, as I suppose: The ioye of our clene mynde lete us schewe now 8 aff in fere with voys ful of melodye. Whan he had songe pis vers aff pe puple folowyng sang pe same, and soo went pei soth on procession in-to pat same cherch. Whan pis woman say pis bischop pis syngyng and on lyue, sche saide on-to him whech told it, 12 hir pat Gilbert was ded: Wenest pou pat I knowe || not maystir Gilbert? I knowe him ful weel, and he is not ded, for pou saide he was ded, and he is sondir in pe procession. Than pe man saide to hir agayn: Kuowist pou nowt what seft to Seint Ion pe 16 Evangelist? Euene as he had pe moder of our Lord in kepyng, so had pis man in gouernauns many persones which folowid hir virginitie. Tho spak pe nuane to him a-geyn: I knowe wel what seft 1 to Seyn Ion, for he is pe aduocat of our place, and I can his 20 lyf ny be hert. And pañ said pe man to hir 2: Rith as our Lord hath do with Seynt Ion, rith so wil He do with pis man. In pis mene-while pe procession went fro pe hous, and sche inquired of hir whidir it schuld goo. He saide pat aff pe processiones of pe 24 world schuld mete with pat procession. Thus talkyng, pei 3 entred pe cherch, and pat procession stood stille be-fore pe grete crose. A-non sche say many processiones entre in-to pe cherch, mo pan sche coude noumbyr, of whech sche knew many, and pan sche dreed 28 hir for pe grete noumbyr pat sche schuld be trode vnadir fote. In pis dreed sche wok, and felt so swete a sauour in hir 4 nase pat sche had neuyr felt non swech, for al pat day || and many dayes aftir teil the church, 45 and saw many processiones meet St. Gilberts. 47

Then she thought that Gilbert arose and began to sing in Latin, and that she interrogated a man about it, Leaf 83, back.

who told her Gilbert was like St. John the Evangelist. The nun said she knew St. John's life nigh by heart. She entered the church, Leaf 84.

When she awoke her sisters were going to matins, and she told them her dream, which was soon corroborated by a mes-senger.

1 I crossed through. 2 as written more plainly above in red. 3 MS. his.
Such visions occurred at other times.

卿 pis vision was soth, for we rede pat pe deth of Martyn was knowe to many sundry persones which dwelt fer, in pat same hora of his passing, as to Seynt Seuer, bishop of Coleyn, and to Seynt Ambrose, bishop of Melan. Eke Seynt Benet say his sistiris soule 4 bo on-to heuene pe hora of hir deth. And Seynt Ierom alse appered on-to Seynt Augustyn in pat same hora.

[Chapter XXXI.]

capl. xxxj.1

L Ich on-to pis vision was schewid a-nopir to a noble woman 8 of vertuous condiciones & wif on-to a man lich in vertu on-to hire. Sche poute in hir sleep pat sche say a grete multitude of angellis, with grete noyse of praysing and ful swete song, flye up in-to heuene. And after pei were go sche say too grete cumpanies 12 || of blissed spirites 5 wech were so ordeyned pat ech of hem had face to face, lich as pei haue pat stand in a queer. Thei held a-mongis hem a fayre white schete, and in pis schete were thre naked childirn. On of hem sche myth see fro pe nowle vpward; 16 he was balled, and jet had he a childis face; pe opir too say sche but pe schulderis and pe face. Sche inquired of on in pe cumpany what maner ping pis myth be, & it was answered to hir pat he in pe myddis was maystir Gilbert of Sempingham, which was ded to 20 pe world and pus born to God. Sche inquyred eke if peiso to were chanones of his ordre, and it was answered, nay. Thei [are] not of his ordre, he said, but good and holy men which were take oute of pe world and pus led to her Lord. This same vision say pis 24 woman 4 pe same nyteoure maystir deyid, and whan sche wook sche 5 told pis vision to hir husband; pei both noted pat day and founde after pat it was pe same in whch our mayster went fro pe world: whidir he was born or whefr he was sette, was schewid after 28 in vision to on of his chanones. For a grete tyme after pat our mayster was ded a chanon of his ordre say in his sleep || on of his breperin pat was ded long be-fore. He poute pat he inquyred of

1 In margin, 31.
2 The embellishment of capitals in vol omitted from this page.
3 Souls crossed through and spirites written above.
4 1 crossed through.
him many sundry things, and had answer full convenient on-to his questiones. The inquired he of pe astate of her maystir, what he deede or wher he was, & his brospir answerd in pis maner: He is not with us; a hyer place holdeth him. For fro pat tyme in which he was take fro pe world, a-nou was he set a-mongis pe dauns of virgynes.

[Chapter XXXII.]

cap. xxxij.

O Vre blessed Lord, as he magnified Seynt Gilbert in his lif with grete meruelous werkis, rith euene soo wold he schewe pe ioye of him aftir his deth with grete & manifest tokenes. And alle pese tokenes, who pat pei cam to pe lite of 12 our knowlech, pat pei pat lyue now and eke pei pat schal come aftir us haue no doute in pis materie, shortly, as pei were doo, we wil rehearse here. Whan pis man, wel beloued with God, was passed fro pe world, pat men schuld know wel his lyf and his merites wer acceptable to God, in pe first 3ere of his deposition and so forth opir teres, we r many myracles doo at his graue. But at pat tyme pei whech he had left at Sempingham were men drawen in-to secret contemplacion and had ful lytyl deynete 20 with grete aqwentauns of pe world, & were negligen, if I schuld say so, to dyuulge pese grete myracles which were dayly wrou't a-mongis hem. Thus poute pei, of very humlrite, be-cause pei we'r his childyr, if pei we'r pe first pat schuld puplysch pese grete 24 myracles of her mayster, men myth sey of hem, as Crist ded of pe Pharisees, pat pei magnified her owne hemmys. For pis cause, xj 3er aftir his deth was no gret puplication mad, not-with-stand pat in many sundry place were wrou'te many sundry 25 myracles; and pe breperiu at Sempingham poute pat pe hidyng of pese glorious werkis was displeauns to our Lord, derecacion on-to seyntis, and wrong a-geyn pe worship of pe cherch; pei as wise men and gouerned be pe counseff of wise

1 MS. res, with s crossed through and res over in red.
2 MS. gra with oe over in red.
3 c added above in red.
4 added above in red.
5 a added in red.
6 In margin in red, M 23.
7 ce added in red.
men, went up to be archbishop of Canterbury, cleped that tyme Hubbert, and told him aff pis ping. When pe man herd aff pis
he wept for very joye, and pawked God with ful grete devotion that
he wold scheue swch myracles in his dayes. And pouz it were so
that he had no doue of pe holynesse of pis Seint Gilbert, because he had know pe man & herd gret reporte of his holy-
nesse, yet for to satisfiede pe opynyon of opir men, he poute
best to put pis mater in dilacion and tary a-while, in wech he
myth her more to confermacion of his entent. Vp-on pis poyn
tis same archbishop sent down on-to certeyn abbotes of pis
same priuyne, comandynge hem be his letters pat in pis
mater pei schuld make bysy inquisicion, and here inquisicion, in
what forme it was mad, he wold pei schuld write it on-to
him, pat he, pis instruct be her informacion, myth write pe
more sikerly on-to our fader pe Pope to have lene of him for
to puplysche pe canonizacao of pis Seynt, aftir pe Pope had
do his part. These abbotes deountly recyued pis comauement,
and ioynend on-to hem for mor auctoryte many opir persones
of pe churche, both reguler and seculer. Thus came pei aff to
pe place of Sempingham, pe ix day of January, pe zere of our
Lord a Mcej, and pat same day pe kyng of Ynglond, Ion, with
many of his lordis, visited pe same place. There pei dede
rede pe myracles and discussed hem with grete diligens and
stretyt examinacion; pei wrote hem panne in her letterys, both
on-to pe seid archbishop and to pe Pope. Alle pesse letterys
sent pei seid Hubbert on-to pe Pope with his owne episteles,
in wech he comended pe grete dedes wrouthe peis man, and
prayed pe Pope to graunt leue pat he schuld be lyfte fro pe erde
and leyde in more honourable place. Eke, be exhortacion of
pis same man, many notable persones of Ynglond and prelates
wrytyyn comenadatyf letterys on-to pe court, besekyng pe Pope
of pe same. The kyng eke wrote on his side and many of his 32
lordes pat pe Pope schuld pe soner performe here entent.

1 ly added in red.
2 canoni crossed through.
3 MS. visited.
4 1 crossed through.
[Chapter XXXIII.]

Capitulum xxxiiij.\(^1\)

To of pe lettered men of pis ordre poo we\(\) sent with all

\(\) pe letteris to pe court, to whom fel a grete myracle, pat

not-withstand pei went in pe hoot some\(\) in ful grete distemper

wedir, in which mech folk deyid of pestilens caused he pat same

hete, for al pis pese men went and cam heyl and sound, not

hurt with pat pestilens. A-nopir ping fel eke in pat iornay, pat

8 pei went forw a buschmeat of malandrynes, and not aspied, for

our\(^2\) Lord spend pe sith of poo peues with a seknesse cleped

acrisin,\(^3\) which is a febilnesse pat a ping schal ly be-\(\)for\(\|\) a mannes Leaf 87.

eye and not be seyn. Pus we\(\) pei saued be meryte of Seynt

12 Gilbert. Thus serued our\(\) Lord\(^4\) pe kyngis men of Surre pat

be-seged Dotaim to kylle Helise, and he appered on-to hem, & pei

knew him nowt.\(^5\) Thus ar pei come hom in good prosperite fro

pe court, bryning with hem pe bulle of our\(\) holy fader pe Pope,

16 with his coman\(\)dment to pe archbishop of Cauntyrbyry, to pe

bishop of Hely, to pe abbot of Borow, and pe abbot of Wardon,
in wheche bulle was enioyned on-to hem pat pei schuld goo to

pe place of his sepultu\(\)r and pe r schuld pei caunnde to pat

20 college of his ordre to faste iij dayes solemnly, and in all poo
dayes pei schuld pray deuontely to God pat he schuld open in

pis mater to hem pe weye of treuth, and more-ouyer, pat pese

bischoppes with pe abbotes schuld ransake streyly pe witnesses

24 and pe fame opene in pe cunt\(\)r, & \(^6\) summe scriptur autentik of

pe vertue of pe maneres of pis man and of pe vertue of pe myracles
doo in his name, ait pis schuld pei inqwire bysyly, treuly write it,
and aftir send it up to pe court seled with her seles,\(^7\) be wise men

23 and trewe, whech men must swere in pe presens of our\(\) fader
pe Pope pat ait pis || informacion\(\) was trewe. Ait pis coman\(\)dment
of pe Pope was fulfillid in-dede.

\(^1\) In margin, 3.
\(^2\) ha crossed through.
\(^3\) In margin in red, 4 Reg. 6.
\(^4\) above in red.
\(^5\) ha crossed through.
\(^6\) pe crossed through.
\(^7\) I crossed through.
On St. Cyprian's day the archbishop and many others went to Sempingham and called all the witnesses.

All their testimonies were sent to Rome.

At the same time a young man whose head was turned with Leaf 88.
pain, was cured there, and went to Rome with five priests and others, who testified to the truth of the letters.

He sexte kalend of Octobyr, pat is to sey pe day of Seiunt Cipriane and Iustine, pis same archbishop, with pe bischopis of Bathe, of Hely, and of Bangore, with many abbotes & prioures, with summe archdekenes, chanones and officeres of pe cherch of Lyncoln, with many famous maysteres and grete puple, came to pe hous of Sempingham; and aftir pei had fastid iij dayes, pei cleped first pe Holy Goost, as men doo at elecciones; joo 8 cleped pei pe witnesses, or witnesseres, religious and seculeres, clerkis and lewed men and women, mad hem to swere pat pei schuld say soth in pat mater in which inquisicion schuld be mad. And aft her testimonies pei writyn ful treuly in a dewe 12 forme, and sent hem to pe Pope closed vndir her seles. Ferpermor, pei writyn certeyn proues of his holy lyf and conuersacion and of pe fame of pe cuntre. And whileis pei taried pere iij dayes pe treuth was opened of pe mater which pei soute, be a grete 16 myracle do at his graute, of a 30ng man whos heed with seknesse turned round, of which turnyng he was oute of hys mynde, and, for nevy pei peyne, loket every houre to be ded. The was he mad hool in here presens, and with pe messageres went in good helth to Rome, and in good helth cam hom a-geyn. For pei sent in pis ambassiat to Rome v. of pe same ordre, prestes, sex simple on-lerned, of which nombr sume wero holed fro certeyn seknesse be pe merites of pis Seynt, sume were present when certeyn men 24 wero holed. For pis cause wero pei in special sent, pat pe Pope schuld knowe be pe men whoch wero pei 3 pat pe suggestion of pe letters sent was soth. The messageres go forth with grete ioye, treostynge on our Lordes help and pe Seyntes prayer for whom pei goo, mech more with pe betir chere, for pei hadde mery dremes be-fore her iornay, and in her iornay grete prosperite in pe weye, & many opir good tokens. And thus, with no grete difficulte, pou3 it wero so pat Sathanas wold a letted her wey, 32 yet, as we saide, with-uten any grete difficulte, pei come to Rome

1 In margin, 34.
2 inserted above.
3 in margin.
4 MS. g't.
on Newzere euuen, and aftir pat pe secund day of Iauuari pei come to Anagniam, wher pe Pope dwelt pat tyme. Our Lord gaue hem so grete grace in pe site of our holy fader and of pe cardinales, 4 pat pe x day aftir pei wer? come pei were sikyr of atf pat euer pei desired. // For our fader pe Pope had his deliberacion of pis mater a-mongis pe cardinales, and say pe wytnesse and pe iurates what pei wer?, apposed hem a-sundyry, and fond gret acord betwix hem; and pouz, as be mannes reson, pe Pope and pe cardinales pouz pis mater myth be performed a-non, 3it plesed it to pe counceft of our Lord pat it schuld be dilayed, for he wold pat his counceft and his help schuld be cleped to pis mater?

[CHAP. XXXV.]

O

nyth with-inne pe se3 ten dayes lay our fader pe Pope stolidan on 4 pis mater and myth not slepe. He pouz mech 5 of pis man Gilbert, & was gretly in doute what he schuld do in pe mater. 16 Thoo prayed he God 6 pat he wold schewe him sum tokne be which 7 he myte hauve knowlech of Goddis wil. In pis pouz slep fel up-on him, and in pat same slep swech a vision was schewid on-to him. He pouz he say be-fore him 8 a grete and a by tou?, to whech pouz he had gret appetite to goo, 9 and pedyr he went with many folk aboute him, as he was wone. When he was come with-inne pe tou?, he say a bed ful of stre and arayed at pe best; a-boute pe bed a curteyn of silk, precious I-now, he say hanging, and 24 pis curteyn, as he pouz, was embrowded with  || many ymages of seyntes. He stood and merueiled longe on pe beute of pis curteyn, for he had no swech a-boute his bed, and for pat cause he gan to pulle pe curteyn to him, for he pouz he wold sowe 28 it new and make mete to his bed. And in al pis besynes he sey a-nopir chambr mor? inward and mech folk pe?e. Whan pe he was com pidir he inqwyred what he schuld do in cause for whech pe chanones of Sempingham were come and in pe 32 canonising of pis Seynt. Tho al sodeynly he herd a voys crying pus: Michael pe archangel, he schal be pi help in pis bisnesse. The answer.

1 b crossed through. 2 In margin, 5. 3 C. 33 b. thesse. 4 C. studeant of. 5 C. much. 6 C. good. 7 C. wiche. 8 above in red. 9 C. for to go.
The Pope then awoke, and made a special orison on Gilbert to be said in his commemoration. He asked an abbot to interpret his dream, who expounded it, like Daniel and Joseph, telling the Pope that he, unlike others before him, was Pope by true election. The figures on the curtain were the saints, who screened men from temptation.

Leaf 89, back.

The figures on the curtain were the saints, who screened men from temptation.

Whan pe Pope had seyn al pis in his slep, sodeynly he wook,\(^1\) gretely comforthed of pis reuelacion, for he undirstood\(^2\) be pis pat our Lordis\(^3\) commandment and plesauns was pat pis mater schuld be broute to parfite ende. And a-non, with-oute letting, \(^4\) he mad a special orison of our fader Gilbert with a secrete and postcomun aftir pe forme of pe missale, and whan he had mad hem he comawed pat pei schuld be seyd openly in his com-memoracion. Ferpermoir, pe Pope, as a wise man\(^5\) desiring\(^6\) to haue pe very certeyn of pis mater, cleped on-to him a ful wise man and holy, an abbot, pei cleped hym Reyner, and commandeded him, be vertue of obediens, pat he schuld be-pink him of his dreem and telle him pe coniectur of pat same. The cause why pat pe Pope uttered his vision to pis man rather pan to a-noipir, was for he led a solitary lif in pe mountes, and was in gret opinion both to pe Pope & pe court. Tho answered pe abbot a-gayn on-to pe Pope, and sayde pat pis mater neded non auysement, for both pe drem and his interpretacion was open i-now. So as a-nother Daniel on-to Nabugodonosor, or lich a-noipir Joseph on-to Pharao, he expowned it \(^3\) in swech declaraciof: The fayre tourh he seid and pe hye, whech pou say, Ser Pope, 20 is pe grete excellens of pi dignite, to whech pou aspireset; not as ded many bi-fore pe, but \(^5\) be trew election pou enterest in-to pe same, and pat is ment in pi drem wher pou poutist pat pou wer led in-to pis place wiz \(^6\) pe handis of many men. The bed 24 so wel arayed is a clene consciences, in whech a man restith as in his bed, lich \(^7\) as pe prophete Dauid said in pe Psalme: I schal wasch, he seith, or ellis, water \(^8\) my bed with my teres. For euene as clopis in whech we rest be mad clene wiz watyr, so is ouf \(28\) consciences clensed with repentauns of ouf synnes. The curteynes a-boute pis bed in whech be impressed \(\parallel\) pe fai\(\bar{r}\) figures of seyntes are pe commemoraciones of holy seyeritis used in pe chersh, be whech we be schadowyd fro wyndes of temptaciones. These 32 corteynes aray ful wel ouf consciences whan we, both with hert and with werk, fulfille her desir, epir to honouf hem in God or elles to folow her steppes. Thou fader Pope be-gan to sowe pis curteyn when pou pout first to sette pis man Gilbert in pe 36

\(^1\) C. 33 woke. \(^2\) C. vunderstode. \(^3\) inserted above. \(^4\) C. desieryng. \(^5\) t added above. \(^6\) C. 34 b. w. \(^7\) C. lech. \(^8\) C. I shall wech the fech or ellis water.
Life of St. Gilbert. His Canonisation.

kalender of seyntes, and I suppose, veryl, he is ful worpi to be annotated a-mongis hem. Eke swych ping as pou desyred wakeng, pou asked in pi slep, and pin answere was gone, pat Mychael schuld be pi help. Noping a-gryn reson. Michael is pe pronost of Paradyss and prince ordeyned be God to receyue poo soules whech schul be offered to God. This same Michael hat3 receyued pis manne soule and led it to the hye court of blessed spirites, and in pat same court it is determyned pan pis man Gilbert, fro pis tyme forward, schal be halden in honour and reueryen as a Seynt. Sowe him In, perfor, with pi nedel, with pis power no man hath pat in hand but pou. Ioyne him on-to pe felauchip of seyntis, for it is connienent pat pe cherch in erde folow pe || cherch a-boue in heuene.

[Chapter XXXVI.]

Capitulum xxxv.] 

This interpretation of pis drem, whan it was pus expressid be pe abbot, plesed pe Pope gretly, for he, with-oute ony tary, mad calle aft pe court of Rome, whech was grete at pat tyme,—and in special pe archbishop of Reymes was pere present at pat tyme and bare witnesse of pe holy lyf of Seynt Gilbert, for in his song age he had be in Ynglond and knew both pe persone and pe fame. In pis gret congregacion, whan aft men we6 sette saue pese messgeres of Sempingham, pe Pope sayde a grete and solempne sermon of pe holynesse and pe myracles of Seynt Gilbert, rehersing pe witnes pere present, and aftir certeyn wordis which be pertinent to pis offise, pere he solenomly & openly canonized Seynt Gilbert with pe comomn assent of al pe cherch, and pere he mad a 3 decre pat pe fest of Seynt Gilbert schuld be seid and songe in pe cherch lich as pe festis of opir seyntis be. Thus whan pe Pope in his sete had pus openly schewid on-to puple pis canonizacion of pis holy man, aftir-ward he comauaded pat letteris schuld be mad of pe same sentens to pe archbishopoppis of Ynglond & to pe chapetir of Sempingham, in wicch || letteris he rehersed al pe mater fro pe

1 C, 34 halden in honor. 2 In margin, 6. 3 dc crossed through. 4 The embellishment of capitals omitted from this page.
beginnyng on-to pe ende; with ait pe inquisicion of his lif and his myracles he rehearsed eke who discretly, who sadly, with what circumstauns, pis mater had be treted, wher-for he commaundde in pe ende of pe bulle pat swching as pe Pope with solempniyte and with anyse had ordeyne to be kept, pei, as good subjectis, mekly schuld fulfille and commaunde pe fest of pis holy man to be solempnized be ait her prouinces. A special commaundment sent he eke on-to pe archbishop of Caunturbyry, be-cause pe place of S Sempingham stant in his prouince, pat whan-so-euer pe breperin or chanones of Sempingham required him, pat he schuld goo pidyr and left up fro pe ground pe body of pis holy confessour, and with dew reuerens ley it perye whic as pe same breperin had ordeyne12 it schuld be leyd. This commaundment of pe Pope was receyued of pe archbishop and of pe seid chanones as pou3 it had come fro heuene; wherfore pei, desiring as good childyrn to fulfill her faderes commaundment, ait ping pat was neccessarie to swch solempnyte16 pei pursued in ait hast. And pou3 pe mynde of pis Seynt, as haue be of many opir, was mech oute of rememberauns, epir for age or elles, || for necligens of men, or vnkunnyng, or sum opir cause; yet, as we hope, it was sufficient to us for to be-gynne pis 20 werk, be-cause we had reuelacion first fro God and commaundment fro our holy fader pe Pope, to whos commaundment we be bounde to obeye as pou3 it had come fro God. Eke for pe man2 in his lyf commaundde us to do pis ping and we eke desired it schuld be do24 whil we lyue, pis was pe grete hast in pis mater. For pei pat wei sent for pis mater pouste it conveniunt to fulfill pe Popes precept whil he was on lyue and pei eke.

[Chapter XXXVII.]

In the vigil of the Holy Cross, 1202, the men of Sempnyngham, in pe vigil of pe holy crosse, with pe moost famous men of all pat religion came on-to pe said archbishop with her maystir, makyng grete instauns pat pe next Sunday aftir 32

1 tred crossed through.
2 in margin.
3 of crossed through.
4 In margin, 7.
Life of St. Gilbert. His Translation.

He invited his bishops to attend.

So it all happened, and wonderful miracles were done at the time.

1 MS. fulfille.

2 d added afterwards.
More miracles were done at the translation, N

Nought only these miracles rehearsed we do at this time but many opir testimonies were had in which men might know that his translation was plesauns to God. Thus when pei had lifte 4 pe ston fro pe graue pe e was founde sayre red pouder of his flesch,2 swech as pei sey as virgines3 haue whan pei ar ded. The chesible eke in which pe body was woundyn, of silk, was found hool with-oute corruptcion. Whan aff pese relics were lift fro pe 8 ground and waschid pe 4 archbishop went a-gayn II to chambyr for to take a rest, for it was fer fro day. Whan he had leyn a litil tyne on his bed sodeynly fel up-on him a greuous seknesse, and pe peyne vexed him so sore pat he stood in grete dowt, and in maner 12 dispeyr, pat he myth not fulfill pat office for whew he was come, and to whew he had cleped so many persones in special of swech renerens. For pis secund cause was he noesory pan for his bodely seknesse. He leyd medicynes to his body, swech 5 as pei 5 tawt 16 him, but al po profited nowt. The turned he his trost and his devotion to God and to Seynt Gilbert, pat our Lord 6 at mediacion of pat good Seynt wold send him myte and strength to performe pis office for whew he was come and many opir persones. A-non 20 as pis prayer was fulfilled so sone lef him aff pis peyne, for affir pat same peyne was gou he felt his body moesmyty and strong pan it was be-fore. At pis same change cam pe hour in whew pe went rang to mateyns. A-non as pe archbishop herd pe belle 24 he roos him-self and cleped aff his clerkys, and aff in fere pei go on[-to] pe chanones mateynis, which, for pe worship and loue of pat Seynt for whom pai il were gadered, were ful solemly songe. In pe morownyng pe archbishop 7 roos heyd and sound, and aff pat 28 euyr God and Seynt Gilbert had schewid on-to him pat same nyth, with grete ioye he told hem, praysing pe vertue of our Lord and of pis holy Seynt, which vertue he felt notablely fulfillid in him. The hour is come of pe day pat pis solemnuite schal be dou; the 32

1 In margin, 8.
2 wh crossed through.
3 s added afterwards.
4 pope crossed through.
5-5 inserted above.
6 inserted above.
7 MS. pope crossed through and archbishop written over in red.
CH. XXXVIII.] Life of St. Gilbert. His Translation. 117

bischop is arayed with his mynystris; pe watir is halowed pat schal serue in pe office; pe schrine eke is halowed and born a-boute on pe schulderis of princes and lordis whiche be pere present: a solemayne procession is ordeyned, in whiche procession first go pe clergie, nexte princes, lordis and opir, many beryng pis halowid vessele in whiche pei wil ley him; last of all folow pe bischoppis. Certeyn seke men pat weyr ny and touchid pese reliques 8 weyr mad hol pat same hour, as was veryly proued. Their saide pe archbishop a ful notable sermone grounded al up-on pe holyneSSe and pe myracles of pis holy man Gilbert, and pere mad he reheresaile of aft pe processe, who it 1 was sent on-to pe court of Rome, what

12 ansuere pei had fro pe Pope & mech opir ping. Tho be-gynne pei a messe of pis same Seynt with ful sweete concent, and in pe last ende 1 of pat masse, affir pe bischop had receyued pe holy sacra-

16 ment, er pat pei song pe postcomoun, pe seide reliques were wounde in sayr silk and pat in a cloth of silk precious I-now whiche our fader archbishop had synne to pat same entent, and aft pese 2 pis wounden weyr layde in pat same vessele mad for pe same cause. Thi layde eke with him a grete chartou in whiche was wretyn al his lif, his canonizacion eke, and his translacion seled with pe seles of pe bischoppis & abbotes whiche weyr pere present. Their was put in with him eke a plate of led, in whiche plate was wrytyn al pis ping more compendiously, as I suppose, pat pe remembranauns of al pis werk schuld last eyyr. Thus was pat vessele sperd and sette up-on a wal of marbil in pe same place where pe sient lay be-for. Tho mad pei an ende of pe masse, and affir pei had refreschid her bodies every man with ful gret ioye turned a-gayn on-to his owne place. Our maystir is layd now in his rest; lete us folow perfor pe steppes of his good lyf pat we may be translate fro wrecchidnesse to ioye and porw his ledyng cume to pat cuntre wher we schul haue ioye eyyr.

1 inserted above in red. 2 pis crossed through and pese written above.
Gilbert's miracles attest his greatness,

Of these we will tell as the Archbishop inquired and discovered.

How a clerk, going to school in another town, lay down and slept, and woke with a withered leg,

Leaf 95.

which was without feeling;

Now of our fader Gilbert, who holy was his lyf, who holysom was his doctrine, who grete rewardes wer sent fro God on-to his blessed merites, witnesse pe grete myracles whiche aftir his deth were wroute be our Lord God. And of pese myracles now wil we telle aft pe maner lich as pei felt and lych as pei wel be-loued fader in God, pe said archbishop of Cauntyrbyry, at pe comauauement of pe Pope Innocent pe piud with his suffraganes ransaked and inquired. Lich pat inquysiciow in sentens & in termes, whiche inquysiciow pei sent pat tyume to Rome,—porw whech soud pis canoiuacion was performed,—lich pat forme wil we write here. Ther was a clerk whos name ne place is now on-knowe pat used to go to skole fro o town to a-nopir as in pis lond is grete custom. This clerk in his weye to skoleward felt in grete heuynesse, so pat he must nedis slepe. He layd him down and slept, and aftir slep whan he wook he felt al his rith legge, foot and aft, so sered and dried pat he myth not goo peeron in no maner. So with his staf and his opir legge he hipped forth as he myte tyl he cam to pe neste || town. Fro pens was he carryd to a monasterye whech pei clepe Hauyrolm, for pei dwelled he iij monthes, euyr vexid with 20 pe same inffmite. That legge, in al pat tyume, down to pe foot was soo insensible and aft pe myth porof go, pat if men had prikkid him with a nedyl or ony opir scharp ping, he felt no mor porof pan a man had put pis scharpnesse on-to a stoon or a tre. Eke pe vse 24 of pat legge was as lost, for whan he schuld walk he schuld drawe it after him as pou3 it had be a braunch of a sere tree, for he was more greued with pe birden pan esed with pe offise. Be-cause he myth not lyft pat foot fro pe ground, but draw it euyr fro pe erde, 28 pe tooos were slyn and blody to grete peyn of him & gret pite to aft pat seyn him. The prouost of pat place ded make him a hose al of ledir, and pat was wered a-non, in special at pe ferpest ende whiche trayled so on pe ground. Aftir pis he ordeyned him a-noper 32 remedy, for he teyhid his legge fro pe ground with a roop on-to his schulderis, and pus bare he pe legge whech schuld a born him.

1 In margin, 9.
2 MS. pei, with 3 dotted underneath.
CH. XXXIX.]  *Life of St. Gilbert. A Lame Clerk Cured.*

To pis same clerk slepyng on a nyte appered a persone of grete worship, as he poute, and saide pou on-to him: If you wilt be hool pis same day, loke || you visite pe graue, or elles pe sepultir, of 4 maystir Gilbert at Sempyngham. At pat same how || the clerk was told in a dream to go to ||

Leaf 95,  

back. 

He went to || St. Gilbert. 

Rome of. |

In Be-hold nedele 28 24 20 16 12 8 4 3

perhaps. AMayde  

alt horn, Rome of. |

of jjlace be  

place  

wold.  

and  

sones, tokenes  

felt  

newly, or  

sithes, With  

be-fore  

trad  

what  

In  

brout  

pis  

him  

maystir  

worship,  

To  

ch.  

xxxix.  3

| |

XXXIX.

Leaf 95.  

back.  

He went to  

the Saint's  

grave and  

slept; had a  

vision;  

be-fore appered a-gayn and sayde on-to him swech words: For  

what cause liggist you here so longe? Be-hold you art mad hool.  

With pis vision he swette meruelously and be-gan to wayle fyue  

sithes, po wook he and roos be him-self, loked on his foot and  

12 trad with it on pe ground for to assay whepir he myght go with pat  

or nowt. Be-cause of pe sodeyn chaunge wech was come so  

newly, he stood in grete dowte what he schuld doo. The sexturn  

pat stood by and peramentur knew not of pis sodeyn chaunge mad  

16 tokens on-to him pat he schuld rest a-gayn. He lay down estate  

sones, and aftir a litel slop woak a-gayn, and paune he roos and  

felt both feet, thy and legge al hool; pus he prew a-way pis staf  

and forsook his cart, and with ful grete lithnesse 1 went whe\r he  

20 wold. And in tokne pat pis helth cam to him be myracle, in pat  

place wech he myght not fele a || nedel prikkid be-fore, now, whaii  

Leaf 96.  

pe natural hete is come a-gayn, he felt sumwhat a peyne in pat same  

place whe\r pat pe wounde was. A-mong\'s all o\'pir pat bo\' witnesse  

This man went to  

Rome and  

gave his  

evidence to  

Rome. 

24 of pe myracles do be Seint Gilbert pis man was on, for he went to Rome & 2 confessed al pis be-for\r pe Pope, and aftir, whan he cam hom, was mad chanon and prest in pis same ordre, pankyng God  

aff his lyf and Seint Gilbert of his gracious cure. 


[Chapter XL.]

**Capitulum xlv.**

**A**

Mayde was pere eke in pe strete at Sempyngham pat in  

both leggis, in pat part wech is be-hinde pe knees, was so  

contract pat sche myth not stand ne goo, for in-stede of hir feet  

1 in margin.  

2 inserted above in red.  

3 In margin, 4, another figure having been cut away at edge of leaf perhaps.
and her left foot dis-torted, 

like her left arm. 

Leaf 96, back. 

She also went to the sepul- 

chre, and lay there seven days, 

In a dream she saw Gil- 

bert, who gave her a host; 

Leaf 97. 

and she a-woke, and stood up. 


whan sche wold renue hir body fro o place to a-nopir, sche crap 

with hir handys and with hir lendes, or buttokkes. Eke with 
grete rankour of pe soor hir left foot was meruely disfigured, 
for iij grete peces of flesch grew up-on hir foot, ech of hem 4 
departed fro opir, whiche semed as pou3 it had be cut. More-ouyr 
hir left arme1 had lost pe vertue of felyng and pe hand of pat 
arne1 was lych pe left foot with swech pre cuttyngis of flesch as 
we sayde be-fore. Thus hyng it as a2 onprofitable || byrden fro pe 8 
shuldyr downward. This woman herd telle who pat pis clerk 3 of 
whom we told last was cured and so cured pat he was strong to 
take his iornay to Rome. So mad sche grete instaunes to pe 
pat dwelled4 in pat strete pat pei schuld lede hir to pis sepultur of 12 
Seynt Gilbert and leue hir pere. Ther lay sche seuene days 
continuely perseuerant in hir prayeris, and as sche slept on 
a myth sche pout pat pei ston vndir whiche Seynt Gilbert was 
closed claf a-sundyr, and he roos up and sat perupon with ful 16 
grete lite. Sche poute eke pat he had in his hand many hostes 
and poo multiplied fast, as to hir site so fast and to so grete 
nowmbyr pat he myth vnnen hold hem. Too of poo same hostes 
he put in hir mouth, as sche poute, and aftir pat gaf hir his 20 
blessyng. Aftir pis sche a-wook sodeynly and fonde hir body al 
on a swet so habundant pat it dropped fro hir body and mad pe 
pauyment weet; sche felt euene at pat tyme a new chaunge in hir 
body, for pat wheech was heuy and contract be-fore now sche felith 24 
it of swech disposicion pat, as it semeth to hir, sche myth flye for 
litenesse. In pis same chaunge sche say who pe lites pat stood 
a-boute pe sepultur of Scint Gilbert && and brent felle down sodeynly, 
and po sche gan to crepe as hir vse was for to amende poo lites. 28 
In hir creping pe renewes whiche were contract be-fore in hir5 
lendes, pei brak and streyned oute to swech largenesse pat sche 
roos and stood on hir feet and myth walk and in pat brekyng sche 
herd a grete noyse, who pei craked and had ful grete meruayle 32 
who pat pe renewes craked when pei be-guine to extende hem-self. 
In pis same tyme pat pis woman standith pus merueylyng, pe 

1 MS. harme, h crossed through in red. 2 inserted above. 
2 b crossed through. 4 Word blotted in text and re-written in margin. 
5 but crossed through.
CH. XL.] Life of St. Gilbert. Various Sick Women Cured. 121

nuune, pe sextennesse, rang to mateyus; pe sisteres be come down and se pis woman standyng be pe sepultur: first pei be a-ford because many of hem wist not pat sche was peire, for sche was not peere at euen when pei went to bedde, as it semeth; pei walk on-to hir and sche confessith al be circumstanstaus of pe myracle euene as it fel. Peire pank pei God and Seynt Gilbert alt with o consent for pe grete cuir whech now is don. The women was kept with 8 hem a certeyn tyme for declaracion of pe myracle and on-tyl hir arme and legge had parfitly here use; aftyr pat tyme sche went hom to pe strete and leued peir with hir frendis in good helth of body, pankyng ou? Lord of pat sodeyn chaung. ||

[Chapter XLI.]

cap. xli. Leaf 97, back.

A Knayts wyf peire be-side, a lady of ful noble fame, had swech seknesse and peyne in special duryng in hir lyft arme pat sche myth not meue pat arme ne do with-al no maner werk. This peyn lastid up-on hir fro pe feest of Seynt Petyr, whech pei clepe in Latyn, 'ad vinculum,' in Englisch, 'Lammesse,' on-to pe natuite of ou? Lady. Be-side pis had sche opir sores whech we name not now. With al pis infirmyte sche is come on-to pe sepultur of pis holy man and aftyr sche had wechid in denoute prayeres al a nyte sche went hom hol fro both sores, euyr-moir hauying grete trost in pis holy Seint.

† A-nopiir woman was peire be-side contract & croked whech myt not go, ne sitte, ne stand, with-oute help of hem pat wer waytyng up-on hir. The fader & pe moder of hir, hauying grete sorow for pat desese, brout hir on-to pe sepultur of ou? maystir. The first nyte sche was peire, at instauns of hir frendes, pe chanones put up-on hir pe scapulary of Seynt Gilbert, and pe woman confessed peire be-for hem alt pat in doing on of pat cloth sche felt grete alleuyaus of hir sore. The nyte folowand appeared on-to hir a fayre old man with gray heir, as sche poute in hir sleep, and

1 in added above.  2 her crossed through and now in margin.
3 to crossed through and tyl written above.
4 MS. harme, h crossed through in red.  5 h crossed through.
6 a stroke crossed through.
in his hand he had a staf, as men walk for age. Thus \( = \) he saide on-to hir: Wilt \( = \) pou be hool? Sche answered \( = \) pat gladly sche wold. Tho he blessed hir and said, Thou schal be hool. Sche inqwyred of him what man he was & he answered \( = \) he was maystir Gilbert 4 of Sempingham. Aftir pis dreem sche a-wook and felt hir-self hool in euery part and pus in helth lyued many zeres.

[Chapter XLII.]

A clerk was \( = \) pere eke in \( = \) pat omni\( = \) \( = \) pat in his breest and in his 8 wombe had a meruelous risyng which holned soo with-inne his breest \( = \) pat he sere\( = \) gretly it schuld drawe on-to ydropesey. Thus al in dispeyr\( = \) of helth he lay in his bed 1 up-on fiftene dayes with-oute hope of ony recuir\( = \). Certeyn men which cam to visite 12 hym told him of \( = \) grete myracles which our\( = \) Lord wroute at Sempingham por\( = \) he merites of our fader Gilbert. Whan \( = \) he seek man herd of pese noultes he mad a-vow openly \( = \) pat pat place schuld 2 he visite 2 whan our\( = \) Lord wold sende him disposicion and 16 leyser. Sone aftyr pis avow was mad \( = \) he man felt him sumwhat amended, \( = \) pat he myth ryse and walk. For which cause in grete hast he took his iornay on-to Sempingham, and \( = \) pere in grete denocio\( = \) he lened up-on \( = \) grete and sayde swech deuociones 20 as he coude, praying with bittyr teres \( = \) God schuld send him sum reles of his peyne. In pis tyme of praye\( = \) he felt \( = \) pat all \( = \) boweles of his body w\( = \) gretly menud and turned, as \( = \) pei had drawe on-to a-noper kynde \( = \) pei 3 \( = \) we\( = \) be-fore. Tho rose he 24 fro \( = \) grete and felt him-self in opir plite, for all \( = \) bolnyng and eke \( = \) peyne is a-voyded. Thus walkith he in pe cherch, assaying him-self if 4 al be wel, and whan he say veryly \( = \) pat he was hool he took leue and walkith on-to his wonyng.

\[\text{A-noper prest was waschid in a batth up-on a Fryday and on pe Saturday folowand he fel in so grousous seknesse which continued a hool 3er and more, pat all pe membris of his body had lost her offise; he myte not cte but if he we\( = \) fed, not goo but 32 if he we\( = \) led. Thus as a man all contract with a maner of a}\n
\[1, 2-2 \text{ in margin.} \quad 3 \text{i added in red.} \quad 4 \text{MS. it, with f written on the t.}\]
palesie, he kept his bed, neuer remeuyng penes but with help. Thus was he fed and norchid lich a child with his servaunt ordneyned to his seruyse, for he myth nowt do him self. This man was broyt with grete besinesse on-to þe cherch of Sempyngham in a cart, be-twxy þe myd-day and euensong. Thir at þe grane he mad his deoute prayer þat our Lord þe merites of Seynt Gilbert schuld releue him. That same day was he so hool þat with-outen cart or 8 hors he went hom to his owne place.

[Chapter XLIII.]

Capitulum xliij.¹

I n þat same cuntir² and in þat same place at Sempyngham was a nunne whiche, at þe comandment of hir prioresse, went on-to ³ þe kychyn, and be-cause sche went with grete hast and took no gret consideracion what þing lay in hir weye, sche stombled at a blok which was hid with straw, and þus fel sofelynly. In wicch fal sche was so greuously hurt þat hir foot was fro þe ioynt, and þus sche layd crying and waylyng for grete peyne þat sche felt. Hir cry was herd þorw þe place and a-non hir sisteres cam on-to hir, comforted hir, lyft hir up with many handis and grete heynnesse, and þar hir on-to þe infirmarie. Thus bolned þe foot and ranked, þat þei were compelled to kit hir schoo, elles hadde þei not gote it of. Many remedies were ordeneyned to þis foot; it was drawen with grete peyne to bryng it in ioynt ageyn, but it a-vayled not. Thei layde eke to it playsteres of dyuers herbis, but it profited not, for euyr þe peyne grew mor and mor. Thus lay þe nunne in þat peyne ⁴ at þat þar and þe next, on-to þe day which we clepe þe annuyersarie of Seynt Gilbert. Than was sche so febyl þat þei pouyte best to gyne hir þe holy anoyntyng whiche is last of all þe sacramentis. Thei sche reqwyred hem to make a kandel of wax ⁵ aftir hyr length, and þat same kandel and hir-self eke sche desired þei schuld bere on-to þe sepultur of Seynt Gilbert. This was doo in dede, for whan sche was broute þedyr þe prioresse took þe same 32 lynand cloth in hande whiche lay up-on þe breet of þis holy con-

¹ In margin, 4 and part of 3 at edge of leaf.
² was crossed through.
³ to above in red.
⁴ s written above.
⁵ in margin.
Life of St. Gilbert.  Cure of a Prioress.  [CH. XLIII.

and her foot was wound in Gilbert's linen cloth.

fessour swech hour as he schuld dey. In pis same cloth wonde pe prioressse pe soor foot of hir sister often rehearsed. Thus lay sche wakyng pere be pe sepultur ali pat annieursary day, pe nyte folowand, and pe next day tyl it was noon, for poun fel sche in sleep. 4 And in pat same sleep sche poute pat sche say many men, clad al in white, comand in-to pe monasterye and bysy to araye pe auter as poun a preest schuld go to masse. Be-hynde hem al came Seynt Gilbert, as sche poute, arayed lich a preest, and his chesibile was al 8 red. He turned him to pat woman whech lay pus seek; he blessed hir pryse, and at cuery blessyng he mad a tokne on-to hir pat sche schuld ryse. || Sche poute in hir slep pat sche roos and wold haue hold him be pe clothis, but hir hold fayled and sche fel down gruf 12 up'-on pe ground. As sche poute in hir slep so fond sche whan sche a-wook, for sche lay pus still on pe payment sor astowned. In pis mene-tyme come pe prioressse and hir sisteres fro mete with hir grace, and a-non pis same woman told hem who sche was 16 mad hool be pe help of Seynt Gilbert, eke 2 of al hir dreme and appering of pe Seynt sche mad at pat tyme open declaracion. Tho pe prioressse took hir be pe hand and felt wel pat sche was hool, for hir-self, with-outen ony leder, sche went agayn to pe 20 infirmarie, and euyr aftyr was pat foot as fayr and as hool as ony foot myth be.

[Chapter XLIV.]

cap. xliiiij. 3

W E rede eke pat, be touching of pe clothis of our fader Gilbert, and eke be drynyng of pat water in wech his ded body was waschid, pat many vertues we[r] wroute berby and many sores holed. For pere was a prioressse of pat same ordre wech was vexed with seknesse xv dayes and pat grousous malady. 28 Remedye cowde sche nez hane of no bodely medeycynes, wherfor sche turned hir trost to pe help of God and pis Seynt, and with a gret feyth drank of pat water || in wech his body was waschid, and sone aftyr was sche hool, for pe cuppe was not so sone fro hir 32 mouth pat hir body was hool, as many of hir sisteres bore witnesse wech were pere present.

1 MS. ut. 2 in margin. 3 In margin, 44.
A-nopir woman eke was pere fast by whech tranyaled in byrth of a child too dayes, so greuously vexed with peyne pat every man had pite of hir. Sche drank eke of pat watyr in whech pe tonsure 4 of his berd was wette, and sche was mad hool.

Eke pe same pere pat ooure fader deyid, on of pe nuanes, as sche sat in pe refectory and ete fyshch with hir sisteris, pe bon of a fisch left in hir prote and stood so fast pat sche myth be no weye 8 remewe it, not-withstand pat sche myte touch it with hir fynger. Sche drank often sithes be pe councefi of hir sisteres, but it a-mended nowt, for pe penauns was so grete in hir drynkyng pat sche cast pe likour, but pe boon a-bode stille. Hir felawes ded ait 12 heï craft to drawe it owt, and al a-vayled not. This cuï, as myn auctori seith, was resuered to a-nopir maner drynk and an-opir werk. Thus lay sche, hir peyne euyr encreesing fro myd-day tyl euen. Hir sisteres pañ, takyng a sadder councefi, ledde hir in-to 16 pe cherch, ë broute hir on-to pe autër and pere alle pei felt down Leaf 101. on knees, denoutly praying to God and to Seynt Gilbert for helth of hir.2 Tho mad pei hir to drynk of pat water in whech pe body of pat holy confessour was wasch in. A-non, as sche had drank 20 pat watyr, sodeynly sche was delyuered of pat peyne, but sche coude neyvr hauve knowlech wheï pis bon be-cam.

[CHAPTER XLV.]

OF pat same ordre eke a chanon had swech peyne in his nek and pe aftir part of his hed pat he myte not suffir pat place be touched, not with his owne handes. This peyne lastid eyte dayes, pat he myte neyvur turne his hed but if he turned al his body. On of his breperin, which was his keper,1 gaf him pis 23 counsefi, pat he schuld wynde his hed with a certeyn cloth of lynand whech Seynt Gilbert wered. I suppose veryly it was his awbe, for my auctori heï setteth a word 'subncula,' which is both an awbe and a schert, and in pe first part of pis lyf pe same 32 auctori seith pat pis holy man wered next his skyn non hayer, as for pe hardest, ne lynand, as for pe softest, but he went with

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1 was crossed through in red.
2 in margin in red.
3 In margin, 45.
4 v added in red.
5 A canon wraps his sore head
6 In a linen cloth of Gilbert's,
wolle, as with þe mene. Whan þis man had wounde þus þis cloth a-boute his hed,\(^1\) wheth cloth Seint \& Gilbert had used at solemnité of messe, as we seid, a-non and sodeynly þis man was hool. This was at euen, for on þe morow he was purposé to entri þe infirmary þat he schuld not inquýyet his breþerin with\(^2\) clamour\(\text{w}\) wheth he mad for peye. For þis cloth was not so sone put a-boute his hed, and he pat wond it a-boute his hed was not go fro him thire or foure passe, or he cleped him a-geyn, saying þat 8 al his peye was goo and he felt no maner greuans. He leyd his hand to þe place wheth was sore, gropéd it, and touchéd it with sad felyng, and he felt no sor. His hed myte he turne on what side he wold, not mevyng his body; flesch, skyn and nek, al was hool.\(^3\) The same nyte he slept quyetely, and, to merceyle of all his felawchip, roos to mateyns, þere fulfillid all his office\(^3\) in redyng and synging as he of vsage was wone to doo. In þe morownyng and non er he told his breþerin al þis myracle, who he was mad\(^4\) hool be þe\(^5\) lynand cote of Seynt Gilbert.

**[Chapter XLVI.]**

\(\text{E}ke\) a woman of good report dwelled þere be-side, wheth in hir kne and legge had swech a passion þat a mouth hool sche 20 myte not goo on þe rite foot, so bolned and rankyd was hir \& kne. Thus with grete bysynesse of hir seruauntes sche was horsed, for in sykyrnesse þis is hir desire, þat sche wol be caried to Sempyngham, trosting in þe merites of þis holy confessour\(\) \&owr wheth sche 24 schal be hool. Whan sche was come on-to Sempyngham aftir hir desire, þei broute hir þe hose of Seynt Gilbert; sche put hir legge in þat same hose and sodeynly sche was hol, so parfitly cured þat sche went þat same day a myle on hir feet hom to her owne 28 hou.

\(\text{II}\) A-nopir woman eke aftir delyueræums of a child had a greuous seknese foutry wekys and too. For hir womb was bolned to swech quantite men supposed sche schuld deye. Many holy places visited 32

\(^1\) in crossed through in red. \(^2\) ch crossed through. \(^3\) inserted above.
sche for hir helth and was not hool. So was sche inspired at pe last to visite pe sepultur of ouer fader Gilbert, and pe was sche mad hool. For sche was cured pere sone aftir sche was com, euene in pe fest of Seynt Cruce, pe ix hou of pe day. And pan with ful glad hert sche went hom, schewing to hir frendis hir body wher pei myth perceyue pat al pat swellyng was goo.

[Chapter XLVII.]

capl. xlviij.

8 THe prote and eke the hed of a-nopir man pere be-syde was Another so risyn and bolned with seknesse whech pei e clepe pe swyneseye, and eke so greuously knottid, pat viij dayes continuously he was compelled for very peyne with-outen mete or sustenauns to kepe his bed and suffyr pe maledye. The last too dayes was his drynk secluded fro him, so closed we rin his pipes with violens of pat sor. Than fel on-to him mor greuauws, for in pe myd hou of pat last nyth of poo viij days he lost his spech, whexch privacion lostyd on-to pe euyn of pat day folowand. Than supposed pei aff whech we rin aboute hym pat he schuld dye. For to hir comfort and consolacio he myte in no wyse gyue non answer. The small issewes of his prote myte ful euel receyue wynd in-to his body.
16 Than, at grete instauns of his wyl, pe girdilf of Seynt Gilbert was broute, and water eke, whech he halowyd. With pe girdilf pei girt his nek ful denoutly, and pe watyr pei pored in-to his mouth. Eke pei waschid pe bolynfg of his prote with pat same watyr, and 24 pan be-gan pe man fele sumwhat reles, for wyth pat wasching he voyed wynd, and aftyr pe wynd o grete blody drope went oue fro his mouth. Thus be-gan he to releue in so mech pat or euen he spak and ete, and wyth-inne iiij dayes he receyued parfite hele, so sodeynly cessed his peyne.

[Chapter XLVIII.]

Cap. xlviij.

On of pe nunes of pat same ordr xxx. jere continuously twyes A Gilbertine nun was frequently sick, or thries in pe jere had meruelous seknesse with-inne 32 hir body, for a-bowte hir hert and in hir left syde was swech ones crossed through, and twyes written above.
Life of St. Gilbert. Two Women Healed. [CH. XLVIII.

The Master of Sempringham goes to her;

Thea is given the water of St. Gilbert,

Leaf 103, back.

Another woman had dyserter and gent,

and hearing of her neighbours being cured,

and at such times went out of her mind.

pressir pat when it cam, pe woman, ny ded for very peyne, lost hir mynde. And in pis peyne sche had sweech strength pat many of hir sisteres myth not at pat tyme hold hir ne kepe hir in rest. Thus on a day when pe sekenesse had caute hir jus violently 4 pei sent affir prestes of pe same ordre for to be a-boute hir in tyme of hir deth, for all loki pei whan sche schal passe. A-mongis these prestis cam in pe maystir of Sempingham, pat same mayster which was next successour affir Seynt Gilbert. 8 Thei fond he pe woman bownden and holden as a furiose person is won to be seruyd. Tho he inqyred of hem pat we? pere 1 if ony part of Seynt Gilbertis watyr we? in pat hous. Thei had it redyly, and at pe comauadment of her prelat, pei pored 12 of pe same watyr in-to hir mouth. A grete merueyl was seyn pere, for pat watyr was not so sone entered in-to hir prote but sche be-gan to chaunge all pat wode rage, and hir veyl, whche was pulled down to hir schulderis, in ful religious maner sche 16 redressid, and hid hir face and hir eyne as sche was won to doo. And poo in pe presens of pe maystir & many folk whech stood with him, sche cryed in pis maner? : O moder of mercy,—What schuld we tell long tale?—As pou3 sche had be in a trauns 20 sche be-gan to knowe hir-self, and be processe of tyme sche was restored to parfite helth, for aftyr pat tyme had sche neuyr more pat sekenesse.

¶ A-nobir woman was pere with dyuers sekenesse vexed, pat 24 is to seyn dissentryie, govte, and vomyte dayly folowan. Dis-
sentryye pe Greky clepe pis sekenesse whan a mannes guttys be hurt so pat pei be slitte or cutte. Othir sekenesse had pis woman dyuers, whech sche was a-schamed to confesse and for 28 which sche was compelled be debylite to kepe hir bed fro pe fest of All Seyntis on-to iiij dayes be-for Candelf-masse. Than was told hir pat too of hir neybouris, women bothe, on def, a-nobir bedred, infect with a maner of palesie, pat pei we? led 32 on-to pe towme of Seint Gilbert and pere we? pei mad parfitly hool. Of pese tydanes sche caute a comfitfort, and a-non sche let 2 make a candel affir hir mesuir, and in a cart with pat same was

1 inserted above.
2 led crossed through in red, and let in black in margin.
CH. XLVIII.] Life of St. Gilbert. More Women Healed. 129

sche caried on-to þe sepulchre of our fader. Their þe went sche in prayer al þat nyte, & þe next day a-boute nyne of clok was sche mad hool of alt þoo malelies rehearsed be-fore.

[CHAPTER XLIX.]

Capitulum xl. A noþir woman was þere whos kne was soo contract þat too months sche myth not goo. Sche was brout eke in a cart on-to þe toumbe of Seynt Gilbert wher sche wook to nytes in 8 ful devoute prayeres. The second nyte sche þoute in hir dreem þat oute of a ymage mouth whech stood be þe graue, mad in worship of our Lady, felt a sayr red flour, and eke þat same flour, as sche þoute, felt up-on hir sor kne. Sche a-wook and 12 felt hir kne hool, for þis sodeyn helth, as sche vndirstood weel, was goue hir be þe mediacion of our Lady and þe merites of Seint Gilbert. Than with ful grete deuocioun sche kissid þe feet of þat same ymage, and þus in parfit helth sche is goo hoom.

16 ¶ Their was a-noþir woman eke in þat cuntre whos rite eye be-gan to wax seek, þat is to say, al red of colour with peyne folowand. Sone aftir þe lift eye was in þat same plite, for þat eye in special bolned soo þat ij days sche myth se no lite.

20 In all þis peyne sche cam to þe toumbe of our fader Gilbert, with a candell brennaun and a petous hert. Their ¶ a-bode hool in hope of helth, and þere felþ sche on sleep. Aftir hir sleep sche felt þeir passion in eye ne hed, and or þe suane went to rest þat bolnyng was voyded and hir site restored. Day be day aþyr þis hir site wex bettyr and bettyr tyl it cam to þe and was healed.

28 same perfeccion whech it had be-for.

[CHAPTER L.]

Capitulum 1. A conuerse of þat same ordre, in þe vigile of Seynt Mathie þe apostell, whech was a weuer of cloth, aþyr þe euensang sayd of þe same apostel, sat stille in his craft weuyng. Oþir of
his fellachip warned him pat at reuerens of pat feest he schuld sese, but he wold not. The same nyte, aftir his first slep, he felt pat al þe myte of his rite arme was lost fro þe cubyte on-to þe hand; eke þe same rite hand was turned wrong, and myte in no maner haue recors on-to his natural office. This peyne lastid iij wekys and iij dayes. So in þe feste of Seynt Benet he asked leu of þe priour of þat place in whech he was conuurse pat he myte goo visite, with oþir too felawes ioyed on-to him, 8 þe sepultur of our fader Gilbert. Thidir he cam with a hand || of wax, and mad his offerynge; þere abod he certeyn tyme in prayer & wakyng, lyuand euyr in hope þat he schuld haue reles of his peyne. The fyrst nyte folowand his hand was rather aþeyred þat 12 amended, so was þe hand of our Lord agreued up-on him. The man be-þoute him and remembred þat þe soð of his soule, per-auntur, as often is sene, was cause of his bodely sekesse; wherfor he þoute best to prove a-wey his synnes, þat he myte 16 þe soñer purchase grace of his desire. Vp-on þis he went to a prest, & with good remembarauns he confessid his synnes fro his yong age on-to þat same day, took his penaunce mekely and ful-fillid it denoutely. So aftir þis up-on þe nyte next þe annu-20 ciation of our Lady he set his hope only in him 1 þat wold þat same day be incarnate for our helth, and in hir eke, þat blessed virgine, of whom he took both flesch and blood; moñ-ouyr he put his trost in his fader Gilbert, whech in his lyf exercised þe 24 weyis both of chastite & of mekenesse: in al þis trost he desired with certeyn lite for to wake al a-lone at þe sepultur of his fader Gilbert. Ther lay he & sayde his seruyse swech as is assigned on-to || conuurses of þat order. He prayed instantly for helth on-to his fader and many oþir seyntes, and in his prayer as he lened up-on a ston þat lay ouyr þe graue, he fel on slepe, and so rested a tyme. When he a-wook he felt certeyn prykkingis in his arme ny his cubite; he drow his hand on-to him, and say 32 wel þat þe crokednes þerof was a-mendid, for he myte strechh it oute as he wolde. Aft þe senewis & aþ þe fyngeres weþ so restored on-to helth þat he myte meue hem; eke in his arme felt he no moñ peyne.

1 MS. þat wold þat wold, the first two words crossed through in red.
[Chapter LI.]

There was a woman eke that for sekenesse fel in a frenesie, or else in such a manner passion which was like frenesie.

For as a woman behaved as if or else in such a manner passion which was then in a frenesie. She was brought to the sepulchre, and was cured.

A similar miracle.

She was laid in St. Gilbert's bere, and so was cured.

A noble woman had great pain in her eyes.

A woman believed as if mad.

Eke a noble woman, as else in such a manner passion in her eye, so greeuous passion she myte se but litil or else nowt, specially on day lite. Be-side

1 inserted above in red.  2 inserted in red above.  3 s crossed through.
Life of St. Gilbert. Harry Biset Healed. [CH. LII.

Leaf 106, back.
She drinks some of the water and is whole.

Her son was also cured.

Another woman was cured of deafness.

Harry Biset, too, had a great swelling.

his family went to Sempringham,

Leaf 107.
whence his wife brought Gilbert’s girdle, and some of the water,

which reduced his size,

pis had sche opir sekenesse, so pat sche was compelled to kepe hir bed. There had sche a vision, pat if sche wold goo on-to pe tumbe of pis holy fader, sche schuld be releued of pat peyne. Sche mad a candeff be pe mesur of hir body, and to pe grawne sche is come, whe[r sche drank of pat same watir in whexch pe holy confessou? body was wasched; sone aftir pat drynk sche was mad sodeynly hool.

¶ The sun of pis same woman eke receuyed helth of his eye, 8 which was ny ouyrsped with a webbe, be dryynkyng of pat same watyr.

¶ Eke a-nopir woman pat myte not her no maner ping, not pe sound of grete bellis, aftir sche had wakid in denociou? at 12 pis sepultur o nyte, first receuyed coumfort pat sche myte her pe noyse of bellis, and aftyr, pe speche of men.

¶ A-nopir man of ful grete fame, cleped Harry Biset, a ful long tyme was seek, and aftir pat sekenesse had a grete & greuows bolnyng of his wombe. This same peyne lastid him too 3er or mor. The bolned wombe roos on-to so grete quantite pat whan he was sette he myte not se passing too vnc of his thy. Thus in dispere of aff helth, for medyynes myte not help, he sent 20 his wif and his douteres to Sempringham, to dwelle pere and haue a-qweyntauns, for he supposed not elles but 1 for to deye. The wif cam hom a-qeyn to se hir husband and broute with hir a lynand 2 girdil with whech ou? fader Gilbert was sun-tyme 24 girt; sche broute eke of pat same watir in a crowet in whech pe holy confessou body was wasched. And whan pe man had drinkyn of pat watyr and was girt with pat girdif, a-nou he bo-gan to qwake & gnach with teth, but he wex no ping hoot. 28 Thoo fel he in a sleep, and in pat same sleep, merueyl to here, he fel on a swete, for he had no swete of al pe tyme in whech he was seek. But now sweftith he horribily. His wif, pat sat by, sey pe 3elow dropes who pei 3 stilled fro him and poo were 32 grete and had ful eucl sauoir. Whan he wook he aspied pis him-selue, and felt pe same sauoir. He lokid up-on his wombe and say wel pat al pis bolnyng was fled downward fro pe girdiff ny half a fote. For pe skyn which was be-forn his sleep so 36
pressed out that he was afeard it wold brest, now is it voyde as a empty bagge. After al pis not long tyme he man recured aft pis sekenesse and cam to parfite helth, myte ryde and goo as man and finally cured him, 4 of armes, for as it semeth be myn auctour he was a knyte.

[Chapter LIIL]

A Woman eke was in pat cuntir which had a grevous sekenesse with-inne hir boweles aft a hool zer. Hir wombe bolned 8 not, ne no maner risyng had sche of skyn ne flesh, but fretyng and prikkyng, speciali a-boute hir hert and sum-tyme in hir sides, pat sche supposed veryly for to deye. Wherfor sche was schryue and hoseled and took aft maner observaunaces whech long to men 12 whan sche schal passe, and be-cause sche abode still in lyf aftir aft pins do, perfor hir husband, of grete deuocion, caried hir in a cart on-to pe hous of Sempyngham, trostyng in pe merites of pins holy confessou?. Whan sche was come on-to pat place sche 16 receyued pe sacrament newly a-geyn, and pan pei mad hir to drynk of pat watir in whech pe body was waschid of pins holy confessou?, Gilbert. Thus a-bode sche stille praying at pe graue of pins Seynt iij dayes; in pe pird day sche had a great vomyte 20 of corupte blood, and with pins corrupcion cam oute a grete long worme. Thus iij dayes & ij nytes had sche pis purgacion. Aftir pins went sche hom, and pins day be day pe vomyte sumwhat cessed, and pe grete peyne was fully relese.

Leaf 108.

[Chapter LIV.]

In pat same hous of Sempingham was a nunne which our fader Gilbert had receyued him-self. This woman was infect with leprosite, which encresed in hir so horibily pat aft hir body 28 was infect. The her fled fro hir hed, hir browes and hir eyne we? so infect pat sche myte not lift hir ey-ledes for to loke.

1 I crossed through. 2 non crossed through and nunne in margin. 3 his crossed through.
Life of St. Gilbert. A Nun Healed.

She lay years without use of her limbs, Hir handes eke so sore pat sche myte in no maner put mete or drink on-to hir mouth. Thus lay sche in pe infirmarye xij 3ere, euryr servued be a woman whech was hir bodely sistir, whech woman ofte tymes wold 1 sey 2 pat sche sey 2 euryr man ne woman 4 so horribily infect. Be-cause pat pis same woman was so con-
ersaunt with hir and had often tymes vsed to a-noynt hir narked body with certeyn medycynes, pat pe sor schuld be mor tollerable, for pis cause, pe numnes of pat hous fled pe comunificacion of pis same woman, so weir pei aferd for to be infect. To pis woman pat ley pus greunously hurt with pis horrible seknesses apperred in sleep a worshipful lady, comauanyng hir pat sche schuld be caried to pe sepultur of Seynt Gilbert, for jere schuld sche 12 receyue helth. Thus is sche brout on-to pe graue and pere, aftir deoute prayeres, sche fel in a slep, in whech slep pe same honourable lady apperred to hir and saide pese wordes: A-rise, for pou art hool; and be-for pese wordes pe lady, as sche poute, sprad 16 a fayre mantel of purpitt a-boute pe graue, with 3 whech mantel sche cam in, and eft-sones sche sayde on-to pe sek woman: A-rise, for pou art hool. Than in pat same drem semed it to pat seek woman pat sche was hool, and sche herd pe conuent syng Te Deum 20 Laudamus for hir helth. Thus lay sche dremwyng on-to pat tymes whan pe conuent rang to mateyns; pan sche awook and returned a-gayn to pe infirmarie. In hir rising sche voyded gret humores and in grete quantite, but with-inne iij dayes sche was parfitely 24 hool, for al a weke aftir, pe swames ffro hir body as pei had be scalis of a fisch, & pus with-inne fewe dayes aftir, hir flesch was restored lik pe flesch of a 3ong child.

[Chapter LV.]

Capitulum LV. 23

Some men crossing the Channel were becalmed, C Efteyn men of pis lond sayled ouer pe see whech is be-twix Ingland and Normandy. In her sayling ros a grete tempest whech pei skaped with ouer Lordes mercy. Whan pei tempest II Leaf 109. was sesed and down, pan had pei no wynd for to sayle, but likly 32

1 inserted above.
2 MS. say with a dotted underneath and e written above.
3 in margin.
we[r] pe[r] al pat nyte for to trauase pe se. Many pat we[r] pe[r] drede mech pe[r] per[e]f of pe se, specialy be nyte care[r] mech, but remedy coude pe[r] non. A man was a-mongis pe[r] 1 pe[r] cleped Ion, con-
4 stable of Chestir, a man of noble birth & grete fame; he cleped a prest on-to him whos name was Ancelme, which was his chapeley[n], and prayed him pat he shuld bryng for[r]th pe scapularie of Seynt Gilbert which pe successor[r] of Seynt Gilbert had 2 jouc 8 him, 2 and wher[r] he kept for a gret relik. This Ancelme ful
denou[r]t array[r]ed him in holy untestimantis lich a prest, waschid his handes, and oute of his lordes cophir[e] took oute pis scapulary,
lyft it up in pe eyre, and jus he prayed pat pei aff myte here:

Lord God omnipotente, Lord Almyty, if it be so pat pe li[r] and pe conversacion of Seynt Gilbert we[r] wroue on-to pi plesaurus,
sche[w] now pat porw his merites we may come to sum hauene in 5 whech we may be saf fro perel. A-non, as pe[r] wordes we[r]
said, a fayre soft wynd blew in pe scapulary, and fro pe scapulari
it ascendi[r]d on-to pe sayl and eyur multiplied, pat in pat same
day 4 pei ouy[r] took schippes || pat sailed with hem and ouyrsailed
hem, were eke in Norma[n]y long er pei; for summe schippis
20 pat were in pat viage cam not to Normanie neythir pat day ne pe next day. Many o[pi]r tokens were do be pe myracles of our
fader[r] Gilbert which be not touchid in pis present werk, for summe
of necligens ar forgetin, summe were not approued be swech
24 notable witnesse as pe[r] we[r] summe we[r] eke wroue aftir tym[r]
pat pis book was mad, wherfor pei be not yet browte in-to pis
forme. And be-cause pat we be in no dowte pat pe[r] we[r] do
in pe same forme, perfor hane we wrytin hem in swech lang-age
28 as we coude, to pe praysing and ioye of our Lord God in whos
name pei were wroute, to pe worship of holy cherch and profl[e]te
of hem pat schul rede or here pis lif, for whom pe[r] notable pingis
we[r] do, to pe worship eke of pis holy man be whom pe[r] pe[r] myracles
32 we[r] doo, whiche man with his merites and prayinges schal com-
mende us to pat Lord which is hiest of alt Lordes, and bryng
us eke on-to poo ioyes pat be eterne, wher we may rest fro alt
labour with-outen ende, Amen.

1 inserted above.  
3 ne in inserted above.  
2 in margin.  
4 h crossed through.
[Chapter LVI.]

Capitulum LV.||

O Wre holy fader, þe Pope Innocent þe pird, ordeyned þat þe canonization of þis same fader Gilbert schuld be solemnized in þe churc, and eke his translation, of whiche canonization he 4 him-self at Rome, be-for al þe clergye and þe puple, mad a ful solempnæ sermon, whiche sermon he comauuæd it schuld be wretyn and sent on-to þe archbishoppis and bischopps of Ynglond in bullis, and eke on-to þe chapter of þe hous of Sempingham, of whiche sermon þis is þe sentens: For-as-mech as treuth seith in þe gospelþ þat no man litith a lanterne & hidith it vndyr a buschel mette, but settith it up-on heith, þat aft þat dwelle in þat hous may haue countfort of þat lite, for þis cause, 12 we þink þat it is a dede of grete pite and of equyte þat þoo men whom our Lord God hath crowned for her merites & gone to hem honour in heuene, þat we in erde schuld worcep hem, prayse hem & make ioye of her exaltacion; specialy whan our Lord, for 16 swech worship as we do hem, is þe more magnified of us, be-cause þat scriptur seith: Our Lord is preisable, or praysid, and glorious in seyntys. To þþ grete vertue of pite longith þþ grete behest, nowt only of þis present lyf but of þe lyf eke þat is eterne, as our 20 Lord saith be þe prophete on-to hem þat deye in holy lyf: I schal make ʒou þat ʒe schal stand in swech opinion of þe puple þat þei schal gyue to ʒou praysyng & honouþ, þe ioye þat þe haue schal I gyue þou. And in a-nopir place of scriptur þus is seide of 1 24 seyntis: Ritefulmen schul schyve as þe Sunne in þe kygdam of her Fader. For our Lord oft-tyme, þat he schuld schewe 2 meruelous þe myte of his uertu, and þat he schuld werk merci-ableþ þe cause of our heith, þoo same trewe seruauþis whiche 23 he rewardith in heuene ofte-tyme he honourith in þis world, and at þe places where her bodies rest þere reysith he grete tokenes and myracles be whiche 3 þe wikkidnesse of heresies is confundid and þe trew cristen feith confirmed.

1 MS. seide of seynt of seyntis; only seynt crossed through in red.
2 MS. schewe þe uertue meruelously; only uertue crossed through.
3 a character crossed through.
[Chapter LVII.]

Capt. LVII.

Herfor we, as we may not as we schuld, sende pankinggis The Pope's sermon on on-to Almyty God pat in oure dayes to pe confirmacion of cristen feith and confusion of wikkid heresie hath mad now his tokenes newe and chaunged hem meruelously, makynge pe seyntis now in oure dayes to schyne with myracles, whiche seyntis as is now sene kept pe trewe cristen || feith, not only with mouth but Leaf 111.

8 with werk. A-mongis whiche seyntis maystir Gilbert, fundou and be-gynne of pe ordre of Semyngham, whiche in pis world was myty in grete merites, now liuand in heuene, schynyth with grete miracles, for it is ful conuenient pat his holynes schuld be approued with open & manifest tokenes. And pouȝ it be soo pat fynal perseueranct is sufficient i-now to proue pat he or ony opir pat deyith in goodnesse schuld be a seynt be-for God in pat cherch a-boue whiche hath ouyr-come her enmyes, witnesse of treuth pat seith: He pat is perseueranct in goodnesse, in-to pe last ende schal be saf. And in pe Apocalipse seith pe seith pus: Be trew on-to pe last ende, and I schal gyue pe pe crowne of lyf; yet pat a man schuld be hold holy in pe opinion of men, and here in pis cherch

20 whiche lyueth in continual batayle with hir enmies, too pingis to pis mateir be ful necessarie: Vertue of good maneris, & vertue of tokenes, pat is to sey, good werkys and myracles, pat ech of hem schuld bere witnesse to opir. For good werkys be not sufficient with-out myracles, ne myracles sufficient with-out good werkys to bere very witnesse of ony || mannes holynes: for as we rede, Leaf 111, back.

28 rede aff he\_ good werkis whiche pei do, pei do hem for pis entent pat pei schuld be knowe a-mongis men as for holy leuere. Eke of pe wicchis pat dwelled with Pharao rede we, pat pei wroute meruelous tokenes; and Anticriste whan he comth schal werk so 32 meruelous pingis pat, if it myte be, poo soules pat be chosen to heuene schuld be mened and led in-to error be pe same tokenes. Wherfor we conclude pat pe testimonie of good werkis be him-self a-lone is sumtyme fals and deceyuable, as may be sen openly in 36 pese ypocrites, eke pe testimonie of myracles be him-self sumtyme
is deceuyable, as is sene in þese wicchis þat dwellid with Pharao. But whan good werkis go be-fôr in ony persone, and aftir þoo folowyn glorious miracles, þan haue we a very certificacion of menynes holynesse, þat þoo too þingis schuld lede us þe rite wey to 4 honour þat persone whom þat our Lord hath offered on-to us to be worshiped, with good werkis going be-fôr and miracles folowand.

These to ar notabely touchid in þe || Euangelist Mark wher he wriþþ þus of þe apostelis: Thei walkid forth in þe world and 8 prechid, our Lord werkyng and helpyng her sermones and signes or ellis myracles folowid aftir þat.

[CHAPTER LVIII.]

And þouȝ it be soo þat oure weel be-loued childyrn in God, þe 12 priour and þe couent of Sempingham, haue instanþly mad heð postulacion on-to us þat we schuld graunt þat maystir Gilbert schuld be wrytyn in þe cathaloge of seyntis and be a-noumbered a-mong seyntes, whech Gilbert was be-gyner of her ordre,2 and 16 whech man, as þei sey, be-fôr his deth had exercise of good werkys, and aftir his deth wrothe many grete myraules, yet wold we not graunt heð peticion but we wil be fully enformed of 3 his lyf and of his myraules, not-with-stande 4 þat our noble & worshipful son 20 in Crist, Ion, kyng of Yngland, with his lordes, and our bropir,5 archbishop of Cauntibry, Hubert, with his suffraganis, eke þe priour of þe seid couent, with obir abbotes and prioures, wrote on-to us in þis mater of þe vertuous lif of þis man and of þe 24 tokenes do at his graue. Wherfor we wil in þis mater do grete diligens to haue þe very treuth, || and for þis cause we haue wrytyn and comauende oure letteris to our welbeloued breperin, archbishop of Cauntirbyri, þe bishop of Hely, and to our welbeloued 28 sones, abbot of Borow & abbot of Wardon, þat be our auctorite þei schal go to þat place of Sempyngham and, in vertu of obediens, comaunde al þat college of men and women þat þei schal fast iiij dayes and crien on our Lord God whech is weye, treuth and lyf, 32

1 inserted above in red. 2 inserted above in red. MS. of of. 4 a character crossed through. 5 er crossed through.
Life of St. Gilbert. The Pope Wants Evidence.

pat he wil open pe treuth of pis mater on-to pe knowlech of his
sernauntis. Ferpermore we wil pat pei ransake pe wytnesse and
pe fame spred in pe cuntir, and make al pis to be writyn be scriptur
autentik of pe 1 vertue of pe maneris, of pe vertue of pe myracules
of pis man, and al pis ping pus writyn, seled with her sealis, send
up on-to us be feythful and trewe men whch may swere in our
presens pat al pis ping be trewe, pat we, pus pleylyn informed,
may pe moir sikirly procede in pis mater,—whch is to moring of
pe ioye of oure Lordis name and a grete confirmaciun of cristen
feith. And if it be so pat alle pese men assigned may not be at
pis examinacion, we wil at pe lest pat iij of hem schul fullifle pis
12 dede.

[Chapter LIX.]

Capitulum lix. ||2

Thus pese same men fulfillsid our comauadment ful treuly, and Leaf 113.
be-cause on of hem myte not be pe for a grete and a
neccessarie cause, perfor iij of hem had pis examinacion in our
name, pat is to seyn, pe forseid archbishop, and pe bishop of Hely,
with pe abbot of Dorow; pese iij went on-to pat place and fulfillsid
al pat was conteyned in our comauadment, for with grete dilignens
pei examined all pe witnesse and mad hem for to swere pat pei
schuld now informacion make but soth; pei mad clepe religious
men, seculer men, clerkis, lay men, men and women generali, whos
attestaciones and witnesse pei wrytyn treuly, and vndyr her seles
closed, sent al pis ping to us, whch sondes pou; pei were euynent
and certeyn, be-cause pei very many and duyers, we wil not at pis
tyme sette hem in oure wrytyn. Thei mad eke grete inqwysicion
of his comuersacion and of his manere, whch was open on-to alle
men; pei cleped in dyueres religious men, whch were famyl iar
with him at dyuers tymes, and whch knew of his pryuy comuersa-
ciun: all pese men with on accord bore wytnesse pat his lyf was ||
ondefyled and holy. For he was a meruelous man in abstinens,
a clene man in chastite, a deuoute man in orison, mech vsed to
wakyng; ouyr pat flok of his congregacion with grete provision

1 MS. pe pe, the first dotted underneath in red.
2 Leaf 113 has heading. Item lix.
Life of St. Gilbert. The Evidence is Sent. [CH. LX.

and discretion ever bys; certeyn houris whan he myte haue ony How he lived, leyser in contemplacion, quiete. So as it semeth, whil he was in erde he departed treuly his lyf, sumtyme in good werkis of actyf lyf, sum in holy rest of contemplatif, lich on-to pe patriarch Iacob 4 pat sey angelles in pe ladder goyng up and goyng down. And whan he had ony collocucion with his breperin or sisteres, it myte be seid of him, as it was seid of Samuel, pero felt not a word of his on-to pe erde. For aftar pe doctrine of pe holy apostel, ydil wordes 8 were ful seldom in his mouth, but poo wordes wheeh he spak were to edificacion of our feith, for he was good in pat same, and perfor his wordes weır ful of grace on-to pe hereres. And pou3 many opir pingis mad his lyf to be in grete comendacion, pis was 3et a principal 12 ping longing to his perfeccion, pat he wold chese wilful pouerte, and all his possessiones wheeh weır left him be herytage, he wolde assigne for euyr || to meyateyn pe breperin and pe sisteryn 1 wheeh he had institute and set vndyr a vertuous reule of religion. For his 16 succession in procese of tyme grewe, be pé goodnesse of our Lord, to so gret a numbyr pat he byled nyne monasteries of women and four of chanones reguler, in wheeh monasteris pat tyme pat he deyid he lef, be-side pe religious men, a pouand and fyue hundred 20 sisteres pat servyd God our Lord with-oute vylonye.

[Chapter LX.]

Capitulum lx.

Ore-ouyr, to strength of pis mater and to a gretter cautel, fyue of poo breperin of pat forseid order wheeh weır sent 24 on-to our presens, we haue charged hem with grete opis pat pei schuld informe us with pe soth, & pei haue told us mech mor, both of his meke werkys and of his glorious myracules. Wherfor we, of pis mannes lyf and myracules be sufficient witnesse pus informe 28 and set in a maner of sikirnesse, aftir pe testimonie of pe angel pat seid to Tobie, it is good to hydyn pe sacrament of pe hy kying, but pe werkis of God to open and confesse is gret worship,—eke for pe Psalme seith 2 pat God schuld be pryased in his seyntis,—for 32

Leaf 114, back.

1 whom crossed through.
2 inserted above and written again in margin.
pe cathaloge of seyntes, and ordeyned pat his memory schal be songyn a-mongis oþir seyntes. All þese be þe Popes wordes; now folowith þe autour. Thus aftir þe commaundment of our fader þe Pope, whan þe translacion of Seynt Gilbert was broute to an ende, and þe holy relikes weþ laid in þe vessel arayed for hem, but or it was closed þe bischoppes and þe abbotes þat weþ principal fußilleres of þis werk, layde a chartour up-on his breest, in which chartor was conteyned all þe maner of his translacion, of þe myracles and of þe canonizacion; eke þei layde þere a plate of lede, in which lede was wrytyn certeyn þing whech schuld neuyr be oute of mynde. The scripture of þat plate was þis: Her liþ Seynt Gilbert, þe first fader and fowndor of þe order of Sempyngham, whese was translate in-to þis schryne1 be our fader & lord, Hubert, archbishop of Cauztyr bury, be þe commaundment of our holy fader, Pope Innocent,2 pe þirdre yde of October, the þere of our Lord, a þousand, too hundred and on. This is þe wryting of þe chartor layde be him in his schryne: In þis schryne ar conteyned þe relikes of || Seynt Gilbert, prest and confessouþ, þe first fader and begynner of þe ordre of Sempyngham, whos lyf, þou3 it be so þat many þingis mad it comendable & honoureble, þis was þe principal and moost excellent cause whi he schuld be in mynde, þat wilfully he chase honest pouerete and alþe his temporal goodes þat God had sent him he freely relesid to þe necessite and sustentacion of þoo breþerin and sisters 20 whom he sette vnuyr reguler discipline and kept hem ful bysily. And to þis same Gilbert in proccess of tyme ouþ Lord God graunted swech grace and wertue þat he mad four houses of chanones and his work, nyne monasteries of nunnes, in which houses þat tyme þat he 28 deyid and went to ouþ Lord, be-side al þoo þat were ded be-fore, he left of religious men on-to a viþ hundred, of sisterse a þousand and fyue hundred, whch ful bysily ded seruyse to God. He deyid his death in his best age,3 more þan a hundred þere old, þe þere of þe incarna-32 ciþ of ouþ Lord Ihesu, a þousand, a hundred 4, eyty and nyne, þe day be-þor þe mones of Februari, þe tyme of þe worshipful kyang Herry þe Secu[n]d. And þus, be-cause of his owne merites and be his miracles, || testimony of many myracles folowand, and reneclaciones eke, þat Leaf 115, back.

1 in margin in red.
2 MS. þe þird þe þird; þe þird crossed through in red.
3 a stroke crossed through.
4 final d added in red above.

So Gilbert is canonised.
The clerics put a charter with his body, and a plate describing him.

Leaf 115.
and his canonization, cam fro God, he was canonized and wryten in pe cathaloge of seyntes of our holy fader Pope Innocent pe pirde, be pe general cort of Rome at Anagniam, be-for pe clergy and pe puple, pe 3ere\(^1\) of pe incarnacion\(^2\) of our Lord a thousand too hundred and too, pe 4 pirde idus of Januari, pe 3e\(^2\) of pe kyngdam of \(\text{at}\) worpi man, Ion, kyng of Ynglond, pe pirde, president to pe see of Cauntirbury pe worshipful archbishop Hubert, whech aftir pe comauandment of pe said Pope, with his felawis as in \(\text{in}\) \(\text{pat}\) act, bishop of Hely, 8 Eustace, & abbot of Borow, Acarius, had mad diligent inquisison up-on pe miracules wroute be pis man, and wrytyn alle pis mate\(\text{\`}\) treuly, and sent it up to pe court. Be whech examinacion\(\text{\`}\) our fader pe Pope receyued pe very treuth, both of pe holynesse of pis man Gilbert and eke of his tokens, and for pis cause he anumbered him a-mong\(\text{s}\) seyntis, pe 3ere of his papate, pe fourte. \(\text{4}\) And \(\text{pat}\) same 3ere, be pe comauandment of pe seide Pope, he was translate of pe seid archbishop in-to pis schryne, pe pirde ide of Octobir, 16 standyng by, pese worshipful men, bishop of Norwich, bishop of Hereforth, bishop of Landae, and opir abbotes and prelates and nobel-men of Ynglond, with mech prese of \(\text{5}\) clergy and puple. And to perpetuel memory of pis ping \(\text{\`}\)us don, pe seid archbishop \(\text{20}\) and pe opir bishoppis & abbotes sette her seles on-to pis charto\(\text{\`}\), and in pis schrine \(\text{\`}\)pe put it, to pe praising of ou\(\text{r}\) Lord God Almyty, whech schal enforme us with pe exam\(\text{\`}\)iples of pis man, and reise us fro synnes to grace with help of pe prayeres of pis man; \(\text{24}\) and eke pe same Lord schal lede us fro peyne to ioye whe\(\text{r}\) he lyyuyth and regnyth euyr mo\(\text{r}\). Amen. \(\text{Thus endith pe lif of Seint Gilbert, translat in-to ou\(\text{r}\) moder tonge, pe gere of pe incarnacion of ou\(\text{r}\) Lord a M\(\text{cccc}\) lj.}

\(\text{1}\) re added above.  
\(\text{2}\) MS. \(\text{\`}\)at \(\text{\`}\)at, the first crossed through.  
\(\text{3}\) inserted above.  
\(\text{4}\) E crossed through.  
\(\text{5}\) MS. of of.
A Treatise of the Orders under the Rule of St. Augustine

FROM A SERMON PREACHED BY

JOHN CAPGRAVE

AT CAMBRIDGE IN 1422.
And here begynneth a tretis of tho orderes that be vndyr pe reule ofoure fader Seynt Augustyn, drawe oute of a sermon seyd be fre Io Capgrae at Cambrige, pe zere of oure Lord a M cccc xxij.

We may likne oure fader Seynt Augustyn on-to pe holy patriarch Iacob for many causes. On is for interpreta-
cion of his name, for Iacob is || as mech to say as a supplanter or a deceynour, for he, at pe commaundment of God, supplanted his bropir, bying his fader blessing for a mese of potage and afterward apperyng to his fader in Esaues cote. So may oure blessid fader Augustyn be cleped a supplanter of pe Deuel, for whan pe same Deuel ha hold him in his seruyse xxx zere, pañ ran he fro pe Deuel and took up-one him pe swete 3ok of oure Lord Ihesu Crist. For xxj zere was he in paganite, and ix zere in pe heresie of pe Manychees. He may be cleped Iacob also, for euene as Iacob sey oure Lord God fas to fas, so oure maystir, with secret contem-
placion, was as ny God as ony erdely man myte be, as may be wel perceyned be pe labour which he had in inuwestigacion of pe godhed in pe bokes whech he mad of pe Trynyte. This Iacob had xij sones, to whom alt pe lond of byhest was distribute and departed be Moyes & Iosue. And pis Augustin hath xij religious cumpanies, be whech xij alt holy cherch heñ in erde is replecchid. We wil at pis tyme on-to your denounced eres open pese Hebrew names of pese xij tribus, and referi hem to dyuers religions || which lyue vndir Seynt Austyn reule.

The first be-goten child hite Iudas. For Iudas is as mech to sey as a preyseñ, and pese men preise God nyte & day in holy 24 songis & ympnis whech pei continuely be vsed too. And pis

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1 MS. who crossed through and tho written above.
2 b and part of l crossed through.
3 inserted above.
4-4 passage written at top of page and marks of insertion made.
Judas like the Hermits, Judas eke\(^1\) may be referred on-to the heremites \(\text{pat} \) Seynt Augustin mad ny iij rare be-for \(\text{pat} \) he was bishop\(^2\) at Ypone, and mad pere chanones. This mater is proued with grete euydens in \(\text{pe} \) book wheech I mad to a gentil woman in Englisch, and in \(\text{pe} \) book wheech I mad to \(\text{pe} \) abbot of Seynt James at Norhampton in Latin, wheech boke I named Concordia, be-cause it is mad to reforme charite be-twix Seynt Augustines heremites and his chanones. In \(\text{pe} \) same bokes may men se \(\text{pe} \) names of \(\text{pe} \) first faderes of \(\text{pis} \) order of 8 heremites, wheech heremites Simplician sent with Augustin on-to Afrik.

¶ The second child of \(\text{pis} \) Iacob, he hite Ruben, and \(\text{pis} \) Ruben is referred on-to chanones seculer swecch as be in cathedral cherchis. 12 For Ruben is as mech to sey as seing in \(\text{pe} \) myddis, or seing be \(\text{pe} \) myddis. What schal we calle bettir \(\text{pe} \) myddis \(\text{pa} \) \(\text{pis} \) present lif? What was be-for \(\text{pis} \) lif ordeyned for us is on-knowe. What we schal haue after \(\text{pis} \) lif it is in doute, saue we hope veryly, be \(\text{pe} \) 16 good menes of \(\text{pis} \) myd lif, to come sumtyme to Goddis mercy.

But \(\text{p} \) men wil merueyle \(\text{perauentur} \) whi \(\text{pat} \) I sette seculer chanones be-for regular, and \(\text{pis} \) \(\text{[is]} \) my cause. Thoo chanones \(\text{pat} \) dwelled with Seynt Augustin whan he was bischop went in clopis of dyuers \(\text{20} \) colouris and in precious furres and with girdel\(^3\) & barres of\(^3\) syluer and gilt, as is manifestly writyn \(\text{in} \) his sermones,\(^4\) Ad fratres in heremo, and \(\text{pis} \) aray long not to regular chanones.

¶ The pird son of Iacob he hite Gad, and his name is as mech to 24 sey as a man \(\text{pat} \) is\(^5\) wel girt. Girdyn in holy scriptur is take for restreynyng of our\(\text{e} \) body fro uices, and \(\text{pis} \) may be applied in \(\text{pe} \) best maner to chanones regular, wheech, with holy obseruanances girdyn her\(\text{e} \) bodies fro sinful werkis & here soules fro foule desires. 28 If \(\text{pe} \) men be-guane with Augustin in his cherch \(\text{in} \) \(\text{pe} \) same degree as \(\text{pe} \) stand now, sum men haue doute; \(\text{but} \) I wyl not sryue. I be-leue \(\text{wel} \) \(\text{pat} \) pere had \(\text{pe} \) beginyng but \(\text{pe} \) harder distincion fro \(\text{pe} \) first ordi was mad sithe be opir holy 32 faderes,\(^6\) as \(\text{pe} \) munkis of Charturehous cam oute of \(\text{pe} \) blake ordi.\(^7\) Many euydens haue I mad \(\text{in} \) my book Concordia\(^8\) \(\text{pat} \)

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1 \(\text{inserted above.} \)
2 MS. preest crossed through and bishop written over.
3 in margin.
4 wri crossed through.
5 \(\text{inserted above.} \)
6 \(\text{is added above.} \)
7 in margin.
8 \(\text{in margin.} \)
Rule of St. Augustine.

Seint Ruffus not be-gan pis ordër, but pat he reformed pis ordre.
So may I wel be-leue pat her first fundacion cam fra Augustin.

¶ The iiiij son of Iacob, he hite Aser. Aser is as mekh to || sei Leaf 118. 

Asher like the Dominicans.

4 as blessed, and pis blessing is referred to pe grete nounbir of pat holy congregacion whewch Seynt Dominice gadered and ordeyned, to pis entent, pat pei schuld labour in pe world and with here preaching distroy synne in pe puple and plant vertue. This ordre 8 be-gan Seyn Dominice pe zêr of oure Lord a M cc xvj.

¶ The v. son of Iacob hite Neptalim, as mech for to sey as gret brede; be pis vndirstund we pe knytes of Seynt Ion whewch begunne first at Ierusalem, and now ar pei spred porw-oute aff pis 12 world. Her institucion is to defende Cristen feith a-geyn Turkes and Sarsines. And aff poo possessiones whewch pei haue in londis of pees pay tribute to pe hous of Rodes.

¶ The sext son hite Manasse, and he is for [to] ¹ sey as obliuious. Manasseh like the Knights of Prussia.

16 This son be-tokneth pe heres of Prouce whewch weir institute to pe same entent to defense of pe bordures of cristen men a-geyn pe enmyes of pe crosse. Obliuious be pei cleped be-cause pei must forȝete pe delectable lyf of pis world and put ² her bodies in grete 20 perel for pe honour of Crist. The differens of pe habite of pese too knytes is pis, pat pei of Seynt Iones haue blak mantilli with a crosse, and pei of Prouce white mantelli with a crosse.

¶ The vij son of Iacob, he hite ³ Simeon, whewch || souwdith in ouær Leaf 118, back.

Simeon like the Gilbertines.

24 tonge heuynesse or pencifnesse, and pis may be applied with grete couueniens on-to pat ordre pat was founded at Sempyngham be pe solicitude of Seynt Gilbert, of whewch Seynt, be-cause I mad a special tretis on-to pe maystir of pat ordre, perfor in pis place 23 I touch no moir of him.

¶ The viij son of Iacob, he hite Leui, pat soundeth in owre langage a moryng or a multipliying of ping pat was be-ganne, and be pis name we vndirstande pe ordër of Pronymonstracenses,

32 whewch be-began in Fraunce vndir a holy man pei cleped Norbertus, pe zêr of ouær Lord a M and a hundred, and be-cause pat I mad his lyf in Englisch to pe abbot of Derham pat deyid last, perfor as now I wil no lenger tarie in pat fundacion.

¶ The ix son of Iacob, he hite Ysacar; he soundeth in ouær Issachar

¹ MS. a crossed through. ² MS. but. ³ se crossed through.

10-2
Treatise of Orders under the Rule of St. Augustine.

like the
Brothers of
the Cross.

langage grete mede for labour; pis wil we applie to pat ordre whech pei clepe pe Freres of pe Crosse,¹ for pis cause, for pat crosse on her breest schul make hem so to labour in pe weye of Crist pat pei schuld come aftir her labour to euyrlasting mede. ⁴ Off pis ordre hane I as yet no certeyn knowlech, who was her founder, or vndir what Pope, or kyng, pei be-gunne.

¶ The x son of Iacob, he hite zabulon, and in our langage it may be cleeped a dwellingly-place of strength. ¶ Ful wel longith pis s interpretation on-to pe ordér of Seynt Bryde; pei have a mansion of strength, for pei be sperd fro vanites of pe world, whech vanytes ar ouyr open to many men. This holy womane Bryde be-gan pis order and went to Rome for confirmacion; who wil se hir lyf and 12 hir revellaciones he may diffusely se it in hir book, as now I have no tyme to tary lenger in pat mater.

¶¶ The xij son hite Joseph, and he is to sey ² a moring or augmen-
tacion; pis is applied to certeyn chanones of pat hous whech be ³ 16 of pe ordér of Seynt Victor. This hous of Seynt Victor is in Paris, to whech I trowe pei longe. We haue in our libraries many sundry bookes pat to chanones of pat hous mad; on of hem hite Hewe, pe opir hite Richard, notabel clerkis pei we? and men of 20 holy lyf.

¶¶ The xij son hite Benjamin; he is pe son pat longith to pe rite hand, as euery religious man with pe mercy of God doth. This son, be-cause he is jongest of age, is likned on-to an ordre whech 24 is not in pe world, as pei sey, but in Northfolk. Four houses had pei and on of hem is faill on-to pe ⁴ kyngis hand, & he gaue it to Walsingham; pe hous hite Petirston: oper informacion of hem haue I not at pis tyme.

¹ O crossed through.
² y in red above.
³ inserted above in red.
⁴ inserted above in red and written in margin.
NOTES


p. 3, l. 15. *Nussie*, perhaps Tuscany or Russia. Achay is Achala, properly the northernmost part of the Grecian peninsula; Macedonia, north of Thessalia and Epirus; Dalmatia in Illyricum on the Adriatic seaboard.

p. 3, l. 18. *Zenias*, i.e. Zengitana, the northern part of modern Tunis, and east of ancient Numidia. Tripolitane is Tripolitana, modern Tripoli, minus Fezzan; Getuly is Gaetuli, south of Numidia; Gaetuli Darae was on the Atlantic coast south of the Atlas mountains, and part of Mauritia.


p. 4, l. 3. *Cathegories*, or 'Predicamentes', see 11/28; not by Aristotle. Augustine says he understood the book freely and without master. *Confessionum iv*, p. 70, l. 29.

p. 4, l. 10. *good and rich kyndol*.—Not so; in the *Confessions*, ii, p. 26, l. 13, Augustine describes his father as a poor freeman of Tagaste: 'municeps Thagatensis admodum tenuis.'

p. 4, l. 18. Conversion of Patrick, *Conf.* viii, p. 182, l. 27.

p. 4, l. 23. A brother is mentioned in *Conf.* viii, p. 185, l. 25.

p. 5, l. 25. *rely eke on-to ire*. *Conf.* viii, p. 181, l. 6: 'erat vero ille præterea sicut benevolentia praecipuus, ita ira servidus. Sed noverat haec non resistere irato viro, non tantum facto, sed ne verbo quidem. Iam vero refractum et quietum cum opportunum viderat, rationem facti sui reddebat, s forte ille inconsideratus commotus fucrat,' etc.


p. 6, l. 29. The orison, *Conf.* viii, p. 190, l. 19.

p. 7, l. 8. *Seint Gregorie tellety in his Dialoges*:—*Dialogues*, Book iv, ch. xix. The tale is told by Robert of Brunne, *Handlyng Synne*, p. 161, from William of Wadinton's *Manuel des Pechiez*, which follows St. Gregory. The child in this tale was torn away from his father's bosom and carried to hell, when five years old, for cursing.


p. 7, l. 27. *put to skole*, *Conf.* i, p. 10, l. 22.
p. 8, l. 5. *lerned lesse but he schuld or myth a lerne*, *Conf.* i, p. 11, l. 20: 'et peccabamus tamen minus scribendo aut legendo aut cogitando de litteris, quam exigebatur a nobis . . . delectabat ludere et vindicabatur in nos ab eis qui talia utique agebant.'


p. 8, l. 11. *sekenesse in his stomake*, *Conf.* i, p. 12, l. 29.


p. 8, l. 26. *tavernes and stewis*. Capgrave's interpretation of Augustine's reference to the 'cauldron of shameful loves'—'sartago flagitiiosorum' (iii, p. 35, l. 15)—and to the stage-shows—'spectacula theatrica' (iii, p. 36, l. 12); and to his joys of passion (iii, p. 36, l. 8).

p. 9, l. 7. *an appil-tre*, *Conf.* ii, p. 29, l. 12.

p. 9, l. 13. *Hortencius*, *Conf.* iii, p. 39, l. 21: 'liber ille ipsius [Cicero] exhortationem continet ad philosophiam et vocatur Hortensius.'


p. 9, l. 22. *holy scriptur?*, *Conf.* iii, p. 41, l. 1. The reference to St. Paul is not in *Confessions*.

p. 9, l. 27. *be Maniches*, *Conf.* iii, p. 41, l. 14: 'Itaque incidi in homines superbe delirantes, carnales, nimis et loquaces,' &c.

p. 10, l. 1. *ex jere*, *Conf.* iii, p. 51, l. 2.

p. 10, l. 11. *a fair tre*, *Conf.* iii, p. 50, l. 4.

p. 11, l. 1. *consolaciori be an holy bishop*. The bishop is not named. *Conf.* iii, p. 51, l. 11.

p. 11, l. 22. *imprended sche*. 'The Latin is, *Conf.* iii, p. 52, l. 5: 'quod illa ita se accepisse inter conloquia sua mecum saepe recordabatur, ac si de caelo somnisset.' This ends Book iii.


p. 11, l. 31. *bokes of philosophie*, &c. In *Conf.* iii, p. 72, l. 30, Augustine speaks only of the 'so-called liberal arts'.

p. 12, l. 3. *he cam first hom*. The chief dates of Augustine's life are as follows: born, Tagaste, 354; lived at Carthage, 371-373; went to Rome, 383, and taught rhetoric for a short time; went to Milan and met St. Ambrose, who baptized him in 387. In 388 he returned to Tagaste, and lived in quietude for awhile. He became bishop of Hippo in 395. The date of the *Confessions* is 397. He died in August, 430, at Hippo.

p. 12, l. 7. *resorted a-geyn to Cartage*. *Conf.* v, p. 82, l. 15: p. 83, l. 7.


p. 12, l. 11. *bei are not in hand now*. Cf. *Conf.* iii, p. 66, l. 21: 'non enim habitus eos [libros de P. et A.], sed aberraverunt a nobis nescio quomodo.'

p. 12, l. 14. *Faus'us, a grete sure of be deucle*. *Conf.* v, p. 74, l. 7:
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'Iam venerat Carthaginem quidam Manichaeorum episcopus, Faustus nomine, magnus laqueus diaboli.' The latter phrase is one of St. Paul's, 1 Timothy iii. 7, and 2 Timothy ii. 26. It is also used by Augustine elsewhere in the Conf. concerning the Manichees, iii, p. 41, l. 15, 'laquei diaboli.'

p. 12, l. 18. Contra Faustum.


p. 12, II. 32-33. a fray’d-spoke man eke, but not greatly grounded in sciences, Conf. v, p. 8, II. 26-31; p. 81, l. 5; p. 81, l. 18.

p. 13, l. 2. Death of Faustus. Conf. v, p. 81, l. 29: 'Quae tamen consideranda et discutienanda protul, modestè sancte ille nec ausus est subire ipsam sarcinam. Noverat enim se ista non nosse nec eum puduit confitieri.'

p. 13, l. 6. no deynit in hir hokes, Conf. v, p. 82, l. 11.

p. 13, l. 11. Augustine goes to Rome, Conf. v, p. 83, l. 5.

p. 13, l. 17. more liberte zone aw-to skoleres, Conf. v, p. 83, l. 14.

p. 13, l. 22. His modir folowiit him, Conf. v, p. 84, l. 12.


p. 14, l. 11. bryng him forth, &c., Conf. v, p. 86, l. 9.

p. 14, l. 13. not for to telle regn tales, Conf. v, p. 86, l. 20.


p. 14, l. 17. Augustine whole again, Conf. v, p. 87, l. 3.


p. 14, l. 23. mey of Rome, Conf. v, p. 91, l. 8: 'ad praefectum urbis,'


p. 15, l. 24. þe feilk of Crist, Conf. v, p. 93, l. 18.

p. 15, l. 27. his moder sowt him, Conf. vi, p. 94, l. 2.

p. 16, l. 3. Beth of good comfort, &c. Capgrave's embellishment of the incident. Conf. vi, p. 94, l. 2: 'Iam venerat ad me mater pietate fortis, terra marique me sequens et in periculis omnibus de te secura. Nam et per marina discrimina ipsos nautas consolabatur, a quibus rudes abyssi viatores, cum perturbantur, consolari solent, pollincens eis perventionem cum salute, quia hoc et tu per visum pollicitus eras.'

p. 16, l. 9. seke hopped, i.e. leapt. But Augustine says distinctly that she was not unduly excited. Conf. vi, p. 94, l. 17: Nulla ergo turbulenta exultatione trempavat or eius,' &c. Later on, after the Totle lege passage, she does 'leap for joy.' Conf. viii, p. 166, l. 2: 'exultat et triumphat et benedicebat tibi.'

p. 16, l. 18. Seke loved Ambrose, &c., Conf. vi, p. 94, l. 30.

p. 16, l. 20. fluctuationían. Direct from the Latin, Conf. vi, p. 95, l. 2.

p. 16, l. 25. for-bote hif be þe kepér. In the Latin, Conf. vi, p. 95, l. 8, 'ab ostiario,' by the door-keeper.

p. 17, l. 4. Alipius and Nebridius, Conf. vi, p. 103, l. 21; p. 110, l. 1.

p. 17, l. 11. wyuës. The idea was to form a society of about ten. Some
however, already had wives; and some, including Augustine, intended to have: hence the difficulty. *Conf.* vi, p. 115, l. 14.


p. 17, l. 23. Alypius arrested. The story appears somewhat mutilated in Capgrave’s text. Alypius was studying under Augustine at the time, and was repeating, as he walked in the market-place, some rhetorical exercise. The thief was a youth, not the boy who recognized the axe. The friend who intervened was an architect (p. 108, l. 4).

p. 18, Chapter xiii. In this chapter Capgrave goes on with Book viii, making practically no use at all of Book vii.


p. 19, l. 27. *sette to serve God,* *Conf.* viii, p. 150, l. 15.


p. 20, l. 17. *grete Antonie,* *Conf.* viii, p. 153, l. 28. The story of Anthony’s conversion, as told by Capgrave, follows,


p. 21, l. 32. *a figge-tre,* *Conf.* viii, p. 164, l. 16.


p. 22, l. 32. Monica. *Conf.* viii, p. 166, l. 1. This ends Book viii.

p. 23, l. 3. Leaving the rhetoric school, *Conf.* viii, p. 167, l. 15.


p. 23, l. 18. *a feld pei cleped Cassiate.* *Conf.* viii, p. 169, l. 29, a country-seat called Cassiciacum, or villa (*Conf.* viii, p. 171, l. 27).

p. 23, l. 26. Plato. This expression of Capgrave is based on a statement made by Augustine concerning the ‘Academics, as they are considered, doubting everything and fluctuating between all.’ *Conf.* v, p. 93, l. 9: ‘Itaque Academicorum more, sicut existimantur, dubitans de omnibus atque inter omnia fluctuans . . . ‘


p. 25, l. 4. sellnesses . . . of pe leth. Conf. viii, p. 175, l. 6: 'dolore dentium,' &c.

p. 25, l. 14. Letters to St. Ambrose, Conf. viii, p. 175, l. 23.

p. 25, l. 20. Ysis, Conf. viii, p. 175, l. 27.

p. 25, l. 25. Goes to Milan. Conf. viii, p. 175, l. 19, then ending his rhetoric teaching.


p. 25, l. 35. Te Deum. This story of the making of Te Deum is, of course, quite apocryphal.


p. 26, l. 11. he had never no woman but hi7. Not so; in Book vi Augustine relates how when his concubine left him for Africa, he turned to another woman; p. 115, l. 30: 'et illa in African redierat vovens tibi alium se virum nescituram relictio apud me naturali ex illa filio meo. At ego infelix nec feminae imitator, dilationis impatieni, tamquam post biennium accepturus cam quam petebam, quia non amator coniugia sed libidinis servus eram, procuravi aliam, non utique coniugem.'

p. 26, l. 27. De Quantitate Animae. The book mentioned in this connexion by Augustine is De Magistro, Conf. viii, p. 176, l. 16.

p. 27, l. 1. Songs of St. Ambrose and Justina. Conf. viii, p. 177, l. 1.

The remarks concerning the hymnology of Ambrose, l. 11-12, are apparently a specimen of Capgrave’s ‘pertinent’ ideas. Augustine himself quotes from one of Ambrose’s hymns in this same Book viii, p. 89, l. 6: ‘Deus, creator omnium,’ &c. Augustine describes, in connexion with Justina, the discovery of the bodies of Gervasius and Protasius, and the consequent miracles. This Capgrave leaves unmentioned.

p. 29, l. 10. Monica desires to go home. Augustine says, Conf. viii, p. 178, l. 20, that he and Euodius and others desired to go where they might best serve God, and so started to return to Africa; and that on the way, at Ostia Tiberina (Ostia), Monica died. In Chapter xx, p. 28, our text is first made up by systematic use of the Sermons, which henceforward continues to the end of the narrative, except for Chapters xxii—xxvi.


p. 31, l. 2. Tuscie, i.e. Tuscany.

p. 31, l. 15. Wyclif. ‘Was there ever,’ writes Mr. G. M. Trevelyan on a card to me, ‘a persecuted sect of whom that was not said?’ ‘Be thou as chaste as ice,’ &c.: it is an old story.

p. 31, l. 29. Ostia. Conf. viii, p. 183, l. 15.

p. 32, l. 2. The window. Conf. viii, p. 183, l. 13. The garden did not belong to Monica, as Capgrave says, but to the house where Augustine and his party rested.

p. 32, l. 11. Son, as to my part, &c. Conf. viii, p. 185, l. 11: ‘fili, quantum ad me adtinet, nulla re ian delector in hac vita.’ Quid hic faciam
adhuc et cur hic sim, nescio, iam consumpta spe huins saeculi. Unum erat, propter quod in hac vita aliquantum inmorari cupiebamus, ut te Christianum catholicum viderem, priusquam morerer. Cumulatius hoc milii deus praestitit, ut te etiam contenta felicitate terrena servum eius videam. Quid hic facio?

p. 32, l. 18. Fever. Conf. viii, p. 185, l. 20.

p. 32, l. 33. No-ping is fer fro God. Conf. viii, p. 186, l. 29.

p. 33, l. 11. reise me, i.e. resurrect me. Conf. resuscitio.

p. 33, l. 12. Thi servaunt, Lord. Conf. viii, p. 190, l. 1: 'famula tua,' l. 3.

p. 33, l. 22. Entry not with hir in-to pi dom. Lete pi mercy flete above pi dom. Conf. viii, p. 190, l. 28: 'ne intres cum ea in judicium. Supereructet misericordia iudicio.' From Psalm cxliii, 2, and James ii. 13.

p. 33, l. 30. Inspire, Lord, &c. Conf. viii, p. 191, l. 29. Here ends the debit of our text to the Confessions.

p. 35, l. 15. De Magistro. See note to 26/27.


p. 52, l. 27. Donatists, called from Donatus, one of their leaders. These men rebaptized converts from the Catholic Church, hence the 'Rebaptizatores' of l. 30.

p. 53, l. 2. wepun. Note the plural without the plural ending, a survival of O.E. neuter wæpen.

p. 54, l. 9. leuand. The early Midland form of the present participle ending was ende, later inge. ande was characteristically Northern, but was fairly common in Midland.

p. 54, l. 30. pe other tonge, i.e. Greek.

p. 56, l. 6. St. Thomas Algywn, i.e. St. Thomas Aquinas.

p. 61, l. 1. This 'maystir of pe order' was Nicholas Resby, or, as Capgrave spells it, Reysby, known to be master in 1445, and receiver in that year of Henry VI's exemption of the houses of the order from aids, subsidies, and tallages, &c. See Rose Graham's St. Gilbert of Sempringham & the Gilbertines, 1903, p. 155.

p. 61, l. 7. See before, p. 1/15.

p. 61, l. 12. See after, p. 145.

p. 62, l. 31. Gilbert's father was Joceline, a wealthy Lincolnshire landowner; his mother, a Saxon woman of inferior position,—inferioris conditionis; the 'non' prefixed to this in Cotton Cleop. B1 f. 37, being an interpolation. Dugdale retains the non, vi, pt. II, p. vi*. (See Graham, 3.)

p. 63, l. 28. For despised of pe world. Gilbert was afflicted with some sort of deformity, which rendered him repulsive, and was despised even by the serving-men.

p. 63, l. 30. Gilbert was not a very willing pupil in his young years; and he left England for France to study letters—a fact which Capgrave omits to mention.

p. 64, l. 28. It may not be amiss to refer the reader to what Dean Stanley had to say concerning this 'Athenian' Quicunque Vult, Eastern Church,
p. 247, Everyman edition: "the ancient hymn, "Quicunque vult,"... throughout the middle ages and by our own Reformers, was believed to be the Creed of S. Athanasius. The learned world is now fully aware that it is of French or Spanish origin. It not only contains words and phrases which to Athanasius were unknown, but it distinctly and from the first asserted the doctrine of the Double Procession of the Spirit, which never occurs in the writings of Athanasius.'

p. 65, l. 33. Of Robert Bloet, Miss Graham says, S. Gilbert, 7, 8:—'Like many of the bishops of that age, Robert Bloet was a royal official who had received a bishopric as a reward, and he continued to serve the King rather than the Church. He was a chaplain of William the Conqueror, and was with him when he died at Rouen. Immediately afterwards he set out for England with William Rufus, to carry the letter sent by the Conqueror to Lanfranc, bidding him crown Rufus king. Until 1092 Robert served Rufus as chancellor. In the first week of Lent in that year the king lay sick unto death at Gloucester; his bishops and nobles came to him and implored him to repent of his evil deeds. In terror of death, Rufus gave the archbishopric of Canterbury to the unwilling Anselm, Abbot of Bec, and the see of Lincoln to Robert Bloet. Robert resigned the chancellorship, but under Henry I he held the more important office of justiciar. He was famed for the splendour of his household. "When I beheld the glory of our Bishop," wrote Henry of Huntingdon, one of his archdeacons, "honourable knights, noble youths, costly horses, gold and gilded vessels, the number of dishes, the splendour of his servants, the purple raiment and the torches, I could think of nothing more happy." In the last year of his life he was twice implored by King Henry on the charge of an inferior justice; he was disgraced and condemned to pay a heavy fine in both instances. He retired to his palace at Lincoln overwhelmed with grief. "As I reclined by his side at dinner," said Henry of Huntingdon, "I saw him shedding tears, and asked him the reason. 'Once,' he said, 'those who stood around me wore costly raiment; now the fines of the king, whom I ever sought to please, have compelled them to put on lambs' wool.' " Robert Bloet died on January 10, 1123. "The King was riding in his deerfold at Woodstock, and the Bishop Roger of Salisbury on one side of him, and the Bishop Robert Bloet of Lincoln on the other side of him; and they were there riding and talking. Then the Bishop of Lincoln sank down, and said to the King, 'Lord King, I am dying.' And the King alighted down from his horse, and lifted him betwixt his arms, and caused him to be borne to his inn; and he was then forthwith dead; and he was conveyed to Lincoln with great worship, and buried before S. Mary's altar. And the Bishop of Chester, named Robert Peceth, buried him.'"

p. 66, l. 1. Mad a chapeley. Not so, at first. A chaplain, Geoffrey, was appointed by Bloet, as Gilbert was not ordained. It was Alexander, Bloet's successor, who made Gilbert a priest, against his will, and subsequently offered him the archdeaconry. See l. 23.

p. 67, l. 6. This is what the worthy Fuller, *more suo*, has to say of Gilbert and his order:—'*Gilbertine Monks*, may be the third, a *mongrel Order,*
observing some Select Rules partly of S. Bennet, partly of S. Augustine. So named from Gilbert (son to Joceline a Knight) Lord of Sempringham in Lincolnshire, where 1148, first they were planted. Whereupon, this Order may boast, that it alone is a native and Indigene, (whereas Benedictines are by original Italians . . .) pure English by the extraction thereof. This Gilbert, unhandsome but not unlearned, erected this order, (contrary to Justinians constitution, who forbade double Monasteries) wherein men and women lived together, (though secluded) under one roof. He survived to see thirteen Houses of this his own Order, and in them Seventeen hundred Gilbertine Brothers and Sisters. Yet I finde no Writer of this Order, conceiving them so well busied with their Company in their Convent, they had little leisure for the writing of Books, pp. 268–9, Book vi. Fuller's Church History of Great Britain, fol. 1655. Not very generous this.

p. 67, l. 9. Of these maidens, one was the daughter of a poor parishioner of Sempringham, in whose house Gilbert, and Geoffrey, the chaplain, dwelt. (Graham, 6.)

p. 67, l. 12. St. Andrew's Church is the last relic of Gilbert's Sempringham. The picture of the south doorway forms the frontispiece to Miss Graham's S. Gilbert. The maiden's dwelling was by the north wall.

p. 69, l. 32. No 'veyn tales' by the way. Unlike Harry Baily, we presume, and his motley wayfarers.

p. 72, l. 21. This was Roger, Prior of Malton, one of Gilbert's first canons, at whose hands, as Capgrave remarks, l. 25, Gilbert received the canon's habit.

p. 73, l. 17. Gilbert suffered, however, from ague.

p. 76, l. 5. Cadney. This was on Christmas night, 1188. Miss Graham, quoting Monasticon, vol. vi, pt. II, p. xxii*, says Gilbert received extremeunction at the monastery of Newstead-on-Ancholme.

p. 76, l. 11. sum man of gret myth. The real danger feared was lest some other church or monastery should become the resting-place of Gilbert's remains.

p. 77, l. 21. at laudes, at mateyns, the phrase at laudes being added above. As at mateyns is not cancelled by Capgrave, we let it stand. See l. 26.

p. 78, l. 34. This was in the priory church of St. Mary.

p. 81, l. 20. De Constructione Monasteriorum, now lost.

p. 81, l. 28. Tyrington, i.e. West Torrington.

p. 82, l. 1. See note to 67/9.


p. 85, l. 24. je auctum? of pis lif, i.e. the canon of Sempringham who wrote of Gilbert's life and miracles at the command of Roger, Gilbert's successor.

p. 89, l. 13. Cystewnys, the Cistercians, meeting in congress at Citeaux, in 1147.


'Quod commissum est ei a Domino Papa Regimen Ordinis sui.

'Data est igitur et in unaffected beato Gileberto a sancto Papa Eugenio collecti
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gregis custodia, quia non inveniabatur, nec inveniri poterat melior conservator, quam is qui fuerat conqueritor, nec fortior esse poterat boni status zelator; quam qui primus et summus fuerat ad statuendum laborator. Verumtamen vir sanctus, ad tantui pondus regiminis virgintis aetatis causabatur importunitatem, ad honorem; indignitatem, ad magisterium; imperitiam ad praelationem sumam praelentid humilitatem. Tinnuit namque sumam, quibus praefendus erat imparitatem; tinnuit placide mentis suae soliditatem dissipandam; tinnuit delecti sui secreti et assiduea contemplationis dulcedinem debellaturam occupationem: quae omnia devotae humilitatis apologetica intellexit, ut erat vir prudens dominus apostolicus, et eo proclivius et securius pastoris ei deputavit officium, quo nullum visit illi inesse praedicationis appetitum; propositum enim eius erat semper humilibus adhaerere (vel humilia appetere) et Domini fuit voluntas, illum se semper humiliantem amplius exaltare.

'Cognoscens autem beatus Gilebertus divinum circa se exactum iudicium, non est ausus diu supernae reuti dispositioni, quae illud ad hoc opus asciaverat; sed ne caeteris, quibus pollebat, se privaret virtutibus, si pertinaciter obsisteret, amplexatus est devote obedientiam Dei, eiusque vicarii papaee, ampliorem inde sperans mercedem, quia nullum ex hoc habuit delectionem; suique, solius postposuit utilitatem, ut multorum adipiscetur salutem. Contemplationis studii iamududum eruditus, pie actionis nunc consensit insinuare operibus, ut utriusque vitae meteret fructus; Porro licite poterat eorum rerum fieri dispensator, quorum pristinus fuerat possessor, quoniam pauperibus ea conferens, et ipse pauper effectus, ut minister sibi credit, non ut dominus propri propriayubnavert. Propter haec et huinmodi sanctitatis signa, et multorum consonia testimonio, doluisse fertur Papa Eugeniuss, quoniam virum antea non novisset, eo quod voluisset, ut dixit, illum sullimasse in archiepiscopum Eboracensem, cuius sedes tunc vacabat, si fama meritorum eius illi prius imnotuisset. Beatis quoque Malachiae, Hyberniensi archiepiscopo et Bernardo Clareavellensi abbati, in illo itinere adoe factus est familiaris, ut illis solis praesentibus, ipse quoque praesens adesset, ubi per operationem eorum fertur sanitas collata cuidam aegroto. Insignia etiam amoris, baculum salicet tam praesulis, quam abbatis, accepit ab utroque; in quibus quaedam factae sunt virtutes; et orarium cum manipulo ei dedit abbas in monimentum sui.'

p. 91, l. 17. Clarevaule, i.e. Clairvaux. See the Latin passage above for the origin of Capgrave's form.

p. 93, l. 24. This was in 1164. For a full account of the incident see Miss Graham's S. Gilbert, pp. 16–19.

p. 97, l. 32. The debate among the lay-people. The leaders were Ogger and Gerard, who spread defamation throughout the neighbourhood, and demanded less labour and better food. They then left England, and journeyed to Alexander III, whom they convinced of the justice of their case. Henry II, Hugh the papal legate, William, Bishop of Norwich, however, and other influential men, stood by Gilbert in his adversity. Ogger and Gerard were seen to be false, finally returned to Gilbert, asking forgiveness and the mitigation of the harshness of the order. Gilbert received and forgave them. See MS. Cot. Cleop. Bl. f. 896, &c., and Graham's S. Gilbert, p. 21.
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p. 98, l. 5. *Albye*. This was Albinus, Gilbert’s chaplain.


p. 100, l. 5. *Beverly*, i.e. Beverley, in Yorkshire, 7½ miles north-west of Hull.

p. 101, l. 7. *wat* = was. The same form occurs in *Cursor Mundi*, ed. Morris, p. 1576, l. 2918:

‘Par was a woman hight mari,

Par sum time *wat* me-schi,’—

again followed by a monosyllabic ending in the dental.

p. 106, l. 13. The dream of angels carrying the soul to heaven is not infrequently met with in mediaeval monkish books. Compare the story of how the Oxford student died, and of his friends watching the bier, and,

‘As hi slepe, hem *poste bope*: *pat* hi angles menice ise3e

Here felawes soule *pat* per lai ded: *to* heune lede he3e

Oure leuede as to teche *je* weye: hire silne 3eode before

And openede *pe* dore of heune: *jeat* *je* soule were in ilore.’


p. 141, l. 16. The Latin text is as follows, Dugdale’s *Monasticon*, vol. vi, pt. II, p. xix*:

‘Rescriptum Cartae, in Feretro positae, hoc est.

‘In hac capsa continentur reliquiae beati Gileberti presbyteri et confessoris, primi patris et institutoris ordinis de Sempringham; cuius vitam, licet multa praecipue reddiderint et commendabiles: hoc tamen praecepae eum insignit, quod sponteanae eligens paupertatem, omnia temporalia, sibi a Deo praestita, fratrum et sororum, quos sub regula disciplina prudenter instituit et sollicita custodivit, necessitatibus deputavit: cui processu temporis tantam Deus adauxit gratiam et virtutem, quod quatuor canonicas regulares, et ix. monasteria sanctimonialium construit: in quibus eo tempore, quo migravit ad Dominum, praeter innumerous antea defunctos, circiter septingentos viros religiosos, mille et quingentas sorores iugiter Deo fumulantes reliquit. Obit autem in senectute plusquam centenaria; anno incarnationis Domini MC. Ixxxix, pridie nonas Februarii, tempore incliti regis Anglorum Henrici secundi. Exiguentibus vero propriis meritis, attestantibus miraculis multis, et suadentibus revelationibus divinis canonizatus, cathalogo sanctorum est ascriptus a domino papa Innocentio tertio, per generalum curiam Romanam, apud Anagniam, coram clero et populo, anno Verbi incarnati MCC. i, tertio idus Ianuarii, anno regni illustri regis Iohannis tertio, praesidente sedi Cantuariae venerabili archiepiscopo Huberto; qui de mandato memorati summī pontificis Innocentii tertii, cum collegis suis Helensi episcopo Eustachio, et abbate de Burgio, Achario, diligentem super miraculis per eum divinitus patratis fecerat inquisitionem, et ipsi eorum attestationes fideler in scripturam redactas, sub sigillis suis, clausas, ad sedem apostolicam transmiserunt; unde

p. 142, l. 9. Acarius. This is Acharius, Prior of St. Alban’s, called Zacharias by Hoveden; he became abbot in 1200 and died on the 2nd of the March, 1210. See Monasticon, i. p. 354. p. 145, l. 1. The following is the account of this sermon in Tho. Gibbon’s Historical Collections, Harley MS., 980; fol. 120:—

‘Gilbert (the son of a Norman knight that came in with the conqueror and of the Lady of Sempringham) was the first founder of the Gilbertines of the ordere of Sempringham. He builded nine monasteries of women & fower of chanoons reguler in which monasteries he left at the time of his death of religious women 1500 and of men 700. He died anno 1189 and was translated by the command of Innocent 3 Ann. 1201. Vid. Joh. Capgrave in Vit. Sti Gilberti manuscript ex Museo Rbt Kemp Milit. Gissing.

The religious which liued vnder the rules of St Augustine wer in number 12.

The first of Hermites made by St. Aug before his being bishop of Hippo.

The second of Cannons seculer when he was bishop.

The Third Canons reguler which were begun by him but a distinction hath been made since by others (as by St Ruffus) and so the monks of Charterhouse came out of the black order.

The 4th The Dominicans begun Ann. 1216.

The 5 Knights of St Johns of Jerusalem.

The 6 Heres of pruce, the same with St John but that they of St John have black mantles with a cross and they of Pruce white with a cross.

The 7 the Gilbertines of Sempringham order.

The 8 Premonstratenses begun in France by Norbertus ann. 1100.

The 9 the friers of the cross ther foundat incertan.

The 10 The order of St Bridget.

The 11 the canons of St Victor in Paris.

The 12 An order onely in Norff which had 4 house[s] one of them is falt into the Kings hand and he gave it to Walsingham hite Peterston.

Joh. Capgrave in vii sermon at Cambriag Ann. 1422 et ex museo supra-dicto.’

p. 148, l. 20. Hugues and Richard de St. Victor, two of the most famous theologians of the middle ages. Richard was a Scotchman.

p. 148, l. 27. This appropriation of Peterston to Walsingham took place in 1449.
### GLOSSARY

#### ABBREVIATIONS USED

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foundour, n. founder 29/4.

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fremenly, adj. free, composed of freemen, 63/20.

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frutes, np. fruits 2/16.

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glorius, adj. glorious 2/8.


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greces, np. steps 97/14.

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tremuled, v. t. 3 pl. p. trembled
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trespas, n. 33/22.
tretith, v. i. 3 s. pres. 23/31; tretith,
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pangyngis, nn. 137/2.
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pe, pron. them 96/32.
penne, adv. thence 102/21.
per, adv. there 5/18.
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po, adj. those 16/32.
poo, pron. those 9/17, 12/13.
polyd, pp. endured 75/15.
pongis, nn. thongs 38/30.
powr, prep. through 11/14.
powr-oute, prep. throughout 2/17,
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pou3, conj. though 30/31.
pou3, v. t. 3 s. p. thought 10/11,
36/8, 67/6, 88/27; pout, pou3,
v. t. 3 pl. p. 32/9, 76/10.
poutes, nn. thoughts 15/13, 86/11.
pou3, conj. though 1/8.
prefis, nn. threats 48/19.
pretynge, n. threatening 95/11.
prew, v. t. inf. 21/32; prew, v. t.
3 s. p. 81/7.
pries, adv. thrice 64/33.
prote, n. throat 95/14.

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61/21.
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23/6.
venemhous, adj. venomous 27/17.
veniauns, n. vengeance 7/17.
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47/21.
vertu, nn. virtues 67/6.
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vexyn, adj. vain 8/6, 14/14.
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vanne, adv. when 8/19.
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vitalle, n. victuals 69/35.
vnc, n. ounce 82/7.
vncb, nn. inches 132/19.
vndir-fote, adv. underfoot 81/7.
vndir-fote, adv. underfoot 81/7.
vndirtake, v. t. inf. take charge of
8/27.
vvnkunnyng, n. ignorance 114/19.
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vnsperd, v. t. 3 s. p. unclasped, opened 20/7.
vonyme, n. vomiting 133/22.
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vesed, pp. habituated 41/11.
vttyr, r. l. inf. utter 32/9; vitered, vtir, v. t. 3 s. p. 34/27, 43/11.

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wallid, pp. walled 83/28.
wallis, np. walls 19/18.
Wandali, np. Vandals 58/18 (Latin Vandal).
war, adj. ware 48/15.
warned, pp. forbidden, refused 47/17.
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wast, v. t. waste 47/28.
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wecch, n. watch 27/28.
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wepun, np. weapons 58/2.
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werk, n. work 1/25.
werre, n. war 50/31.
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weuyng, n. weaving 129/32.
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weye, n. way 2/35.
weyk, adj. weak 34/12.
whan, adv. when 4/13.
whelch, pron. which, who 1/6, 16/2, &c.
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widowis, np. 66/29.
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wildynesse, n. wilderness 20/16.
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withdrawe, v. t. inf. diminish 45/16;
with-drow, v. t. 3 s. p. withdrew 39/19.
withinne, prep. within 19/17.
with-outen, conj. without 4/16;
witz-outen, prep. 99/22.
witnes, n. evidence 113/24; wit-
tnesseres, np. witnesses 110/9.
witte, n. wit, understanding 26/15;
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witz, prep. with 10/7, 112/24.
woke, adj. mad 125/15.
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OXFORD: HORACE HART
PRINTER TO THE UNIVERSITY