

TEMPORARY NOTICE.

THE two MSS. given in full are Bodl. Hatt. 20 and Cott. Tib. B xi, the latter from Junius's copy in the Bodleian (MS. Jun. 53). The more important variations and additions of a third MS., Cott. Otho B ii, are added in brackets, and omissions are indicated by (*om.*) The brackets in the Hatton text denote additions above the line, and, in some cases, restored erasures. All evidently late additions to the MS. (which are many) have been rejected from the text. Words and letters not in the MSS. are enclosed in parentheses. Italics denote expanded contractions. The two MSS., whose texts are given in full, were written during Alfred's reign, the third somewhat later. The best text is that of the older Cotton MS. The other Cotton MS., although not copied from Hatton, agrees closely with it; it has therefore been chiefly used to confirm the readings of Hatton, which differ from those of the older Cotton MS. Full details will be given in the Introduction and Notes.

H. S.

King Alfred's West-Saxon Version
of
Gregory's Pastoral Care.

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King Alfred's West-Sax

of

Gregory's Pastoral Care.



*WITH AN ENGLISH TRANSLATION,
THE LATIN TEXT, NOTES, AND AN INTRODUCTION.*

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P R E F A C E.

Of all the unpublished Old English¹ texts, the present is perhaps the most important. Preserved in two MSS. written during Alfred's lifetime, it affords data of the highest value for fixing the grammatical peculiarities of the West-Saxon dialect of the ninth century, and, although several texts belonging to the same period have been published, the present edition is the first one of any of Alfred's works which is based on contemporary MSS.: all the editions hitherto published give but a garbled reflection of his language. The result has been that all editors, both at home and abroad, have, with one exception², persisted in ignoring the genuine West-Saxon MSS., dismissing their most constant and characteristic peculiarities as 'Mercian,' 'Northern,' 'dialectic' (whatever that may mean), 'abnormal,' or ascribing them to the innate depravity of the scribes.

It is solely with a view to prevent the student's mind from being biassed by these irrational prejudices, that I have given in

¹ I use 'Old English' throughout this work to denote the unmixed, inflectional stage of the English language, commonly known by the barbarous and unmeaning title of 'Anglo-Saxon.'

² I allude to Mr. Cockayne. a reference to the preface to the first volume of his 'Leechdoms' (p. xcii) will show that the real state of the case was rightly understood by him many years ago: his remarks do not seem, however, to have made any impression on English philologists.

the Introduction a short sketch of the characteristics of Alfredian English as distinguished from those of the later period. The illustrations are drawn chiefly from the present work, but are supported throughout by citations from other MSS. of the period, especially the Parker Chronicle. It is to be hoped that the results of these investigations will help to dissipate the wide-spread delusion that Old English has been thoroughly worked up, and that nothing remains for us but to accept blindly the theories of Rask and Grimm.

From a lexicographical point of view also this work is of high importance: there is not another prose text in the language that offers so many rare words, many of which seem to occur nowhere else. Most of these words, indeed, have found their way into our dictionaries, although often in a corrupt form, or with inaccurate renderings, but others are here brought to light for the first time. Their lexicographical history is so interesting in its bearings on the past and present state of Old English philology in this country, that a brief sketch of the leading facts may not be unacceptable.

When the study of Old English was first revived by Archbishop Parker, the want of a dictionary was naturally soon felt, which want was first supplied by Somner's 'Dictionarium Saxonicum-Latino-Anglicum,' Oxon., 1659, a mere glossary, without references. Meanwhile, Franciscus Junius was engaged in compiling a far more elaborate work, with copious citations from the MSS. The work was never published: it was for a long time preserved in loose sheets among the other Junius MSS. in the Bodleian, and is now bound, forming two huge volumes.

Among the MSS. used by Junius, the Pastoral, of which he possessed a transcript of his own, seems to have been indexed with especial care: but few words are omitted, and still fewer are wrongly explained.

Now it is not, perhaps, generally known that all our 'Anglo-

Saxon' dictionaries are, as far as the prose language is concerned, based almost entirely on the great work of Junius. I find that all the hápax legómena of the Pastoral cited by Lye (1772) are taken direct from Junius, his definitions being copied off word for word, occasionally with some trifling interpolation (see note to 97. 17), and without the slightest attempt at verification by reference to the MSS. The most discreditable feature of the whole proceeding is, that Lye totally ignores his obligations to Junius, and does not even mention his name. Lye, again, has been pillaged by still later dictionary-makers, also without acknowledgment or revision³. The most conclusive proofs are afforded by those words which were explained wrongly by Junius, of which *gehýdnes* (see note to 387. 13) is a good example. In other cases the attempt to supply gaps in the information supplied by Junius has led to equally unfortunate results. Thus Junius gives the infinitive *plion* correctly from 229. 20; our lexicographers are not content with copying this, but must add a weak preterite *pliode*, while, if they had read the Pastoral MSS. with any attention, they would have found the strong preterite *pleah* (37. 7), which Junius did not recognize, because his MS. (Cotton I) shows it in the slightly disguised form of *pleh*. Compare also the note on *eftga* (421. 10). Junius has also, from various causes, missed some words altogether; hence their non-appearance in our present authorities. Some of these words—*bedecian* (285. 12, the original of our *beg*), *dela* (405. 1), *geonre* (443. 25), *wealg* (447. 18)—are of the highest philological interest. How long they might have remained hidden, had they not been brought to light by this edition, it is hard to say.

³ Several highly amusing instances of the way in which gross errors have thus arisen, and been handed down from dictionary to dictionary, are given in Mr. Cockayne's 'Criticism on Dr. Bosworth and his Saxon Dictionary,' in his 'Shrine' (Williams and Norgate, 1864-70).

The whole history may be summed up in the words of Cynewulf :

moððe word fræt : me ðæt ðuhte
 wrætlicu wyrd, ða ic ðæt wundor gefrægn,
 ðæt se wyrm forswealg wera gied sumes
 ðeof in ðystro, ðrymfæstne cwide
 and ðæs strangan staðol

The last two lines are especially appropriate :

Stælgæst ne wæs
 white ðy gleawra, ðe he ðam wordum swealg.

The main principle I have adopted in printing is to make the text as far as possible a facsimile of the original MSS., without introducing any theoretical emendations. All alteration in the text of a MS., however plausible and clever, is nothing else but a sophistication of the evidence at its fountain-head : however imperfect the information conveyed by the old scribe may be, it is still the only information we have, and, as such, ought to be made generally accessible in a reliable form. In accordance with this principle I have in all cases enclosed contemporary additions above the line in brackets, the two forms, with and without the bracketed letter, being often extremely valuable, as showing fluctuations in the pronunciation.

All evidently late additions, which are very numerous, have been rejected entirely. It is, however, possible that some of the bracketed letters may be late, as I have never rejected anything without being quite certain of its spuriousness,—a certainty which can only be obtained by long and careful study of the palæography of the MS. This point is often entirely neglected by editors, who thus introduce disturbing elements into their texts. Even Junius has in some cases quoted these late additions and alterations as genuine readings. Those few cases in which I have employed brackets to indicate restored erasures are mentioned in the notes.

In the other text (Cotton I), whose original MS. is lost, I

have employed the brackets to denote the readings of Cotton II, omissions of that MS. being indicated by (om.) after the word in question. When I resolved on adopting this plan, I was under the impression that Cotton II had been entirely destroyed by fire, and consequently that the readings given by Junius in the margin of his transcript of Cotton I were all that remained. As these readings were few in number, I judged it most convenient to incorporate the more important of them into the text, so that the reader might compare the three texts at a glance. When I learnt that Cotton II was not totally destroyed, and began to examine it carefully, I repented of my plan, but it was too late to change it, as a portion of the text was already printed off.

All additions of my own in either text are enclosed in parentheses, and are intended solely to assist the beginner. From a strictly scientific point of view such additions are hardly advisable, as tending to bias the reader's judgment; but in an edition like the present, which endeavours to supply a variety of wants, they are less objectionable.

The English translation is added more from deference to the usage of the Early English Text Society than from any conviction of its utility. In fact, I look upon a translation to a text like this, which is of exclusively philological interest, as so much waste paper, utterly useless except to the merest tyro—useless even to him, if he wishes to acquire a sound knowledge of Old English, a language, which, like all others, ought either to be studied properly with grammar and dictionary, or else let alone. I should have much preferred printing the Latin original at the foot of the page, and devoting the time and space taken up by the English translation to a full critical commentary, for which, as it is, my very limited time has not sufficed. To prevent misunderstanding, I may state that the translation is made direct from the Old English, not from the Latin original. My principle throughout has been to ask myself the question, What

ideas would this sentence suggest to a ninth century Englishman, unacquainted with the original? and to frame my translation accordingly. In many obscure passages, however, I have been obliged to consider what meaning the translators themselves intended to convey, and only as a last resource have I occasionally translated direct from the Latin. I have also endeavoured to translate into the received language of the present day, and have carefully avoided that heterogeneous mixture of Chaucer, Dickens, and Broad Scotch, which is affected by so many translators from the Northern languages.

The publication of the Latin text, promised on the title-page, must be postponed for an indefinite period. Critical readers will, however, have no difficulty in procuring one of the numerous texts of the work published on the continent.

The Notes are necessarily brief, and chiefly confined to remarks on erasures, interpolations, &c. Wherever a remarkable form occurs in the text I have repeated it in the Notes, to guard against the suspicion of an editorial slip. To many of the readings of Cotton I, I have added v. l.= 'varia lectio,' signifying that Junius quotes a different reading from one of the two other MSS., thus guaranteeing, to a certain extent, at least, the accuracy of his own form.

The two Appendices need no special comment. I may, however, call the attention of Aryan philologists in general, as well as specially Teutonic scholars, to the theory of the *lautverschiebung* advanced in Appendix I, which I believe will be found to offer a satisfactory solution of its difficulties. The only point about which I do not feel satisfied is the distinction between *wearð*, *worden*, &c. Its causes have never yet been explained, and, until this is done, it is impossible to say whether it was developed independently in each language, or belonged to the groundspeech. The latter supposition can hardly be reconciled with the evidence of the oldest English documents, which seems to indicate a period in which medial and final ð &c. had not yet

developed themselves. There can be little doubt as to the originally vocal character of the *þ*, *f*, and *h*, and when this is once admitted, some modification of our views on the *lautverschiebung* becomes absolutely necessary. Misled by false notions of symmetry, philologists have hitherto assumed that the *þ* was originally an aspirated *t*, and have thus been obliged to make historical facts fit in with unproved assumptions.

I have also added a list of errata; it is believed that such errors as may still lurk in the text are of a wholly insignificant character. I must confess that the translation stands in need of a thorough revision, which, however, I am unfortunately quite unable at present to bestow on it.

I intended originally to add the readings of the three Cambridge MSS. in a separate Appendix, but have been prevented by want of time and access to the MSS. The omission is, however, not much to be regretted. These MSS., which are of late date—two of them at least being of the eleventh century,—are of little or no value in elucidating the language of Alfred.

In conclusion, I cannot refrain from expressing a hope that this work may contribute somewhat to that reviving interest in the study of English, of which so many cheering signs begin to show themselves from various quarters. Ignorance and literary intolerance may sneer at 'Anglo-Saxon,' but all liberal minds are agreed that, even if Old English were totally destitute of intrinsic merit, it would still form a necessary link in the history of our language, and, as such, be well worthy of attention. Here, as in all branches of knowledge, it may be safely asserted that the wider the range of study, the more valuable will be its fruits: Shakespeare is elucidated by Chaucer, Chaucer, again, cannot be fully appreciated without a knowledge of the Oldest English, whence to the kindred tongues is but a short step—to the *Heliand*, the *Edda*, and the classic prose of Iceland.

INTRODUCTION.

MANUSCRIPTS.

The MSS. on which the present edition is based are these :—

1. HATTON 20 (formerly 88) in the Bodleian (H.). This MS. is a square quarto of the end of the ninth century, preserved entire with the exception of a single leaf cut out (pp. 219, 221 and 223 of this edition).

2. COTTON TIBERIUS B. xi., in the British Museum (C. i.). Originally a large quarto (in quarto grandiori *W.*), of the same age as H., containing only the first forty-nine out of the sixty-five chapters of the work, and having a large gap towards the end. It was injured in the great fire of 1731, restored and rebound, and burnt again in a fire at the bookbinder's, so that nothing now remains of it but a few charred fragments. It will therefore be necessary to quote Wanley's accounts of the MS., which was made while it was uninjured.

'Tiberius. B. xi. Codex membr. in quarto grandiori, in quo continentur capita pene 49 libri Gregorii Magni Papæ de Cura pastorali Saxonice versi per Ælfredum Regem. Hujus MS. fol. 3. dicitur esse liber quondam Plegmundi Archiepiscopi Cant. qui floruit anno 889. sub ipso Alfredo: Hæc autem notula, sc. ✠ Plegmunde Arcebiscepe is agifen his boc. and Swiðulfe Biscepe. & Werferðe Biscepe. quam videre est fol. i. facit quo minus id credam. Nam si antea inclytissimus Rex Plegmundo exemplar versionis suæ donaverat, quid opus illi fuerit alterius? Quin & in præfatione, lacunula cernitur alterius cujusdam nomine implenda, ÆLFRED kyning hateþ gretan—his wordum. loffice (sic) and freondlice. Quod si Ælfredus hunc ipsum Plegmundo destinarat codicem, non dubito quin jussisset ut nomen ejus in præfatione scriberetur perinde ac in Werferthi, Heastani & Wulfsigi libris. Quod autem ad scriptionem & antiquitatem hujus MS. attinet; utraque

præfatio, sicut in Cod. Werferthiano ab aliena manu scripta, Codicî præmittur. Codex ipse, manu largiori, laxiori, elegantiori, & seculo Ælfrediano plane convenienti, exaratur; in usum forte cujusdam Magnatis, seu Regiæ stirpis Principis'

3. JUNIUS 53, in the Bodleian (J.). A copy of the above, made by Junius in the seventeenth century. He has added many readings from H. and the MS. described below in the margin. Those parts of the work which are wanting in C. i. he has copied from H.

4. COTTON OTHO B. ii. (C. ii.). A small folio (in fol. min. *W.*), apparently of the beginning of the tenth century. The MS., which was originally defective towards the end, was burnt in the Cottonian fire, but has been partially restored and rebound. About a half of the work is more or less legible in the MS. The following is Wanley's account of the MS. :—

'*Otho*. B. ii. Cod. memb. in fol. min. in quo continetur Liber Pastoralis Gregorii Papæ, Saxonice conversus per Ælfredum Regem.

'In Præfatione, nuncupavit Rex suum librum *Hehstano* Epis. Londoniensi, ad cujus Codicis fidem, hoc exemplar forte descriptum est ante Conquisitionem Angliæ. Olim fuit peculium Joannis Rogerii, qui eum, ut videtur, dono dedit Gulielmo Bowiero. Dein pervenit in manus Henrici Ellzinge, qui eum dedit, D. R. Cottono, 6. die Octobris, 1597. Olim caruit duobus foliis integris, quorum alterum manu recentioris restituitur.'

There are also three MSS. of much later date, an account of which will be found in an Appendix. These MSS. are all at Cambridge, in Corpus Christi, Trinity, and the Public Library.

That the two MSS., whose texts are given in full in this edition, were written during Alfred's reign is proved not only by the handwriting—of which I shall speak presently—but also by internal evidence, which, as far as H. is concerned, was first stated by Wanley, in his Catalogue. I therefore quote his words in full, omitting his account of the contents of the MS.

'His versibus intelligimus, (Dis ærendgewrit, &c., p. 8.) quod primus omnium Augustinus Anglorum Apostolus, Gregorii librum Pastoralem secum in Angliam adtulit: librum forsitan suæ Missioni inprimis necessarium. Quorum autem rogatu, & quo consilio, in

Gregorio Saxonice vertendo, negotium adhibuit suum tantus Rex, ipse in Præfatione prima pluribus docet. Ða ic (inquit) Ða gemunde &c. Ex quibus etiam clare apparet, Pientissimum Regem & bonarum litterarum fautorem maximum, Regni sui unicuique Ecclesiæ Episcopali, exemplar unum mittere secum statuuisse. Porro, in summitate primæ pag. Epistolæ Ælfredi R. ad Werferthum Episc. Wigorn. (quæ etiam est prima pag. Codicis) exarata est quæ sequitur Inscriptio litteris Capitalibus, quæ locum memorat cui Translationis suæ exemplar unum Rex missuruo erat.

✠ DEOS BOC SCEAL TO WIGORA (*sic*) CEASTRE.

‘Quoad scripturam hujus Cod. Lectorem monitum velim, eam id genus esse, quæ in usu apud A. Saxones erat in priscis temporibus, antequam Regnante ipso Ælfredo, vetus scribendi ratio in novam mutari cœpit. Vetus autem illa hujusce Codicis duplex est: nempe altera qua scriptæ sunt Præfationes Ælfredi Regis, quæ proxime accedunt ad manum vetustissimi Codicis Cottoniani, qui peculium Plegmundi fuisse vulgo dicitur, de quo quidem Cod infra plura: altera, qua cætera scribuntur, (unum si excipias folium, à Cod. abscissum, & Fran. Junii manu restitutum,) antiquitatis laude videtur certare cum Annalibus Anglo-Saxonicis Ecclesiæ Christi Cantuariæ, quorum potissima pars Manuscripta fuit A.D. 891. qui quidem Cod. jam nunc Bibliothecæ C.C.C.C. notatur S. ii. à me fusiùs infra describendus, cùm ordine, Codd. Saxon. illius Bibliothecæ descripturus sum. Præfationem Regii Translatoris ad Werferthum tunc temporis Episc. Wigorn. fuisse inscriptam paulo ante significavi; Addo quod unumquodque exemplar hujusce Versionis nomen illius Episcopi præ se ferebat, in cuius & Ecclesiæ usum ex Autographo descriptum fuit. Sicut enim in hoc Cod. nomen Werferthi; sic in alio Cod. Cottoniano nomen Hehstani Episcopi; in Cod. Cantabrigiensi nomen Wulfsigi Episcopi legimus. Denique, quia docet Inscriptio, hunc Cod. fuisse destinatum Ecclesiæ Wigorniensi, ex eo constat illum non adhuc ad Ecclesiam missum fuisse. Hæc de nobilissimo hoc Cod. qui ante octingentos annos Ælfredo Rege jubente scriptus erat. Utrum vero apud exterarum gentes, Regia id genus monumenta, in patria lingua conscripta, extant, dum docti ubique silent, me id nescire fateor.’

Alfred says in his preface that he intends to send a copy of the

work to all the bishops in his kingdom—'to ælcum biscepstole on minum rice wille ane onsendan'—and accordingly he begins his preface with the words 'Ælfred cyning hateð gretan . . . biscep,' a different name being inserted in each copy. This affords, of course, no means of distinguishing between the actual MS. that was sent to the bishop and a later copy, as the scribe would naturally retain the name. But in the Hatton, and in no other, MS. these words are written on the first page 'DEOS BOC SCEAL TO WIOGORA CEASTRE,' implying that at the time when this was added—that is, after the completion of the MS—the book had not been sent to Worcester, the see of bishop Wærferð.

Still stronger is the evidence for C. i. In this MS. the blank after 'hateð gretan' is not filled up at all, nor is there anything to show for whom the book was intended. There is however on the first leaf this memorandum:—'Plegmunde arcebiscepe is agifen his boc ond Swiðulfe biscepe ond Werferðe biscepe.' This fact points to two important conclusions, (1) that the MS. was *not* sent to any one, (2) that it was written *before* the copies destined for Plegmund, Swiðulf and Wærferð. So far, then, we are led to the conclusion that in C. i. we have the original, or one of the original, drafts of the work from which Wærferð's MS. was copied. As each copy was completed, compared with the original, and sent off, a memorandum was made in the latter. This conclusion is, however, only partially supported by a comparison of the various readings of the two MSS. themselves: although the correct reading is generally that of C. i., yet in many cases H. has the advantage. The probability is that H. was re-read with some other MS., which MS. must in some cases have been a better authority than C. i. When the number of copies that would be required is considered, it seems probable that several of them would be made simultaneously, and hence that several originals would be required, which would, of course, themselves be careful copies of the corrected first draft of the work. These considerations modify our first conclusion:—C. i. is not the original draft of the work; it only represents it more closely than any other existing MS. Another explanation of the partial superiority of H.'s readings is possible—that H. was revised by a fresh comparison with the Latin

original. It seems however improbable, when we consider how laborious such a task must have been in those illiterate times.

From a purely philological point of view—and the interest of the work is mainly philological—these questions are of little importance : it is enough to know that in these two MSS. we have genuine and accurate specimens of Alfred's language, written during his reign. This is proved not only by the evidence stated above, but also by the character of the handwriting, which, as Wanley remarks, agrees closely with that of the first part of the Parker MS. of the Chronicle, which stops at the year 891. It would be impossible to treat the question of handwriting fully without facsimiles and a regular treatise on palæography, but a few remarks on the chief peculiarities of the writing of Alfred's time may be useful. Its general characteristics are freedom, lightness, and elegance. There is, generally, a tendency to slope the letters a little, and to join and interlace them together as much as possible. After Alfred's time the handwriting begins to lose its artistic character : it becomes thick and heavy, has a laboured look, and, in fact, approximates gradually to that *ne plus ultra* of barbarism, the black letter. There are also differences in the formation of individual letters. In ninth-century MSS. the *l* often projects below the line, and ends in a free semicircular sweep. The *p* is always open, the second stroke ending with a point. The *r* has four shapes : the first is that of our capital R, only small ; the second is the same with the leg lengthened ; the third that of the ordinary 'Anglo-Saxon' types ; the fourth is the same with the leg shortened. It is important to observe that the second stroke of all these *r*'s is always turned up at the end, which alone distinguishes the fourth shape of the letter from the *n*. The *y* always slopes, and is never dotted ; there is besides another shape of the *y* which is that of the Greek digamma, except that it always descends below the line, like the ordinary *y*. There are besides some isolated palæographic archaisms to be found in H. : the *α* sometimes resembles *oc* joined together, and *æ* is written separately *æe* in the word *hæfð* (277.6), and a peculiar form of the *t*, resembling the capital T, appears once at the end of a word. The use of *k* for *c* in *kynning*, *koka*, *kokk*, &c., and of *u* for *w* may also be regarded as archaisms. *u* for *w* is limited to those cases in which *w* is preceded

by another consonant, as in *cwæð*, *hwæt*, *swæ*, *suugode* (151.22), *sunnon* (239.21). In the Chronicle *uu* is occasionally written initially for *w*, as in *uuutra*, *uuæron*, and in some of the oldest MSS. *uu* or *u* is used exclusively.

These remarks apply chiefly to H. ; the fragments of C. i. that remain are too scanty to allow us to judge of the details of the handwriting, but its general character is entirely Alfredian. (Compare the remarks of Wanley, quoted above, p. xiii.)

The variety of the handwritings of H. is remarkable : Alfred's preface is written in one hand, the piece of verse in another, and the handwriting changes again with the table of contents, and so on through the whole MS.

Many Latin glosses are inserted between the lines in the earlier part of the MS. : the work seems to have been used as a text-book for the study of Old English in the thirteenth and following centuries.

The MS was evidently written with great care · it is full of the most minute corrections, often consisting in purely orthographical modifications, a single letter being added above the line.

The character of the second Cottonian MS. (Otho B. ii.) is somewhat peculiar. It is certainly later than Alfred's time : its handwriting points to the early part of the tenth century. The first half of the MS. is evidently a careful copy from a MS. of Alfred's time, preserving not only the words but also the forms with considerable accuracy. Towards the middle, however, the scribe becomes careless, frequent omissions and inaccuracies creep in, and increase to such a degree as to make the MS. almost unintelligible at parts. The language also undergoes a marked change : the genuine forms of Alfred's time are supplanted by others quite foreign to the two older MSS., although it is not easy in all cases to determine whether they are genuine or merely due to scribal carelessness.

The original of C. ii. was sent to Bishop Hehstan (see Wanley's account p. xiv, above) : C. ii. itself was not therefore copied directly from either H. or C. i. What the relation of Hehstan's MS. itself was to H. and C. i. cannot be ascertained with certainty. The non-mention of Hehstan in the memorandum in C. i. makes it probable, that the two MSS. had nothing special in common. This is confirmed

by the readings of C. ii. itself, which in most cases agree closely with those of H., yet with exceptions enough to show that C. ii. or its original were not copied directly from H. These readings of C. ii. which differ from those of H. always agree with C. i., except in a few cases of manifest corruption of the text.

The only point of interest about J. is the accuracy of the copy. This question is easily settled by a comparison of those parts of the MS. which were copied from H., and the result is very satisfactory: the words and letters of the original are given with great accuracy, and without any 'critical' emendations. Junius has, however, swerved from the path of literal accuracy in a few unimportant particulars: he neglects the accents of his original, changes *u* in such words as *hucet* into *w*, and *ȝ* into *þ*, especially in the word *ȝe*, which he nearly always writes *þe*. He also expands contractions, writing *ȝonne* and *and* for *ȝoñ* and *ȝ*. These facts are confirmed by the fragments of C. i. itself: they show *oñ* several times, while Junius omits the accent each time, and *ȝe*, *ȝcet*, *suæ* against the *þe*, *þcet*, *suæ* of J. Otherwise the fragments—as far as they can be decyphered—agree with J.

Many of the rarer forms in J. are indirectly confirmed by the reading of the other two MSS. given in the margin. Thus the form *agne* (140. 20) for *agnes*, which we should otherwise be inclined to regard as a mere slip of Junius's, is made certain by the mention of the *agnes* of the two other MSS. This evidence is of especial value in cases of omission.

THE GRAMMATICAL CHARACTERISTICS OF ALFRED'S ENGLISH.

A curious feature in the history of Old English philology is the neglect of the older documents of the language: not only are the forms that appear in our grammars and dictionaries West-Saxon, to the almost entire exclusion of the equally important Anglian and Kentish dialects—they are to an equal extent, late, as opposed to early West-Saxon. The cause must be sought in the early history of the study of Old English in this country. When the antiquaries first

began to collect, copy, and print Old English MSS., they could not fail to distinguish roughly between two classes of MSS., the one consisting of a few MSS. written in a free, almost cursive hand, often partly illegible from age and difficult to read, while the MSS. belonging to the other class were numerous, well preserved, and as easy to read as a printed book. The result was, that they turned their attention exclusively to the later MSS., and gradually came to regard the older ones as abnormal or dialectic variations from the regular language preserved in the later works. These unreasoning traditions have been preserved up to the present day, and the result is, that not a single one of Alfred's works has been printed from contemporary MSS., but from copies of the tenth, eleventh, and even the twelfth centuries, which give only an imperfect idea of the language of Alfred's time; for, although they follow the words of Alfred with more or less accuracy, they alter the orthography to suit that of their own period, so that the characteristically Alfredian forms appear only sporadically, and are consequently regarded as scribal errors by editors. An unfortunate result of the partial retention of the original forms is, that these MSS., while giving but a garbled representation of the language of Alfred, can as little be taken as faithful guides to that of their own period. When it is considered that the majority of existing Old English MSS. are of this kind, the chronological confusion in our grammars and dictionaries needs no comment. The only sound basis of comparison would evidently be MSS. of the ninth century on the one hand, and contemporary MSS. of writings of the beginning of the eleventh century on the other. When these two extremes have been compared and their distinctive peculiarities determined, it would be possible to trace the gradual change of the intermediate tenth century. To carry out this scheme with any completeness, is, in the present state of Old English editing, an impossibility; it would, in fact, amount to writing a dictionary of the prose language—a work whose foundations have yet to be laid. I have mentioned the want of proper editions of Alfred's works; we are hardly better off with regard to the eleventh century. Of the two chief prose writers of this period, Elfric and Wulfstan, the latter has not been edited at all, while all that has been published of the voluminous works of

Elfric consists of a slovenly copy of a single MS. of a part of his Homilies.

The only works of Alfred which are preserved in contemporary MSS. are the Pastoral and Orosius. Of the Orosius there are two MSS., one of Alfred's reign, which is unfortunately defective, the other of the eleventh century. This latter (the Cotton), although one of the worst Old English MSS. that exists, has been twice printed entire, while the older one was ignored by the one editor, and only used by the other to fill up the constant omissions and correct the gross errors of the later MS. The most curious fact is, that the editor himself has proved decisively that the later MS. is a direct copy of the earlier one! There are besides several other MSS. of Alfred's reign, which, although not containing any of his known works, are of equal philological importance. These are the Parker MS. of the Chronicle¹, a few leaves of a Martyrology, printed by Mr. Cockayne in his 'Shrine,' and a charter of uncertain date, placed by Kemble 871-889, which seems to be the oldest document which can, with any certainty, be claimed as West-Saxon.

PHONOLOGY.

VOWELS.

a. In late W.S. original *a* appears as *ea* before consonant combinations beginning with *l*, *r*, *h*, while in early W.S. the simple vowel is often preserved. This is especially the case before *l*-combinations: while the forms *heard*, *bearn*, *wearð*, *eahtian*, &c., are in early, as well as late W.S. almost exclusively in use, the unmodified *a* in *onwald*, *salde*, *alþum*, &c., is almost as frequent as the *ea* in all MSS. of Alfred's time. An almost solitary instance of the retention of *a* before an *r*-combination in the Pastoral occurs p. 180.11 where C. has *art*, and H. the usual *cart*. In one place (48.21) C. ii. has *harm*, with the *e* added above the line, showing that Hehstan's copy had the more archaic form. The Charter also has *ondwardum* and *towardan*. Original *a* also occurs sporadically before other con-

¹ All my references are to Mr. Earle's edition.

sonants; thus p. 95. 4 we find *apla* twice in both MSS., but in the next line *æppel* and 69.1 *æpplas*. Other examples are—*fagenian* (60.17), *atiewe* (85.16), *nas* (108.10), *watrode* (293.4). These forms are however occasionally found in much later MSS., especially in the case of *apla*.

ea itself also occurs archaically in some forms of the verb *mæg*, which in the later language have an *i*; thus in the Pastoral we find *meahte*, *Ʒu meahht* constantly, alternating occasionally with *mæhte* (6.24) and *mehte* (113.14), which latter also occurs 164.14 as the reading of C. ii. In the Charter the very archaic *almahhtig* occurs as well as *almæhtig*. It is remarkable that while the late *mihhte* &c. hardly ever occur in the Pastoral, the form *nihht* is fully established.

The labialization of *a* before nasals which appears in every stage and dialect of O.E. is so strongly developed in early W.S. as in many words almost to exclude the original sound and constitute a special characteristic of the period. Such forms as *monig*, *monn*, *ond*, *long* occur in every line of the Pastoral and Orosius, while in Elfric and Wulfstan the original *manig*, *mann*, *and*, *lang* reappear. The labialization is however retained in a few words throughout the O.E. period, and, in one case, up to the present day. These words are the prep. *on*, the conj. *Ʒonne*, and the acc. masc. sing. of the def. art. *Ʒone*. This is, no doubt, owing to the very frequent occurrence of these words, and is paralleled by the exceptional retention of the original vocal pronunciation of such words as *this*, *that*, &c. The change is, however, by no means universal in early W.S.: such forms as *mann*, *manig*, *land* occur now and then in the best MSS., while in some words the *a* is almost exclusively used. The general rule seems to be that the commonest words have *o*, the rarer *a*. Thus in all MSS. of Alfred's time the form *ond* occurs exclusively, never *and*. There are many apparent exceptions in Junius's copy of C., where the form *and* occurs constantly; but I believe they are merely inaccurate expansions of the contraction. In the same way *monn*, *monig* are much more frequent than *mann*, *manig*, while a rarer word, such as *panne*, *ramm* (see the passages in Cap. XXI.), is almost always written with *a*.

Archaic uses of *a* in inflections are *trowleasana* (260.9) *flæsc-*

licana, with which compare *welona* (465.16), *earða* (36.5) dat. sing., *anra* (167.2) for *anre*, *manoda* (168.16). For the archaic fem. plur. nom. of adjectives see p. xxxvi, below. Inflectional *a* occasionally appears in the weakened form *æ*. *eallæ* several times in Alfred's preface, *gefyldæ* (5.10), *gæsðæs* (291.9) gen. sing.

A vexed question in Old English phonology is that first started by Grimm, whether there was any distinction between the two kinds of *e*'s—the *a*-umlaut and the *i*-umlaut? Grimm, arguing from the analogy of the undeniable High German distinction, at first answered the question in the affirmative, but afterwards changed his opinion (*Deutsche Grammatik*, i. 333, 3te ausg.). Later German philologists also deny the distinction. A careful study of the Pastoral MSS. has, however, convinced me that Grimm's original view is correct. In all the three oldest MSS. the *e* which arose from *a* is often expressed by *æ*, while the *e* from *i* is written simply *e*. These *æ*'s are sparingly employed in H., more frequently in C., and occur so frequently in C. ii. as to constitute a special feature of this MS. They are found in H. and C. chiefly in the verb *secgan*, thus *sægð* (225.23) in all three MSS., *sæcgean* (212.9) in C. and C. ii., while H. has *secgan*. The word *eðceodig* also appears frequently in the two oldest MSS. with *æ*. Other examples are *bældo* (40.17), *ængel* (69.10). In the Charter we find *ærfweardum*, and in the Martyrology *unasæcgendlicum* and *sægð*. This point is so important that I have, as far as the dilapidated state of the MS. allows, collected all the words in C. ii. which show this *æ*, and given an exhaustive list of them in an Appendix among the other peculiar forms of C. ii. This *æ* occurs here and there in later MSS. as well, but is either ignored by editors or considered as an abnormal change of *e* into the regular *æ* of *dæg*, &c. The cause of the disuse of this *æ* is not difficult to see: it was the ambiguity of the combination, which led to constant confusion with the short *æ* of *dæg* on the one hand and the long of *læran* on the other. Grimm's main objection to the assumption of two *e*'s was that in the regular *æ* of *dæg* an intermediate vowel between *a* and *e* already existed; but if we assume for the *æ* of *dæg* the sound in 'man' (Mr. Ellis's *æ*) and for the umlaut of *a* that of the English short *e* in 'men' (E), the sound (e) still remains for the umlaut of *i*.

These distinctions, although delicate, are quite conceivable, and are strongly supported by the analogy of Icelandic. (See Þóroddr's account in the *Skálda*, and Mr. Vigfússon's interesting remarks in the Icelandic Dictionary, p. 113.)

This *e* also occurs archaically, though rarely, in the place of *ea = a* : *scel* (125.4), *hefwiene* (125.8), *andwerdan* (133.18), *mid dangerdes* (60.8) in C. ii. Similar forms occur in the Chronicle : *cester*, *huerf*, *agef*; and in the Charter we find *hrofescestre*. These forms are interesting in connection with Koch's ingenious theory of the origin of the *ea = a*¹; but the fact that *ea = au* undergoes a similar change is against it.

i. The change of *i* into *e* is not uncommon in derivative syllables, especially in *-lec* and *-eg* for *-lic* and *-ig*; thus such forms as *hirdelicán* and *hirdelécán*, *hefigum* and *hefegum* alternate on almost every page of the Pastoral. The forms in *-lec* are especially important, as showing that the vowel was already shortened in the time of Alfred, which is further confirmed by the fact that derivative adjectives ending in *-lic* or *-lec* take the full termination *-u* in the fem. sing. and neut. plur. nom. (p. xxxvi, below), thus *nytwyrðliou ðing* (255.12); while the radical *gelic* preserves the original quantity, as is proved by the absence of the inflectional *-u* in *ungelic spræc* (49.9) and similar instances. The same change occurs also before *ng* in derivative syllables, as in *niedenga*, *gemetengum*, obliging us to modify Grimm's rule that *i* is always preserved intact before nasals. These forms are found also in the other early W. S. MSS.; thus the Chronicle has *denescan*, *wicenga*, and even the later Dialogues of Gregory show such forms as *halegan*, *cwðlecestan*, *holenga*. This change also appears in the form *brengan* for *bringan*, which is very common in the Pastoral and the Chronicle, unless we assume the *e* in this case to be the *a*-umlaut; as it certainly is in the Old Saxon *brengian*. It seems, however, most probable that *bringan* and *brengan* differed originally as strong and weak, the former having as preterite *brang*, the latter *brohte*.

The early W. S. use of *i*, *e* and *eo* (*io*) is different from the late in many words. Thus in the Pastoral the form *hefon*, *hefonlic* occurs

¹ Zeitschrift für deutsche Philologie, ii. 147-158, 339-344.

invariably, to the total exclusion of *heofon*, *heofonlic*, &c., the regular forms in Elfric and other late writers. *eo* also appears in many words where later writers employ *i* exclusively: *Ʒeosum*, *cnioht*, *cleopian* in the Pastoral; *gewreotu*, *weotum*, *ageofen* in the Charter.

The use of *io* for *eo* is common in early W. S., and appears but rarely in MSS. of the late W. S. period. Examples offer themselves on every page of the Pastoral.

ea = eo. Of the *ea* for *eo*, which is so frequent in Kentish and Anglian, there are but scanty traces in early W. S. The only example in the two oldest MSS. of the Pastoral seems to be *tweagea* (86.13) for *tweogea = twega*. The Chronicle has *feala* (14.31), the Martyrology *scealden* and *sceolden*, and the Charter *eanƷe*. The comparison of the Icelandic *hiarta* (or, as Þóroddr would write it, *hearta*), and the fact that the form *hearte* occurs only in the oldest English documents, and is gradually supplanted by *heorte*, makes it probable that the *ea* is the older of the two diphthongs. In *eart* for *eort* the excessive frequency of the word has preserved the older form intact throughout all dialects and periods of O. E. In Kentish and Anglian the constant fluctuation between *eo* and *ea* has led to an analogous change of *eō* into *eā*, although here there can be no question about the spuriousness of the unlabial diphthong. Of this change there seems to be an example in the reading *Ʒeawas* (196.23) of C. for the correct *Ʒeowas* of H. The second Cottonian MS shows the converse change in *unƷeowas* for *unƷeawas*, *geƷreatod* (182.14) for *geƷreatod*. The same MS. also changes *ea = a* into *eo*: *eorce* (170.11), *beorn* (190.1), and in several other instances.

u. There are traces of a substitution of *o* for *u* in root- as well as derivative syllables exactly parallel to those discussed under *i*. Examples are:—*folneah* (35.20), *ƷorhtioƷ* (423.4), *ielongum* (133.4). *u* is also extensively employed in inflections, where the later language has *o*. Examples are:—*hlaƷurd*, *heaƷud*, *rumgiful*, *swiƷur*, *wisƷust*, *saldun*, *grapude*, *Ʒrowude*, *seldun*, all from the Pastoral. Similar forms occur in the Chronicle: *abbud*, *weorƷuste*, *wærun*, *todældun*, *prowude*. It will be seen that this *u* represents a great variety of older vowels. In strong preterites, such as *saldun*, it may be a genuine archaism, but in most cases it is evidently a mere neutral vowel, in

some cases representing a variety of long vowels, as in the weak preterites *šrowude*, &c., while in others it stands for some other short vowel.

u occasionally changes into *y* in a very peculiar and inexplicable manner. Thus, from the adjectives *mettrum* and *untrum* the derivatives *mettrymnes* and *untrymnes* occur very frequently, as well as the normal *mettrumnes* and *untrumnes*, the two MSS. often showing each a different form in the same passage. These forms may be explained by supposing that the original *i* of the *-nes* produced umlaut in the root syllable, which is certainly the explanation of a similar occurrence of *y* for *u* in a few subjunctive preterites (p. xxxv, below) This theory will not however explain *ofercymenne* (229.20) for *ofercumenne*. This form is no scribal error, for it is supported by the imperative *cym* of the Martyrology and the *sealwyda* of the Chronicle (80.9). Here there is no possibility of umlaut: we can only assume a direct change from guttural to palatal, as in the regular weakening of *a* into *æ*, without any external influence.

y. The different usages with respect to this letter in early and late W. S. form one of the most distinguishing features of the two periods. In the later period *y* and *i* are written in many cases almost at random, and *y* is very generally substituted for *ē* = *au*, while in early W. S. *y* is, as a general rule, strictly limited to its original use—to express the *i*-umlaut of *u*: such spellings as *hym*, *syndon*, *crypð*, *gehyran*, *cining*, never appear in Alfredian MSS., except as isolated irregularities. There is one case, however, in which *y* for *i* begins to appear even in the best early W. S. MSS.: when *i* comes before consonant-combinations beginning with *r*, it is frequently written *y*. Thus in the Pastoral MSS. we find *towyrpð*, *wyrðest*, *wyrst*, *byrhto*, although the older unlabialized forms still hold the upper hand, especially in H., which in this particular is more archaic than C. There are besides isolated instances of *y* for *i* before other consonants, such as *šysum*, *cwyde*, *nyðemestan*, which are again more frequent in C. than in H. In some words, however, the *y* for *i* seems to have fixed itself permanently. This is especially the case with the adjective *riht*, which throughout both Pastoral MSS. is, as far as I have observed, always written with a *y*, both singly and in composition. A perhaps solitary exception



seems to occur 64.11, where the Junius MS. has *unrihtwisan* ; this may, however, be an error of Junius's. In the same way the preterite of *don* is everywhere in the Pastoral MSS. written *dyde*, *dydon*, &c. The Chronicle also writes *ryht*, *geryhtan*, *gedyde*, &c. The Martyrology, however, has *dede*, instead of *dyde*, and the same form occurs twice in the Pastoral MS. C. ii. : *dede* (192.15) and *dedon* (206.20). This *dede* is probably the oldest form of the word : compare Old Saxon *deda* and Old High German *teta*.

Observe the delicate distinction between *wile*, *wiste*, and *nyle*, *nyste*, which is observed almost without exception in the Pastoral MSS. ; the labialized vowel of the contractions of *ne-wile*, *ne-wiste* is evidently due to the absorption of the *w*.

It is curious to observe how early this confusion between *i* and *y* begins in West-Saxon. even the MS. of the Dialogues of Gregory, which retains many genuine Alfredian forms, lost in other MSS. of the same character, is full of such barbarisms as *hys*, *bysene*, *me þinceð*, *brice* (for *bryce*), &c.

How far the confusion is founded on an actual change in pronunciation, or is only orthographical, is a doubtful question. In many MSS. I believe it is almost entirely a matter of spelling, the *y* being preferred because of its greater distinctness, being less liable to be confounded with parts of other letters than the *i*. This is confirmed by the fact that *y* is much oftener written for *i* than *i* is for *y*, which would hardly be the case if *i* and *y* had absolutely the same pronunciation. It is also worthy of remark that the confusion is generally confined to the short *i* and *y* : such forms as *wyf* for *wif*, &c, are not frequent in the generality of MSS. It is well known to all phoneticians that short French *u* is much more liable to be confounded with short *i* than the long sound is with long *i* ; and it seems probable that this is the explanation of the Old English confusion. Some careless or obtuse-eared scribe may have begun to write *hym* for *him*, &c., and the change may have been generally adopted from purely orthographic and practical reasons.

For the rare change of *y* into *e*, see note on *embe* (20.22)

æ. In some words *ā* becomes *æ* in early W.S., while the *a* reappears in the later language. The commonest example is *swæ* for

sua, which occurs throughout C., and appears here and there in H. It is interesting to observe that the *e* of the original *swæ* has been carefully erased in the Hatton text of Alfred's preface, showing that the *æ* was getting antiquated (see note to Alfred's preface). Other examples are *gæst*, *ƿæm* (dat. sing. and plur.), *ægen* (4.13, 63.11), *twæm*, *bæm*, *hwæm*, *læcnigende* (61.3), *twiðcræwen* and *geðcræwene* (87.18, 22), *sæwan* (427.18). The same forms appear in the other W. S. MSS. of the period. *tuæm* in the Chronicle, *suæ* alternating with *sua* in the Martyrology. In late W. S. all these words would be written with *a*, except perhaps *ƿæm* for *ƿam* now and then. *ænne* and *nænne*, however, for *anne* and *nanne*, are common enough in the MSS. of Elfric; more so indeed than in Alfredian MSS., where they rarely occur.

ē. This vowel occasionally appears as a contracted *eā* in such words as *ƿeh* (103.15), *togenes* (89.18), *helicuste* (131.19), *smegeanne* (152.13). In H. the *a* is often added above the line as in *ela* (49.7), *henesse* (99.2), *ƿewa* (125.2). Similar forms occur in the Chronicle: *ongen* (80.9), *ƿeh* (90.4), *ger* (93.32); and in the Charter we find *ec*, *ger*. In *gecnewon* (28.1) and *oncnew* (295.8) *e* exceptionally represents *eō*.

œ. A few cases in which the *i*-umlaut of *ō* still appears in a labialized form deserve special attention. *oe* instead of the usual *e* appears in three words in the Pastoral—*œðel* (2.7), = Old-Saxon *ðēil*, *oelē* from Latin *oleum* (see note on 368.11), and *doe* (8.2), subj. of *dōn*. This *doe* also occurs in the Martyrology, and is the only example of *oe* for *ē* in that document. The Chronicle has only the proper name *coenbryht* (34.12). In the Charter there are several examples, mostly written *eo*: *gefeorum*, *meodrencynn* and *feo* (subj. of *fōn*) several times, once written *foe*, as in the *doe* of the Pastoral. This *eo* for *œ* is found in several of the older MSS.: the O. E. inscription in the Codex Aureus at Stockholm has *ƿas halgam beoc* twice. It is interesting, both as proving the non-diphthongic character of the sound—the *e* being evidently a mere diacritic, and therefore liable to be transposed without affecting the significance of the digraph—and because it removes all doubt as to the form *doe*, in which the *e* might otherwise be regarded as inflectional.

eo. This diphthong is frequently written *io* in such words as *lioht*,

bebode. The use of this *iō* is exactly parallel to that of the *io* for *eo* in *enicht* (p. xxv, above).

For the occasional change of *eō* into *eā* see under *eo* above.

ie. On account of the importance of this diphthong and the complexity of its origin, I have reserved its consideration to the last place among the vowels. This *ie* seems to be confined entirely to the W. S. dialect; I cannot find a trace of it in the Old Kentish and Anglian dialects. Even in early W. S. its range is limited and its distribution varied: the Charter affords not a single example of it, and the Martyrology only one (*afterr*). It is of frequent occurrence both in the Orosius and the Chronicle, and is especially frequent in the Pastoral MSS. Judging from its scarcity in the Charter and Martyrology, which are the most antiquated W. S. MSS. we possess, the *ie* seems to have developed itself during the latter half of the ninth century, and to have reached its highest point of development towards the end of the century, to which period the three MSS. in which it is most fully represented belong. It arises from the following vowels:—

- (1) *i*—*siexie*, *liecgað*, *cnieht*, *begietan*, *hieder*, *gefrieðode*, *bieseniað*, *giefa*, *hiera*, *ierre*, *tieligeað*, *wielle*, *hiene*, *siendon*, *Sienga*, *niewan*.
- (2) *e* (from *a*) before consonant-combinations beginning with *l* and *r*—*ieldran*, *gehielt*, *hielfe* (handle); *amierred*, *awiergdum*, *ahwierfað*, *ierminga*; rarely before *n*-combinations—*gesciendan*.
- (3) *ī*—*hwie*, *wietan* (blame), *wiese*, *unðriestan*, *adriefð*, *sien*.
- (4) *ē* (from *au*)—*geiecen*, *ciegeð*, *diegla*, *bietles*, *niedenga*, *ieðnesse*, *gehieran*, *gieman*, *gehiened*.
- (5) *eō*, and more rarely *eā*; probably in both cases through an intermediate *ē*—*onlieht* (illuminates), *bebiet*, (commands), *æððiedig*, *Siestrum*, *gestiere*, *friend*; *hliepen* (214.7), *hiewð* (hews).

There are besides some isolated cases which cannot be brought under the above heads. In *scieran* (139.12) we have a solitary instance of *ie* arising from *e* = *i*. In *ciele* (285.5, and foll.) an equally anomalous exception to the rule that *ē* only becomes *ie* when it corresponds to original *au*.

In all the above cases *ie* is liable to undergo a further change into simple *i*, or rather, in the case of *i* and *ī*, a return to the original sound. No rule can be given: *ie* and *i* seem to occur in pretty equal proportions, although, perhaps, the *i*'s preponderate in C, the *ie*'s in H. Where these sounds arise from *e*, either short or long, the original *e* frequently appears, so that many words have three forms: *gescendan*, *gesciendan*, *gescindan*; *geheran*, *gehieran*, *gehiran*, &c. The original forms are, however, much rarer in most cases than the modifications, and it is only in exceptionally antiquated passages that they occur in any frequency. Thus in the Charter and Martyrology they are still in the majority, in the Hatton MS. of the Pastoral they occur chiefly towards the end of the MS., which is on the whole more archaic than the earlier part. We see now that these changes are the key to the late W. S. forms with *y*, such as *yldra*, *yrming*, *gehyran*, *bebyt*, *gestyran*, &c, which figure almost exclusively in the later MSS., whence they have passed into our grammars, dictionaries, and 'critical' texts, to the exclusion of the genuine old forms discussed above: these *y*'s are labialized *i*'s which arose from an older *ie*. Physiologically it seems simplest to regard the change of *e* into *ie* as due to simple palatal diphthongization by prefixing an *i*-glide, the original sound of the unmodified vowel being preserved in all cases; thus *ieldra* would have the sound (iĕ) and *gehieran* that of (ieĕ), as in the Icelandic *mér* (mieer), which was certainly originally (meer).

CONSONANTS.

c, g. The palatalization of these letters, indicated by the introduction of an *e*, which also occurs in the later language, is carried to a great extent in early W. S., although the unmodified consonants are frequent enough, so that there is a constant fluctuation between such forms as *geðencean* and *geðencan*, *bregean* and *bregan*, &c. In some cases an *i* appears instead of the *e*: *olecciuŋga*, *worldwleŋcum*, and especially in *ecium*. It is possible, however, that the *i* in the last two words may be really a remnant of the final *-i* of the stem

The later change of the final *g* into *h* is only beginning in early W. S.: such forms as *slog*, *burg*, still maintain their ascendancy over

the *sloh* and *burh* of Elfric and other writers of the period. The spelling *bogh* (81.19) is interesting, as showing that the final *h* was probably vocal at this time, that is, where it arose from an earlier *g*. In *ah* for *ac* (305.1) we have the only example I can find in the Pastoral of the change of final *c* into *h*. This *ah* also occurs in the Martyrology. In the Northumbrian Gospels *ih* for *ic*, &c., is common enough.

The frequent omission of initial *h* is a remarkable feature of the Pastoral MSS.: *æfdon* (27.25, 153.18, &c.), *is* (43.17), *ringas* in C. ii. (168.24). Often the *h* is added above the line, as in *ealden* (63.14). The addition of an inorganic *h* is rarer: *his* for *is* (215.19), compare *ahëbbad* in the Chronicle (95.33). The omission of the medial and final *g* and *h* is also common, but the missing letter is generally added by the corrector: *awierdan* (249.15 several times), *oferhyde* (110.22); *ƿur* (63.9 and often), *ƿurteon* (73.6), *ƿur* in C. ii. (258.23), *fort* (33.5), *fulbeortum* (87.23), *dryten* (101.23).

t, d, ƿ. For a full discussion of the difficult question of the pronunciation and origin of the ƿ the reader is referred to Appendix I. Here I will only state that the general result of my investigations is that the sound—whether represented by ƿ, ð, or *th*—was in Alfred's time vocal (dh) in all positions, and that at a still earlier period this (dh) occurred only initially, being represented medially and finally by the (d) from which it arose. In the same Appendix will also be found an account of the peculiar sƿ. For the loss of *d* after *l* see under *n*.

There are many cases in the Pastoral of that change of *d*—generally final, but often also medial—into *t* which appears in isolated words throughout the O. E. period. In one word the change appears fixed in Alfred's time, although the original form re-appears later on. This word is *sint*, contrasting with *sindon*. Other examples are *færelt* alternating with *færelð* (36.22, 49.4), the proper name *davit*, also appearing as *david* and *dawiƿ* (169.17, 199.4, 93.13), *gesuntfulnessum* (34.5).

Various assimilations between ƿ and *t* also deserve notice. A familiar instance, not peculiar to Alfredian English, is *ƿette* for *ƿæt*

æe. This is the only instance of the kind in the Pastoral, with the exception of *æcet ta* for *æcet æa* in C. ii. (200.16). In the Chronicle we find *þæt tæc* for *þæt þæt* (50.22). In many Middle E. works this assimilation of *t* at the end of one word and *þ* at the beginning of another is carried out with great regularity, for example in Orrm, in O. E. it is only sporadically indicated. The same assimilation sometimes takes place with the *t = d* mentioned above, as in *mittiæe* for *mit æy æe = mid æy æe*, a form which occurs in the Dialogues of Gregory and in some old MSS. of uncertain dialect. Lastly in *witteah* (255.23) for *wiðteah* we have an instance of the assimilation of final *ð* and initial *t*.

b, f For the archaic use of *b* for *f* in *næbre*, &c., see Appendix I.

r. The tendency to drop this letter, especially in the word *for* is strongly marked in H. : *folorenan* (123.11), *folæt* (99.24), *fosewen* (135.2), and in C. *focorfen* (308.2). Another example is *aræð* for *arærð* (123.13, 163.12).

n. Dropping of final—generally inflectional—*n* is very frequent in H. The *n* is frequently added above the line, but often the correction is neglected, especially towards the end of the MS. It is the *n* of the infinitive, weak adj. inflection and subjunctive that most frequently suffers this apocope. Examples are:—*læra* (303.7), *forbera* (295.10); *his goda weorc* (141.11), *æa unfaesðræda* (305.11); *æcet we—gearige—mæge* (119.5). Other cases are:—*ohyrigean* (119.12, 229.15), *scoldo* (131.4), *tunga* (309.10). In C. Junius has *uforwandodlicre* in one place (88.23); whether other cases occurred in the original MS. is uncertain, as Junius may have filled in the *n* without comment. In C. ii. there are several examples—*uferra* (100.20), with the *n* added above the line, and others where the vowel has also been weakened—*wite* (206.19), *infin.*, and *næddre* (236.22), gen. sing. The same vowel-weakening seems to occur in *æa anbestungne sahlas* in H. (171.11); and in *wolc* for *wolcen*, which occurs twice on p. 285, even the vowel is lost. From the limited range and frequent correction of this peculiarity it is probable that it was rapidly becoming extinct in Alfred's time, although from the want of older W. S. documents it is impossible to determine the extent to which it prevailed in the earlier period. Had the dialect not been fixed and

regulated by the literary labours of Alfred and his successors, the loss of final *n* might easily have developed itself as extensively as in late Anglian, where the retention of the infinitival *n* is altogether exceptional.

n is also frequently omitted before *g*, sometimes before *c*, as in *costug* (67.1), *gebrinð* (89.9), *drucon* (317.2), *stragne* (164.11) and *gemægde* (166.22); these last two in C. ii. The Chronicle has *adrecton* (86.34) for *adrencton*. There can be no doubt that these forms are genuine. A similar omission occurs in some early Middle E. MSS., where, however, the *g* is doubled, to compensate for the lost consonant. Such would probably be the strictly correct spelling of the O. E. words as well—*costugg*, *druccon*, &c.

In the combination *nd* the *d* is often omitted: *anweardan* (65.7), *anwearde* (90.5) in C, *godcunra* (81.16). Compare *scylgan* (117.12) and the *mildred* of the Chronicle (52.32) for *scyldgan* and *mildred*. The same simplification of *nd* is common in early Anglian, thus the fragment of Cædmon has *scepen* for *sceppend*; and in Danish *n* is the regular sound of *nd*, *land*, *landet* being pronounced (lahn, lahnet).

m. *m* sometimes appears instead of *n*, as in *beom* (57.9) for *beon*, and is often changed to *n* in inflections: *hwilon* (25.22), *yðon* (61.20), *ðioson* (73.19), curiously enough always with a change of the vowel into *o*. The same change in certain words occurs also in the late language: *ðon* for *ðam* in *forðonðe* is a familiar example.

w. There seems to be a tendency in the Pastoral MSS. to omit *w* before another consonant: *gecnæð* (29.1), *ætnede* (43.19, 291.6), *eorum* (218.24).

INFLECTIONS.

VERBS.

An isolated archaism in the Pastoral is *ic cweðo* (397.27) with the old ending of the first person. In the Martyrology *ic biddo* occurs, and in the Charter there are several examples: *ic hatu*, *sello*, but also *ic fæstnie*, *write*. It is probable that the retention of the archaism in this MS. is part of the conservative and formal character natural to a

legal document : in *ic willio onð wille* the remarkably antique *willio* seems purely ornamental.

The ending of the 2nd pers. sing. occasionally appears without the final *t* : *hafas Ʒu* (193.3), *Ʒu worhtes* (207.11), *cans* (304.15). Sometimes inclination of the following pronoun takes place with change of Ʒ into *t* : *lufastu* (43 3), *wenstu* (63.1).

The endings of the 3rd pers. sing. are very various :—

- (1) *-eð* uncontracted—*bireð*, *dweleð*, *demeð*, *gelimpeð*.
- (2) *-et* uncontracted—*Ʒymcet* (25.9), *deret* (237.10). Compare the plurals *agniat* (25.12) and *dot* (61.15).
- (3) *-ed* contracted—*gewend* (225.22), *gefred* (249 7).
- (4) *-eð* contracted—*birð*, *cymð*, *wiñð*.
- (5) *-et* contracted—*fint*, *gehrist*.

Of the origin and explanation of these forms I have treated at length in Appendix I, to which the reader must be referred. It is very doubtful whether any uncontracted *-ed* forms occur in the Pastoral, as those few cases in which the termination *-ed* seems to occur probably owe their origin to the carelessness of the scribe in leaving out the stroke of the Ʒ; I have, therefore, omitted them. The contracted forms are highly irregular, and differ in many respects from those of the later language : *t* and *tt* unite with the termination to form *tt*, *t* or Ʒ—*forgiet*, *forgiet* (from *forgitan*), *licett*, *licet* (*licettan*), *utascieð* (70.7, from *utascotan*) ; *st* becomes *stð* or more usually *st*, as in *restð* for *rest* (142.21), and in some cases the *t* is inserted where the verbal stem ends in simple *s*—*gecistð* (50.4, from *geceosan*), *geristð* (74.8, from *gerisan*) Besides this *stð*, *s* becomes *st* and *sð* as in *ræst*, *ræsð* (*ræsan*), *forlist*, *forlisð* (*forleosan*) ; Ʒ becomes Ʒð or Ʒ—*gecyðð*, *gecyð* (*cyðan*) ; *d* becomes *d*, as in *gefred* (*gefredan*), *dt*, *tt* or *t* as in *bidi* (285.15), *bitt*, *bit* (from *bided*, *bidet*).

The treatment of the root-vowel in the 2nd and 3rd sing. of the pres. indic. also requires some remark. The change of *i* into *y*, so extensively developed in the later language, is rare in Alfredian English, occurring chiefly before *r*-combinations, as in *wyrð*, *towyrpð* for *wirð*, *towirpð* or *wierð*, *towierpð* (p. xxvi, above). Such forms as *besyhð* (67.14)

and *gesyh̄ð* (142.8) are quite exceptional. *eā* and *eō*-verbs show *ie* or *i* in these cases, as in *hiew̄ð* (167.16) from *heāwan*, *lieh̄ð* from *leōgan*, never *y*, which is constant in the later MSS. *y* only occurs in early W. S. MSS. where there is an *ū* in the root, as in *lyc̄ð*, *bryc̄ð* from *lūcan*, *brūcan*. The *ie* from *eā*, *eō* and the *y* from *ū* are never interchanged or confounded in any way in early W. S. ; hence the explanation of forms like *lyh̄ð* from *leōgan* as 'umlauts,' which is given in all the grammars, is as erroneous as it would be in the case of *wyr̄ð* noticed above.

In early W. S. the subj. plur. still retains its older ending *en*, instead of the later *on*, which, however, already begins to show itself, the two MSS. often varying in the same word (see 31.3, 33.18, and 45.25). Such forms as *ne forbinden ge* (105.7) are interesting as affording an explanation of the well-known difference of ending which depends on the relative position of the verb and its personal pronoun. The frequent dropping of the final *n* has been noticed above (p. xxxii), we need not therefore be surprised at one MS. having *ne bregde ge*, while the other retains the final *n* (173.10, compare also 189.23). It seems not improbable that these curtailed forms may have gradually extended their range, first appearing in imperatives without the negation, and afterwards in all cases of pronominal postposition. That the *hæbbe ge*, *wese ge*, &c., of the grammars are of comparatively late origin is shown by the frequent occurrence in the Pastoral of the fuller forms *habbað ge* (95.11), *weahsað ge* (109.5), *beoð ge* (201.21). An example of the later form is *beo ge* (189.22) in both MSS.

Some traces of subjunctival umlaut in the preterite-present verbs deserve notice. It seems not improbable that the *y* of such forms as *gemyne he* (25.3), [*he*] *ne dyrren* (25.14), *he ðyrfe* (37.21) and *he scyle* (9.21) are to be explained as umlauts caused by the *i* of the subjunctive ending. Compare the Gothic *gamuni*, O. H. G. *durfi*, &c. The same holds good of the subj. *doe* (p. xxviii, above). It is possible that at an early period such forms as *fynde*, *fynden* may have been general in the subj. The later *funde*, *funden*, &c. may have arisen from the analogy of the indicative *u* in *funde*, *funden*.

The ending *a* of the weak conjugation in *manoda* (168.16) for

manode is remarkable ; compare *oferhergeada* (40.4) in the Chronicle. In *laere* (291.16) and *sende* (48.9), for *laer*, *send*, the *e* of the imperative sing. has been exceptionally preserved after a long syllable.

Finally, some archaic preterites deserve notice. *Cwom* for *com* occurs once (125.20), and only once in the Pastoral ; it occurs in the Martyrology and in the Dialogues of Gregory, and is regular in the Chronicle, which, however, sometimes has *com Heht* (9.14) for *het* is likewise an exceptional form in the Pastoral, although it occurs in the inscription on Alfred's jewel and is found in the Martyrology and Chronicle. *Wisse* and *nysse* (40.1, 117.2, 355.21) is an archaism—compare Gothic *vissa*, Icel. *vissi*—although in the later *wiste* a return to what must have been the oldest form has place, probably after the analogy of *moste* and the weak verbs generally.

SUBSTANTIVES.

In *hwæthguningas* (155.15) and *earða* (36.5) the gen. and dat. inflection appears in the archaic form of *-as*, *-a* for *-es*, *-e*. The gen. *gæsðcas* (291 9) shows the intermediate stage.

The feminine declension shows interesting traces of the distinction between the *ā* and *i* stems in the accus. singulars *hyd* (141.9), *dæd* (443.11) for the regular *hyde*, *dæde* as in Gothic *dēd*, O. H. G. *tāt*, &c., and the plur. nom. and acc. *scylde* (61.15, 63.20, 72.18), *onsine* (44.20), *byrðenne* (52.1) for *scylda* as in O. Saxon *skuldi*, &c.

For traces of masc. plurals in *-os* see note on 59.20.

ADJECTIVES.

The inflections of the adjective, especially in the nom., both sing. and plur., are of great importance in distinguishing early and late W. S. In early W. S. the fem. sing. and neut. plur. end in *u*, when the preceding syllable is short, or when the adjective ends in *-e*. In the plural nom. the fem. very often ends in *a*. In late W. S. the *u* is everywhere dropped in the fem. sing. and changed to *e* in the neut. plur., the *a* of the fem. plur. being likewise changed into *e*. The change is not phonetic, as is shown by the fact that the inflectional *u* of sub-

stantives is preserved in the later language, but is due to inflectional levelling, the nom. terminations being made uniform, regardless of gender.

	EARLY W. S.			LATE W. S.		
	M.	F.	N.	M.	F.	N.
Nom. sing.	sum	sumu	sum	sum	sum	sum
	gōd	gōd	gōd	gōd	gōd	gōd
	clæne	clænu	clæne	clæne	clæne	clæne
Nom. plur.	sume	suma	sumu	sume	sume	sume
	gōde	gōda	gōd	gōde	gōde	gōde
	clæne	clæna	clænu	clæne	clæne	clæne.

The *u*-forms are oftener preserved in later MS. of Alfred's works than most other archaisms, hence they are adopted in all the grammars to the exclusion of the later forms, which, strange to say, are utterly ignored, though regularly employed by Elfric and other writers of the same period. Exceptions to the rules stated above occasionally occur. There are evident traces of that tendency to level the nom. plur. endings which afterwards prevails: both the fem. and neut. plur. occasionally end in *e*, as in *eoure honda* (65.17), *stīðlice word* (166.10), *ealle nitenu* (109.7). The weakening of the *u* of the fem. sing. into *e* occurs, though rarely, both in the early and late W. S.: *an lytele burg* (399.23). In *menniscu* (71.12) we have an exceptional case of inflectional *u* after a long syllable. The anomaly is probably to be explained by the non-accentuation of the *-isc*, which would tend to counterbalance its quantitative weight. Compare the metrical character of such a M. H. G. word as *tugende*, where the quantity of the last syllable but one is ignored in the same way.

A less constant but still very frequent peculiarity of the adjective declension consists in the substitution of the strong for the weak ending in the gen. plur., *ðara godena monna* appearing as *ðara godra monna* (81.14, 234.20, 237.21). Still more remarkable is the weak dat. plur. *an* for *um*, *ðæm godan* for *ðæm godum* (25.4, 47.12, 421.5), probably after the analogy of the sing. *ðæm godan*. Perhaps, however, the desire of avoiding the incorrect *-ra* for *-ena* may have suggested this change

of the apparently strong *-um*. The former theory is supported by *Ʒæm singulum geƷohte* (73.5 in both MSS.), where the plur. ending *-um* has supplanted the regular sing. *-an*. Compare also Elfric's Hom. 38.33, 52.26, 56.14. In *Ʒa anbestungne sahlas* (171.11) we have a further example of confusion between weak and strong in the nom. plur., unless it be merely a case of the loss of final *n* (see p. xxxii, above).

PRONOUNS.

The masc. pron. of the 3rd person often appears in the sing. nom. in the older form of *hi*, *hie* (56.3, 60.18, 99.4, 312.8), compare the Old Saxon *hi*, *hie*, *he* and the Old Frisian *hi*, *he*. Conversely the plur. nom. sometimes assumes the weakened form *he* (26.22, 44.4, 87.1, 305.14), instead of the regular *hi*, *hie*.

It is not improbable that to this phonetic confusion may be partly owing the extraordinary fluctuation between sing. and plur. which prevails in the Pastoral, especially in those cases where the pronoun of the third person is used in a general sense, like the German *man*: 'ac monige bioð Ʒara ðe hie gehealdað wið unryht hæmed, and swaƷeah his agenra rythiwenan ne brycð swa swa he mid ryhte sceolde' (399.7). Other instances under 53.1, 127.22, 163.1, and in the Chronicle.

No example occurs in the Pastoral of the accusatives *mec*, *Ʒec*, although the inscription on Alfred's jewel, *ÆLFRED MEC HEHT GEWYRCAN*, and the *ic biddo Ʒæc* of the Martyrology, where also *mec* occurs, show that these forms were not yet extinct in his time. *Ussum* for *urum* (355.24) is an isolated instance of the older form of the possessive of the 1st pers. plur.; *usses* also occurs in the Dialogues of Gregory.

PREPOSITIONS.

The prepositions, both alone and in composition, present many points of interest. *For* often appears as *fær*: *fær ofermettum* (113.7), *færhæfðnesse* (41.14, 87.24), *færwyrð* (133.20). *Fore* often loses its final *e* (10.13, 117.23, 194.16); while in *fore eaðmodnesse* (106.5) *fore* is substituted for *for*. *Geond* (*giond*) appears as *gind* (9.10, 59.23, 259.10). *Of* appears once in the antiquated shape

of *ob* (304.9), where the archaism seems to be suggested by the preceding *Obab*; in *æfweardan* (453.2) the vowel is archaic. *To* as *te* in *tefleowe* (49.11), *to teweorpanne* (443.33), *weorðað te færwyrde* (463.6); compare the M. H. G. *zeruliesen*, *zerwerfen*, *ze schande werden*. *Ymbe* often loses its final vowel: 3.10, 49.12, 200.4. Lastly, the preposition *in* is still preserved in a few cases, although even in Alfred's time it is almost completely absorbed by *on*. An example is *in ƿæs monnes mode* (155.22). *On* itself occasionally shows the unlabialized form *an* (49.11, 61.9, 104.22). The loss of the archaic *te* and *fær*, the irregular labialization of *af*, and the absorption of *in* into *on*, itself a labialized *an*, all seem to point to that phonetic levelling which we have already encountered in treating of the adjective inflections: the regular change of *an* into *on*, the existence of a *to* and *for* beside the *te* and *fær* made *o*, as it were, the representative prepositional vowel; hence the loss of the older forms *te*, *fær*, and *in*, and the labialization of *af*.

I will conclude this sketch of the peculiarities of Alfred's English with some general syntactical and stilistic remarks.

In tracing the development of O. E. prose, the interesting question arises, How far must the influence of Latin models be taken into consideration? In other words, Can the numerous translations of Latin works, especially the translations of Alfred, be regarded as faithful representations of the natural utterance of the translators? There seem to be strong reasons for answering this question in the affirmative, with certain limitations. In the first place, we must remember that the O. E. writers did not learn the art of prose composition from Latin models: they had a native historical prose, which shows a gradual elaboration and improvement, quite independent of Latin or any other foreign influence. This is proved by an examination of the historical pieces inserted into the Chronicle. The first of these, the account of the death of Cynewulf and Cynehard, is composed in the abrupt, disconnected style of oral conversation: it shows prose composition in its rudest and most primitive form, and bears a striking resemblance to the earliest

Icelandic prose¹. In the detailed narratives of Alfred's campaigns and sea-fights the style assumes a different aspect: without losing the force and simplicity of the earlier pieces, it becomes refined and polished to a high degree, and yet shows no traces of foreign influence. Accordingly, in the Orosius, the only translation of Alfred's which from the similarity of its subject admits of a direct comparison, we find almost exactly the same language and style as in the contemporary historical pieces of the Chronicle. In the Bede, where the ecclesiastical prevails over the purely historical, the general style is less national, less idiomatic than in the Orosius, and in purely theological works, such as the Pastoral, the influence of the Latin original reaches its height. Yet even here there seems to be no attempt to engraft Latin idioms on the English version: the foreign influence is only indirect, chiefly showing itself in the occasional clumsiness that results from the difficulty of expressing and defining abstract ideas in a language unused to theological and metaphysical subtleties.

There is evident difficulty in connecting the clauses of a long argument, arising from the paratactic nature of O. E. syntax, and consequent scarcity of particles and freedom in their use. Hence the monotonous repetition of such words as *ðonne* and *forðæm* in the most varied senses: 'Ðonne bið suiðe sweotol ðætte him ðonne losað beforan Gode his ryhtwisnes, ðonne he ðurh his agene geornfulnesse gesyngað unniedenga, ðonne bið suiðe sueotul, ðæt he ðæt good na ne dyde ðær he hit for ðæm ege dorste forlætan' (265.10). As in all early languages the tendency to correlation is strongly developed, as shown in the frequent use of *ðonne—ðonne, forðæm—forðæm swelc—swelc, &c.*, in the same sentence, where in modern E. the idea would be expressed only once. Hence also pleonasm and repetitions of all kinds abound, especially with the personal pronouns: 'se oferspræcea wer ne wierð he næfre geryht ne gelæred on ðisse worlde' (279.21). The modal and auxiliary verbs are often introduced in a very loose manner, as in the following sentences: 'forbær ðæt he ne dorste ofslean' (199.2); '[hie] hie næfre bilwitlice willað monian' (145.1), where the Latin has simply *admoneri*; so also *wile*

¹ Such, for instance, as the pieces inserted in the *Sæmundar Edda*.

toweorpan (169.7) corresponds to the present *destruit*. In these and similar instances the *willan* gives no sense of futurity: it is entirely otiose, as much so as the *knáttu* in the ‘knáttu öll ginnúngavé brinna,’ of the *Haustlong*, and the *kunde* in Wolfram’s ‘mit zuht si kunden wider gën, zuo den êrsten vieren stên’ (Parz. 234.1 Lachm.). Past tenses, especially the pluperfect, are often strengthened by a pleonastic *ær*, as in this passage: ‘ǣt hit sceal suiðe hrædlice afeallan of ǣare weamodnesse ðe hit ær onahæfen wæs’ (297.20), where the Latin has simply *erexerant*.

Another result of the difficulty in reproducing the sense of the original is the use of anacoluthons, which are very frequent in the Pastoral: ‘Ælfréd cyning hateð gretan . . . & ðe cyðan hate’ (3.1); ‘ond symle ymb ǣt ðe hine ðonne tueode, ðonne orn he eft innto ǣam temple’ (103 4). Compare also 99.17, 101.15, 107.20.

The evidence afforded by a direct comparison of the translation with the original is of a similar character. Compared with the other works of Alfred, the Pastoral is a very close rendering—no original matter is introduced, nor are sentences expanded into long paragraphs as in the *Boethius*; yet, according to modern notions, each section of Alfred’s is a paraphrase rather than a translation of the corresponding piece of Latin. The rendering of the simplest passages is often attended with wide deviations from the words of the original, which are transposed, omitted and expanded, even when it would seem simpler and easier to have followed the original literally. It is evident that the sole object of the translator was to reproduce the sense of the original in such a way as to be intelligible to an unlearned Englishman of the ninth century. The anxiety to bring out the meaning of the Latin as vividly as possible is strikingly shown in the frequent rendering of a single Latin word by two English ones of practically identical or similar meaning; thus, ‘per dolorem purgant’ is rendered, ‘ðurh sar ond ðurh sorge geclænsiað ond geeaðmedað’ (34.4) and ‘servi’ in the heading of *XXIX*. becomes ‘ða ðegnas ond eac ða ðeowas.’ In those days, when grammars and dictionaries were hardly known or used, Latin was studied much more as a living language than it is now; sentences were grasped as wholes, without the minute analysis of modern scholarship, and were consequently translated as wholes.

These remarks will be enough to give a general idea of the relation of the Pastoral to its original, and also of its value in determining the syntactical usages of O. E. : for special syntactic information I must refer to the notes on the several passages.

Many other points of difference between early and late W. S. can only be treated of satisfactorily in a dictionary, especially those which depend on slight variations in isolated words. The investigation of changes in the vocabulary would, of course, require very full and elaborate dictionary work ; and even if such work existed, its results would never be entirely free from doubt, because of the limited range of the literature. It seems, however, tolerably certain that many words in familiar use in Alfred's time became extinct in the eleventh century, or were only used in poetry. Such words as *dogor* (281.13), *holde harveras* (229.17), and 'habban me to *gamene*' (249.1) sound archaic and poetical after reading such a writer as Elfric ; while *leorningniht*, on the other hand, for which Alfred employs *ægn*, has a distinctly late character.

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NOTICE.

THIS Volume must be considered complete, and may be bound, notwithstanding that the Latin Text announced in the title-page has not appeared. The Editor's engagements have prevented his preparing the Latin Text, and he may possibly never edit it. If he does, it will appear in a separate Part, and should be bound separately, as it will thus be so much handier for comparison with the Old and Modern English Translations of it in the present Volume.

OXFORD,

15th February, 1872.

THE ANGLO-SAXON VERSION
OF
GREGORY'S PASTORAL,
FROM
THE HATTON MS. AND THE COTTON MSS.

GREGORY'S PASTORAL.

[Cotton MSS.]

ÐIS IS SEO FORESPRÆC HU S. GREGORIUS ÐAS BOC GEDIHTE þE MAN
PASTORALEM NEMNAD.

Ælfred kyning⁷ hateð gretan . . . his wordum luflice & freondlice ; & ðe kyðan hate þæt me com suiðe oft on gemynd, hwelce wutan gio wæron geond Angelkynn, ægðer ge godcundra hada ge woruld-cundra ; & hu gesæliglica tida þa wæron geond Angelcynn ; & hu þa kyningas þe ðone anwald hæfdon ðæs folces Gode & his ærendwrecum hirsumedon ; & hu hi ægðer ge hiora sibbe ge hiora sido ge hiora anwald innanbordes gehioldon, & eac ut hiora oeðel rymdon ; & hu him ða speow ægðer ge mid wige ge mid wisdom ; & eac ða godcundan hadas hu georne hie wæron ægðer ge ymb lare ge ymb leornunga, & ymb ealle þa ðeowutdomas þe hie Gode don sceoldon ; & hu mon utanbordes wisdom & lare hider on lond sohte, & hu we hi nu sceoldon ute begietan gif we hie habban sceoldon. Swa clæne hio wæs oðfeallenu [oðfeallen nu] on Angelkynne ðætte swiðe feawe wæron behionan Humbre þe hiora ðenunga cuðen understandan on Englisc, oððe furðum an ærendgewrit of Lædene on Englisc areccan ; & ic wene ðætte nauht monige begeondan Humbre næren. Swa feaw^e hiora wæron ðætte ic furðum anne anlepne ne mæg geðencean besuðan Temese ða ða ic to rice feng. Gode ælmihtegum si ðone

THIS BOOK IS FOR WORCESTER.

King Alfred bids greet bishop Wærferth with his words, lovingly and with friendship ; and I let it be known to thee that it has very often come into my mind, what wise men there formerly were throughout England, both of sacred and secular orders ; and how happy times there were then throughout England ; and how the kings who had power over the nation in those days obeyed God and his ministers ; and they preserved peace, morality, and order at home, and at the same time enlarged their territory abroad ; and how they prospered

GREGORY'S PASTORAL.

[Hatton MS.]

DEOS HOC SCEAL TO WIOGORA CEASTRE.

Ælfred kyning hateð gretan Wærferð biseþ his wordum Iuffice & freondlice; & ðe cyðan hate ðæt me com swiðe oft ón gemynd, hwelce wiotan iu wæron giوند Angeleynn, ægðer ge godcundra hada ge worul[d]cundra; & hu gesæliglica tida ða wæron giوند Angeleynn; & 5 hu ða kyningas ðe ðone ónwald hæfdon ðæs folces [on ðam dagum] Gode & his ærendwrecum hersumedon; & hie ægðer ge hiora sibbe ge hiora siodo ge hiora ónweald innanbordes gehioldon, & eac út hiora eðel gerymdon; & hu him ða speow ægðer ge mid wige ge mid wisdom; & eac ða godcundan hadas hu giorne hie wæron ægðer ge 10 ymb lare ge ymb liornunga, ge ymb ealle ða ðiowotdomas ðe hie Gode [don] scoldon; & hu man utanbordes wisdom & lare hieder ón lond sohte, & hu we hie nu sceoldon ute begietan gif we hie habban sceoldon. Swæ clæne hio wæs oðfeallenu ón Angelcynne ðæt swiðe feawa wæron behionan Humbre ðe hiora ðeninga cuðen understondan 15 ón Englisc, oððe furðum án ærendgewrit óf Lædene ón Englisc areccan; & ic wene ðæt[te] noht monige begiوندan Humbre næren. Swæ feawa hiora wæron ðæt ic furðum ante ánlepne ne mæg geðencean besuðan Temese ða ða ic to rice feng. Gode ælmihtegum

both with war and with wisdom; and also the sacred orders how zealous they were both in teaching and learning, and in all the services they owed to God; and how foreigners came to this land in search of wisdom and instruction, and how we should now have to get them from abroad if we were to have them. So general was its decay in England that there were very few on this side of the Humber who could understand their rituals in English, or translate a letter from Latin into English; and I believe that there were not many beyond the Humber. There were so few of them that I cannot remember a single one south of the Thames when I came to the throne. Thanks be to God Almighty

ƿætte we nu ænigne on stal habbað lareowa. Forðam ic ƿe bebeode
 ƿæt ƿu doo swa ic gelife ƿæt ƿu wille, ƿæt ƿu ƿe þissa wouldþinga
 to þæm geæmettige swa ƿu oftost mæge, ƿæt ƿu ƿone wisdom þe ƿe
 God sealde ƿær ƿær ƿu hine befæstan mæge, befæste. Geðenc hwelc
 witu us þa becomon for ƿisse worulde, þa þa we hit nohwæðer ne selfe
 ne lufedon ne eac oðrum monnum ne lifdon [lærdan]: ƿone naman
 anne we hæfdon [lufedon] ƿætte we Cristene wæron, & swiðe feawe
 þa ðeawas. Ða ic þa ƿis eall gemunde ða gemunde ic eac hu ic
 geseah, ærpæmpe hit eall forheregod wære & forbærned, hu þa cirican
 geond eall Angelkynn stodon maðma & boca gefylða [afylleda] & eac
 micel menigu Godes ðeowa & þa swiðe lytle feorme ƿara boca wiston,
 forpæmpe hie heora nan wuht ongietan ne meahton, forpæmpe hie
 næron on hiora ægen geðeode awritene. Swelce hie cwæden: Ure
 ieldran, ða þe ƿas stowa ær hioldon, hie lufedon wisdom & ƿurh ƿone
 hi begeaton welan & us læfdon. Her mon mæg giet gesion hiora
 swæð, ac we him ne cunnon æfterspyrigan, forðæm we habbað nu
 ægðer forlæten ge þone welan ge þone wisdom, forðæmpe we noldon
 to ƿæm spore mid ure mode onlutan. Ða ic þa ƿis eall gemunde,
 þa wundrode ic swiðe swiðe þara godena [godra] witenas þe giu wæron
 geond Angelcynn, & þa bec befullan ealla geleornod hæfdon, þæt hi
 hiora þa nanne dæl noldon on hiora ægen geðiode wendan. Ac ic þa
 sona eft me selfum andwyrde & cwæð: Hie ne wendon þætte æfre
 men sceoldon swa reccelease weorðan & sio lar swa oðfeallan; for
 ƿære wilnunga hi hit forleton, & woldon ƿæt her þy mara wisdom on
 londe wære ðy we ma geðioda cuðon. Ða gemunde ic hu sio æ wæs

that we have any teachers among us now. And therefore I command
 thee to do as I believe thou art willing, to disengage thyself from
 worldly matters as often as thou canst, that thou mayest apply the
 wisdom which God has given thee wherever thou canst. Consider
 what punishments would come upon us on account of this world, if
 we neither loved it (wisdom) ourselves nor suffered other men to
 obtain it: we should love the name only of Christian, and very few
 of the virtues. When I considered all this I remembered also how
 I saw, before it had been all ravaged and burnt, how the churches
 throughout the whole of England stood filled with treasures and books,
 and there was also a great multitude of God's servants, but they had
 very little knowledge of the books, for they could not understand any-
 thing of them, because they were not written in their own language.

sie ðone ðæt[te] we nu ænigne ón stal habbað lareowa. & forðon ic ðe
 bebiode ðæt ðu dó swæ ic geliefe ðæt ðu wille, ðæt ðu ðe ðissa
 woruldþinga to ðæm geæmetige swæ ðu oftost mæge, ðæt ðu ðone
 wisdom ðe ðe God sealde ðær ðær ðu hiene befæstan mæge, befæste.
 5 Geðene hwelc witu ús ða becomon for ðisse worulde, ða ða we hit
 nohwæðer ne selfe ne lufodon ne eac oðrum monnum ne lefdon : ðone
 naman anne we lufodon ðæt[te] we Cristne wæren, & swiðe feawe
 ða ðeawas. Ða ic ða ðis eall gemunde ða gemunde ic eac hu ic
 geseah, ærðæmðe hit eall forhergod wære & forbærned, hu ða ciricean
 10 giوند eall Angelcynn stodon maðma & boca gefyldæ ond eac micel
 men[i]geo Godes ðiowa & ða swiðe lytle fiorme ðara boca wiston, for-
 ðæmðe hie hiora nan wuht óngiotan ne meahon forðæmðe hie
 næron ón hiora aġen geðiode awritene. Swelce hie cwæden : Ure
 ieldran, ða ðe ðas stowa ær hioldon, hie lufodon wisdom & ðurh ðone
 15 hie begeaton welan & ús læfdon. Her mōn mæg giet gesion hiora
 swæð, ac we him ne cunnon æfterspyrigean, & forðæm we habbað nū
 ægðer forlæten ge ðone welan ge ðone wisdom, forðæmðe we noldon
 to ðæm spore mid ure mode ónlutan. Ða ic ða ðis eall gemunde, ða
 wundrade ic swiðe swiðe ðara godena wiotona ðe giu wæron giوند
 20 Angelcynn, & ða bec eallæ befullan geliornod hæfdon, ðæt hie hiora
 ða nænne dæl noldon ón hiora agen geðiode wendan. Ac ic ða sona eft
 me selfum andwyrde & cwæð : Hie ne wendon ðætt[e] æfre menn
 sceolden swæ re[c]elease weorðan & sio lar swæ oðfeallan ; for ðære
 wilnunga hie hit forleton, & woldon ðæt her ðy mara wisdom ón londe
 25 wære ðy we má geðeoda cuðon. Ða gemunde ic hu sio æ wæs ærest

As if they had said : "Our forefathers, who formerly held these places, loved wisdom, and through it they obtained wealth and bequeathed it to us. In this we can still see their tracks, but we cannot follow them, and therefore we have lost both the wealth and the wisdom, because we would not incline our hearts after their example." When I remembered all this, I wondered extremely that the good and wise men who were formerly all over England, and had perfectly learnt all the books, did not wish to translate them into their own language. But again I soon answered myself and said : "They did not think that men would ever be so careless, and that learning would so decay ; through that desire they abstained from it, and they wished that the wisdom in this land might increase with our knowledge of languages. Then I remembered how the law was first

ærest on Ebreisc geþiode funden, & eft, þa þa hie Crecas geleornodon, þa wendon hi hie on hiora ægen geþiode ealle, & eac ealle oðre bec. And eft Lædenware swa same, siððan hi hie geleornodon, hi hie wendon ealla ðurh wise wealhstodas on hiora agen geþeode. & eac ealla oðra Cristena ðioda sumne dæl hiora on hiora agen geþiode wendon. Forðy me ðyncð betre, gif iow swa ðyncð, þæt we eac suma bec, ða þe nidbeðyrfesta sien eallum monnum to witanne, þæt we þa on ðæt geþeode wenden þe we ealle gecnawan mægen, & ge don swa we swiðe eaðe magon mid Godes fultume, gif we þa stilnesse habbað, ðætte eal sio gioguð þe nu is on Angel kynne friora monna, þara þe þa speda hæbben þæt hie ðæm befeolan mægen, sien to leornunga oðfæste, þa hwile þe hi to nanre oðerre note ne mægen, oð ðone first þe hie wel cunnen Englisc gewrit arædan: lære mon^u siððan furður on Lædengeþeode þa þe mon furðor læran wille & to hierran hade don wille. Ða ic þa gemunde hu sio lar Lædengeþeodes ær ðysum oðfeallen wæs geond Angelkynn, & ðeah monege cuðon Englisc gewrit arædan, þa ongan ic ongamang oðrum mislicum & monigfaldum bisgum ðisses kynnerices þa boc wendan on Englisc þe is genemmed on Læden Pastoralis, & on Englisc Hirdeboc, hwilum word be worde, hwilum ondgif of andgite, swæ swæ ic hie geleornode æt Plegmunde minum ærcebiscepe & æt Asserie minum biscepe & æt Grimbolde minum mæssepreoste & æt Iohanne minum mæssepreoste. Siððan ic hie þa geleornod hæfde, swæ swæ ic hie forstod, & swæ ic hie andgitfullicost areccean mæhte, ic hie on Englisc awende; & to ælcum biscepstole on minum rice wille ane onsendan; & on ælcra bið an æstel, se bið on

known in Hebrew, and again, when the Greeks had learnt it, they translated the whole of it into their own language, and all other books besides. And again the Romans, when they had learnt it, they translated the whole of it through learned interpreters into their own language. And also all other Christian nations translated a part of them into their own language. Therefore it seems better to me, if ye think so, for us also to translate some books which are most needful for all men to know into the language which we can all understand, and for you to do as we very easily can if we have tranquillity enough, that is that all the youth now in England of free men, who are rich enough to be able to devote themselves to it, be set to learn as long as they are not fit for any other occupation, until that they are well

1 ón Ebr[e]isc geðiode funden, & eft, ða hie Creacas geliornodon, ða
 wendon hie hie on hiora agen geðiode ealle, & eac ealle oðre béc.
 & eft Lædenware swæ same, siððan hie hie geliornodon, hie hie wendon
 eall[a] ðurh wise wealhstodas ón hiora agen geðiode. Ond eac ealla
 5 oðræ Cristnæ ðioda summe dæl hiora ón hiora agen geðiode wendon.
 Forðy me ðyncð betre, gif iow swæ ðyncð, ðæt we eac sumæ beo,
 ða ðe niedbeðearfosta sien eallum monnum to wiotonne, ðæt we
 ða ón ðæt geðiode wenden ðe we ealle gecnawan mægen, & ge dón
 swæ we swiðe eaðe magon mid Godes fultume, gif we ða stilnesse
 10 habbað, ðæt[te] eall sio gioguð ðe nu is ón Angelecynne fríora monna,
 ðara ðe ða speda hæbben ðæt hie ðæm befeolan mægen, sien to
 liornunga oðfæste, ƿa hwile ðe hie to nanre oðerre note ne mægen,
 oð ðone first ðe hie wel cunnen Englisc gewrit arædan : lære món
 siððan furður ón Lædengeðiode ða ðe món furðor læran wille & to
 15 hieran hade dón wille. Ða ic ða gemunde hu sio lar Lædengeðiodes
 ær ðissum afeallen wæs giond Angelcynn, & ðeah monige cuðon
 Englisc gewrit arædan, ða óngan ic óngemang oðrum mislicum &
 manigfealdum bisgum ðisses kynerices ða boc wendan ón Englisc ðe
 is genemned ón Læden Pastoralis, & ón Englisc Hierdebōc, hwilum
 20 word be worde, hwilum andgit of andgi[e]te, swæ swæ ic hie geliornode
 æt Plegmunde minum ærcebiscepe & æt Assere minum biscepe & æt
 Grimbolde minum mæsseprioste & æt Iohanne minum mæssepreoste.
 Siððan ic hie ða geliornod hæfde, swæ swæ ic hic forstod, &
 swæ ic hie andgitfullicost arecean meahte, ic hie ón Englisc
 25 awende; ond to ælcum biscepstole ón minum rice wille aue

able to read English writing: and let those be afterwards taught
 more in the Latin language who are to continue learning and be
 promoted to a higher rank. When I remembered how the knowledge
 of Latin had formerly decayed throughout England, and yet many
 could read English writing, I began, among other various and mani-
 fold troubles of this kingdom, to translate into English the book
 which is called in Latin Pastoralis, and in English Shepherd's Book,
 sometimes word by word and sometimes according to the sense, as
 I had learnt it from Plegmund my archbishop, and Asser my bishop,
 and Grimbold my mass-priest, and John my mass-priest. And when
 I had learnt it as I could best understand it, and as I could most
 clearly interpret it, I translated it into English; and I will send

fiftegum moncessa. Ond ic bibiode on Godes noman þæt nan mon ðone æstel from þære bec ne doe, ne þa boc from þæm mynstre : uncuð hu longe þær swæ gelærede biscopas sien, swæ swæ nu Gode ðonc well hwær sindon ; forðy ic wolde ðætte hie ealneg æt ðære stowe wæren, buton se biscep hie mid him habban wille oððe hio hwær to læne sie, oððe hwa oðre biwrite.

Dis ærendgewrit Agustinus ofer saltne sæ suðan brohte ieg- buendum, swæ hit ær foreadihtode dryhtnes cempa Rome papa. Ryhtspell monig Gregorius gleawmod gindwod ðurh sefan snyttro, searoðonca hord. Forðon he moncynnes mæst gestrynde rodra wearde, Romwara betest, monna modwelegost, mærdum gefrægost. Siððan min on Englisc Ælfred kyning awende worda gehwelc, & me his writerum sende suð & norð ; heht him swelcra ma bringan be ðære bysene, þæt he his biscepum sendan mehte, forðæm hie his sume ðorfton, ða þe Lædenspræce læsðe cuðon :—

I. Ðætte unlærede ne dyrren underfón lareowdom.

II. Ne eft þa gelæredan, þe swæ nyllað libban swæ hie on bocum leornodon, ðæt hie ne sceoldon underfon þa are ðæs lareow- domes.

III. Be þære byrðenne þæs reccenddomes, & hu he scile eall earfeðo forseon, & hu forht he sceal beon for ælcra orsorgnesse.

a copy to every bishopric in my kingdom ; and on each there is a clasp worth fifty mancus. And I command in God's name that no man take the clasp from the book or the book from the minster : it is uncertain how long there may be such learned bishops as now, thanks be to God, there are nearly everywhere ; therefore I wish them always to remain in their place, unless the bishop wish to take them with him, or they be lent out anywhere, or any one make a copy from them.

This message Augustine over the salt sea brought from the south to the islanders, as the Lord's champion had formerly decreed it, the pope of Rome. The wise Gregorius was versed in many true doctrines through the wisdom of his mind, his hoard of cunning thoughts.

onsendan; & ón ælcra bið án æstel, se bið ón fiftægum man-
 cessa. Ond ic bebiode ón Godes naman ƿæt nan món ƿone
 æstel from ƿære béc ne dó, ne ƿa bóc from ƿæm mynstre: uncuð hu
 longe ƿær swæ gelærede biscepas sien, swæ swæ nu Gode ƿone wel
 5 hwær siendon; forþy ic wolde ƿæt[te] hie ealneg æt ƿære stowe
 wæren, buton se biscep hie mid him habban wille oððe hio hwær to
 læne sie, oððe hwa oðre biwrite.

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 10 Ryhtspell monig Gregorius gleawmod gindwóð ƿurh sefan snyttro, sea-
 roðonca hord. Forðæm he monncynnes mæst gestriende rodra wearde,
 Romwara betest, monna modwelegost mærdum gefrægost. Siððan
 min on Englisc Ælfred kyning awende worda gehwelc, & me his
 wrieterum sende suð & norð; heht him swelcra má bringan bi ƿære
 15 bisene, ƿæt he his biscepum sendan meahte, forðæm hi his sume
 ƿorfton, ƿa ƿe Lædenspræce læste cuðon:—

I. Ðætte unlærede ne dyrren underfón lariowdóm.

II. Ne eft ƿa gelæredan, ƿe sua nyllað libban sua hie on bocum
 leornedon, ƿæt hie sceoldon [ne] underfón ƿa áre ƿæs
 20 lariowdómes.

III. Be ƿære byrðenne ƿæs reccenddómes, & hu he scyle eall earfoðu
 forson, & hu forht he sceal bion for ælcra órsorgnesse.

For he gained over most of mankind to the Guardian of heaven,
 best of Romans, wisest of men, most gloriously famous. Afterwards
 king Ælfred translated every word of me into English, and sent me
 to his scribes south and north; ordered more such to be brought to
 him after the example, that he might send them to his bishops, for
 some of them needed it, who knew but little Latin.

I. That unlearned men are not to presume to undertake teaching.

II. Nor again let the learned who are unwilling to live as they have
 learnt in books undertake the dignity of teaching.

III. Concerning the burden of government, and how he must
 despise all hardships, and how afraid he must be of every
 luxury.

- IIII. Ond hu oft sio bisgung ƿæs rices & ƿæs recendomes toslit þæt mod þæs recceres.
- V. Be ƿæm þe magon on aldordome nytte beon on bisnum & on cræftum, & ƿonne for hiora agenre iēðnesse þæt fleoð.
- VI. Bi ƿæm þe for eaðmodnesse fleoð þa byrðenne ƿæs lareowdome; ƿonne hie beoð ryhtlice eaðmode þonne hie ne winnað wið þone godcundan dom.
- VII. Ðætte oft þæs lareowdome þenung bið swiðe untælwierðelice gewilnod, & eac swiðe untælwierðlice monige bioð toge-nidde.
- VIII. Be ƿæm þe wilniað bisecephad to underfonne, hu hie gegripað ƿone cwide þæs apostoles Paules hira gidsunge to fultome.
- IIIIII. Hu ƿæt mod ƿætte wilnað fore [for] oðre bion, lihð himselfum þonne hit ƿencð fela godra weorca to wyrceanne, & ƿæt licet oðrum monnum, gif he worldare hæbbe, & wile hit þonne oferhebban siððan he hie hæfð.
- X. Hwelc se bion sceal se to reccendome cuman sceal.
- XI. Hwelc se bion sceal se þærto cuman ne sceal.
- XII. Hu se se þe gedafenlice & endebyrdlice to cymð, hu he þær-on drohtigean scile.
- XIII. Hu se lareow sceal bion clæne on his mode.
- XIIII. Hu se lareow sceal bion on his weorcum fyrest [fyrrest].
- XV. Hu se lareow sceal bion gesceadwis on his swigean & nytwyrðe on his wordum.

- IV. And how often the occupation of power and government distracts the mind of the ruler.
- V. Concerning those who are able to be useful when in power, both by their example and virtues, and yet for their own comfort avoid it.
- VI. Concerning those who through humility avoid the burden of government, but if they are really humble do not resist the divine decree.
- VII. That often the ministration of teaching is very blamelessly desired, and that often many very blamelessly are compelled to undertake it.
- VIII. Concerning those who wish to be made bishops, how they seize on the words of the Apostle Paul to defend their desire.

- III. Ond hu oft sio bisgung ƿæs rices & ƿæs recedomes toslit [ƿæt mōd] ƿæs recceres.
- V. Bi ƿæm ƿe magon on ealdordome nytte bion on bisnum & on cræftum, & ƿonne for hiora agenre iēðnesse ƿæt fleoð.
- 5 VI. Bi ƿam ƿe for eaðmodnesse fleoð ƿa byrðenne ƿæs lariowdomes; ƿonne hie bioð ryhtlice eaðmode ƿonne hie ne winnað wið ƿone godcundan dōm.
- VII. Ðætte oft ƿæs lariowdomes ðegnung bið suiðe untælwierðlice gewilnad, & eac suiðe untælwyrðlice monige bioð togeniedde.
- 10 VIII. Bi ƿæm ƿe wilnað bisecephad to underfōnne, hu hie gegripað ƿone cuide ƿæs apostoles Paules hira gītsunge to fultume.
- IX. Hu ƿæt mōd ƿætte wilnað for oðre bion, lihð himselfum ƿonne hit ƿencð fela godra weorca to wyrçanne, & ƿæt licet oðrum
- 15 monnum, gif he woroldare hæbbe, & wile hit ƿonne oferhebban siððan he hi hæfð.
- X. Huele se beon sceal ƿe to recçenddome cuman sceal.
- XI. Huele se beon sceal se ƿærto cuman ne sceal.
- XII. Hu se se ƿe gedafenlice & endebyrdlice to cymð, hu he ƿær-
- 20 on drohtian scyle.
- XIII. Hu se lareow sceal beon clæne on his mode.
- XIII. Hu se lariow sceal beon on his weorcum fyrmesð.
- XV. Hu se lariow sceal beon gesceadwis on his suigean & nyttwyrðe on his wordum.

- IX. How the mind that wishes to be above others deceives itself while it thinks to do many good works, and simulates it before other men, if he have worldly honour, and then wishes to neglect it when he has it.
- X. What kind of man he is to be who is to rule.
- XI. What kind of man he is to be who is not to rule.
- XII. How he who properly and regularly attains thereto is to conduct himself in it.
- XIII. How the teacher is to be pure in heart.
- XIV. How the teacher is to be foremost in his works.
- XV. How the teacher is to be discreet in his silence and useful in his speech.

- XVI. Hu se lareow sceal bion eallum monnum efnðrowiende & foreðencende on hira earfeðum.
- XVII. Hu se reccere sceal bion ðæm weldondum monnum fore eaðmodnesse gefera, & wið þara yflena unðeawas strec for ryhtwislecum andan.
- XVIII. Hu se lareow ne sceal þa innerran giemenne gewanian for þære uterran abisgunge, ne eft þa uterran ne forlæte he for þære innerran.
- XVIII. Ðætte se reccere his godan weorc for gilpe anum ne dó, ac ma for Godes lufan.
- XX. Ðætte se reccere sceal gearlice [geornlice] witan ðætte oft þa unðeawas leogað & licettað þæt hie sien gode þeawas.
- XXI. Hu gesceadwis se reccere sceal bion on his ðreaunga & on his oleccunga, & eac on his hatheortnesse & on his manðwærnesse.
- XXII. Hu swiðe se reccere sceal bion on his smeaunga abisgod on þære [ymb þa] halgan æ.
- XXIII. Hu micel scyle bion þæt toscعاد, & hu mislice mon scyle men læran mid ðæm cræfte ðæs lareowdomes.
- XXIII. Ðætte on oðre wisan sint to monianne weras, on oðre wiif.
- XXV. Ðætte on oðre wisan sint to manianne þa iungan, on oðre þa ealdan.
- XXVI. Ðætte on oðre wisan sint to monianne þa welegan, on oðre þa wædlan.

- XVI. How the teacher is to be sympathizing with, and mindful of, all men in their troubles.
- XVII. How the ruler is to be the companion of the welldoers from humility, and severe against the vices of the wicked from righteous anger.
- XVIII. How the teacher is not to diminish his care of inner things on account of outer occupations, nor on the other hand neglect the outer affairs for the inner.
- XIX. That the ruler is not to do his good works for vainglory only, but rather for the love of God.
- XX. That the ruler is to know accurately that vices often deceive and pretend to be virtues.

- XVI. Hu se lariow sceal bion eallum monnum efnðrowiende & foreðencende on hira earfeðum.
- XVII. Hu se reccere sceal bion ðæm weldoendum monnum fore eaðmodnesse gefera, & wið ðara yfelena unðeawas stræc
5 for ryhtwislecum andan.
- XVIII. Hu se lariow ne sceal ða inneran gimenne gewanian for ðær(e) uterran abisgunge, ne eft ða uterran ne forlæte he for ðære innerran.
- XVIII. Dætte [se] reccere his góðan weorc fore gielpe anum ne dó,
10 ac ma for Godes lufan.
- XX. Dætte se reccere sceal geornlice witan ðætte oft ða únðeawas leogað & licettað ðætte hi sien gode ðeawas.
- XXI. Hu gesceadwis se reccere sceal bion ón his ðrea[u]nga & [on] his oleccunga, & eac ón his hatheortnesse & on his
15 manðwærnesse.
- XXII. Hu suiðe se reccere sceal bion ón his smeaunga abisgod ymb ða halga[n] æ.
- XXIII. Hu micel scyle bion ðæt toscead, & hu mislice mon scyle men læran mid ðæm cræfte ðæs lareowdomes.
- 20 XXIII. Dætte ón oðre wisan sint to manianne weras, ón oðre wiif.
- XXV. Dætte ón oðre wisan sint to manianne ða iungan, ón oðre ða ealdan.
- XXVI. Dætte ón oðre wisan sint to manian[n]e ða welegan, ón oðre
25 ða wæðlan.

- XXI. How discreet the ruler is to be in his blaming and flattering, and also in his zeal and gentleness.
- XXII. How greatly the ruler is to be engaged in his meditation about the holy law.
- XXIII. How great is to be the distinction and how variously men are to be taught with the art of instruction.
- XXIV. That men are to be admonished in one way, in another women.
- XXV. That the young are to be admonished in one way, in another the old.
- XXVI. That the rich are to be admonished in one way, in another the poor.

- XXVII. Dætte on oðre wisan sint to manianne þa gladan, on oðre þa unrotan.
- XXVIII. Dætte on oðre wisan sint to monionne þa aldormen, on oðre [wisan] þa hieremen.
- XXVIII. Dætte on oðre wisan sint to monianne þa hlafordas, on oðre wisan þa ðegnas & eac þa ðeowas.
- XXX. Dætte on oðre wisan sint to monianne þa dolān, on oðre þa wisan.
- XXXI. Dætte on oðre wisan sint to monianne þa scamfæstan, on oðre þa scamleasan.
- XXXII. Dætte on oðre wisan sint to monianne þa ofermotan & þa upahæfenan on hira mode, on oðre wisan þa earmheortan & þa wácmotan.
- XXXIII. Dætte on oðre wisan sint to monianne þa ungeðyldegan, on oðre þa gedyldegan.
- XXXIII. Dætte on oðre wisan sint to monianne þa welwillendan, & on oðre þa æfstegan.
- XXXV. Dætte on oðre wisan sint to monianne þa bilwitan, on oðre þa ðweoran. [& þa lytegan.]
- XXXVI. Dætte on oðre wisan sint to monianne þa halan, on oðre þa unhalan.
- XXXVII. Dætte on oðre wisan sint to monianne þa þe him ondrædað Godes swingellan oððe monna, & for þy forlætað þæt hi yfel ne doð; on oðre wisan ða þe bioð swæ aheardode

- XXVII. That the cheerful are to be admonished in one way, in another the sad.
- XXVIII. That princes are to be admonished in one way, in another subjects.
- XXIX. That masters are to be admonished in one way, in another servants and slaves.
- XXX. That the foolish are to be admonished in one way, in another the wise.
- XXXI. That the modest are to be admonished in one way, in another the shameless.
- XXXII. That the proud and puffed up in spirit are to be admonished in one way, in another the humble and fainthearted.

- XXVII. Dætte on oðre wisan sint to manianne ƿa gladan, on
oðre ƿa unrotan.
- XXVIII. Dætte on oðre wisan sint to monianne ƿa aldormen, on
oðre wisan ƿa hiremen.
- 5 XXVIII. Dætte on [o]ðre wisan sint to monianne ƿa hlafordas, on
(o)ðre wisan ƿa ðegnas & eac ƿa ðeowas.
- XXX. Dætte on oðre wisan sint to monian(n)e ƿa dolan, on oðre
ƿa wisan.
- 10 XXXI. Dætte on oðre wisan sint to monianne ƿa scamfæstan,
on oðre ƿa scamleasan.
- XXXII. Dætte on oðre wisan sint to monianne ƿa ofermodan &
ƿa upahafenan on hira mode, on oðre wisan ƿa earm-
heortan & ƿa wácmotan.
- 15 XXXIII. Dætte on oðre wisan sint to monianne ƿa ungeðylðegan,
& on oðre ƿa geðyldegan.
- XXXIII. Dætte on oðre wisan sint to monian(n)e ƿa welwillendan,
& on oðre ƿa æfstegan.
- XXXV. Dætte on oðre wisan sint to monianne ƿa bilwitan, on
oðre ƿa ðweoran & ƿa lytegan.
- 20 XXXVI. Dætte on oðre wisan sint to monianne ƿa halan, on oðre
ƿa únhalan.
- XXXVII. Dætte on oðre wisan sint to monianne ƿa ðe him ondrædað
Godes suingellan oððe monna, & for ðy forlætað ðæt
hi yfel ne doð; on oðre wisan ƿa ðe bioð sua áheardode

XXXIII. That the impatient are to be admonished in one way,
the patient in another.

XXXIV. That the kindhearted are to be admonished in one way,
the envious in another.

XXXV. That the simple are to be admonished in one way, the
perverse and cunning in another.

XXXVI. That the healthy are to be admonished in one way, the
unhealthy in another.

XXXVII. That those who dread the punishments of God or men,
and therefore abstain from doing evil, are to be ad-
monished in one way; in another those who are so

on unryhtwisnesse þæt hi mon ne mæg mid nanre
ðreaunge geðreatigean [þreatigan].

XXXVIII. Ðætte on oðre wisan sint to monianne ða þe to swiðe
swigge bioð, on oðre wisan ða þe willað to fela idles
& unnyttes gesprecan.

XXXVIII. Ðætte on oðre wisan sint to monianne ða þe bioð to
late, on oðre ða þe bioð to hrade.

XL. Ðætte on oðre wisan sint to monianne ða monðwæran,
on oðre ða grambæran.

XLI. Ðætte on oðre wisan sint to monianne ða eaðmodan,
on oðre wisan ða upahæfenan on hira mode.

XLII. Ðætte on oðre wisan sint to monianne ða anwillan, on
oðre ða ungestæððegan & ða unfæstrædan.

XLIII. Ðætte on oðre wisan sint to monianne ða þe hi selfe
forgifað gifernesse, on oðre wisan ða þe doð for-
hæfdnesse.

XLIII. Ðætte on oðre wisan sint to monianne ða þe hira agnu
ðing mildheortlice sellað, on oðre wisan ða þe þonne
git wilniað oðerra monna gereafian.

XLV. Ðætte on oðre wisan sint to monianne ða þe nohwæðer
ne oðerra monna ne wilniað, ne hira agen nyllað sellan;
on oðre wisan ða þe willað sellan þæt hi gestrienað, &
ðeah nyllað geswican þæt hi oðre men ne reafien.

XLVI. Ðætte on oðre wisan sint to monianne ða geðwæran,
on oðre ða ungeðwæran.

hardened in unrighteousness that they cannot be moved
by any chiding.

XXXVIII. That those who are too silent are to be admonished in one
way, in another way those who like to speak too much
of what is frivolous and useless.

XXXIX. That those who are too slow are to be admonished in one
way, in another those who are too hasty.

XL. That the goodnatured are to be admonished in one way,
in another the spiteful.

XLI. That the humble are to be admonished in one way, in
another those who are puffed up in spirit.

XLII. That the obstinate are to be admonished in one way, in
another the fickle and inconstant.

ón únryhtwisnesse ƿæt hi mon ne mæg mid nanre
ƿreaunge geðreatian.

XXXVIII. Ðætte on oðre wisan sint to monianne ƿa ƿe to suiðe
suige beoð, on oðre wisan ƿa ƿe willað to fela idles
& unnyttes gesprecan.

XXXIX. Ðætte on oðre wisan sint to monianne ƿa ƿe bioð to
late, on oðre ƿa ƿe bioð to hrade.

XL. Ðætte on oðre wisan sint to monianne ƿa monðwæran,
on oðre [ƿa] gramþæran.

XLI. Ðætte on oðre wisan sint to monianne ƿa eaðmodan,
on oðre wisan ƿa uppahæfenan on hira mode.

XLII. Ðætte ón oðre wisan sint to monianne ƿa ánwillan,
on oðre ƿa ungestæððegan & unfæs[ð]rædan.

XLIII. Ðætte on oðre wisan sint to monianne ƿa ƿe hi selfe
forgiefað gifernesse, on oðre wisan ƿa ƿe doð for-
hæfdnesse.

XLIIII. Ðætte on oðre wisan sint to monianne ƿa ƿe hira agenu
ðing mildheortlice sellað, & on oðre wisan ƿa ƿe
ƿan[ne] git will[ni]að oðerra monna gereafian.

XLV. Ðætte ón oðre wisan sint to monianne ƿa ƿe nohuæðer
ne oðra monna ne wilniað, ne hira agen nyllað sellan;
on oðre wisan ƿa ƿe willað sellan ƿæt hi gestrinað
& ðeah nyllað geswican ƿæt hi oðre men ne reafien.

XLVI. Ðætte on oðre wisan sint to m[o]nianne ƿa geðwæran,
on oðre ƿa ungeðwæran.

XLIII. That those who give themselves up to gluttony are to be ad-
monished in one way, in another those who are abstinent.

XLIV. That those who generously give away their own things are
to be admonished in one way, and in another way those
who still wish to seize on those of other men.

XLV. That those who neither desire the property of other men nor
to give away their own are to be admonished in one way,
in another way those who wish to give away what they
gain and yet are not willing to cease robbing other
men.

XLVI. That the quiet are to be admonished in one way, in another
the turbulent.

- XLVII. Ðætte on oðre wisan sint to monianne ða wrohtgeornan, on oðre ða gesibsuman.
- XLVIII. Ðætte on oðre wisan sint to monianne ða þe ða halgan æ ryhtlice ongietað ne cunnon; on oðre wisan ða þe hie ryhtlice ongietað, & ðeah for eaðmodnesse swigiað þæt hi hie ne bodiað.
- XLVIII. Ðætte on oðre wisan sint to monianne ða þe medomlice cunnon læran, & ðeah for miclum ege & for micelre eaðmodnesse forwandiað; on oðre wisan ða þe ðonne git to ðæm gewintrede ne bioð ne geðigene, & ðeah for hrædhydignesse bioð to gegripene.
- L. Ðætte on oðre wisan sint to monianne ða þe worldare wilniað, & hi ðonne orsorglice habbað; on oðre wisan ða þe worldare wilniað, & ðonne hi gewilnode habbað, hi ðonne mid micelre earfoðnesse & mid micle broce onwuniað.
- LI. Ðætte on oðre wisan sint to monianne ða þe bioð gebundne mid sinrædenne, on oðre wisan ða þe freo bioð ðara benda.
- LII. Ðætte on oðre wisan sint to monianne ða þe gefandod habbað ðara flæsclicra synna, on oðre wisan ða þe ðæs nowyht ne cunnon.
- LIII. Ðætte on oðre wisan sint to monianne ða þe ða geworhtan synna wepað, on oðre wisan [wisan *omitted*] þa þe ða geðohtan wepað.

- XLVII. That the quarrelsome are to be admonished in one way, in another the peaceable.
- XLVIII. That those who cannot rightly understand the holy law are to be admonished in one way, in another way those who understand it rightly, and yet from humility refrain from preaching it.
- XLIX. That those who can teach well, and yet hesitate from great fear and humility, are to be admonished in one way, and in another way those who are not yet old or experienced enough for it, and yet hastily undertake it.
- L. That those who desire worldly honour and then possess it

- XLVII. Ðætte on oðre wisan sint to monian(n)e ƿa wrohtgeornan,
on oðre ƿa [ge]sibsuman.
- XLVIII. Ðætte on oðre wisan sint to monian(n)e ƿa ðe ƿa halgan
æ ryhtlice ongitan ne cunnan; ón oðre wisan [ƿa] ðe hi
5 ryhtlice angietað & ðeah for eaðmodnesse swigiað ƿæt
hi hie ne bodiat.
- XLVIII. Ðætte on oðre wisan sint to monianne ƿa ðe medomlice
cunnon læran, & ðeah for miclum ege & for micelre
eaðmodnesse forwandiað; & on oðre wisan ƿa ðe ðanne
10 giet to ðæm gewintrede ne beoð ne geðigene, & ðeah
for hrædhy[dignesse] beoð to gegripene.
- L. Ðætte on oðre [wisian] sint to monianne ƿa ðe woroldare
wilniað, & hi ƿonne orsorglice habbað; & on oðre wisan
ƿa ðe woroldare wilniað, & ƿonne hi gewilnode habbað,
15 hi ƿonne mid micelre earforðnesse & [mid] micle broce
onwuniað.
- LI. Ðætte on oðre wisan sint to monianne ƿa ðe beoð gebun-
dene mid sómrædenne, on oðre wisan ƿa ðe freo beoð
ðara benda.
- LII. Ðætte ón oðre wisan sint to monianne ƿa ðe gefandod
habbað ƿara fæsclicra synna, on oðre wisan ƿa ðe ƿæs
20 nowiht ne cunnan.
- LIII. Ðætte on oðre wisan sint to monianne ƿa ðe ƿa
[ge]worhtan synna wepað, on oðre ƿa ðe ƿa geðohtan
25 wepað.

prosperously are to be admonished in one way, and in another way those who desire worldly honour, and after having desired it, possess it with great trouble and misfortune.

- LI. That those who are married are to be admonished in one way, in another those who are free from those ties.
- LII. That those who have tried the sins of the flesh are to be admonished in one way, in another those who have no experience of them.
- LIII. That those who weep for the sins they have done are to be admonished in one way, in another those who weep for those they have meditated.

- LIIII. Ðætte on oðre wisan sint to monianne ƿa þe ƿa ƿurhtogenan scylda wepað, & hi swæðeah ne forlætað ; on oðre wisan ƿa þe hi no ne hreowsiað, & ðeah forlætað.
- LV. Ðætte on oðre wisan sint to monionne ƿa þe ƿa unalifedan ƿing ƿa þe hi doð herigeað, on oðre ƿa þe hi tælað & swæðeah doð.
- LVI Ðætte on oðre wisan sint to monianne ƿa þe swiðe hrædlice bioð oferswiðde mid sumre unryhtre gewilnunge ; on oðre wisan ƿa þe longe ær ymbðeahhtigeað, & hit ðonne on last ƿurhteoð.
- LVII. Ðætte on oðre wisan sint to monianne ƿa þe oftrædlice lytla scylda wyrceað ; on oðre wisan ƿa þe hi gehealdað wið ƿa lytlan scylda, & ðeah hwilum [hwiltidum] afeallað on hefegum scyldum.
- LVIII. Ðætte on oðre wisan sint to monianne ƿa þe nanwuht godes ne onginnað ; on oðre wisan ƿa þe hit onginnað, & wel ne geendiað.
- LVIII. Ðætte on oðre wisan sint to monianne ƿa þe digellice yfel doð & god openlice ; on oðre wisan ƿa þe willað helan þæt hi to gode doð, & of sumum ƿingum openlice cyðað þæt hi willað þæt men wenen þæt hi yfle beon.
- LX. Embe þæt hu man monige scyndan scile to þæm þætte his godan dæda ne weorðen to yfum dædum.
- LXI. Embe þæt hu mon ænne mon scyndan scile ðonne he yfle costunga monige ðrowað.

- LIV. That those who weep for the sins they have committed, and yet do not give them up, are to be admonished in one way, in another those who do not repent of them and yet give them up.
- LV. That those who praise their unlawful deeds are to be admonished in one way, in another those who blame them and yet do them.
- LVI. That those who are soon overcome by any unlawful desire are to be admonished in one way, in another those who consider it long before and at last carry it out.
- LVII. That those who often commit small sins are to be admonished

- LIIII. Ðætte on oðre wisan to monian(n)e ƿa ƿe ƿurhtogena scylda wepað, & hi suaðeah ne forlætað; on oðre wisan ƿa ƿe hi nō ne hreowsiað, & ðeah forlætað.
- 5 LV. Ðætte on oðre wisan sint to monianne ƿa ƿe ƿa unaliefedan ƿing ƿa ƿe hi doð herigeað, on oðre ƿa ƿe hi tælað & suaðeah doð.
- LVI. Ðætte on oðre wisan sint to monianne ƿa ƿe suiðe hrædlice beoð ofersui[ð]de mid sumere unryhtre gewilnunge; on oðre wisan ƿa ƿe longe ær ymbðeahhtiað, & hit ƿonne on 10 lasð ƿurhteoð.
- LVII. Ðætte on oðre wisan sint to monianne ƿa ƿe ofthræ[d]lice lytla scylda wyrceað, on oðre wisan ƿa ƿe hi gehealdað wið þa lytlan scylda, & ðeah hwiltidum afealleð on hefegum scyldum.
- 15 LVIII. Ðætte on oðre wisan sint to monianne ƿa ƿe nan wuht godes ne onginnað; on oðre wisan ƿa ƿe hit onginnað, & wel ne geendiað.
- LVIIII. Ðætte on oðre wisan sint to monianne ƿa ƿe deogollice yfel doð & gōd openlice; on oðre wisan ƿa ƿe willað helan 20 ƿæt hi to gode doð, & of [s]umum ƿingum openlice kyðað ƿæt hi willað ƿæt mén wenen ƿæt hi yfele bion.
- LX. Ymbe ƿæt hu man monige scyndan scyle to ðæm ƿætte his godan dæda ne weorðen to yfelum dædum.
- LXI. Ymbe ƿæt hu mon ænne mon scyndan scile ƿonne he yfle 25 costunga monige ƿrowað.

in one way, in another way those who abstain from small sins, and yet sometimes fall into great sins.

- LVIII. That those who begin no good work are to be admonished in one way, in another those who begin it and do not end it well.
- LIX. That those who do evil secretly and good openly are to be admonished in one way, in another those who wish to conceal their good deeds, and to a certain extent openly show that they wish men to think they are evil.
- LX. How many a one is to be exhorted that his good works may not become evil.
- LXI. How a man is to be exhorted when he suffers many evil temptations.

- LXII. Dætte hwilum ða leohtan scylda bioð betran to forlætonne,
 ðylæs ða hefegran weorðen ðurhtogen [ðurhtogene].
- LXIII. Dætte ðara untrumena mod mon ne scyle eallenga to healice
 læran.
- LXIII. Be ðæm weorcum ðæs lareowes & be his wordum.
- LXV. Ðonne hwa ðis eal gefylled hæbbe, hu he ðonne sceal hine
 selfne geðencean & ongietan, ðylæs hine auðer oððe his
 lif oððe his lar to upahebbe.

Ðu leofesta broður, swiðe freondlice & swiðe fremsumlice þu me
 tældest, & mid eaðmode ingeðonce þu me ciddest, forðæm ic min
 mað, & wolde fleon ða byrðenne ðære hirdelican gemenne. Ðara
 byrðenna hefignesse, eall þæt ic his geman, ic awrite on ðisse and-
 weardan bec, ðylæs hi hwæm leohte ðyncen to underfonne; & ic
 eac lære þæt hira nan ðara ne wilnige þe hine unwærlice begá; & se
 þe hi unwærlice & unryhtlice gewilnige, ondræde he þæt he hi æfre
 underfenge. Nu ic wilnige þætte ðeos spræc stigge on þæt ingeðonc
 ðæs leorneres, swæ swæ on sume hlædere, stæpmælum near & near,
 oðþæt hio fæstlice gestonde on ðæm solore ðæs modes ðe hi leornige;
 & forðy ic hi todæle on feower: an is ðara dæla hu he on ðone
 folgoð becume; oðer hu he þæron libbe; ðrida [ðridde] is hu
 he þæron lære; feorða [feorðe] hu he his agene unðeawas ongietan
 wille & hira geðæf bion, þylæs he for ðy underfenge his eaðmod-
 nesse forlæte, oððe eft his lif sie ungelic his ðenenga, oððe he to
 ðriste & to stið sie for ðy underfenge his lareowdomes; ac gemetgige

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- LXII. That it is often better to leave the lighter sins alone, lest the
 more serious be carried out.
- LXIII. That weak minds are not to be taught too loftily.
- LXIV. Concerning the works of the teacher and his words.
- LXV. When any one has performed all this, how he is then to
 consider and understand himself, lest either his life or
 teaching puff him up too much.

Thou dearest brother, very friendlily and very profitably thou
 blamedst me, and with humble spirit thou chidedst me, because I hid
 myself, and wished to flee the burden of pastoral care. The heaviness
 of which burdens (all that I remember of it) I will write

LXII. Dætte hwilum ða leohtan scylda beoð beteran to forlætan,
 ðylæs ða hefegran weorðen ðurhtogen.

LXIII. Dætte ða untruman mōd mon ne scyle eallinga to helice
 læran.

⁵ LXIII. Be ðæm weorcum ðæs lareowes & be his wordum.

LXV. Donne hwa ðis eall gefylled hæbbe, hu he ðonne sceal hine
 selfne geðencean & ongietan, ðylæs hine auðer oððe
 his lif oððe his lar tó úpáhebbe.

Du leofusta broður, suiðe freondlice & suiðe fremsumlice ðu me
¹⁰ tældesð, & [mid] eaðmode ingeðonce ðu me ciddesð, forðon ic min
 mǣð, & wolde fleon ða byrðenne ðære hirdelecan giemenne. Ðara
 byrðenna hefignesse, eall ðæt ic his geman, ic awrite on ðisse andwear-
 dan héc, ðylæs hi hwæm leohte ðyncen to underfōnne; & ic eac lære
 ðæt hira nan ðara ne wilnie ðe hine unwærlice begā; & se ðe hi un-
¹⁵ wærlice & únryhtlice gewilnige, ondræde he ðæt he hi æfre u[n]der-
 fenge. Nu ic wilnige ðætte ðeos spræc stigge on ðæt ingeðonc ðæs
 leorneres, suæ suæ on sume hlædre, stæpmælum near & near, oððæt
 hio fæstlice gestonde on ðæm solore ðæs modes ðe hi leornige; &
 forðy ic [hi] todæle [on] feower: án is ðara dæla hu he on
²⁰ [ðone] folgoð becume; oðer hu he ðæron libbe; ðrida is hu he
 ðæron lære; feorðe is hu he his agene unðeawas ongietan wille
 & hira geðæf bion, ðylæs he for ðy underfenge his eaðmodnesse
 forlæte, oððe eft his lif sie ungelic his ðenunga, oððe he to ðriste
 & to stið sie for ðy underfenge his lareowdomes; ac gemetgige

of in this present book, lest they seem to any one easy to under-
 take; and I also advise no one to desire them who manages them
 rashly; and let him who desires them rashly and unrighteously fear
 ever undertaking them. Now I wish this discourse to rise in the
 mind of the learner as on a ladder, step by step, nearer and nearer,
 until it firmly stands on the floor of the mind which learns it; and
 therefore I divide it into four parts: one of the divisions is how he
 is to attain the dignity; the second how he is to live in it; the
 third is how he is to teach in it; the fourth is how he is to desire
 to perceive his own faults, and subdue them, lest, having at-
 tained it, he lose his humility, or, again, lest his life be unlike his
 ministration, or he be too presumptuous and severe because he has

hit se ege his agenra unðeawa, & befæste he mid his lifes bisenum ða lare ðæm þe his wordum ne geliefen; & ðonne he god weorc wyrce, gemyne he ðæs yfles þe he worhte, þætte sio unrotnes, þe he for ðæm yflan [yflum] weorcum hæbbe, gemetgige ðone gefean þe he for ðæm godan weorcum hæfde; ðylæs he beforan ðæs diglan deman eagum sie ahæfen on his mode & on ofermettum aðunden, & ðonne ðurh þæt selfice his godan weorc forleose. Ac monige sindon me swiðe onlice on ungelærednesse, ðeah þe hi næfre learning-cnihtas næren, wilniað ðeah lareowas to beonne, & ðynceð him swiðe leoht sio byrðen þæs lareowdomes, forðonþe hie ne cunnon þæt mægen his micelnesse. From ðære dura selfre ðisse bec, þæt is from onginne ðisse spræce, sint adrifene & getælde ða unwaran, þe him agniað ðone cræft ðæs lareowdomes þe hi na ne gelearnodon.

I. Ðætte unlærede ne dyrren underfon lareowdom.

Forðonþe nan cræft nis to læronne ðæm þe hine ær geornlice ne leornode, forhwon beoð æfre swæ ðriste ða ungelæredan þæt hi underfôn þa heorde ðæs lareowdomes, ðonne se cræft þæs lareowdomes bið cræft ealra cræfta? Hwa nat þæt ða wunda ðæs modes bioð digelran ðonne þa wunda ðæs lichoman? & ðeah þa worldlecan læceas scomað þæt hi onginne þa wunda lacnian þe hi gesion ne magon, & huru gif hi nouðer gecnawan ne cunnon ne þa medtrymnesse ne eac þa wyrta þe ðær wið sculon. & hwilon ne scomað ða þe ðæs modes læceas bion scoldon, ðeah þe hi nane wuht [nanwuht] ongitan

attained the post of instruction; but let the fear of his own faults moderate it, and let him confirm with the example of his life his teaching for those who do not believe his words; and when he has performed a good work, let him remember the evil he has done, that his contrition for his evil deeds may moderate his joy for his good works; lest he be puffed up in spirit before the eyes of the unseen Judge, and inflated with pride, and so through his egotism lose his good works. But there are many who seem to me to be very similar in want of learning, who, although they were never disciples, yet wish to be teachers, and think the burden of teaching very light, because they do not know the power of its greatness. From the very door of this book, that is, from the beginning of this discourse, the unwary are driven away and blamed, who arrogate to themselves the art of teaching which they never learned.

hit se ege his agenra unðeawa, & befæste he mid his lifes bisenum
 ða lare ðæm ðe his wordum ne geliefen ; & ðonne he gód weorc wyrce,
 gemyne he ðæs yfeles ðe he worhte, ðette sio únrótnes, ðe he for ðæm
 5 weorcum hæfde ; ðylæs he beforan ðæs diegla deman eagum sie
 áhafen on his mode & on ofermettum aðunden, & ðonne ðurh ðæt
 selfice his godan weorc forleose. Ac monige sindon me suiðe ónlíce
 ón úngelærednesse, ðeah ðe hi næfre leorningenihtas næren, wilniað
 ðeah lareowas to beonne, & ðyncet him suiðe leoht sio byrðen ðæs
 10 lareowdomes, forðonðe hi ne cunnon ðæt mægen his micelnesse.
 From ðære dura selfre ðisse béc, ðæt is from onginne ðisse spræce,
 sint adrifene & getælde ða únwaran, ðe him agniat ðone cræft ðæs
 lareowdomes ðe hi na ne geleornodon.

I. Ðætte unlærde ne dyrren underfón lareowdóm.

15 Forðonðe nan cræft nis to læranne ðæm ðe hine ær geornlice
 ne leornode, forhwon beoð æfre suæ ðriste ða ungelæredan ðæt hi
 underfón ða heorde ðæs lariowdomes, ðonne se cræft ðæs lareowdomes
 bið cræft ealra cræfta ? Hua nāt ðæt [ða] wunda ðæs modes bioð
 digelran ðonne ða wunda ðæs lichaman ? & ðeah ða woroldlecan
 20 læcas scomaþ ðæt hi ong[i]nnen ða wunda lacnian ðe hi gesion ne
 magon, & hūru gif hi nouðer gecnawan ne cunnan ne ða medtrymnesse
 ne eac ða wyrta ðe ðærwið sculon. & hwilon ne scomað ða ðe ðæs
 modes læceas beon scoldon, ðeah ðe hi nane wuht óngitan ne cunnon

I. That the unlearned are not to presume to undertake the office
 of teacher.

Since no art can be taught by him who has not diligently learnt
 it before, why are the unlearned ever so rash as to undertake the
 care of teaching, when the art of teaching is the art of all arts ?
 Who does not know that the wounds of the mind are more obscure
 than the wounds of the body ? And yet worldly physicians are
 ashamed of undertaking to cure wounds which they cannot see,
 especially if they neither understand the disease nor the herbs which
 are to be employed. And sometimes those who are to be physicians
 of the mind, although they cannot understand anything of the spi-
 ritual precepts, are not ashamed of taking upon themselves to be phy-

ne cunnon ƿara gæstlecena beboda, þæt hi him onteoð þæt hi sin heortan læceas. Ac forðæmpe nu eal se weorðscipe ƿisse worlde is gecƿrred, Gode ƿone, to weorðscipe ðæm æwfæstestan [æwfestum], þæt þa sindon nu weorðoste þe æwfæstosðe sindon, forðon licet swiðe monig ƿæt he æwfæst lareow sie, þe he wilnað micle worldare habban. Be ðæm Crist selfa clipode, & þus cwæð: Hi seceað þæt hi mon ærest grete & weorðige on ceapstowum & on gebiorscipum, & þæt hi fyrmest hlynigen æt æfengiflum, & þæt yldeste setl on gemetingum hi seceað. Forðæm hi swæ mid [on] ofermettum & mid upahæfennesse becomað to ƿære are ƿære hirdelecan gemenne, hi ne magon medumlice ƿenian þa ƿenunga, & ƿære eaðmodnesse lareowas bion; ac sio tunge bið gescended on ðæm lareowdome ƿonne hio oðer lærð, oðer [hio] geleornode. Swelcum monnum Dryhten cidde ƿurh ƿone witgan, & him swelc oðwat, þa he cwæð: Hi ric-sodon, næs ðeah mines ƿonces; ealdormen hi wæron, & ic hi ne cuðe. Ða þe swæ ricsiað, hi ricsiað of hira agnum dome, næs of ƿæs hihstan deman, ƿonne hi ne bioð mid nanre sylle underscotene þæs god-cundlican mægenes, ne for nanum cræfte gecorene, ac mid hira agenre gewilnunge hi bioð onbærnde, þæt hi gereafiað swæ heane lareowdom swiður ƿonne hi hine geearnigen. Hi ƿonne se ecea & se digla dema upahefð swelce he hi nyte, & geðafiende he hit forbirð for ðæm dome his geðylde. Ac ðeah he on ðæm hade fela wundra wyrren, eft ƿonne hi to him cumað, he cwæð [cwið]: Gewitað from me ge unryht-wyrhtan; nat ic hwæt ge sint. Eft he hi ƿreade ƿurh ƿone witgan for hira ungelærednesse, þa he cwæð: Ða hirdas næfdon andgit:

sicians of the mind. But since now all the honour of this world is turned by the grace of God to the honour of the pious, so that now the most pious are in greatest estimation, many pretend to be pious teachers because they desire great worldly honour. On which subject Christ himself exclaimed, and said thus: "They desire to be greeted first, and honoured in market-places and at banquets, and to recline first at suppers, and they seek the most honourable seat in assemblies." Since with pride and vainglory they thus arrive at the honour of pastoral care, they are unable properly to fulfil the duties of their ministrations and to become teachers of humility; but their exhortation in teaching is disgraced, when they teach one thing, having learnt another. Such men God chided through the prophet,

5 þara gæstlecena beboda, ƿæt hie him ónteoð ƿæt hie sien heortan læcas. Ac forðonðe nú eall se weorðs[ci]pe ƿisse worolde is gecierred, Gode ƿonc, to weorðscipe ƿæm æwfæstam, ƿæt ƿa sindon nú weorðoste ðe æwfæstoste sindon, forðon licet suið[e] monig ƿæt he æwfæsð lareow
 15 sie, ðe he wilnað micle woroldare habban. Be ƿam Crisð selfa cleopode, & ƿus cwæð: Hi secað ƿæt hi mon ærest grete & weorðige on ceapstowum & on gebeorscipum, & ƿæt hie fyrrest hlynigen æt æfengiefum, & ƿæt ieldesðe setl on gemetengum hi secað. Forðon hie sua ón ofermettum & mid [úþ]áhafenesse becomað to ƿære áre
 20 ƿære hirdelecan giemenne, hi ne magon medomlice ðenian ƿa ðenunga, & ƿære eaðmodnesse lareowas bion; ac sio tunge bið gescinded on ƿam lariowdome ƿonne hio oðer lærð, oðer hio liornode. Suelcum monnum Dryhten cidde ƿurh ƿone witgan, & him suelc oðwát, ƿa he cuæð: Hie ricsedon, næs ðeah mines ƿonces; ealdormen hi
 15 wæron, & ic hie ne cuðe. Ða ðe sua ricsiað, hi ricsiað of hira agnum dome, næs of ƿæs hiehstan deman, ƿonne hi ne beoð mid nanre sylle underscotene ƿæs godcundlican mægenes, ne for nanum cræfte gecorene, ac mid hira agenre gewilnunge hie bioð onbærnade, ƿæt hie gereafiað sua heane lariowdóm suiðor ƿonne [hi] hine geearnien.
 20 Hie ƿonne se éca & se diegla dema úþúhefeð suelce he hi uyte, & geðafiende he hit forbireð for ƿam dome his geðylde. Ac ðeah hi on ðam hade fela wundra wyrren, eft ƿonne hi to him cumað, he cuið: Gewitað from me ge unryhtwyrhtan; nat ic hwæt ge siut. Eft he hie ƿreade ƿurh ƿone witgan for hira ungelærednesse, ƿa
 25 he cuæð: Ða hierdas næfdon & git: hie (h)æfdon mine æ, & hi me

and reproached them with such doings, when he said: "They reigned, but not by my will; they were princes, and I knew them not." Those who so rule, rule through their own power, not through that of the highest Judge, since they are not supported on any foundation of the divine power, nor chosen for any excellence, but they are inflamed by their own desire, so as to seize on so high an office rather than obtain it by their deserts. And the eternal and unseen Judge exalts them as if he knew them not, and suffers it without interfering, as an example of patience. But though they perform many wonders in their office, when they come to him he says, "Depart from me, ye evildoers; I know not what ye are." Again, he rebuked them through the prophet for their want of learning, when he said, "The

hi hæfdon mine æ, & hi me ne gecnewon. Se þe Godes bebodu ne gecnæwð, ne bið he oncnawen from Gode. Ðæt ilce cwæð Paulus : Se þe God ne ongit, ne ongit God hine. Unwise lareowas cumað for ðæs folces synnum. Forðon oft for ðæs lareowes unwisdome misfarað þa hiremen, & oft for ðæs lareowes wisdomes unwisum hiremonnum bið geborgen. Gif ðonne ægðer bið unwis, ðonne is to geðencenne hwæt Crist self cwæð on his godspelle, he cwæð : Gif se blinda ðone blindan lædeð, hi feallað begen on anne pyt. Be ðæm ilcan se salmscop cwæð : Sin hira eagan aðistrode þæt hi ne gesion, & hira hrycg simle gebigged. Ne cwæð he þæt forðype he ænegum men ðæs wyscote oððe wilnode, ac he witgode swæ swæ hit geweorðan sceolde. Soðlice ða eagan þæt bioð ða lareowas, & se hrycg þæt sint ða hiremenn ; forðon ða eagan bioð on ðæm lichoman foreweardum & ufewardum, & se hrycg færð æfter ælcere wuhte ; swæ gað ða lareowas beforan ðæm folce, & þæt folc æfter. Ðonne ðæm lareowum aðistriað ðæs modes eagan, ðe beforan gån sceoldon mid godum bisnum, ðonne gebigð þæt folc hira hrycg to [mid] hefegum byrðenum monegum.

II. Ne eft ða gelæredan þa swæ nyllað libban swæ hie on bocum leornodon, þæt hie ne sceoldon underfón ða are ðæs lareowdome.

Monige eac wise lareowas winnað mid hira ðeawum wið ðam [ða] gastlican bebodum [bibodu] þe hi mid wordum lærað, ðonne hi on oðre wisan libbað on oðre hi lærað. Oft ðonne se hirde gæð on

shepherds had not understanding ; they had my law, and knew me not." He who knows not God's commands is not acknowledged by God. The same said St. Paul : "He who knows not God, God knows not him." Foolish teachers come for the people's sins. Therefore often through the teacher's folly the disciples come to grief, and often through the teacher's wisdom foolish disciples are preserved. If, then, both are foolish, we must consider what Christ himself said in his Gospel, he said : "If the blind lead the blind, they will both fall into a pit." On the same subject the Psalmist spoke : "May their eyes be dimmed that they may not see, and their back always bent." He did not say this because he wished or desired it to befall any man, but he prophesied how it was to happen. For

ne gecniowon. Se ðe Godes bebodu ne gecnæ(w)ð, ne bið he on-
cnawen from Gode. Ðæt ilce cuæð *sanctus* Paulus : Se ðe God ne
ongit, ne ongit God hine. Unwise lareowas cumað for ðæs folces
synnum. Forðon oft for ðæs lareowes unwisdome misfarað ða
5 hieremann, & oft for ðæs lareowes wisdome unwisum hieremonnum
bið geborgen. Gif ðonne ægðer bið unwis, ðonne is to geðencanne
hwæt Crisð self cuæð on his godspelle, he cwæð : Gif se blinda ðone
blindan læt, hi feallað begen on ænne pytt. Be ðæm ilcan se sealm-
scop cuæð : Sien hira eagan aðistrote ðæt hi ne geseon, & hiora hrygc
10 simle gebieged. Ne cuæð he ðæt forðyðe he ænegum men ðæs
wyscte oððe wilnode, ac he wīt gode sua sua hit geweorðan sceolde.
Soðlice ða eagan ðæt beoð ða lareowas, & se hryge ðæt sint ða hiere-
menn ; forðan ða eagan bioð on ðam lichoman foreweardum & ufewear-
dum, & se hrycg færð æfer ælcra wuhte ; sua gāð ða lareowas beforan
15 ðæm folce, & ðæt folc æfter. Ðonne ðam lareowum aðistriað ðæs
modes eagan, ðe beforan gān scoldon mid godum bisenum, ðonne
gebīgð ðæt folc hira hry[c]g to hefegum byrðenum manegum.

II. Ne eft ða gelæredan ðe swa nyllað libban swa hie ón bocum
leornedon, ðæt hi scoldon ne underfon [ða are] ðæs lareow-
20 domes.

Monige eac wis[e] lareowas winnað mid hira ðeawum wið ða gæsð-
lecan bebodu ðe hi mid wordum lærað, ðonne hie on oðre wisan libbað
on oðre hi lærað. Oft ðonne se hirde gæð on frecne wegas, sio hiord

the eyes are the teachers, and the back the disciples ; because the
eyes are in the front and upper part of the body, and the back
comes after everything ; and in the same way the teachers go before
the people, and the people after. When the eyes of the teacher's
mind are dimmed, which ought to go before with good examples,
the people bend their backs under many heavy burdens.

II. Nor, again, let the learned, who are not willing to live as they
have learnt in books, undertake the dignity of teaching.

Many wise teachers also fight with their behaviour against the spi-
ritual precepts which they teach with words, when they live in one
way and teach in another. Often when the shepherd goes by dan-

frecne wegās, sio hiord þe unwærre bið, gehrist. Be swelcum hirdum cwæð se witga : Ge fortrædon Godes sceaþa gærs & ge gedrefdon hira wæter mid eowrum fotum, ðeah ge hit ær undrefed druncon. Swæ ða lareowas hi drincað swiðe hlutor wæter, ðonne hi ðone godcundan wisdom liorniað, & eac ðonne hi hine lærað ; ac hi hit gedrefað mid hira agnum unðeawum, ðonne ðæt folc bisenað on hira unðeawum, nalles on hira lare. Ðeah ðæt folc ðyrste ðære lare, hi hie ne magon drincan, ac hio bið gedrefed midðæmpe ða lareowas oðer doð oðer hi lærað. Be ðæm Dryhten cwæð eft ðurh ðone witgan : Yfe preostas bioð folces hryre. Ne dereð nan mon swiður ðære halgan gesomnunge ðonne ða þe ðone noman underfoð & ða endebyrdnesse ðæs halgan hades, & ðonne on woh doð ; forðon hi nan mon ne dear ðreagean ðeah hi agylten, ac mid þæm bioð synna swiðe gebrædda, þe hi bioð swa geweorðode. Ac hi woldon selfe fleon ða byrðenne swæ micelre scylde, ða þe his unwierðe wæron, gif hi mid hira heortan earum woldon gehiran & geornlice geðencean ðone Cristes cwide, þe he cwæð : Se þe ænigne ðissa ierminga beswicð, him wære betre ðæt him wære sumu esulcweorn to ðæm swiran getigged, & swæ aworpen to sæs grunde. Ðurh ða cweorne is getacnod se ymbhwyrt ðisse worlde & eac monna lifes & hira geswines, & ðurh ðone sægrund [sæs gr.] hira ende & se siðemesta dom. Ðonne bið sio cweorn becirred ðonne se mon bið geendod ; ðonne bið sio micle cwiornc becirred ðonne ðeos world bið geendod. Se ðonne þe to [Se þonne to] halgum hade becymð, & ðonne mid yflum bisnum oððe worda oððe weorca oðre on wón gebringð, betre him wære þæt he on læssan hade & on eorðlecum weorcum his lif

gerous ways, the flock, which is too unwary, falls. Of such shepherds the prophet spoke : "Ye trod down the grass of God's sheep, and ye defiled their water with your feet, though ye drank it before undefiled." Thus the teachers drink very pure water when they learn the divine wisdom, and also when they teach it ; but they defile it with their own vices, and set an example to the people by their vices, not by their instruction. Though the people thirst for instruction, they cannot drink it, but it is defiled by the teachers doing one thing and teaching another. Of whom again God spoke through the prophet : "Bad priests are the people's fall." No man injures more the holy assembly than those who assume the name and order of the holy office, and then pervert it ; for no man dare admonish them



Ʒe unwærre bið, gehrist. Be suelcum hirdum cwæð se witga: Ge
 fortrædon Godes sceapa gærs & ge gedrefdon hiora wæter mid iowrum
 fotum, Ʒeah ge hit ær undrefed druncen. Sua Ʒa lareowas hi drincað
 suiƷe hluter wæter, Ʒonne hi Ʒone godcundan wiðdóm leorniað, & eac
 5 Ʒonne hie hiene lærað; ac hie hit gedrefað mid hira agnum unðeawum,
 Ʒonne Ʒæt folc bisenað on hira unðeawum, nals on hira lare. ðeah Ʒæt
 folc Ʒyrste Ʒære lare, hie hie ne magon drincan, ac hio bið gedrefed
 midðamðe Ʒa lareowas oðer dōð oðer hie lærað. Be Ʒæm Dryhten
 cwæð eft Ʒurh Ʒone witgan: Yfle preostas bioþ folces hryre. Ne
 10 dereð nan mon suiðor Ʒære halgan gesomnunge Ʒonne Ʒa Ʒe Ʒone
 noman underfōð & Ʒa endebyrdnesse Ʒæs halgan hades, & Ʒonne on
 wōh Ʒōð; forðon hie nan monn ne dearr ðreag[e]an Ʒeah hie agylten,
 ac mid Ʒam beoð synna suiƷe [ge]brædda Ʒe hie beoð sua geweorðade.
 Ac hie woldon selfe fleon Ʒa byrðenne sua micelre scylde, Ʒa Ʒe his
 15 unwierðe wæron, gif hie mid hiora heortan earum woldon gehieran &
 geornlice geðencan Ʒone Cristes cuide, Ʒa he cuæð: Se Ʒe ænigne Ʒissa
 ierminga besuicð, him wære betere Ʒæt him wære sumu esulcweorn to
 Ʒæm suiran getiged, & sua áworpen to sæs grunde. ðurh Ʒa cweorne
 is getaenod se ymbhwyrft Ʒisse worolde & eac monna lifes & hira
 20 gesu[i]nces, & Ʒurh Ʒone sægrund hira ende & se siðemesða demm.
 ðonne bið sio cweorn becierred Ʒonne se monn bið geendod; Ʒonne
 bið sio micle cweorn becierre[d] Ʒonne Ʒeos weorld bið geendod. Se
 Ʒonne to halgam hade becymð, & Ʒonne mid yflum bisnum oððe
 worda oððe weorca oðre on wón gebringð, betre him wære ðæt he on
 25 læssan hade & ón eorðlicum weorcum his lif geendode; forðæm gif he

if they do wrong, and sins become very widely extended, since they
 are so much honoured. But they would of their own accord flee
 the burden of so great a sin, being unworthy of it, if they would
 hear with the ears of their heart, and carefully consider the words
 of Christ, when he said, "He who deceives one of these little ones,
 it were better for him to have a millstone tied to his neck, and
 so to be thrown to the bottom of the sea." By the mill is signi-
 fied the circuit of this world, and also of man's life, and their
 toil, and by the bottom of the sea their end and the last judgment.
 The mill is turned when the man is ended; the great mill is turned
 when this world is ended. He who attains holy orders, and with
 bad examples, either of words or of works, leads others astray, it

geendode; forðæm gif he on ðæm wel deð, he hæfð ðæs god lean, gif he yfle deð, læsse wite he ðrowað on helle, gif he ana ðæder cymð, ðonne he dó, gif he oðerne mid him ðæder bringð.

III. Be ðære byrðenne ðæs reccendomes, & hu he scile eall earfeðo forseon, & hu forht he sceal bion for ælcere orsorgnesse.

Forðæm we ðis feaum wordum sædon, þe we woldon gecyðan hu micel sio byrðen bið ðæs lareowdomes, ðylæs ænig hine underfón durre ðara þe his unwierðe sie, ðylæs hi ðurh ða wilnunga ðære worldare underfó ðone ladteowdom ðæs forlores. Swiðe medomlice Iacobus se apostol his stirde, þa he cwæð: Broður ne beo eower to fela lareowa. Forðæm se wealhstod self Godes & monna, ðæt is Crist, fleah eorðrice [eorþlic rice] to underfónne. Se se þe ealne ðone wisdom ðæra uferrena gasta oferstigð & ær worlde ricsode on hefonum, hit is awriten on ðæm godspelle, Iudeas comon & woldon hine don nidenga to kyninge. Ða se hælend þæt ongeat, þa becirde he hi & gehydde hine. Hwa meahste ieð monnum rædan butan scylde, ðonne se þe hi gescop? Ne fleah he ðy rice ðy his ænig mon bet wirðe wære, ac he wolde us ða bisene astellan [asællan] þæt we his to swiðe ne gidsodon; & eac wolde for us ðrowian. He nolde bion kyning, & his agnum willum [willan] he com to rode gealgan. Ða weorðmynde kynehades he fleah, & þæt wite ðæs fracðlicostan deaðes he geceas, forðæm þætte we, þe his limo sindon, leornodon æt him þæt we flugen ða oliccunga ðisses middangeardes; & eac ðæt þæt

were better for him to end his life in a humbler station and in earthly works; for if he do well in them he will have a good reward for it, if he do ill he will suffer less torment in hell. if he arrive there alone, than if he bring another with him.

III. Of the burden of rule, and how he is to despise all toils, and how afraid he must be of every luxury.

We have said thus much in few words, because we wished to show how great is the burden of teaching, lest any one dare undertake it who is unworthy of it, lest he through desire of worldly honour undertake the guidance of perdition. Very justly the apostle James forbade it when he said, "Brothers, let there not be too many masters among

on *ƿæm* wél deð, he hæfð ðæs góð lean, gif he yfle deð, læssc wíte he
 ƿrowað ón helle, gif he ana ðider cymð, ðonne he dó, gif he oðerne
 mid him ðider bringð.

III. Be ƿære byrðenne ƿæs reccenddomes, & hu he scyle eall ear-
 5 foðu forsion, & hu for(h)t he sceal beon for ælcra orsorgnesse.

Forðon we ðiss feawum wordum sædon, ðy we woldon gecyðan hu
 micel sio byrðen bið ƿæs lareowdomes, ƿylæs ænig hine únderfón
 durre ðara ðe his unwierðe sie, ƿylæs hie ðurh ða wilnunga ƿære
 woroldære underfó ðone latteowdom ƿæs forlores. Suiðe medomlice
 10 Iacobus se apostol his stirde, ða he cuæð : Broðor ne beo eower to fela
 [lareowa]. Forðam se wealhstod [self] Godes & monna, ƿæt is Crist,
 fleah eorðrice to underfonne. Se se ðe ealne ðon[e] wisdóm ðara uferren-
 na gæsta oferstigð & ær worolde ricsode on hefenum, hit is awriten on
 ƿæm godspelle, Iudeas comon & woldon hine dón niedenga to cyninge.
 15 Ða se Hælend ƿæt ongeat, ða becierde he hie & gehyddde hiene. Hwa
 mealte ieð monnum rædan butan scylde, ðonne se ðe hi gescop? Ne
 fleah he ðy rice ðy his ænig monn bét wyrðe wære, ac he wolde us ƿa
 bisene astellan, ƿæt we his to suiðe ne gitseden ; & eac wolde for ús
 ƿrowian. He nolde beon cyning, & his agnum willan he com to rode
 20 gealgan. Ða weorðmynde cynehades he fleah, & ƿæt wite ƿæs
 fraceðlecestan deaðes he geceas, forðam ƿætte we, ðe his liomu
 sindon, leornedon æt him ƿæt we flugen ƿa oliccunga ðisses middan-
 geardes ; & eac ƿæt ƿæt we his ege & his brogan us ne óndreden, &

you." Therefore the mediator himself between God and men,
 that is Christ, shunned undertaking earthly rule. He who sur-
 passes all the wisdom of the higher spirits, and reigned in heaven
 before the world was, it is written in the Gospel that the Jews
 came and wished to make him king by force. When the Saviour
 perceived it, he dismissed them and hid himself. Who could
 easier rule men without sin than he who created them? He did
 not shun supremacy because any man was worthier of it, but
 he wished to set us an example of not coveting it too much ;
 and also wished to suffer for us. He wished not to be king, yet of
 his own free will he came to the cross. He shunned the honour of
 reigning, and chose the punishment of the most ignominious death,

we his ege & his brogan us ne ondreden, & for soðfæstnesse þæt we luffen geswinc, & orsorgnesse we us ondræden, & hi forðy forbugen. Forðæm for ðære orsorgnesse monn oft ađint on ofermettum, & þa earfeðu ðurh sar & ðurh sorge hine geclænsiað & geeaðmedað. On ðæm gesuntfulnessum ðæt mod wirð upahæfen ; & on ðæm earfeðum, ðeah hit ær upahæfen wære, hit bið geeaðmeded. On ðære gesuntfulnessum mon forgit his selfes ; on ðæm geswincum he sceal hine selfne geðencean, ðeah he nulle. On ðære orsorgnesse oft þæt he to gode gedyde he forlist ; on ðæm earfeðum oft þæt he [longe] ær to yfle gedyde, he hit (*om.*) gebet. Swiðe oft mon bið þære earfoðnesse lareowdome underðided, ðeah he ær nolde his lareowes ðeawum & larum bion. Ac ðeah hine ðonne ða brocu getyn & gelæren, sona, gif he on rice becymð, for ðære weorðunge ðæs folces he bið on ofermetto awended, & gewunað to ðæm gilpe. Swa swa Saul se cyning, ærest he fleah ðæt rice, & tealde hine selfne his swiðe unwierðne. Ac sona swa he ðone onwald onfeng ðæs rices, he astag on ofermetto, & hine bealg wið ðone ilcan Samuhel þe hine ær on ðæm rice gebrohte, & hine to gehalgode, forðæmþe he him sæde beforan ðæm folce his unðeawas, þa he him ær hira ðonces gestiran ne meahte, & þa he him fram wolde, þa feng [gefeng] he hine, & toslat his hrægl, & hine geunaroðe. Swæ eac Dauid, se folneah on eallum ðingum Gode licode, sona swæ he ða byrðen(n)e næfde swæ manegra earfoða, he wæs mid ofermettum gewundod, & þæt swiðe wælhreowlice gecyðde on Urias slege his agnes holdes ðegnes, for ðære scamleaslican wilnunge [gewilnunge] his wifes. Se ilca se

that we who are his members might learn from him to shun the seductions of this world ; and also that we might not dread its fear and terror, and for the sake of truth, love toil and dread luxury, and therefore avoid it. For through luxury men are often inflated with pride, while hardships through pain and sorrow purify and humble them. In prosperity the heart is puffed up ; in adversity, even if it were formerly puffed up, it is humbled. In prosperity men forget themselves ; in adversity they must remember themselves, even if they are unwilling. In prosperity they often lose the good they formerly did ; in adversity they often repair the evil they long ago did. Often a man is subjected to the instruction of adversity, although before he would not follow the moral example and instruction of his

for soðfæsðnesse ƿæt we lufigen gesuinc, & orsorgnesse we us
 ondræden, & hi forðy forbugen. Forðam for ƿære orsorgnesse monn
 oft áðint on ofermettum, & ða earfeðu ðurh sár & ður(h) sorge
 hiene geclænsiað & geeaðmedað. On ƿæm gesundfulnessum ƿæt
 5 mōd wierð úpáhafen; & on ƿæm earfeðum, ðeah hit ær úpáhafen
 wære, hit bið geeaðmedd. On ƿære gesundfulnesses mon forgiett
 his selfes; on ƿæm gesuincum he sceal hine selfne geðencean, ðeah he
 nylle. On ƿære orsorgnesse oft ƿæt he to gode gedyde he forliesð; on
 ƿæm earfoðum oft ƿæt he longe ær to yfle gedyde, he gebett. Suiðe
 10 oft monn bið ƿære earfoðnesse lareowdome underðieded, ðeah he ær
 nolde his lareowes ðeawum & larum bion. Ac ðeah hine ðonne ða
 brocu getýn & gelæren, sona, gif he on rice becymð, for ƿære weorð-
 unge ƿæs folces, he bið ón ofermettu awended, & gewunað to ƿæm
 gielpe. Sua sua Saul s[e] cyning, æresð he fleah ƿæt rice, & tealde
 15 hine selfne his suiðe únwierðne. Ac sona sua he ðone anwald onfeng
 ƿæs rices, he ástag on ofermetto, & hine bealg wið ðone ilcan Samuel
 ðe hine ær on ƿæm rice gebrohte, & hine to gehalgode, forðamðe he
 him sæde beforan ƿam folce his únðeawas, ða he him ær hiera ðonces
 gestieran ne meahte; & ða he him from wolde, ða gefeng he hine, &
 20 toslat his hrægl, & hine geunarode. Sua eac Dauit, ðe folneah on
 eallum ðingum Gode licode, sona sua he ða byrðenne næfde sua
 monegra earfeða, he wæs mid ofermettum gewundad, & ƿæt suiðe
 wælhreowlice gecyðde on Ūrias slæge hi[s] agenes holdes ðegnes, for
 ƿære scamleaslecan gewilnunge his wifes. Se ilca se monegum yfelum

teacher. But although schooled and taught by adversity, soon, if he attain to power, through the homage of the people he becomes proud and accustomed to presumption. As king Saul at first declined the throne, and deemed himself quite unworthy of it. But as soon as he obtained the rule of the kingdom, he became proud, and was angry with that same Samuel who formerly brought him to the throne, and consecrated him, because he told him of his faults before the people, since he could not control him before with their approval; and when he wished to depart from him, he seized him, and tore his clothes, and insulted him. So also David, who pleased God in nearly everything, as soon as he had not the burden of so many troubles, he was wounded with pride, and showed it very cruelly in the murder

monegum yflum wið hine selfne forworhtum ær geárode, he wearð eft swæ ungemetlice grædig ðæs godan deaðes, butan ælcra scyldre & ælcra wiðerweardnesse wið hine. Se ilca Daudid þe forbær þæt he ðone kyning ne yflode, þe hine on swæ heardum wræce gebrohte, & of his earda adræfde, þa he his wel gewæld ahte on ðæm scræfe, he genam his loðan ænne læppan to tacne þæt he his geweld ahte, & hine ðeah for ðæm ealdan treowum forlet. Se ilca Daudid miclum his agnes herges pleh, & monigne forsende, þær he ymb his getreowne ðegn unsynigne sirede. Sio scyld hine swiðe feor of ealra haligra rime atuge, ðær him eft ða geswinc & ða earfeðu ne gehulpen.

IV. Ond hu oft sio bisgung ðæs rices & ðæs recendomes toslit ðæt mod ðæs recceres.

Swiðe oft gedrefð þa heortan sio monigfalde giemen ðæs underfangnan lareowdomes, & þonne ðæt mod bið on monig todæled, hit bið on anes hwæm þe unfæstre, & eac ðy unnyttre. Be ðæm cwæð Salomon se snottra: Sunu min, ne todæl þu on to fela ðin mod, & ðin weorc endemes. Forðon oft ðonne mon forlet ðone ege & ða fæstrædnese þe he mid ryhte on him inuan habban sceolde, hine spænð his mod to swiðe monegum unnyttum weorce. He sorgað ymb ða, & bið ðara swiðe gemyndig, & forgit his selfes, ðonne he swiður his mod gebint to ðæm unnyttan [unnyttan] weorcum ðonne he ðyrfe. Him bið swæ swæ ðæm menn þe bið abisgod on færelte mid oðrum cirrum, oðþæt he nat hwæder he ær wolde, ne geðencean

of Uriah, his own faithful servant, for the shameless desire of his wife. The same one who formerly spared him who had sinned against him with so many evils, became so immoderately eager for the death of the virtuous Uriah, without any crime or offence against himself. The same David who forbore injuring the king who brought him into such painful exile, and drove him from his country, when he had him completely in his power in the cave, took a lappet of his coat as a sign of having had him in his power, and yet let him escape for his former allegiance. The same David exposed his own army to great danger, and caused many to perish, when he laid snares for his faithful and innocent servant. The sin would have removed him very far from the number of all the saints, had not his toils and troubles come to his help again.

wið hine selfne forworhtum ær gearode, he wearð eft sua ungemetlice
 grædig ðæs godan deapes butan ælcra scylde & ælcra wiðerweardnesse
 wið hine. Se ilca Daid ðe forbær ðæt he ðone kyning ne yfelode,
 ðe hine on sua heardum wræce gebrohte, & of his earde ádræfde, ða
 5 he his wel geweald ahte on ðæm scræfe, he genom his loðan ænne
 læppan to tacne ðæt he his geweald ahte, & hine ðeah for ðam ealdan
 treowum forlét. Se ilca Daid miclum hi[s] agenes herges pleah,
 & monig[ne] forsende, ðær he ymb his getreowne ðegn únsynnigne
 sierede. Sio scyld hine suiðe feor úf ealra haligra rime atuge, ðær
 10 him eft ða gesuinc & ða earfeðu ne gehulpen.

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Suiðe oft gedrefeð ða heortan sio manigfealde giemen ðæs under-
 fangenan lareowdomes, & ðonne ðæt mód bið o[u] monig todæled, hit
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 Salomonn se snottra. Sunu mîn, ne todæl þu on to fela ðin mód, & ðin
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 ðrædnesse ðe he mid ryhte on him innan habban scolde, hine spænð
 [his mód] to suiðe manegum unnyttum weorce. He sorgað ymb ða, &
 20 bið ðara suiðe gemyndig, & forgiett his selfes, ðonne he suiðor his
 mod gebint to ðam unnyttan weorcum ðonne he ðyrfe. Him bið
 [sua] sua ðam menn ðe bið abisgod on færelde mid oðrum cierrum,
 oððæt he nât hwider he ær wolde, ne geðencan ne con hwæt him

IV. And how often the trouble of rule and government distracts
 the mind of the ruler.

Very often the manifold care of teaching when it is undertaken
 disturbs the heart, and when the mind is divided among many
 objects it is the less firm in each, and also less useful. Of which
 spoke the wise Solomon: "My son, do not divide thy mind among
 too many things, and thy works likewise." For often when a man
 loses the fear and firmness which he ought properly to have within
 him, his mind allures him to many useless works. He is concerned
 for them, and very mindful of them, and forgets himself, when he
 occupies his mind with the useless works more than he ought. He
 is like the man who is occupied on a journey with other affairs,

ne can hwæt him losað on ðære gælinge þe he þa hwile amirð, & hu swiðe he on ðæm gesyngað. Ne wende na Ezechias Israhela kyning þæt he gesyngode, þa he lædde þa elðeodgan ærendracan on his maðmhus, & him geiewde his goldhord. Ac he onfunde ðeah Godes irre on ðæm hearne þe his bearne æfter his dagum becom. & ðeah he wende þæt hit nan syn nære. Oft ðonne hwæm gebyreð þæt he hwæt mærlices & wunderlices gedeð, & his ðonne wundriað ða þe him underðidde bioð, & hine heriað, ðonne ahefð he hine on his mode, & his Deman ierre fullice to him gecigð, ðeah þe he hit on yflum weorcum ne geopenige. Swæðeah mid ðy selfice se Dema bið genided to ðæm irre, & se Dema se cæt ingeðonc eal wat, he eac ðæm ingeðonce demð. We magon monnum bemiðan ure geðonc & urne willan, ac we ne magon Gode. Hwæt se Babilonia kyning wæs swiðe upahæfen on his mode for his onwalde & for his gelimpe, þa he fægenode þæs miclan weorces & fægernesse ðære ceastre, & hine othof innan his geðohte eallum oðrum monnum, & swigende he cwæð on his mode: Hu ne is ðis nu sio micle Babilon þe ic self atimbrede to kynestole & to ðrymme, me selfum to wlite & to wuldre, mid mine agne mægene & strengeo? Ða swigendan stefne swiðe hræde se digla Dema gehirde, & him swiðe undigellice geondwyrde mid ðæm witum þe he hit swiðe hrædlice wræc. Ða upahæfenesse he arasode & hi getælde, þa he hine ásced of ðæm worldrice, & hine gehwirfde to ungesceadwisum neatum, & swæ awende mode he hine geðidde to feldgongendum deorum; & swæ ðy ðearlan do(me) he forleas his mennisce. Se ilca se þe wend(e þæt) he wære ofer ealle

until he knows not whither he formerly wished to go, and cannot think what he loses in the delay, and how greatly he sins therein. Hezekiah, king of Israel, did not think that he sinned when he led the foreign ambassadors into his treasury, and showed them his treasures. But he experienced God's anger in the misery which came on his child after his days. And yet he thought it was no sin. Often when any one happens to do anything famous and wonderful, and those who are under him, admiring it, praise him, he is puffed up in spirit, and completely calls down on himself the severe anger of his Judge, although he does not show it in bad deeds. Yet through his pride the Judge is compelled to anger, and the Judge, who knows all the thoughts of the mind, also judges those thoughts. We can hide our thoughts and desires from men, but not from God. The

losað on ðære gælinge ðe he ða hwile amierreð, & hu suiðe he on ðam
 gesyngað. Ne wende na Ezechias Israhela kyning ðæt he [ge]syngade,
 ða he lædde ða ællðeodgan ærenddracan on his maðmhus, & him ge-
 ieuwde his goldhord. Ac he onfunde ðeah Godes ierre on ðam hearne
 5 ðe his bearne æfter his dagum becóm. & ðeah he wende ðæt hit nan
 syn nære. Oft ðonne hwæm gebyreð ðæt he hwæt mærlices & wun-
 dorlices gedeð, & his ðonne wundriað ða ðe him underðiedde bioð,
 hine heriegeað, ðonne áhefð he hine on his mode, & his Deman ierre
 fullice to him gecigð, ðeah ðe he hit on yfelum weorcum ne geopenige.
 10 Suaðeah mid ðy selfice se Dema bið genieded to ðæm ierre, & se Dema
 se ðe ðæt inngedonc eall wát, he eac ðæm inngedonce demð. We magon
 monnum bemiðan urne gedonc & urne willan, ac we ne magon Gode.
 Hwæt se Babylonia cyning wæs suiðe úpáhafen on his mode for his
 anwalde & for his gelimpe, ða he fægnode ðæs miclan weoces &
 15 fægernesse ðerre ceastre, & hine oðhof innan his geðolite eallum
 oðrum monnum, & suigende he cwæð on his mode: Hu ne is ðis sio
 micle Babilon ðe ic self atimbrede to kynestole & to ðrymme, me selfum
 to wlite & wuldre, mid mine agne mægene & strengo? Ða suigendan
 stefne suiðe braðe se diegla Dema gehirde, & him suiðe undeogollice
 20 gðwyrde mid ðam witum ðe he hit suiðe hrædlice wræc. Ða úpáhafen-
 esse he árasode & hie getælde, ða he hine ús[e]lead of ðam woroldrice,
 & hine gehwyrfdre to ungesceadwisum neatum, & sua áwende mode he
 hine geðiedde to feldgo(n)gendum deorum; & sua ðy ðearlan dome
 he forleas his mennisce. Se ilca se ð[e] wende ðæt he wære ofer ealle

Babylonian king was greatly puffed up in spirit for his power and
 success when he rejoiced at the size and beauty of the city he had
 built, and extolled himself in thought above all other men, and spoke
 silently in his mind: "How, is not this the great Babylon which I
 myself built as a throne of splendour, to adorn and glorify myself,
 with my own might and strength?" The silent voice the unseen
 Judge very soon heard, and answered him very distinctly with the
 punishments with which he very quickly punished it. He rebuked
 and blamed his pride by depriving him of his worldly kingdom, and
 turning him into an irrational animal, and broke his spirit by asso-
 ciating him with beasts of the field; and so by the severe punishment
 he lost his state of man. To the very one who thought he was above
 all other men it happened that he hardly knew whether he was a man

oðre men, him gebyrede (þæt he) nysse self ðæt he man wæs. Swaðeah, (ðeah ic) nu ðis recce, ne tæle ic na micel weorc ne ry(htne) onwald, ac ic tæle þæt hine mon forðy upahe(bbe) on his mode ; & þa untrymnesse hira heortan ic wolde getrymman & gestiran ðære wilnunge ðæm unmedemum, þæt hira nan ne durre gripan swæ orsorglice on ðæt rice & on ðone lareowdom, ðylæs ða gongen on swæ frecne stige, ða þe ne magon uncwaciende gestondan on emnum felda.

V. Be ðæm þe magon on ealdordome nytte beon on bisnum & on cræftum, & ðonne for hiera agenre iednesse ðæt fleoð.

Ac monige sindon mid miclum gifum monegra mægena & cræfta geweorðode, forðonþe hi hie sceoldon monegum tæcean, & for oðerra monna ðearfe onfoð ðyllica gifa. Þæt is þæt hie gehealdað hiera lichoman firenlusta clænne ; oðer is þæt hie bioð on forhæfdnesse strengeo strange ; ðridde is þæt hie bioð mid lara swetmettum gefylde ; feorðe is þæt hie bioð on ælungum ðingum & on ælcra longunge geðyldige, & on forebyrde eaðmode ; fite is þæt hie habbað þa arudnesse & þa bældo þæt hie magon anwald habban, sixte is þæt hie bioð fremsume ; siofoðe is þæt hie bioð reðe & strece for ryhtwisnesse. Ða þe ðonne ðyllice bioð, & him mon swelene folgoð beodeð, & hie him wiðsacað, oft him gebyreð þæt hie weorðað bereafod ðara gifa þe him God for monegra monna ðingum geaf, næs for hiera anra. Ðonne hie synderlice ðenceað hu hie selfe scylen fulfremedeste weorðan, & ne gimað to hwon oðerra monna wise weorðe, mid ðy

at all. However, although I tell this now, I do not blame great works nor legitimate power, but I blame a man for being conceited on that account ; and I would strengthen the weakness of their hearts, and forbid the incompetent such desires, lest any of them presume to seize on power or the office of teaching so rashly, lest those attempt such dangerous paths who cannot stand firmly on level ground.

V. Concerning those who can be useful as teachers with their example and virtues, and for their own ease avoid it.

But there are many distinguished with great gifts of many virtues and talents, because they ought to teach many, and for the need of other men they receive such gifts. That is, that they keep their

oðere menn, him gebyrede ƿæt he nyste self hwæðer he monn wæs. Suaðeah, ðeah ic nu ƿis recce, næ tæle ic na micel weorc ne rylitne anwald, ac ic tæle ƿæt hine mon forðy upáhebbe on his mode ; & ða untrymnesse hiera heortan ic wolde getrymman & [ge]stiran ðære
 5 wilnunge ƿæm unmedemum, ƿæt hiera nan ne durre gripān sua or-
 sorglice on ƿæt rice & on ðone lareowdóm, ðylæs ða gongen on sua
 frene stige, ƿa ðe ne magon uncwaciende gestondan on emnum
 felda.

V. Bi ƿæm ðe magon on ealdordome nytte beon on hisnum & on
 10 cræftum, & ðonne for hira agenre iecnesse ƿæt fleoð.

Ac monige siendun mid miclum giefum monegra cræfta & mægene
 geweorðode, forðonðe hie hie scoldon monegum tæcan, & for oðerra
 monna ðearfe onfóð ðyllice giefa. Ðæt is ƿæt hie gehealdað hi[a] li-
 choman firenlusta clæn[n]e; oðer is ƿæt hi beoð on færhæfnesse strenge
 15 strange; ƿridde is ƿæt hi beoð mid lara suetmettum gefylde; feor(ðe)
 is ƿæt hi beoð on ælungum ðingum & ælcra longunge geðyldige, & on
 forebyrde eaðmode, fife is ƿæt hie habbað ƿa árodnesse & ƿa bieldo
 ƿæt hie magon anwea'd habban; siexte is ƿæt hi beoð fremsume;
 siofðe is ƿæt hi beoð reðe & stræce for ryhtwisnesse. Ða ðe ðonne
 20 ðyllice beoð, & him mon suelcne folgað beodeð, & hie him wiðsacað,
 oft him gebyreð ƿæt hie weorðað bereafod ƿara giefa ðe h[i]m God
 for monigra monna ðingum geaf, næs for hiera anra Ðonne hie
 synderlice ðenceað hu hie selfe scylen fullfremodeste weorðan, & ne
 giemað to hwon oðerra monna wise weorðe, mið ðy [hi bereafiað] hie

body pure from lusts, the second is that they are strict in the severity of abstinence; the third is that they are full of the dainties of learning; the fourth is that they are patient in tedious things and in every delay, and humble in authority; the fifth is that they have spirit and boldness enough to possess authority; the sixth is that they are beneficent; the seventh is that they are zealous and severe for the cause of righteousness. Such as these then, if, when such power is offered them, they refuse it, it often happens that they are deprived of the gifts which God bestowed on them for the sake of many men, not of them alone. When they consider only how they themselves may become most perfect, and do not care what becomes of other men, they thus deprive themselves of the benefits which

hie bereafiað hie selfe þara goda þe hie wilniað synderlice habban. Be swelcum monnum Crist on his godspelle cwæð: Ne scyle nan mon blæcern ælan under mittan. And eft he cwæð to Petre ðæm apostole: Petrus lufast þu me? He cwæð: Ðu wast þæt ic ðe lufige. And þa cwæð Dryhten: Fed ðonne min sceap, gif þu me lufige. Gif ðonne sio feding þara sceapa bið þære lufan tacen, hwy forwird ðonne se þe him God swelce cræftas gifð þæt he ne fede his heorde, buton he cweðan wille þæt he ne lufige ðone Hlaford & ðone hean Hirde ealra gesceafta? Be ðæm Paulus se apostol cwæð: Gif Crist for us eallum dead wæs, ðonne weorðað ealle men deade. Hwæt is ðonne betre þa hwile þe we libben. ðonne we ures flæsces lustum ne libben, ac þæs bebodum þe for us dead wæs & eft aras? Be ðæm cwæð Moyses: Gif hwa gefare & nan bearn ne gestrine, gif he broður læfe, fō se to his wife. Gif he ðonne bearn ðærbie gestriene, ðonne cenne he þæt ðæm gefarenan bræder þe hie ær ahte. Gif he ðonne ðæt wif wille forsacan, ðonne hræce hio him on ðæt neb foran, & his mægas hiene anscogen oðre fet, þæt mon mæge siððan hatan his tun þæs anscodan tun. Ðis wæs rylt dom on ðære ealdan æ, & is nu us to bispelle. Se ær gefarena broður getacnað Crist. He hiene ætiewde æfter ðære æriste, & cwæð: Farað & cyðað minum broðrum þæt hie cumen to Galileum; þær hie me gesioð. He gefor swelce he butan bearnum gefore, forðon he næfde gefylled þagit ðone rim his gecorenra. Swæ swæ þæs gefarenan broður wif on ðære ealdan æ wæs geboden ðæm libbendan bræder to anfonne, swæ is cynn þæt sio gimen ðære halegan cirican, ðæt is Cristenes folces

they wish to keep to themselves. Of such men Christ spoke in his Gospel: "Let no man light a lantern under a measure" And again he spoke to the apostle Peter: "Peter, dost thou love me? He said: Thou knowest that I love thee. And then said the Lord: Feed my sheep, if thou lovest me." If, then, the feeding of the sheep is the sign of love, why does he, to whom God has given such qualities, refuse to feed his flock, unless he wish to say that he does not love the Lord and high Shepherd of all creatures? Of which the apostle Paul spoke: "If Christ died for us all, all men will die" What is, therefore, better while we live than not to live in the lusts of our flesh, but after his commands who died for us and rose again? About which spoke Moses: "If any one die without begetting a child,

selfe þara goda ðe his wilniað synderlice habban. Be *suelcum* monnum
 Crist on his godspelle cuæð : Ne scyle nan mon blæcern ælan under
 mittan. & eft he cuæð to Petre ðæm apostole : Petrus lufastu me? He
 cuæð : Ðu wast ðæt ic [ðe] lufige. & ða cuæð Dryhten : Fed ðonne
 5 min sceap, gif ðu me lufige. Gif ðonne seo feding þara sceapa bið ðære
 lufan tac[e]n, hwi forwið ðonne se ðe him God suelce cræftas giefð
 ðæt he ne fede his heorde, buton he cueðan wielle ðæt he ne lufige
 ðone Hlaford & ðone hean Hierde eallra gesce[a]fta? Be ðam Paulus se
 apostol cuæð : Gif Crist for us eallum dead wæs, ðonne weorðað ealle
 10 menn deade. Hwæt is ðonne betere ða hwile ðe we libben, ðonne we
 úres flæscas lustum ne libben, ac ðæs bebodum ðe for ús dead wæs &
 eft árás? Be ðam cuæð Moyses : Gif hwa gefare [& nan] bearn ne
 gestriene, gif he broðor læfe, fó se to his wife. Gif he ðonne bearn
 ðærbig gestriene, ðonne cenne he ðæt ðam gefarenan bræðer ðe hie ær
 15 ahte. Gif he ðonne ðæt wif wille [for]sacan, ðonne hræce hio him on
 ðæt nebb foran, & his mægas hine anscogen oðre fêð, ðæt mon mæge
 siððan hatan (h)is tún ðæs anscodan tún. Ðis wæs ryht dóm on ðære
 ealdan æ, & is nu ús to bispelle. Se ær gefarena broðor getacnað
 Crist. He hine ætiede æfter ðære æriste, & cuæð : Farað & cyðað
 20 minum broðrum ðæt hie cumen to Galileum ; ðær hie me geseoð.
 He gefór suelce he butan bearnum gefóre, forðon he næfde gefylled
 ðagiet ðone rím his gecorenra. Sua sua ðæs gefarenan broðor wif on
 ðære ealdan æ wæs geboden ðæm lifendan bræðer to onfónne, sua is
 cynn ðæt sio giemen ðære halgan ciricean, ðæt is Cristes folces

if he leave a brother, let him take his wife. If he beget a child
 by her, let him beget it for the dead brother who formerly had her.
 But if he wish to refuse the woman, let her spit in his face, and
 let his relations take the shoe off one of his feet, that his house may
 afterwards be called the house of the one-shoed." This was a lawful
 sentence in the old law, and is now an example for us. The brother
 who died first signifies Christ. He appeared after the resurrection, and
 said : "Go and tell it to my brothers that they may come to Galilee,
 where they will see me." He died as it were without children, for
 he had not yet filled up the number of his elect. As in the old law
 the wife of the brother who had died was offered to the living brother
 that he might take her, so it is proper that the care of the holy Church,

gesomnung, sie ðæm beboden þe hie wel ofer mæge, & hiere wel rædan cunne. Gif hiere ðonne se wiðsace, þonne is cyn þæt him spiwe ðæt wif on ðæt neb, þæt is þæt hiene tæle ðæs folces gesomnung, cmne swelce he [hie] him on ðæt neb spæten, forðonþe he nyle gifan þæt him God geaf, and helpan ðæs folces mid ðæm þe he his healp. Swæ is cyn ðæt sio halige gesomnung tæle ælces ðara god ðe hit him anum wile to gode habban, & nyle oðerra mid helpan. Se bið eac mid ryht [ryhte] oðre fet onscod, & hiene mon scile on bismar hatan se anscoda. Be ðæm cwæð Crist on his godspelle: Sceogeað eowre fett, þæt ge sin gearwe to ganne on sibbe weg æfter minra boca bebodum. Gif we ðonne habbað swæ micle sorge & swæ micle gieman urra nihesta swæ swæ ure selfra, ðonne hæbbe we begen fett gescode swiðe untælice; gif we ðonne agiemeleasiað urra nihesta ðearfe [ðearfa], & ðenceað ymbe ure synderlice, ðonne bið us swiðe fracuðlice oðer fot unscod. Monige men sindon, swæ swæ we ær cwædon, þe bioð geweorðod [geweorðode] mid miclum & mid monegum Godes gifum, & ðonne bioð onælede mid ðære girninge ðara smeaunga Godes wisdomes anes, & fleoð ðonne þa nytwierðan hiersumnesse ðære lare, & nyllað ðæs ðencean hu hie mægen nytwierðuste bion hiera nihestum, ac lufiað digla stowa, & fleoð monna ansine [onsina]. Gif him ðonne God ryhtlice & streclice deman wile, & he him for his mildheortnesse ne arað, ðonne bioð hie swæ monegum scyldum scyldige swæ hie monegra unðeawa gestieran [stieran] mealton mid hiora larum & bisnum, gif hie ongemong monnum bion woldon. Hwæt ðenceað ða þe on swelcum weorcum

that is the assembly of Christ's people, be offered to him who can superintend and rule it well. But if he refuse it, it is proper for the woman to spit in his face, that is, for the assembly of the people to blame him, exactly as if they spat in his face, because he would not give what God gave him, and help the people with what he helped him with. In the same way it is proper for the holy assembly to blame the advantages of those who wish to appropriate them to themselves alone, and will not help others with them. He is also rightly shod on one foot only, and he shall be called in ignominy the one-shoed. Of which Christ spoke in his Gospel: "See to your feet, that ye be ready to go in the path of peace after the commands of my books." If we take as much trouble and care about our neighbours as ourselves, we have both feet shod very

gesomnung, sie ðam beboden ðe hie wel ofer mæge, & hiere wel rædan cunne. Gif hire ðonne se wiðsace, ðonne is cynn ðæt him spiwe ðæt wif on ðæt nebb, ðæt is ðæt hine tæle ðæs folces gesomnung, emne suelce hie him on ðæt nebb spæten, forðonðe he nyle giefan ðæt him God
 5 geaf, & helpan ðæs folces mid ðam ðe he his healp. Sua is cynn ðæt sio halige gesomnung tæle ælces ðara gód ðe hit him anum wile to gode habban, & nyle oðer(r)a mid helpan. Se bið eac mid ryhte oðre fét anscód, & hine mon scyle on bismar hatan se anscóda. Be ðam cuæð Crist on his gospelle. Sceawiað iowre fét, ðæt ge sien gearwe to
 10 ganganne on sibbe wég æfter minra boca bebodum. Gief we ðonne habbað sua micle sorgc & sua micle gieman urra niehstena sua sua ure selfra, ðonne hæbbe we begen fét gescóde suiðe untælice; gif we ðonne ágiemeleasiað urra niehstena ðearfa, & ðenceað ymbe ure synderlice, ðonne bið us suiðe fracólice oðer fót unscód. Monige
 15 menn siendon, sua sua we ær cuædon, ðe beoð geweorðode mid miclum & mid monegum [Godes] giefum, & ðonne beoð onælede mid ðære gierninge ðara smeaunga Godes wisdomes anes, & fleoð ðonne ða nyttwyrcan hiersumnesse ðære lare, & nyllað ðæs ðencean hu hie mægen nyttweorðuste bion hiera niehstum, ac lufiað diegla stowa, &
 20 fleoð monna onsiena. Gif him ðonne God ryhtlice & strælice deman wile, & he him for h's mildheortnesse ne árað, ðonne beoð hie su[a] monegum scyldum scyldige sua [h[i]e] manegra unðeawa gestiran mehton mid hiora larum & bisenum, gif hi ongemong monnum beon wolden. Hwæt ðenceað ða ðe on suelcum weorcum scinað, & magon

blamelessly; but if we neglect the wants of our neighbours, and think about our own specially, then one of our feet is very disgracefully unshod. There are many men, as we have remarked above, who are honoured with great and many gifts of God, and then are inflamed with the desire of the contemplation of God's wisdom alone, and so avoid the profitable obedience of teaching, and will not consider how they can be most useful to their neighbours, but love solitude and shun the face of men. But if God determines to judge them righteously and severely, and does not of his mercy spare them, they are guilty of as many sins as they could have corrected faults with their instruction and example, if they had been willing to associate with men. What reason have those, who shine with such works and can be so useful to their neighbours, for trusting rather

scinað, & magon hiera nihstum swæ nytte bion, hwy hie þara gearnunga hiora digelnesse & anette bet truwiem ðonne ðære hu hie oðerra monna mæst gehelpen? Hwæt se ancenda Godes sunu of his fæder bosme wæs ferende to urre andweardnesse ðæt he ure gehulpe.

VI. Be ðæm þe for eaðmodnesse fleoð ða byrðenne þæs lareowdomes, ðonne hi beoð ryhtlice eaðmode ðonne hie ne winnað wið ðone godcundan dom.

Donne sindon monige þe fleoð for eaðmodnesse anre, forðæm hie noldon þæt hie mon ahofo ofer ða þe him betran ðynceað ðonne hie selfe. Nis ðæs ðonne nan twoo, gif swelc eaðmodnes bið mid oðrum godum ðeawum begyrded, þæt ðæt bið beforan Godes eagum soð eaðmodnes, ðonne he for nanre anwilnesse ne wiðcwið ðæm nyttum weorcum þe him mon beodeð to underfonne. Ne bið ðæt na soð eaðmodnes, gif mon ongit ðæt ðæt Godes willa sie ðæt he ofer oðre bion scile, ðæt he ðonne wiðsace, ac bio underðided Godes willan & his dome, & forlæte ða uncysta ðære anwilnesse. Ðonne he oferstæled bið, & him gereiht bið þæt he oðrum mæg nyt bion on ðæm þe him mon ðonne bebeodeð, mid his mode he hit sceal fleon & ðeah for hiersumnesse he hit sceal underfon.

VII. Ðætte oft ðæs lareowdomes ðenung bið swiðe untælwierðlice gewilnod, & eac swiðe untælwierðlice monige bioð to geniedde.

Ðeahhwæðre monige wilniað folgoðes & ealdordomes swiðe un-

to the merits of retirement and solitude than aiding other men as much as possible? Did not the only born Son of God come from his Father's bosom to be with us and help us?

VI. Of those who through humility avoid the burden of teaching, but if they are really humble, do not oppose the divine decree.

And there are many who avoid it out of humility alone, because they do not wish to be raised above those whom they think better than themselves. There is no doubt that if such humility is enforced with other virtues, it is before God's eyes genuine humility, when he

hiera nichstum sua nytte beon, hwy hie ƿara geearnunga & diegel-
 nesse & anette bet truwigen ƿonne ƿære hu hie oðerra monna mæst
 gehelpen ? Hwæt se ancenneda Godes sunu of his fæder bosme wæs
 ferende to urre andweardnesse ƿæt he ure gehulpe.

- 5 VI. Bi ƿæm ƿe for eaðmodnesse fleoð ƿa byrðenne ƿæs lareow-
 domes, ƿonne hie beoð ryhtlice eaðmode ƿonne hie ne winnað
 wið (ð)one godcundan dom.

Donne siendon monige ƿe fleoð for eaðmodnesse anre, forðon hie
 noldon ƿæt hie mon áhófe ofer ƿa ƿe him heteran ðynceað ƿonne hie
 10 selfe. Nis ƿæs ƿonne nan tweo, gif suelc eaðmodnes bið mid oðrum
 godum ðeawum begyrded, ƿæt ƿæt bið leforan Godes eagum soð
 eaðmodnes, ƿonne he for nanre anwiernesse ne wiðcuið ƿam nyttan
 weorcum ƿe lim mon beodeð to underfonne. Ne bið ƿæt na soð
 eaðmodnes, gif mon ongiett ƿæt ƿæt Godes willa sie ƿæt he ofer oðre
 15 beon scyle, ƿæt he ƿonne wiðsace, ac beo underðieded Godes willan &
 his dóme, & forlæte ƿa uncyste ƿære anwiernesse. Donne [he] ofer-
 stæle[d] bið, & him gereaht bið ƿæt he oðrum mæg nytt bion on ƿam
 ƿe him mon ƿonne bebeodeð, mid his mode he hit sceal fleon & ƿeah
 for hiersumnesse he hit sceal underfon.

- 20 VII. Ðætte oft ƿæs lareowdomes ƿenung bið swiðe untælwyrðlice
 gewilnad, & eac swiðe untælwierðlice monige beoð to
 geniedde.

Deahhwæðre monige wilniað folgoðes & ealdordomes suiðe untæ-

does not out of any obstinacy reject the useful works which are offered
 for his acceptance. It is not true humility, if a man perceives that it
 is God's will that he be above others, for him to refuse it, but to
 submit to God's will and decree, and relinquish the vice of obstinacy.
 When he is exalted and appointed that he may be useful to others
 in the post which is offered him, he should avoid it in spirit, and yet
 out of obedience accept it.

VII. That the ministration of teaching is also very blamelessly
 desired, and also many are compelled very blamelessly to
 undertake it.

However, many desire rule and supremacy very blamelessly, and

tælwierðlice, & monige bioð togeniedde eac swiðe untælwierðlice. Ðæt we magon swiðe sweotule ongietan, gif we geðenceað þa twegegen witgan þe God wolde sendan to læranne. Oðer hine his selves willum gebead to çære lare & to çæm færehte. Oðer for çæm ege, þe he ondred þæt he hit swæ medomlice don ne meahte, him wiðsoc. Ðæt wæs Hieremias. Þa he hiene sendan wolde, þa bæd he eaðmodlice þæt he hiene ne sende, & cwæð. Eala eala eala Dryhten, ic eom cniht; hwæt can ic spreca? Ac Isaias, þa Dryhten ascode hwone he sendan meahte, þa cwæð Isaias. Ic eom gearo; sende me. Loca nu hu ungelic spræc eode of çissa tvegea monna muðe. Ac hio wæs of swiðe gelicum willan, forðon hio afeoll [aweol] of anum welle; ðeah hio [he] on tu tofleowe, ðeah wæs se [sio] æspring sio soðe lufu. Ymbe þa we habbað twa bebodu: an is þæt we lufen God, oðer þæt we lufen ure nihstan. For çære lufan Isaias wilnode hu he nyttost meahte bion his nihstum on ðys earfeðlican [eorðlican] life, & forðon he wilnode çære ðegnunga çæs lareowdome. Ieremias ðonne wilnode singallice hine geðidan to çære lufan his scippendes, & forçæm he forcwæð, & nolde þæt hiene man sende to læronne. Ðæt ilce þæt he untælwierðlice ondred to underfoonne, þæt ilce se oðer swiðe hergendlice gewilnode. Oðer ondred þæt he forlure sprecende ða gestreon þe he on çære swiggean geðencean meahte; oðer ondred þæt he ongeate on his swiggean þæt he sumne hearm geswugade çær çær he fremme gedlipian meahte, gif he ymb þæt geornlice swunce. Ac we sculon swiðe smeallice çissa ægðer underðencean, forðon þe se þær wiðcwæð, na fullice ne wiðcwæð, & se se þe wolde þæt hiene mon sende, he geseah ær hiene clænsian ðurh þa colu

many are also compelled to undertake it very blamelessly. This we can clearly understand, if we think of the two prophets whom God wished to send to teach. The one voluntarily undertook the teaching and the journey. The other, through fear of not doing it so well, refused. This was Jeremiah. When he wished to send him, he begged him humbly not to send him, and said: "Behold, Lord, I am a youth; what can I say?" But Isaiah, when God asked whom he should send, said: "I am ready; send me." See now what different speeches came from the mouth of these two men. But they arose from a very similar desire, for they flowed from the same spring, although they flowed in different directions, the source was true love. About which we have two precepts: one is to love God, the other

wier[ð]lice, & monige beoð togeniedde [eac] suiðe untælwierðlice. Ðæt we magon sueotole ongietan, gif we geðenceað ða twegen witgan ðe God wolde sendan to læra[n]ne. Oðer hiene his selves willum gebead to ðære lare & to ðæm færehte. Oðer for ðæm ege, ðe he ondred ðæt
 5 he hit sua medomlice dón ne meahte, him wiðsóc. Ðæt wæs Heremias. Ða he hine sendan wolde, ða bæd he eaðmodlice ðæt he hiene ne sende & cuæð: Eala e[a]la eala Dryhten, ic eom cniht; hwæt conn ic spreca[n] ? Ac Essaias, ða Dryhten acsode hwone he sendan meahte, ða cuæð Essaias: Ic eom gearo; send me. Loca nu hu ungelic spræc
 10 eode of ðissa tuega monna muðe. Ac hio wæs of suiðe gelicum willan, forðon hio áweoll of anum wille; ðeah heo an tu tefleowe, ðeah wæs sio æsprung sio soðe lufu. Ymb ða we habbað tua bebodu: an is ðæt we lufigen God, oðer ðæt we lufien ure niehstan. For ðære lufan Essaias wilnode hu he nyttoð meahte beon his nihstum on ðys eorð-
 15 lican life, & forðon he wilnode ðære ðegnunga ðæs lariowdome. Hieremias ðonne wilnode singallice hine geðiedan to ðære lufan his Scippendes, & forðam he forewæð, & nolde ðæt hine mon sende to læranne. Ðæt ilce ðæt he untælwyrðlice ondred to underfonne, ðæt ilce se oðer swiðe hergeondlice gewilnode. Oðer ondred ðæt he forlure
 20 sprecende ða gestrion ðe he on ðære swigean geðencan meahte; oðer ondred ðæt he ongeate on his swygean ðæt he sumne hearm geswigode ðær ðær he fremgecleopian meahte, gif he ymb ðæt geornlice sw[un]ce. Ac we sculon swiðe smeallice ðissa ægðer underðencan, forðon ðe se ðær wiðcwæð, [na fullice ne wiðcwæð], & se se ðe wolde
 25 ðæt hine mon sende, he geseah ær hine clænsian ðurh ða colu ðæs

to love our neighbour. From love Isaiah desired to be as useful as possible to his neighbours in this earthly life, and therefore he desired the ministrations of teaching. Jeremiah desired always to continue in the love of his Creator, and therefore he refused, and did not wish to be sent to teach. The same charge that he blamelessly dreaded to undertake, the other very laudably desired. The one feared losing what he had gained in silence and meditation; the other feared concealing some mischief by his reticence, while he might have spoken to advantage, if he had zealously laboured. But we ought to consider both cases very narrowly, for he who refused did not altogether refuse, and he who wished to be sent saw that he was first purified by the coals of the altar, lest any one durst undertake unpurified

pæs alteres, ȝylæs ænig unclænsod dorste on swæ micelne haligdom fón ȝære clænan ȝenunge ȝæs sacerdhades, oððe eft ænig durre on eaðmodnesse hiewe hit ofermodlice forweðan, swelce he licette eaðmetta, & do ȝeah for gilpe, gif hiene gecistð sio uplice gifu. Ac forȝæmpe hit swæ earfoðe is ænegum men to wietanne hwonne he geclænsod sie, he mæg ȝy orsorglicor forbugan þa ȝenunga, & næs swæðeah to anwillice ne forbuge he, swæ we ær cwædon, ȝonne he ongiete ȝone ufancundan willan þæt he hit don seyle. Ægðer ȝissa gefylde Moyses þa he wiðsoc swæ miclum ealdordome. Ægðer ge he wolde ge he nolde, & ȝeah for eaðmodnesse geȝafode. We witon ȝæt he nære eaðmod, gif he underfenge ȝone ealdordom swelces unrifolces buton ege; & eft he wære ofermod, gif he wiðcwæde þæt he nære underȝiedd his Scippende. Ac ægðer ȝissa he dyde for eaðmodnesse & for underȝiednesse. He sceawode hine selfe, [selfe] & pinsode, þa þa him ȝuhte ȝæt he hit don ne meahte, & swæðeah geȝafode, forȝæmpe he getruwode ȝæs mægene þe hit him behead. Hwæt se halga wer ongeat þæt he hæfde Godes fultom, & swæðeah ondred þæt he underfenge ȝone ladteowdom pæs folces, & nu him ne ondrædað þa dolan for hiora agnum scyldum þæt hie sien ofer oðre, & ne magon him gegadrian on ȝyllicum bisene hu micel syn & lu micel freccnes hit bið. God selfa tyhte Moyses on ȝone folgoð, swæðeah he him ondred; & nu fundiað [fandiað] swelce wræccan & teoð to, woldon underfón ȝone weorðscipe & eac ȝa byrðenne; & ȝa þe beoð mid hiora agnum byrðennum ofȝrycte þæt hie ne magon standan [gestondan], hie willað lustlice underfón oðerra

so holy a work of the pure ministration of the priesthood, or under the pretext of humility haughtily refuse it, as if he simulated humility, and yet showed himself vainglorious, if the divine grace chooses him. But since it is so difficult for any man to know when he is purified, he can with so much the less hesitation decline the ministration; and yet he must not decline it too obstinately, as we remarked above, when he sees that it is the divine will for him to do so. Moses fulfilled both requirements when he refused so great a sovereignty. He was both willing and unwilling, and yet from humility he consented. We know that he would not have been humble, if he had undertaken the rule of so vast a host without fear; and, again, he

alteres, ȝylæs ænig unclænsod dorste on swa micelne haligdom
 fōn ȝære clænan ȝegnenga ȝæs sacerdhades, oððe eft ænig durre
 on eaðmodnesse hiwe hit ofermodlice forweðan, swelce he licette
 eaðmetto, & doo ðeah for gilpe, gif hine gecist sio uplice gifu. Ac
 5 forȝæmðe hit swa earfoðe is ænegum menn to witanne hwonne
 he geclænsod sie, he mæg ȝy orsorglicor forbugan ȝa ȝegnunga ;
 ond næs swaðeah to anwillice ne foibuge he, swa we ær cwædon,
 ȝonne he ōngiete ȝone ufancundan willan ȝæt he hit dōn scyle.
 Ægðer ȝissa gefylde Moyses ȝa he wiðsōc swa miclum ealdordome
 10 Ægðer ge he wolde ge he nolde, & ðeah for eaðmodnesse geðafode.
 We witon ȝæt he nære eaðmod, gif he underfenge ȝone ealdordōm
 swelces unrimfolces buton ege , & eft he wære ofermod, gif he [wið-]
 cwæde ȝæt he nære underȝidd his Scippende Ac ægðer ȝissa he
 dyde for eaðmodnesse & for underȝidednesse He sceawode hine
 15 selfne, & pinsode, ȝa ȝa him ȝuhte ȝæt he hit doon ne meahte, &
 swaðeah geðafode, forȝamðe he getruwode ȝæs mægene ȝe hit him
 bebead. Hwæt se haliga wer ongeat þæt he hæfde Godes fultom,
 & swaðeah ondred ȝæt he underfenge ȝone lattiowdōm ȝæs[s] folces, &
 nu him ne ondrædað ȝa dolan for hira agnum scyldum ȝæt hie sien
 20 ofer oðre, & ne magon him gegaderian on ȝyllicum biwene hu micel
 synn & hu micel frecennes hit bið. God selfa tyhte Moyses on ȝone
 folgoð, swaðeah he him ōndred ; ond nu fandiað swelce wræccan & teoð
 to, woldon underfon ȝone weorðscipe & eac ȝa byrðenne, & ȝa ȝe beoð
 mid hira agnum byrðennum ofȝrycte ȝæt hie ne magon gestondan, hie
 25 willað lustlic[e] underfon oðerra monna, ond unniedige hie underlutað

would have been presumptuous, if he had refused to be subject to
 his Maker. But he did both out of humility and docility. He con-
 templated himself, and thought that he could not do it, and yet
 consented, for he trusted in the might of him who offered it him.
 The holy man saw that he had God's help, and yet feared to under-
 take the leadership of the people, and yet fools are not afraid because
 of their own sins to rule others, and cannot infer from such an example
 how great sin and presumption it is. God himself encouraged Moses
 to rule, yet he feared ; and yet such wretches try for, and aspire
 to undertake the dignity and burden ; and those who are oppressed
 with their own burdens so that they cannot keep their footing, are

monna, & unnledige hie underlutað mid hiora sculdrum oðerra byr-
 ðenne toecan hiora agnum. He ne mæg his agene aberan, & wolde
 ðeah maran habban.

VIII. Be ðæm þe wilnað bisecephád to underfonne, hu hie gripað
 [gegripað] ðone cwíde ðæs apostoles Paules hiora gidsunge
 to fultome.

Ac ða þe willað gripan on swelcne folgoð for hiera gidsunge hie
 doð him to lade [leafæ] ðone cwíde þe *sanctus* Paulus cwæð Se þe
 bisecephad [bisecephade] gewilnað, god weorc he gewilnað. Gif he
 hit þa herede & on tyhte, eft he stirde ðære gewilnunge þa he cwæð :
 Bisepe gedafenað þæt he sie tælleas. And ðærbufan is geteald
 hwelc he beon sceal, gif he untælwierðe bið. Mid oðrum worde he
 hierte, mid oðrum he bregde, swelce he openlice cwæde : Ic herige
 þæt ge seceað, ac leorniað þæt ge wieten hwæt hit sie, ac gif ge
 agiemeleasiað þæt ge ameten eow selfe hwelce ge sien, swæ ge eow
 on hieran folgoðe ahebbað, swæ ge sweotulran & widmærran gedoð
 eowre tælwierðlicnesse. Swæ se micla cræftega hiertende toscyfd, &
 egesiende stierð ofermetta mid ðære tælinge his hieremonnum, þæt he
 hie gebrenge on life. Eac is to geðencenne þæt on ða tid þe se bisece-
 phad swæ gehened [gehered] wæs, swæ hwelc swæ hiene underfeng, he
 underfeng martyrdóm. On þa tiid wæs to herianne þæt mon wilnode
 bisecephades, þa þa nan twoe næs þæt he ðurh ðone sceolde cuman to hefe-
 gum martyrdome. Ðæt is to tacne þæt mon endebyrdlice ðone bisecephad
 halde, þæt he hiene on godum weorcum geendige. Forðon hit is gec-
 weden : Se þe bisecephad gewilnað, god weorc he gewilnað. Se ðonne for

ready cheerfully to undertake those of other men, and needlessly bow
 their shoulders under the burden of others beside their own. They
 cannot support their own, and yet desire to have greater ones.

VIII. Of those who wish to become bishops, how they seize on the
 words of the apostle Paul to excuse their desire.

But those who wish to seize on such authority excuse their desire
 with the words of St. Paul : " He who desires to be a bishop, desires
 a good work." If he praised and encouraged, again he forbade
 the desire, saying, " A bishop should be blameless." It is besides
 said what kind of man he must be to be blameless. With the one
 speech he encouraged, with the other he dissuaded, as if he had

mid hira sculdrum oðerra byrðenna toeacan hiera agnum, he ne mæg his agne áberan, & wolde ðeah maran habban.

VIII. Be ðæm ðe wilnað biscephád tó underfonne, hu hie gegripað
 ðone cwide ðæs apostoles Paules hiora gitsunge to ful-
 5 tome.

Ac ða ðe willað gripan on swelene folgað for hiera gitsunge hie doð him to leafe ðone cwide ðe *sanctus* Paulus cwæð. Se ðe biscephade gewilnað, god weorc he gewilnað. Gif he hit ða herede & on tyhte, eft he stierde ðære gewilnunge ða he cwæð: Biscepe gedafnað ðæt
 10 he sie tælleas. Ðærbufan is geteald hwelc he beon sceal, gif he untælwierðe bið Mid oðrum worde he hierte, mid oðrum he bregde, swelce he openlice cwæde: Ic herige ðæt ge secað, ac leorniað ðæt ge witen hwæt hit sie, ac gif ge agiemeleasiað ðæt ge ameten eow selfe hwelce ge sien, sua eow ón hierran folgoðe ahebbað, swa ge sweotolran
 15 & widmærran gedoð eowre tælweorðlicnesse. Sua se micla cræftiga hiertende toscyð, & egesiende stierð ofermetta mid ðære tælinge his hieremonnum, ðæt he hie gebringe on life. Eac is to geðencanne ðæt ón ða tiid ðe se biscephad swa gehiered wæs, sua huelc swa hine underfeng, he underfeng martyrdóm. On ða tiid wæs to herigeanne
 20 ðæt mon wilnode biscephades, ða ðe nan twio næs ðæt he ðurh ðone sceolde cuman to hefegum martyrdome. Ðæt is to tacne ðæt mon endebyrðlice ðone biscepdóm healde, ðæt he hine on godum weorcum geendige. Forðon hit is gecweden: Se ðe biscephad gewilnað, góð

openly said: "I praise your desire, but learn to know what it is, and if ye neglect to estimate yourselves at your real worth, the higher the authority ye attain to, the more manifest and notorious will ye make your unfitness." Thus the great craftsman incites and encourages his disciples, and sternly rebukes their pride by blaming them, that he may bring them to life. We must also reflect that at the time when the office of bishop was in such high estimation, he who accepted it accepted martyrdom. At that time it was praiseworthy for a man to desire to become a bishop, for there was no doubt that through it he would arrive at a cruel martyrdom. It is a proof of a bishop's holding his office well for him to end it with good works. Therefore it is said: "He who desires the office of

ƿære wilnunge [gewilnunge] swelcra weorca biſcepdom ne ſecð, he bið ðonne him ſelfum [ſelf] gewiota ƿæt he wilnað him ſelfum gilpes; ne deð he ðonne ƿæt an yfel ƿæt he ne lufað ða halgan ðenunga, ac eallunga he hie forſihð; & ðonne he fundað to ðæm weorðſcipe ƿæs folgoðes, his mod bið afedd mid ƿære smeauunga ƿære wilnunge [wilnunga] oðerra monna hiernesſe & his ſelfes upahæfenesſe, & fægenað ƿæs hu hiene mon ſciele herigean. Ahfeð ðonne his heortan forðy, & for ðære genyhte ƿæs flowendan welan he bliſſað. He licet eaðmodnesſe, & ſecð mid ƿæm ƿiſſes middangeardes geſtreon. On ƿæm hiewe ðe he ſceolde his gilpes ſtieran on ðæm he his ſtrienð. Mid ðy [ƿam] þe he ſceolde his geſtreon toweorpan, mid ðy he hie gadrað. Ðonne ƿæt mod ðenceð gegripan him to upahæfenesſe ða eaðmodnesſe, ƿæt ƿæt he utan iowað innan he hit awendeð [anwent].

IX. Hu ƿæt mod ƿætte wilnað fore [for] oðre bion lihð him ſelfum, ðonne hit ðencð fela godra weorca to wyrceanne, & ƿæt licet oðrum monnum, gif he worldare hæbbe, & wile hit ðonne oferhebban, ſiððan he hio hæfð.

Ac ðonne he wilnað to underfonne þa are & ðone ealdordom, he ðencð on ƿæm oferbiædele his modes ƿæt he ſcile monig god weorc ƿæron wyrcean, & he ðencð mid innewearde mode ƿæt he girneð for gilpe & for upahæfenesſe ƿæs folgoðes, smeageað ðeah & ðeahhtigeað on hiora modes rinde monig god weorc to wyrceanne, ac on ƿæm piðan bið oðer gehyded. Ac on utewardum his mode he lihð him ſelfum ymbe hine ſelfne bi ƿæm godum weorcum; licet ƿæt he lufige

bishop, desires a good work." He, therefore, who does not aspire to that office from the desire of such works, is his own witness that he desires his own vainglory; he not only does wrong in not loving the holy ministration, but altogether slights it; and when he aspires to the honour of rule, his heart is nourished with the contemplation of the desire of having other men subject to him, and his own exaltation, and rejoices in being praised. Hence he is puffed up in spirit, and rejoices in the possession of abundant wealth. He simulates humility, and through it seeks the possessions of this world. Under the pretence of mortifying his pride he increases it. Instead of distributing his property he accumulates it. When the mind thinks to make humility a pretext for pride, that which he displays openly he perverts in secret.

weorc he gewilnað Se ðonne for ðære gewilnunge swelcra weorca
 biscopdóm ne secð, he bið ðonne him self gewita ðæt he wilnað him
 selfum gielpes; ne deð he ðonne ðæt án yfel ðæt he ne lufað ða
 halgan ðegnunga, ac eallinga he hie forsichð; ond ðonne he fundað to
 5 ðæm weorðscipe ðæs folgoðes, his mod bið afedd mid ðære smeaunga
 ðære wilnunga oðeria monna hiernesse & his selves upáhæfenesse, &
 fægenað ðæs hu hie[ne] mon scyle herigean. Ahefð ðonne his heortan
 forðy, & for ðære geuyhte ðas flowendan welan he biissað. He licet
 eaðmodnesse, & secð mid ðam ðisses middangeardes gestreon. On
 10 ðæm hiewe ðe he sceolde his gielpes stieran on ðæm he his strienð.
 Mid ðy ðe he sceolde his gestreon toweorpan, mid ðy he hie gadrað.
 Ðonne ðæt mod ðenceð gegripan hum to upáhefenesse ða eaðmod-
 nesse, ðæt ðæt he utan eowað innan he hit anwent.

I.X. Hu ðæt mod ðætte wilnað for oðre beon lihð him seifum, ðonne
 15 hit ðencð fela godra weorca to wyrçanne, & ðæt licett oðrum
 monnum, gif he worldare hæbbe, & wile hit ðonne ofer-
 hebban, siððan he hie hæfð.

Ac ðonne he wilnað to underfonne ða are & ðone ealdordom, he
 ðencð on ðam oferbrædelse his modes ðæt he sciele monig (g)óð
 20 weorc ðærón wyrçan, & he ðencð mid innewearde mode ðæt he
 gierneð for gilpe & for upáhafenesse ðæs folgoðes, smeageað ðeah &
 ðeahtigað on hiera modes rinde monig god weorc to wyrçanne, ac on
 ðam piðan bið oðer gehyded Ac on utewardum his mode he liehð him
 selfum ymbe hine selfue bie ðæm godum weorcum; licet ðæt he lufige

I.X. How the mind that desires to be above others deceives itself,
 when it thinks to perform many good works, and simulates
 it before other men, if he has worldly honour, and wishes to
 neglect it when he has it.

But when he wishes to undertake honour and rule, he thinks on
 the surface of his heart that he will do many good works in his office,
 and acknowledges in his inmost heart that he desires it out of pride
 and conceit of authority, but ponders and considers in the bark of
 his mind that he will perform many good works, but in the pith is
 something else hid. On the surface of his mind he is deceived about
 himself as to the good works; he pretends to love that which he

ƿæt he ne lufað: ƿyses middangeardes gilp he lufað, & he licet swe'ce he ƿone onsunige, & hine him ondræde. Ðonne he wilnað on his mode ƿæt hie sciele ricsian he bið swiðe forht & swiðe be-healden; ƿonne he hæfð ƿætte he habban wolde, he bið swiðe ƿriste. Ðonne he to fundað, he ondræt þæt he ne mote to cuman, & sona swæ hi to ƿære are cymð, swæ ƿyncð him ƿæt [se] hie him niedscylde [mid scyld] sceolde se se hie him salde, & brycð ƿære godcundan are worldcundlice, & forgit swiðe hræde ƿæt he ær æfestlices geðohte. Hu mæg hit butan ƿæm bion ƿætte ƿæt mod þe ær wæs aled of his gewunan for ƿære gewilnunge [wilnunge] ƿære worldare, ƿæt hit ne sie eft to gecirred ƿonne hit hæfð ƿætte hit ær wilnode? Ac sona bioð ƿæs modes eagan eft gewende to ƿæm weorcum þe hit ær worhte. Ac ƿence ælc mon ær hu nytwierde he sie & hu gehiersum ƿæm þe he ƿonne mid ryhte hieran sciele on ƿæm þe he ƿonne deð. Ðonne mæg he wietan be ðy, gif he hieran folgoð habban sceal, hwæðer he ƿonne dón mæg ƿæt ƿæt he ær ƿencð ƿæt he don wolde, forðon seldun mon geliornað [leornað] on miclum rice eaðmodnesse, gif he ær on læssan folgoðe ofermod wæs & recceleas. Hu mæg he ƿonne ƿæt lof & ƿone gilp fleon ƿonne he onahæfen bið, se his ær wilnode þa he butan wæs? Hu mæg he bion ƿonne butan gidsunge, ƿonne he sceal ymb monegra monna are ƿencean, gif he nolde þa þa he moste ymb his anes? Healde hiene ƿæt hiene his agen geðanc ne beswice, þæt he ne truwige þæt he on ƿæm maran folgoðe wille wel don, gif he nolde on ƿæm læssan, forðæmþe oftor on ƿæm hieran folgoðe mon forlæt godne gewunan, ƿonne he hiene ƿær on geleornige,

loves not: he loves the glory of this world, and pretends to shun and dread it. When he desires in his heart to rule, he is very timid and cautious; when he has what he wished to have, he is very bold. While he is aspiring to it he dreads not attaining it, and when he attains the honour he thinks he who granted him the honour was bound to grant it of necessity, and enjoys the divine honour in a worldly spirit, and very soon forgets his former pious resolutions. How can it otherwise happen but that the mind which was formerly diverted from its usual routine through the desire of worldly honour returns thereto when it has attained its desire? And the eyes of the mind soon return to its former works. But let every man consider before how useful and obedient he is to those he is bound to obey in his actions,

Ʒæt he ne lufað: Ʒisses middangeardes gilp he lufað, & he licett
 swelce he Ʒone onscunige, & hine him ondræde. Ðonne he wilnað
 on his mode Ʒæt he sciele ricsian he bið swiðe forht & swiðe
 behealden; Ʒonne he hæfð Ʒæt he habban wolde, he bið swiðe Ʒriste.
 5 Ðonne he to fundað, he ondræt Ʒæt he ne mote to cuman, ond sona
 swa he to Ʒære are cymð, swa Ʒyncð him Ʒæt se hie him niedscylde
 sceolde se se hie him sealde, & brycð Ʒære godcundan áre worldcund-
 lice, & forgitt swiðe hræde Ʒæt he ær æfastlices geðohte. Hu mæg
 hit butan Ʒam beom Ʒætte Ʒæt mod Ʒe ær wæs keled of his gewunan
 10 for Ʒære wilnunge Ʒære worldære, Ʒæt hit ne sie eft to gecirred
 Ʒonne hit hæfð Ʒætte hit ær wilnode? Ac sona beoð Ʒæs modes eagan
 eft gewende to Ʒæm weorcum Ʒe hit ær worhte. Ac Ʒence ælc mon
 [ær] hu nytwyrðe he sie & hu gehiersum Ʒæm Ʒe he Ʒonne mid
 ryhte hieran scyle on Ʒam Ʒe he [Ʒonne] deð. Ðonne mæg he witan
 15 be Ʒy, gif he hie[r]ran folgað habban sceal, hwæðer he Ʒonne dón mæg
 Ʒæt Ʒæt he ær Ʒencð Ʒæt he don wolde, forƷon seldun mon geleornað
 on miclum rice eaðmodnesse, gif he ær on læssan folgoðe ofermod
 wæs & receleas. Hu mæg he Ʒonne Ʒæt lóf & Ʒone gilp fleon Ʒonne
 [he] on[a]hæfen bið, se his ær wilnode Ʒa he butan wæs? Hu mæg
 20 he Ʒonne beon butan gitsunge, Ʒonne he sceal ymb monigra monna
 are Ʒencan, gif he nolde Ʒa Ʒa he moste ymb his anes? Healde hine
 Ʒæt hine his agen geƷanc ne biswice, Ʒæt he ne truwige Ʒæt he on
 Ʒæm folgoðe wille wel dón, gif he nolde on Ʒæm læssan; forðæmðe
 25 hine Ʒæron geleornige, gif he hine ær næfde on læssan folgoðe & on

and by his performance under these circumstances he can judge
 whether, if he is to have higher authority, he is able to carry out his
 former intentions, for men seldom learn humility in a high station
 if they were proud and reckless in a humbler one. How can he
 avoid praise and vainglory when he is exalted, who formerly desired
 them when he was without power? How can he be without covet-
 ousness when he has to consult the interests of many, if formerly he
 would not avoid it when he had to consult his own interests alone?
 Let him beware of allowing himself to be deceived with his own
 imagination, lest he believe that he will do well in that station when
 he would not in the lesser; for in a higher station men oftener lose
 good habits than learn them there, if they had them not in a humbler

gif he h'ene ær næfde on læssan folgoðe & on maran æmettan. Swiðe eaðe mæg on smyltre sæ ungelæred scipstiora genoh ryhte stieran, ac se gelæreda him ne truwað on ðære hreon sæ & on ðæm miclan stormum. Hwæt is ðonne ðæt rice & se ealdordom buton ðæs modes storm, se symle bið cnyssende ðæt scip ðære heortan mid ðara geðohta ystum, & bið drifen [dræht] hider & ðider on swiðe nearwe bygeas worda & weorca, swelce hit sie ongemong miclum & monegum stancludum tobrocen? Hwæt is nu ma ymbe ðis to sprecanne, buton se se þe swelc ongieten sie þæt he ða cæftas hæbbe þe we ær bufan cwædon, þæt he ðonne to fo, gif he niede sciele, & se se þe swelc ne sie, ðær no æt ne cume, ðeah hiene mon niede? Se ðonne se þe ðeonde bið on swelcum cræftum & on geearnungum, swelce we ær spræcon, & ðonne to swiðe wiðscorað ðæm ealdordome, healde hiene ðæt he ne cnytte ðæt underfangne feoh on ðæm swatline þe Crist ymbe spræc on his godspelle; ðæt is ðæt he ða Godes gifa þe he onfeng ge on cræftum ge on æhtum ðæt he ða ne becnytte on ðæm sceate his slæwðe, & he for his swongornesse hie ne gehyde, ðylæs hit him sie eft witnod. Ða ðonne þe idle beoð swelcra giefra, & ðeah wilniað ðæs alderdome, healden hie þæt hie mid hiera unryhtum bisnum ða ne screncen ða þe gað on ryhtne weg toward ðæs heofonrices, swæ dydon Fariseos: naðer ne hie selfe on ryhtne weg gān noldon, ne oðrum geðafian. Ymb ðyllic is to geðencenne [ðencenne] & to smeageanne, forðæm se þe biscephad underfehð, he underfehð ðæs folces medtrymnesse, & he sceal faran gind lond swæ swæ læce æfter untrumra monna husum. Gif he ðonne git gewicen

station and in greater leisure. An untaught steersman can very easily steer straight enough on a smooth sea, but the skilled steersman does not trust him on a rough sea and in great storms. And what is sovereignty and rule but the mind's storm, which ever tosses the ship of the heart with the waves of the thoughts, and is driven hither and thither in very narrow straits of words and works, as if it were wrecked amongst great and many rocks? What need is there to say more about this, except that he who is known to possess the above-mentioned qualities is to undertake it if he is obliged, and he who is not fit is not to approach it, even if compelled? And let him who is gifted with such qualities and merits as we have mentioned above, and too obstinately refuses the supremacy, be careful

maran æmettan. Swiðe eaðe mæg on smyltre sæ ungelæred scipstiera
 genoh ryhte stieran, ac se gelæreda him [ne] getruwað on ðære hreon
 sæ & on ðæm miclan stormum. Hwæt is ðonne ðæt rice & se
 ealdordoom butan ðæs modes storm, se simle bið cnyssende ðæt scip
 5 ðære heortan mid ðara geðohta ystum, & bið drifen hider & ðider on
 swiðe nearwe bygeas worda & weorca, swelce hit sie ongemong miclum
 & monigum stancludum tobrocen? Hwæt is nu ma ymbe ðis to
 spreceune, buton se se ðe swelc ongieten sie ðæt he ða cræftas hæbbe
 ðe we ær bufan cwædon, ðæt he ðonne to fôo, gif he niede sciele,
 10 & se se ðe swelc ne sie, ðær no æt ne cume, ðeah hiene mon niede?
 Se ðonne se ðe ðeonde bið on swelcum cræftum & gearnungum, swelce
 we ær spræcon, & ðonne to swiðe wiðsceorað ðæm ealdordome,
 healde hine ðæt he ne cnytte ðæt underfongne feoh on ðæm swátlíne
 ðe Xrist ymbe spræc on his godspelle; ðæt is ðæt he ða Godes gifa ðe
 15 he onfeng ge on cræftum ge ón æhtum ðæt he ða ne becnytte on ðæm
 sceate his slæwðe, & he for his swongornesse hie ne gehyde, ðylæs hit
 him sie eft witnod. Ða ðonne [ðe] idle beoð swelera giefra, & ðeah
 wilniað ðæs ealdordomes, healden hie ðæt hie mid hiera unryhtum
 bisenum ða ne screncen ða ðe gað on ryhtne weg toward ðæs hefon-
 20 rices, swa dydon Fariseos: naðer ne hie selfe on ryhtne wég gan
 noldon, ne oðrum geðafigean. Ymb ðyllic is to geðencenne & to
 smeaganne, forðam se ðe bisephiad underfehð, he underfehð ðæs
 folces mettrymnesse, & he sceal faran gind lond swa swa læce æfter
 untrumra monna husum. Gif he ðonne giet geswícen næfð his agenra

not to tie up the money he has received in the napkin mentioned
 by Christ in his Gospel, that is, let him not tie up the divine gifts
 he has received, both in virtues and in riches, in the cloth of his
 sloth, and through his laziness hide it, lest he be reproached for it
 afterwards. Let those who are devoid of such gifts, and yet wish
 for supremacy, beware lest they seduce with their bad example those
 who are going the right way to the kingdom of heaven, as the Phari-
 sees did. they neither cared to go the right way themselves, nor
 to suffer others. Such things are to be considered and meditated
 on, because he who undertakes the office of bishop undertakes the
 charge of the people's health, and he must traverse the country like
 a physician, and visit the houses of sick men. If he has not yet

næfð his agenra unðeawa, hu mæg he ðonne oðerra monna mod lacnian, ðonne he hireð on his agnum monega opena wunda? Se læce bið micles to bald & to scomleas þe gæð æfter oðerra monna husum lacniende, & hæfð on his agnum nebbe opene wunde unlacnode.

X. Hwelc se beon sceal þe to reccendome cuman sceall.

Ac ðone mon sciele ealle mægene to bisephade teon, þe on monegum ðrowungum his lichoman cwilmð, & gastlice liofað, & ðisses middangeardes orsorgnesse ne gimð, ne him nane wiðerwardnesse ne ondræt ðisse worlde, ac Godes anne willan lufað. Swelcum ingeðonce gerist ðæt he for lichoman tidernesse ne for worlde [woruld-] bismere anum wið þa scire ne winne, ne he ne sie gidsiende oðerra monna æhta, ac sie his agenra rummod, and his breost sien symle onhielde for arfæstnesse to forgifnesse, næfre ðeah swiður ðonne hit gedafenlic sie for ryhtwisnesse. Ne sceal he noht unalyfedes don, ac ðæt þætte oðre men unaliefedes doð he sceal wepan swæ swæ his agne scylde, liora untrymnesse he sceal ðrowian on his heortan, & ðæs godes his nihstena he sceal fagenian swæ swæ his agnes. His weorc sculon ðæs wierðe beon þæt him oðre men onhyrien. Hi sceal tilian swæ to libbenne swæ he mæge ða adrugodan heortan geðwænan mid ðæm flowendan yðum his lare. He sceal geleornian þæt he gewunige to singallecum gebedum, oð he ongiete ðæt he mæge abiddan æt Gode þæt he onginne, swelce him mon to cweðe :

given up his own vices, how can he doctor the minds of other men, while he has in his own mind many open wounds? The doctor is much too bold and shameless who visits the houses of other men, undertaking to cure them, and has on his own face an open wound unhealed.

X. What kind of a man he is to be who is to rule.

But every effort is to be made to induce him to undertake the office of bishop who mortifies his body with many hardships, and lives spiritually, and regards not the pleasures of this world, nor dreads any worldly trouble, but loves the will of God alone. It is befitting for such a disposition, not for weakness of body or mere worldly

unðeawa, hu mæg he ðonne oðerra monna mōd lacnian, ðonne he hireð on his agnum moniga opena wunda ? Se læce bið micles to beald & to scomleas ðe gæð æfter oðra monna husum læcnigende, & hæfð on his agnum nebbe opene wunde unlacnode.

5 X. Hwelc se bion sceal ðe to recenddome cuman sceal.

Ac ðon[e] monn scyle ealle mægene to biscephade teon, ðe on monigum ðrowungum his lichoman cwilmð, & gæstlice liofað, & ðissc middangeardes orsorgnesse ne gimð, ne him nane wiðerwardnesse ne andræt ðisse worolde, ac Godes anne willan lufað. Suelcum ingeðonce
 10 gerist ðæt he for licuman tiedernesse ne for woroldbismere anum wið ða scire ne winne, ne he ne sie gietsiende oðerra monna æhta, ac sie his agenra rummod, & his breosð sien simle onhielde for arfæstnesse to forgiernesse, næfre ðeah suiðor ðonne hit gedafenlic sie for ryhtwisnesse. Ne sceal he naht unaliefedes dōn, ac ðæt ðætte oðre menn
 15 unaliefedes dōt he sceal wepan sua sua his agne scylde, & hira untrymnesse he sceal ðrowian on his heortan, & ðæs gōdes his nihstena he sceal fægrian sua sua his agnes. His weorc sceolon beon ðæs weorðe ðæt him oðre menn onhyrien. He sceal tilian sua to libbanne sua he mæge ða adrugodan heortan geðwænan mid ðæm
 20 flowendan yðon his lare. He sceal geleornian ðæt he gew[u]nige to singallecum gebedum, oð he ongite ðæt he mæge abiddan æt Gode ðæt he ongiene, suelce him mon to cueðe: Nu ðu me cleopodesð; nu ic

reproach to decline the supremacy, nor to be greedy of other men's property, but liberal with his own, and his heart is to be always inclined to forgiveness for piety's sake, yet never more so than is befitting for righteousness. He must not do anything unlawful, but he must bewail the unlawful deeds of others as if they were his own sins; and he must sympathize with their weakness in his heart, and rejoice in the prosperity of his neighbours as his own. His works must make him worthy of being imitated by other men. He must strive to live so as to moisten the dried-up hearts with the flowing waves of his instruction. He must learn to accustom himself to incessant prayer, until he sees he can obtain from God what he requires, as if it were said to him, "Thou hast called me; here I

Nu þu me clipodest; nu ic eom her. Hwæt wenest þu [wenstu nu], gif hwelc forworht mon cymð, & bideð urne hwelcne ðæt we hiene læden to sumum ricum men, & him geðingien ðonne he wið hiene iersað? Gif he me ðonne cuð ne bið, ne nan mon his hieredes, ic wille him swiðe hræðe andwyrðan & cweðan: Ne mæg ic ðæt ærendian: ic ne eom him swæ hiewcuð. Gif we ðonne scomiað þæt we to uncuðum monnum swelc sprecen, hu durre we ðonne to Gode swelc sprecan? Oððe hu dear se gripan on ða scire ðæt he ærendige oðrum monnum to Gode, se se þe hiene selfne hiwcuðne ne ongit Gode ðurh his [lifes] geearnunga? Oððe hu dear he ðingian oðrum monnum, & nat hwæðer him selfum geðingod bið? He mæg ondrælan þæt he for his agnum scyldum mare ierre gewyrce. Ealle we wioton be monnum, se se þe bideð ðone mon þæt him ðingige wið oðerne ðe he bið eac irre, ðæt irsiende mod he gegremeð, & wyrse irre he astyreð. Geðencen ðæt ða þe ðonne git ðisse worulde wilniað, & healden hie ðæt hie mid hiera ðingengum hefigre ierre ne astyrien ðæs ðearlwisan deman. Healden hie hie ðonne hie gitsiað swæ micles ealdordomes ðæt hie ne weorðen ealdormen to forlore hiera [hiere] hieremonnum. Ac pinsige ælc mon hiene selfne georne [geornlice], ðylæs he durre underfôn ðone lareowdom ðæs folces þa hwile þe him ænig unðeaw on ricsige. Ne wilnige se na bion ðingere for oðerra monna seylde se þe bið mid his agenum geswenced [gesciended].

XI. Hwelc se beon sceal se ðærto cuman ne sceal.

Bi ðon cwæð sio uplice stefn to Moýse ðæt he sceolde beodan

am." What thinkest thou, now, if a criminal comes to one of us, and prays him to lead him to a man in power who is angry with him, and intercede for him? If he is not known to me, or any man of his household, I shall very soon answer him and say: "I cannot undertake such an errand: I am not familiar enough with him." If we are ashamed to speak so to strangers, how dare we speak so to God? Or how can he presume to undertake the office of mediator between God and other men, who is not sure of being himself intimate with God through the merits of his life, or to intercede for other men while he knows not whether he himself has been interceded for? He has reason to fear arousing greater anger because of his own sins. We all know that among men he who prays a man

eom her. Hwæt wenstu nu, gif hwelc forworht monn cymð, & bitt urne hwelcne ƿæt we hine læden to sumum ricum menn, & him geƿingien ƿonne he wið hine iersað ? Gif he me ƿonne cūð ne bið, ne nán monn his hiredc, ic wille him suiðe ræðe andwyrdan & cueðan : Ne mæg
 5 ic ƿæt ærendigean : ic ne eom him sua hiwcuð. Gif we ƿonne scomiað ƿæt we to uncuðum monnum suelc sprecen, hu durre we ƿonne to Gode suelc sprecan ? Oððe hu dear se gripan on ƿa scare ƿæt he ærendige oðrum monnum to Gode, se [se] ðe hine selfne hiwcuðne ne óngiet Gode ƿur(h) his lifes geearmunga ? Oððe hu dearr he ƿingian oðrum
 10 monnum, & nat hwæðer him selfum geƿingod bið ? He mæg ondrædan ƿæt he for his ægnum scyldum mare ierre gewyrce. Ealle we witon bi monnum, se se ðe bitt ƿone monn ƿæt him ƿingie wið oðerne ðe he bið eac ierre, ƿæt irsigende mod he gegremeð, & wierse ierre he astyreð. Geðencen ƿæt ƿa ðe ƿonne giet ƿisse worolde wilniað, & [h]ealden
 15 hie ƿæt hie mid hira ƿingengum hefigre ierre ne astyrien ƿæs ðearl-wisan deman. Healden hie hie ƿonne hie gitsiað sua micles ealdor-domes ƿæt hie ne weorðen ealdormenn to forlore hira hieramounum. Ac pinsige ælc mon hiene selfne georne, ƿylæs he durre underfon ƿone lareowdóm ƿæs folces ƿa hwile ðe him ænig unðeaw on ricsige. Ne
 20 wilnige se na beon ƿingere for oðerra scylde se ðe bið mid his agenum gescinded.

XI. Hwelc se beon sceal se ðe ƿærto cuman ne sceal.

Bi ƿon cuæð sio úplice stemn to Moyse ƿæt he sceolde beodan

to intercede for him with another, who is angry with the interceder also, irritates the angry mind and arouses worse anger. Let those consider this who still desire this world, and avoid arousing with their intercessions more violent anger of the severe Judge, lest, when they covet so great authority, they lead their disciples into destruction. But let every one carefully examine himself, lest he presume to undertake the office of instruction whilst any vice prevail within him. Let him not desire to intercede for the sins of others who is disgraced with his own.

XI. What kind of man is not to attain thereto.

About which the sublime voice commanded Moses to tell Aaron

Arone þæt nan mon hiera cynnes ne hiera hioredes ne offrode his Gode nanne hlaf, ne to his ðenunga ne come, gif he ænig wam hæfde · gif he blind wære oððe healt, oððe to micle nosu hæfde, oððe to lytle, oððe eft [to] wó nosu oððe tobrocene honda oððe fett, oððe hoferede wære, oððe torenigge, oððe fleah hæfde on eagan oððe singale sceabbas oððe teter oððe healan. Se bið eallinga blind se þe naht ne ongit bi ðæm leohte ðære uplican sceawunge, & se se þe bið ofseten mid ðæm ðiestrum ðisses andweardan lifes, ðonne he næfre ne gesihð mid his modes eagum ðæt towearde leoht, ðy þe he hit lufige, & he nat hwider he recð mid ðæm stæpum his weorca. Be ðæm witgode Anna, þa hio cwæð: Dryhten gehilt his haligra fet, & þa unrihtwisan siccettað on ðæm ðistrum. Se bið eallinga healt se þe wat hwider he gan sceal, & ne mæg for his modes untrymnesse, ðeah he gesio lifes weg, he ne mæg medomlice ongan, ðonne he hæfð to godum weorce gewunad, & læt ðonne þæt aslacian, & hit nyle uparæran to ðæm staðole fulfremedes weorces; ðonne ne magon ðider fullice becuman þa stæpas ðæs weorces ðider þe he wilnað. Be ðæm cwæð Paulus: Astreceað eowre agæledan honda & eowru cneowu, & stæppað ryhte, ne healtigeað leng, ac bioð hale. Ðonne is sio lytle nosu ðæt mon ne sie gesceadwis; forðæm mid ðære nose we tosceadað ða stenceas, forðæm is sio nosu gereah to sceadwisnesse [gesc.]. Ðurh ða gesceadwisnesse we tocnawað good & yfel, & geceosað ðæt good, & aweorpað ðæt yfel. Be ðæm is gecwedn on ðære bryde lofe: Ðin nosu is swelc swelce sé torr on Libano ðæm munte. Forðæm sio halige gesomnung ðurh gesceadwisnesse gesihð

that no man of their kin or household was to offer to his God any bread, nor come to his ministration, if he had any blemish: if he were blind or lame, or had too big or too little a nose, or if he were crooked-nosed, or had broken hands or feet, or were hump-backed or blear-eyed, or afflicted with albugo or continual scabbiness, or eruptions or hydrocele. He is quite blind who has no conception of the light of sublime contemplation, and is enveloped in the darkness of this present life, when he never sees with his mind's eye the future light so as to love it, and knows not whither he is tending with the steps of his works. About which Anna prophesied, saying: "The Lord will direct the feet of his saints, and the unrighteous shall lament in darkness." He is altogether lame who

Arone ƿæt nan monn hiera cynnes ne hiera hieredes ne offrode his
 Gode nan[n]e hláf, ne to his ƿegnunga ne come, gif he ænig wom
 [h]æfde : gif he blind wære oððe healt, oððe to micle nosu [h]æfde, oððe
 to lytle, oððe eft wó nosu oððe tobrocene honda oððe fét, oððe
 hoferede wære, oððe torenige, oððe fleah hæfde on eagan oððe singale
 5 sceabbas oððe teter oððe healan. Se bið eallenga blind se ƿe noht ne
 ongiot be ƿam leohte ƿære úplecan sceawunge, ond [se] se ƿe bið
 of[seten mid ƿæm ƿistrum ƿisses an(d)weardan lifes, ƿonne he næfre
 ne gesiehð mid his modes eagum ƿæt towearde leoht, ƿy ƿe he hit
 lufige, & he nát hwider he recð mid ƿæm stæpum his weorca. Be ƿæm
 10 witgode Anna, ƿa hio cuæð : Dryhten gehilt his haligra fét, ond ƿa
 unryhtwisan sicettað on ƿam ƿiestrum. Se bið eallenga hea't se ƿe wat
 hwider he gaan sceal, & ne mæg for his modes untrymnesse, ƿeah he
 geseo lifes weg, he ne mæg medomlice ongán, ƿonne he hæfð to godum
 weorce gewunad, & læt ƿonne ƿæt aslacian, & hit nyle úparæran to
 15 ƿam staðole fulfremedes weorces ; ƿonne ne magon ƿider fullice
 becuman ƿa stæpas ƿæs weorces ƿieder ƿe he wilnað. Be ƿæm cuæð
 Paulus : Astreocað eowre agalodan honda & eowru cneowu, & stæppað
 ryhte, ne healtigeað leng, ac beoð hale. Ðonne is sio lytle nosu ƿæt
 mon ne sie gescadwis ; forƿæm mid ƿære nose we tosceadað ƿa
 20 stencas, forƿæm is sio nosu gereaht to [ge]sceadwisnes[se]. Ðurh ƿa
 gesc[e]adwisnesse we tocnawað good & yfel, & geceosað ƿæt god, &
 aweorpað ƿæt yfel. Be ƿæm is gecueden on ƿære bryde lofe. Ðin
 nosu is suele [suel] se torr on Liuano ƿæm munte. Forƿæm sio
 halige gesomnung ƿur(h) gesceadwisnesse gesiehð & ongietað of huan

knows whither he ought to go, and for the infirmity of his mind,
 although he see the way of life, cannot properly follow it, when he has
 accustomed himself to good works and then relaxes his vigour, and will
 not raise it to the state of perfect works ; then the steps of the works
 cannot entirely arrive at the desired point. Of which Paul spoke :
 "Stretch out your relaxed hands and knees, and proceed rightly, and
 limp no longer, but be saved." The little nose is want of sagacity ; for
 with the nose we distinguish odours, therefore the nose is put for sa-
 gacity. By sagacity we distinguish between good and bad, and choose
 the good and reject the bad. Of which it is said in the praise of the
 bride : "Thy nose resembles the tower on Mount Lebanon." For the
 holy assembly through sagacity sees and understands whence every temp-

& ongietað of hwæm ælc costung cymeð, & ðæt towearde gefeoht
 ðara uncysta, hwonon hie ðæs wenan sculon. Ac monige men bið
 þe noldon ðone hlisan habban ðæt hie unwise sien ; anginnað ðonne
 oftrædlice mare secggean & smeagean swiðor ðonne him ðearf sie
 to begonganne, & rædað sume leasunge on ðære smeauge. Ðæt
 is sio micle nosu & sio woo se þe wile ungemetlice gesceadwis beon,
 & secð þæt snealicor ðonne he ðyrfe, se hæfð to micle nosu & to
 woo, forðon sio gesceadwisnes hie selfe gescent mid ðære ungemet-
 godan smeauge. Ðæt is ðonne se foruda fot & sio forude hond
 ðæt mon wite Godes beboda weg, & ðær nylle on gán, ac sie bedæled
 & aidlod ælces godes weorces, nealles na swæ swæ healt mon oððe
 untrum, hwilum hie gāð, hwilum hie restað, ac se forudfota bið
 ælces feðes bedæled. Se ðonne bið hoferede se þe sio byrðen ofðry-
 ceð ðisse eorðlican gewilnunge, & næfre ne besyhð to ðære uplican
 are ; ac ealneg [ealne weg] fundað to ðisum eorðlicum, & ðonne hie
 gehierað ault be ðæm gode ðæs hefonlican rices, ðonne ahefegiað hiera
 heortan ða byrðenna ðæs forhwirfedan gewunan ðætte hie ne magon
 hiera geðohtes staðol uparæran. Be ðæm se salmscop cwæð : Ic eom
 gebigged, & æghwonon ic eom gehiened. Ond eft be ðæm ilcan scyldum
 sio soðfæstnes ðurh hie selfe cwæð : Hiora sæd gefeollun on þa ðornas.
 Ðæt sindon ða þe gehierað Godes word, & mid ðære geornfulnessse &
 mid ðære wilnunge ðisse worlde & here welena bið asmorad ðæt sæd
 Godes worda, ðeah hie upasprytten, ðæt hie ne moton fullgrowan
 ne wæstmbære weorðan. Se ðonne bið siwenigge se þe his ondgit
 bið to ðon beorhte scinende ðæt hie mæge ongietan soðfæstnesse,

tation comes, and whence they are to expect the impending attack of
 vices. And there are many men who, not wishing to be thought fools,
 often try to speak and meditate more than is profitable for them to do,
 and are led astray in their meditation. The big and crooked nose is
 the desire of over-sagacity, when a man desires it more eagerly than
 he ought, he has too big and crooked a nose, for his sagacity shames
 itself by its excessive contemplation. The broken hand and foot is
 when a man knows the path of God's commands and will not follow
 it, but is deprived of every good work and frustrated, not at all like
 a lame or diseased man, who is sometimes in motion, sometimes at
 rest, while the broken foot is always entirely deprived of motion.
 He is humpbacked who is oppressed by the burden of earthly desire,

ælc costu(n)g cymeð, ond ðæt towearde gefeohht ðara uncysta, hwonon
 hie ðæs wenan sculon. Ac monige menn beoð ðe noldon ðone hlisan
 habban ðæt hie unwiese sien; angiennað ðonne oftrædlice mare sec-
 gean & smeagean suiðor ðonne him ðearf sie to begonganne, & rædað
 5 sume leasunge on ðære smeauge. Ðæt is sio micle nosu & sio woo
 se ðe wile ungemetlice gesceadwis beon, & sec[ð] ðæt smeallicor ðonne
 he ðyrfe, se (h)æfð to micle nosu & to woo, forðon sio gesceadwisnes
 hie selfe gescind mid ðære ungemetgodan smea[u]nge. Ðæt is ðonne
 se foreda foot & sio forude hond ðæt mon wite Godes biboda wég, &
 10 ðær nylle on gán, ac sie bedæled & aidlad ælces godes weorces, nals na
 sua sua healt monn oððe untrum, hwilum hie gáð, hwilum hie restað,
 ac se foreda fot a bið ælces feðes bedæled. Se ðonne bið hoferede
 se ðe sio byrðen ofðrycð ðisse eorðlican gewilnunge, & næfre ne
 besyhð to ðære uplican áre; ac ealne weg fundað to ðeosum eorð-
 15 lecum, ond ðonne hie gehierað awuht be ðæm góde ðæs hefonlican
 rices, ðonne ahefgiað hira heort[a]n ða byrðenna ðæs foðhwirfdan
 gewunan ðætte hie ne magon hiera geðohtes staðol upáræran. Be
 ðæm se salmsceop cwæð: Ic eom gebiged, & æghwonon ic eom
 geh[i]ened. Ond eft be ðæm ilcan scyldum sio soðfæstnes ðurh hie
 20 selfe cwæð: Hiera sæd gefeollon on ða ðornas. Ðæt sindon ða ðe
 gehierað Godes word, & mid ðære geornfulnessse & mid ðære wilnunge
 ðisse worlde & hiere welena bið asmorod ðæt sæd Godes worda, ðeah
 hie úpíspryttæn, ðæt hie ne moten fulgrowan ne wæstmbære weorðan.
 Se ðonne bið siwenige se ðe his &git bið to ðon beorhte scinende
 25 ðæt he mæge ongietan soðfæstnesse, gif hit ðonne aðistriað ða

and never contemplates exalted virtue, but ever pursues earthly things,
 and when they hear aught of the excellence of the kingdom of heaven,
 their hearts are oppressed by the burdens of their perverse habits, so
 that they cannot exalt the state of their mind. Of which the Psalmist
 spoke: "I am bowed and humiliated on all sides." And, again, Truth
 itself spoke about the same sins: "Their seed fell among thorns."
 That is those who hear the word of God, and by the cares and desires
 of this world and its wealth the seed of God's words is smothered,
 although they spring up, so that they cannot flourish or bear fruit. He
 is bleared whose mind is clear enough to perceive the truth, but is
 obscured by fleshly works. The pupils of the bleared eyes are sound,
 but the eyelashes become bushy, being often dried because of the

gif hit ðonne aðistriað ða flæsclīcan weorc. Hwæt on ðæs siwenig-gean eagum beoð ða æplas hale, ac ða bræwas greatiað, forðæm hie bioð oft drygge [drygde] for ðæm tearum þe ðær gelome offlowað, oððæt sio scearpnes bið gewierd ðæs æples. Swæ sindon wel monige ðara þe gewundiað hiora mod mid ðæm weorcum ðisses flæsclīcan lifes, ða þe meahton smealice & scearplice mid hiera ondgiete ryht gesion, ac mid ðæm gewunan ðara wona weorca ðæt mod bið adimmod. Se bið eallenga siwenigge ðonne his mod & his ondgit ðæt ge-cynd ascyrpð, & he hit ðonne self gescent mid his ungewunan & wóm wilnungum. Be ðæm wæs wel gecweden ðurh ðone engel: Smirewað eowre eagan mid sealfe ðæt ge mægen gesion. Donne we smirewað ure heortan eage mid sealfe þæt we mægen ðy bet gesion, ðonne we mid ðæm læcedome godra weorca gefultumað urum ondgiete ðæt hit bið ascirped to ongietonne ða birhtu ðæs soðan leohtes. Se ðonne hæfð eallenga fleah on his modes eagum, þe on nane wisan ne mæg ryhtwisnesse gesion, ac bið ablend mid unwise dome þæt he ne ongiet ða uplican rihtwisnesse. Ðurh ðone æpl ðæs eagean mon mæg gesion, gif him ðæt fleah on ne gæð, gif hine ðonne ðæt fleah mid ealle ofergæð, ðonne ne mæg he noht gesion. Swæ eac be ðæs modes eagum, gif ðæt ondgit ðæs mennescan geðohtes ongit þæt hit self dysig bið [sie] & synfull, ðonne gegripð hit ðurh ðone wenan ðæt ondgit ðære incundan birhto; gif he ðonne self weneð ðæt he sie wis & gesceadwislice ryhtwis, mid ðy he hiene bedæleð ðære oncnawnesse ðæs uplican leohtes, [& micle þy læs he ongiet þa birhto ðæs soðan leohtes] ðonne he hiene upahefð on his mode on swelc

frequent flow of tears, until the sharpness of the pupil is dulled. Thus there are very many who wound their mind with the works of this fleshly life who could clearly and sharply perceive righteousness with their understanding, but with the habit of bad works the mind is dimmed. He is altogether blear-eyed who has a naturally good heart and understanding, and of himself disgraces it with his bad habits and perverse desires. Of which was well spoken through the angel: "Anoint your eyes with salve, that ye may see." We anoint the eyes of our heart to see better, when we aid our understanding with the medicine of good works, so that it is sharpened enough to perceive the brightness of true light. He has altogether albugo in his mind's eyes who can in no wise see righteousness, but is blinded with folly

fæsclican weorc. Hwæt on ðæs siwenigean eagum beoð ða æpplas
 hale, ac ða bræwas greatigað, forðam hie beoð oft drygde for ðæm
 tearum ðe ðær gelome offlowað, oððæt sio scearpnes bið gewird ðæs
 æpples. Swa sindon wel monege ðara ðe gewundiað hiera mod
 5 mid ðæm weorcum ðisses fæsclican lifes, ða ðe mehton smealice
 & scearplice mid hiera &gite ryht geseon, ac mid ðæm gewunan
 ðara wona weorca ðæt mod bið adimmod. Se bið eallinga siwenige
 ðonne his mod & his &git ðæt gecynd ascirpð, & he hit ðonne self
 gesci[e]nt mid his ungewunan & wom wilnungum. Be ðæm wæs
 10 wel gecweden ðurh ðone ængel: Smirīað eowre eagan mid sealfe
 ðæt ge mægen geseon. Ðonne we smierewað ure heortan eage mid
 sealfe ðæt we mægen ðy bet geseon, ðonne we mid ðæm læcadome
 godra weorca gefultumað urum ondgite ðæt hit bið ascirped to
 ongiettene ða bierhtu ðæs soðan lehtes. Se ðonne hæfð eallinga
 15 fleah ón his modes eagum, ðe on nane wisan ne mæg ryhtwisnesse
 geseon, ac bið áblend mid unwiseðe ðæt he ne ongit ða uplican
 ryhtwisnesse. Ðurh ðone æpl ðæs eagan mon mæg geseon, gif him
 ðæt fleah ón ne gæð, gif hine ðonne ðæt fleah mid ealle ofergæð,
 ðonne ne mæg he noht geseon. Sua eac bi ðæs modes eagum is
 20 gecueden, gif ðæt ondgit ðæs menniscan geðohtes ongiett ðæt
 hit self dysig sie & synfull, ðonne [ge]gripð hit ðurh ðone wenan
 ðæt andgit ðære incundan byrhto; gif he ðonne self wenð ðæt
 he sie wis & gescadwislice ryhtwis, mid ðy he hiene bedæið ðære
 oncnawnesse ðæs uplecan lehtes, & micle ðy læs he ongiæt ða bierhto
 25 ðæs [s]oðan lehtes ðonne he hiene upahefeð on his mode on suele

so that he does not understand celestial righteousness. A man can see with the pupil of the eye if it is not covered with albugo, but if it is entirely covered with albugo, he cannot see anything. So also it is said of the mind's eyes that if the understanding of human thought perceives that it is itself foolish and sinful, through that idea it grasps the conception of inner brightness; but if he himself thinks that he is wise and prudently righteous, he thereby deprives himself of the recognition of celestial light, and he understands so much the less of the brightness of true light by extolling himself in spirit with such pride and egotism; as is said of certain men: "They said they were wise, and therefore they became foolish." He is afflicted with chronic scabbiness who never refrains

gilp & on swelc selflice; swæ swæ be sumum monnum cweden is: Hie sædon ðæt hie wæron wise, & þa wurdon hie dysige forðon. Soðlice se hæfð singalne sceabb se þe næfre ne blind ungestæððignesse. Ðonne bi ðæm sceabbe swiðe ryhte sio hreofl getacnað ðæt wohhæmed. And ðonne bið se lichoma hreof, ðonne se bryne þe on ðæm innoðe bið utafihð [utaslihð] to ðære hyde. Swæ bið sio costung ærest on ðæm mode, & ðonne færeð utweardes to ðære hyde, oððæt hio utascieð on weorc. Butan tweon gif ðæt mod ær ðæm willan ne wiðbriht, se wilm ðæs innoðes utabirst [utbirst] & wierð to sceabbe, & monega wunda utan wyrcð mid ðæm won weorcum. Forðæm wilnode *sanctus* Paulus ðæt he ðære hyde giocðan ofadrygde mid ðæm worde, þa he cwæð. Ne gegripe eow næfre nan costung buton mennescu. Swelce he openlice cwæde: Mennislic is ðæt mon on his mode costunga ðrowige on ðæm luste yfles weorces, ac ðæt is deofullc ðæt he ðone [ðonne] willan ðurhteo. Se ðonne hæfð teter on his lichoman se þe hæfð on his mode gidsunge, and gif hiere ne bið sona gestiered, heo wile weaxan mid ungemete. Butan tweon se teter butan sare he ofergæð ðone lichoman, & swæðeah ðæt lim geunwitegað; se gieða bið swiðe unsar, & se cleweða bið swiðe row, & swæðeah hwæðre [& ðeahhwæðre] gif him mon to longe fylgð, he wundað & sio wund sarað. Swæ eac sio gitsung ðæt mod ðæt hio gebindeð mid ðære lustfulnessse hio hit gewundað, ðonne hio wirpð on ðæt geðoht hwæthwugu to begietenne. Hio gehæt him æghwæs genoh, ðeah ðæt ðonne ðæm mode licige & lustfullige, ðeah hit gewundað mid-ðæmpe hit wyrcð feondscipe. Ðurh ða wunde he forlist ðone wlite his lioma, ðonne he ðurh ðæt wó weorc forlisð ðone wlite ðara [wlite

from wantonness. The scab of leprosy is a type of fornication. The body is leprous when the inflammation of the body spreads to the skin. Thus temptation is first in the mind and then spreads to the skin until it bursts forth in actions. Doubtlessly, unless the mind oppose the desire beforehand, the internal inflammation breaks forth and becomes scab, causing many external sores with the perverse actions. Hence Paul desired to wipe off the prurience of the flesh with the words he spoke: "Let no temptation seize on you unless human;" as if he had openly said: "It is only human for a man to suffer temptations in his mind from the desire of bad deeds, but it is devilish for him to carry out his desire." He suffers from ring-

gielp & on suele selfice ; sua sua be sumum monnum cueden is :
 Hie sædon ƿæt [hie] wæren wiese, & ƿa wurdo[n] hie dysige forƿam.
 Soðlice se ƿe hæfð singalne sceabb se ƿe næbre ne ablmð ungestæð-
 ðignesse. Ðonne bi ƿam sceabbe suiƿe ryhte sio hreofi getacnað ƿæt
 5 wohhæmed. Ðonne bið se lichoma hreof, ƿonne se bryne ƿe o[n] ƿæm
 innoƿe bið utaslihð to ƿære hyde. Sua bið sio costung æresð on ƿæm
 mode, & ƿonne fereð útweardes to ƿære hyde, oðƿæt hio útasciet ón
 weorc. Butan tweon gif ƿæt mod ær ƿæm willan ne wiðbriht, se
 wielm ƿæs innoðes utabiersð & wierð to sceabbe, & moniga wunda
 10 utane wyrcð mid ƿæm wón weorcum. Forƿon wilnode *sanctus* Paulus
 ƿæt he ƿære hyde giocðan ofadrygde mid ƿæm worde, ƿa he cuæð :
 Ne gegripe eow næfre nán costung buton menniscu. Suelce he openlice
 cuæde : Mennisclic is ƿæt mon on his mode costunga ƿrowige on
 ƿæm luste yfles weorces, ac ƿæt is deofullic ƿæt he ƿone willan
 15 ƿur(h)teo. Se ƿonne hæfð teter on hi[s] lichoman se hæfð on his
 mode gi[t]sunga, gif hiere ne bið sona gestiered, hio wile weahsan
 mid ungemete. Butan tueon se teter butan sare he ófergæð ƿone
 lichoman, & sua ƿeah ƿæt lim geúnwlitegað ; se giecða bið suiƿe
 unsár, & se cleweða bið suiƿe rów, & ƿeahhwæƿere gif him mon
 20 to longe fylgð, he wundað & sio wund sarað. Sua eac sio gitsung
 ƿæt mod ƿæt hio gebindeð mid ƿære lustfulnessse hio hit gewundað,
 ƿonne hio wyrpð on ƿæt geðoht hwæthugu to bigieten(n)e. Hio ge-
 hæht him æghwæs genog, ƿeah ƿæt ƿonne ƿæm mode licige & lustful-
 * lige, ƿeah hit gewundað midƿæmƿe hit wyrcð feondscipe. Ðurh ƿa
 25 wunde he forliet ƿone wlite his lioma, ƿonne he ƿur(h) ƿæt woo
 weorc forliet ƿone wlite oðerra godra weorca, gelicost ƿæm ƿe he

worm on his body whose mind is filled with covetousness, which,
 unless soon checked, will increase enormously. Ringworm doubt-
 lessly spreads over the body without pain, and yet disfigures the
 limb ; scab is not at all painful, and itch is very mild, and yet if
 it is allowed to go too far, it wounds, and the wound pains. Thus
 covetousness wounds the mind that it enslaves with desires when
 it excites in the mind the desire of obtaining something. It pro-
 mises him enough of everything, which, although it pleases and
 delights the mind, yet wounds it by causing enmity. Through the
 wound he loses the beauty of his limbs, when he through the evil
 work loses the beauty of other good works, as if he polluted his whole

oðerra] godra weorca, gelicost ðam þe he gewemme ealne ðone lichoman, ðonne he ðurh ealle uncysta ðæt [þa] mod gescrencð; ðæt trymede *sanctus* Paulus þa he cwæð ðæt ælces yfles wyrtruma wære ðæt mon wilnode hwelcere gidsunge. Se ðonne þe bið healede he mæg mid weorce began ða sceondlicnesse, & swæðeah bið ahefegod mid ðam singalum geðohte butan ælcum gemete, & swæðeah næfre ne mæg ðurhteon ðæt unryhtlice weorc, & hwæðre ðæt mod hæfð fullfremedne willan to ðære wrænnesse butan ælcere steore & wearne gif he hit ðurhteon meahste. Ðonon cymeð sio medtrymnes ðam healdum, ðe se wæta ðara innoða asigð [astigð] to ðam lime, ðonne aswilð hit & hefegað & unwlitegað. Se bið eac eallinga healede se þe eal his mod bioð affowen to gæglbærnesse & to dole, ðonne he byrð on his heortan ða byrðenne ðæs bimeres, & swæðeah mid woon weorcum hit to ðweorlice ne fremeð, ðeah he hit on his mode forlætan ne mæge, ne fullice gewunian to godum weorcum, forðam sio byrðen ðære sceonde hiene diegollice hefegað. Swæ hwelc ðonne swæ ðissa uncysta hwelcre underðieded bið, him bið forboden ðæt he offrige Gode hlaf, forðam hit is wen ðæt se ne mæge oðerra monna scylde ofaðwean, se se þe [hine added] ðonne giet his agna on herigeað. Ær ðissum we sægdon feam wordum hwelc se bion sceolde þe medeme hierde & lareow bion sceolde, & eac hwelc se bið þe him ondrædan sceal ðæt he unmedeme sie. Ær ðissum we reahon hwelc se beon sceolde þe to ðam biscepdome cuman sceolde; nu we willað reccean, gif he ðær swelc to cume, hu he ðæron libban scyle.

body by perverting his mind with every vice, which Paul confirmed by the remark that "covetousness is the root of all evil." He who is afflicted with hydrocele cannot carry out his shameful desires, and yet is excessively troubled with continually thinking of it, and yet can never accomplish the unrighteous deed, although the mind is altogether desirous of lasciviousness without any restraint or hesitation if he could accomplish it. Hydrocele is caused by the humours of the body collecting in the member, so that it swells and becomes heavy and disfigured. He is altogether hydrocelous whose whole mind is addicted to wantonness and folly, when he bears in his heart the burden of shame, and yet does not too perversely carry it out in evil deeds,

gewemme ealne ðone lichoman, ðonne he ðurh ealle uncysta ða mod
 gescrencð; ðæt trymede *sanctus* Paulus ða he cuæð ðæt ælces yfeles
 wyrtruma wære ðæt mon wilnode hwelcre gitsunge. Se ðonne
 se bið healede he mæg mid weorce beg[e]an ða scondlicnesse, &
 5 suaðeah bið ahefegod mid ðæm singalam[u] geðohte butan ælcum
 gemete, & suaðeah næfre ne mæg ður(h)teon ðæt unryhtlice weorc,
 ond hwæðere ðæt mod hæfð fulfremedne willan to ðære wrænnesse
 butan ælcere steore & wearne gif he hit ðurhteon meahte. Ðonan
 cymeð sio mettrymnes ðæm healedum, ðe se wæta ðara innoða astigð
 10 to ðæm lime, ðonne asuilð hit & ahefegað & unwlitegað. Se bið eac
 eallenga healede [se] se ðe eall his mod bið aflogen to gæglbærnesse &
 to dole, ðonne he hierð on his heortan ða byrðenne ðæs bismeres, &
 suaðeah mid won weorcum hit to ðweorlice ne fremeð, ðeah he hit on
 his mode forlætan ne mæge, ne fullice gewunian to godum weorcum,
 15 forðon sio byrðen ðære sconde hine diogollice hefegað. Sua hwelc
 ðonne sua ðissa uncysta hwelcre underðieded bið, him bið forboden
 ðæt he offrige [Gode] hlaf, forðæm hit is wén ðæt se ne mæge oðerra
 monna scylda ofaðuean, se se ðe hine ðonne giet his agena on-
 herigeað. Ær ðioson we sægdon feam wordum hwelc se bion scolde
 20 ðe medome hierde & lareow bion sceolde, ond eac hwelc se bið ðe him
 ondrædan sceal ðæt he unmedome sie. Ær ðiosum we rehton hwelc se
 beon sceolde ðe to ðæm biscepdome cuman sceolde; nu we willað
 reccan, gif he ðær suelc to cyme, hu he ðæron libban scyle.

although he cannot dismiss it from his mind, nor fully habituate himself to good works, for he is secretly oppressed by the burden of shame. Whoever, then, is subject to one of these vices is forbidden to offer bread to God, for it is to be expected that he will not be competent to wash away the sins of others while he is harassed by his own. We have briefly stated above what kind of man the proper pastor and teacher ought to be, and also he who has cause to fear being incompetent. We have said above what kind of man is to be appointed bishop; we will now say how he is to conduct himself when he has attained the dignity.

XII. Hu se se þe gedafenlice & endebyrdlice to cymð, hu he ðæron drohtigean sciele.

Ðæs biscepes weorc sculon bion ofer oðerra monna weorc swæ micle betran swæ hit micel bið betweox ðæs hierdes life & ðære heorde. Him gedafenað ðæt he geðence & geornlice smeage hu micel niedðearf him is ðæt he sie gebunden to ðære ryhtwisnesse mid ðy rape ðæt he ongiete for hwæs geðyncðum ðæt folc sie genemned heord. Hwæt ðæm hierde [ðonne] wel geristð ðæt he sie healic on his weorcum, & his word sien nytwierðu, & on his swiggean he sie gesceadwis; him sculon eglan oðerra monna brocu swelce he efnswiðe him ðrowige; he sceal sorgian ymbe ealle & foreðencean; he sceal beon for eaðmodnesse hiera gefera ælces ðara þe wel do; he sceal beon strec wið þa þe ðær agyltað, & for ryhtwisnesse he sceal habban andan to hiera yfele; & ðeah for ðara bisgunge ne sie his giemen no ðy læsse ymb þa gehiersuman; ne eac for hiera lufan geornfulnessse ne forlæte he ða ungehiersuman. Ac ðis ðæt we nu feaum wordum arimdon we willað hwene rumedlicor heræfter areccean.

XIII. Hu se lareow sceal beon clæne on his mode.

Se reccere sceal bion simle clæne on his geðohte, ðæt[te nan] unclæennes hine ne besmite ðonne he ða ðenunga underfehð, forðæm ðæt he mæge adryggean of oðerra monna heortan ðæt ðæron fules sie. Hit is ðearf ðæt sio hond sio ær geclænsod þe wille ðæt fenn of oðerre aðierran; gif sio ðonne bið eac fennegu, ðonne is wen ðæt hio

XII. How he who attains the dignity properly and regularly is to conduct himself therein.

The bishop's works must surpass other men's works as much as the shepherd's life is superior to that of the flock. It behoves him to think and carefully consider how very necessary it is for him to be bound to righteousness with the rope of understanding through whose dignity the people is called flock; it befits the shepherd to be lofty in works, profitable in words, and discreet in silence; he must grieve for the troubles of others as if he suffered equally with them; he must care and provide for all; through humility he must be the equal of all well-doers; he must be stern with sinners, and through

XII. Hu se [se ðe] gedafenlice & endebyrdlice to cymð, hu he ðærón drohtian scyle.

Þæs biscepes weorc sceolon bion ofer oðra monna weorc sua micle beteran sua hit micel bið betwux ðæs hirdes life & ðære heorde. Him
 5 gedafenað ðæt he geðence & geornlice smeage hu micel niedðearf him is ðæt he sie gebunden to ðære ryhtwiesnesse mid ðy rápe ðæt he ongitte for hwæs geðyncðum ðæt folc sie genemned heord. Hwæt ðæm hierde ðonne wel gerisð ðæt he sie healic on his weorcum,
 & his word sien nyttwyrðu, & on his suigean he sie geseaðwís ;
 10 him sculan eglan oðerra monna brocu suelce he efsuiðe him ðrowige ; he sceal sorgian ymbe ealle & foreðencean ; he sceal bion for eaðmodnesse hira gefera ælces ðara ðe wel doo ; h[e] sceal bion stræc wið ða ðe ðær agyltað, ond for ryhtwiesnesse he sceal habban andan to hira yfele ; ond ðeah for ðara bisgunge ne sie his g[i]emen na ðy læsse
 15 ymb ða gehirusuman ; ne eac for hira lufan geornfulnessse ne forlæte he ða ungehirusuman. Ac ðis ðæt we nu feam wordum arimdon we willað hwene rumedlicor heræfter areccean.

XIII. Hu se lareow sceal bion clæne on his mode.

Se recære sceal bion simle clæne on his geðohte, ðætte nan
 20 unclæennes hine ne besmite ðonne he ða ðegnunga underfehð, forðæm ðæt he mæge adrygean of oðra monna heortan ðæt ðæron fules sie. Hit is ðearf ðæt sio hond sie ær geclænsad ðe wille ðæt fenn of oðerre aðierran ; gif sio ðonne bið eac fennegu, ðon(n)e is

righteousness he must feel indignation at their ill deeds ; and yet in his care of them he is not to neglect the obedient ; nor also in his love of the latter is he to neglect the disobedient. But this which we have now briefly recounted we will treat more at length in the following chapters.

XIII. How the teacher is to be pure in heart.

The teacher must be ever pure in heart, that no impurity defile him when he undertakes the ministration, to enable him to wipe off the impurity of other men's hearts. It is needful for the hand to have been cleaned beforehand which is to wipe off the dirt from the other ; if it is also dirty there is reason to expect that it will dirty the

ƿa oðre wiers besmite gif hio hiere onhrinð. Forðæm wæs ðurh ðone
 witgan gecweden : Doð eow clæne, ge þe berað Godes fatu. Ða ðonne
 berað Godes fatu, ƿa þe oðerra monna saula underfooð to lædonne on
 ƿa triowa hiera agenra geearnunga to ðæm innemestan halignessum. Ge-
 ðencen hie ðonne betweoh him selfum hu swiðe hie sculon beon geclæn-
 sode ƿa þe berað on hiera greadum ƿa á libbendan fatu to ðæm ecean
 temple on hiera agenre [ægenne] borg. Forðy wæs ðurh þa halgan stemne
 beboden ðætte on Arones breostum sceolde beon awriten sio racu ƿæs
 domes on ðæm hrægle þe mon hæst rationale, & mid nostlum gebunden,
 forðæm ðætte sio oferflownes ƿara geðohta ne meahte ofsittan þæs
 sacerdes heortan, ac hio sceolde beon gebunden mid ƿære ilcan race,
 ðætte he ne ðohte naht ungesceadwislices ne unnytlices. Forðæm he
 bið gesett to bisene oðrum monnum, simle he sceal ætiewan on his
 lifes gestæðsignesse hu micle gesceadwisnesse he bere on his breostum.
 On ðæm selfan hrægle, þe he on his breostum wæg, wæs eac awriten
 ƿa naman ƿara twelf heahfædra. Ðonne birð se sacerd swiðe untæl-
 lice awriten ƿara fædra naman on his breostum, ðonne he singallice
 geðencð hiora lifes bisene. Ðonne stæpð se sacerd swiðe tælleaslice
 on ðone weg, ðonne he þa bisene ƿara forðgefarena fædra geornlice
 & unablinndlice sceawað, & on ðæt swæð ƿara haligra singallice
 winnað to spyrienne, & unalifede geðohtas ofðrycð, ðylæs he ofer
 ðone ðerscald his endebyrdnesse stæppe. Swiðe ryhte is ðæt hrægl
 gehaten, ðæt se sacerd beran sceolde ƿæs domes racu, forðon se
 sacerd sceolde & gitt sceal simle smeallice geðencean ðæt he cunne
 god & yfel tosceadan, & siððan geornlice geðence hu he gehwelcne
 læran scile & hwonne, & hwæt him gecopust sie, & nowuht him selfum

other worse if it touches it. Hence it was said through the prophet :
 "Purify yourselves, ye who bear God's vessels." They bear God's
 vessels who undertake the guidance of other men's souls in the faith
 of their own merits to the inmost sanctuary. Let those consider
 among themselves how pure they ought to be who carry in their
 breasts the ever-living vessels to the eternal temple on their own
 responsibility. Therefore it was commanded by the holy voice that
 an account of judgment was to be inscribed on Aaron's breast on the
 robe called rationale and bound with fillets, that the flood of thoughts
 might not overwhelm the priest's heart, but it was to be bound by
 that same account not to entertain foolish or useless thoughts. Since

wén ƿæt hio ƿa oðre wiers besmite gif hio hire anhrinð. Forƿæm
wæs ƿurh ƿone witgan gecueden : Dooð eow clæne, ge ƿe berað
Godes fátu. Ða ƿonne berað Godes fatu, ƿa ƿe oðerra monna saula
underfooð to lædanne on ƿa treowa hira agenra gearunga to ƿæm
5 innemestan halignessum. Geðencen hie ƿonne betwuh him selfum
hu suiðe hie sculon beon geclæusode ƿa ƿe berað on hira greadum
ƿa á libbendan fátu to ƿæm ecean temple on hira agenne borg. Forðy
wæs ƿurh ƿa halgan stemne beboden ƿætte on Arones breostum sceolde
beon awriten sio racu ƿæs domes on ƿæm hrægle ƿe mon hæst rationale,
10 & mid noslum gebunden, forƿæm ƿætte sio oferflownes ƿara geðohta ne
meahte ofsittan ƿæs sacerdes heortan, ac hio sciolde beon gebunden mid
ƿære ilcan ráce, ƿætte he ne ƿohte nauht ungesceadwislices ne unnet-
lices. Forƿæm he bið gesett to bisene oðrum monnum, simle he sceal
ætiewan on his lifes gestæðignesse hu micle gesceadwisnesse he bere on
15 his breostum. On ƿæm selfan hrægle, ƿe he ón his breostum wæg, wæs
eac awriten ƿa naman ƿara twelf heahfædera. Ðonne birð se sacerð
suiðe untællice awriten ƿara fædra naman on his breostum, ƿonne he
singallice geðencð hiera lifes bisene. Ðonne stæpð se sacerð suiðe
tælleaslice on ƿone weg, ƿonne he ƿa bisene ƿara forðgefarenra federa
20 geornlice & unablinndlice sceawað, & on ƿæt suæð ƿara haligra sin-
gallice winnað to spyriganne, & unaliefde geðohtas ófðrycð, ƿylæs he
ófer ƿone ƿerscold his endebyrdnesse stæppe. Suiðe ryhte ƿæt hrægl
is gehaten, ƿæt se sacerð beran sceolde ƿæs domes racu, forðam se
sacerð scolde & git sceal simle smeallice geðencean ƿæt he cunne gód
25 & yfel tosceadan, ond siððan geornlice geðence hu he gehwelene læran
scyle & hwonne, & hwæt him gecopust sie, & nowuht him selfum syn-

he is set as an example for other men, he must always show in the consistency of his life how much prudence he cherishes in his heart. On the same robe which he wore on his breast were also written the names of the twelve patriarchs. The priest bears the names of the fathers written very blamelessly on his breast when he is ever mindful of the example of their life. The priest advances very blamelessly on the path by zealously and incessantly contemplating the example of the departed Fathers, and ever striving to follow in the tracks of the saints, and suppressing unlawful thoughts lest he cross the threshold of his authority. Very rightly the priest's robe is called the account of judgment, because the priest was

synderlice wilnige, ac his nihstena god he sceal tellan him selfum. Be ðæm is awriten ðæt mon sceolde writan on ðæm hrægle ðe Aron bær on his breostum, ðonne he inneode beforan Gode, ða lare & ða domas & ða soðfæstnesse. Ða domas he bær on his breostum beforan Gode [&] Israhela bearna simle. Swa sceal se sacerd gitt simle ða domas beran awritene on his breostum Israhela bearna, ðæt is ðæt he ðara ðing þe him underðiedde bioð for ðæm ege anum ðæs godcundan [innecundan] deman innwardlice undersece, ðætte sio mennisce olicung for nanum freondscipe ðærto ne gemenge, forðonþe he bið to Cristes bisene & to his anlicnesse ðær gesett [aset]. & ðeah for ðære geornfulnessse ðære ryhtinge ne sie he to hræd ne to stið to ðære wrace, ac ðonne he bið ongieten æfstig wið oðerra monna yflu, anscunige he eac his agenu, ðylæs ða smyltnesse ðes domes hine gewemme [oððe] se dyrna æfst oððe to hræd irre. Ac gif he geðencð ðone ege ðæs deman þe ofer eall sitt, ðonne ne stið he no his hieremomnum butan miclum ege. Ac se ege ðonne he geeaðmet ðæt mod he hit geclænsað, ðylæs sio dystignes [gedyrtignes] his modes hiene to upaebbe, oððe ðæs flæscs lustfulnes hiene besmite, oððe ðurh þa wilnunga ðissa eorðcundlicra ðinga ðæt mod aðistrige se forhwirfeda gewuna gemalicesse, sio oft ðæt mod ðæs recceres astyreð. Ac hit is micel ðearf ðæt mon hiere swiðe hrædlice wiðbrede, ðylæs sio scyld þe hiene ðurh scinnesse [scirnesse] costað for his luste & for his wacmodnesse hiene oferswiðe; forðon gif hio ne bið hrædlice aweg adrifen, he bið ofslegen mid ðæm [ðy] sweorde ðære geðafunge.

bound and still is ever to consider how he can discern good and evil, and then to consider carefully how and when he is to teach each one, and what is most profitable for them, and not desire to appropriate anything to himself only, but reckon the prosperity of his neighbours as his own. About which it is written that on the robe which Aaron wore on his breast when he entered before God were to be written the instruction, judgments, and truth. He ever bore on his breast before God the judgments of the children of Israel. Thus the priest must still always bear the judgments of the children of Israel written on his breast, that is, that he must zealously serve the interests of those under his care solely from his awe of the inner Judge, that no human flattery be mingled therewith through friendship, for he is placed there to serve as an example and type of Christ.

derlice wilnige, ac his niehstena god he sceal tellan him selfum. Be
 Ʒam is awriten Ʒæt mon sceolde writan on Ʒæm hrægle Ʒe Aron bær
 on his breostum, Ʒonne he inneode beforan Gode, Ʒa lare & Ʒa domas
 & Ʒa soƷfæsðnesse. Ða domas he bær on hi[s] breostum beforan Gode
 5 Israhela bearna simle. Sua sceal se sacerd giet simle beran Ʒa domas
 awritene on his breostum Israhela bearna, Ʒæt is Ʒæt hie Ʒara Ʒing Ʒe
 him underƷiodde bioð for Ʒæm ege anum Ʒæs innecundan deman
 inweardlice undersece, Ʒætte si[o] men(n)isce oliccung for nanum
 freondscipe Ʒæerto ne gemençe, forðon he bið to Cristes bisene &
 10 to his anlicnesse Ʒær asét. & Ʒeah for Ʒære geornfulnessse Ʒære
 ryhtinge ne sie he to hræd ne to stið to Ʒære wrace, ac Ʒonne he bið
 ongieten æfstig wið oðra monna yfelu, anscunige he eac his agenu,
 Ʒylæs Ʒa smyltnesse Ʒæs domes gewemme oððe se dierna æfst oððe
 to hræd ierre. Ac gif he geðencð Ʒone ege Ʒæs deman Ʒe ofer
 15 eall sitt, Ʒonne ne stierð he no his hieremonnum butan miclum ege.
 Ac se ege Ʒonne he geeaðmed Ʒæt mod he hit geclænsað, Ʒylæs
 sio gedyrstignes his modes hine to uppahebbe, oððe Ʒæs flæsces lusð-
 fulnes hiene besmite, oððe Ʒurh Ʒa wilnunga Ʒissa eorðcun[d]licra
 Ʒinga Ʒæt mód aðstrige se forhwierfeda gewuna gemalichnesse,
 20 sio oft Ʒæt mod Ʒæs recceres astyreð. Ac hit is micel Ʒearf Ʒæt
 mon hire suiðe hrædlice wiðbregde, Ʒylæs sio scyld Ʒe hiene Ʒurh
 sciennesse costað for his luste & for his wæcmodnesse hine ofersuiðe ;
 forðon gif hio ne bið hrædlice awég adrifen, he bið ofslægen mid
 Ʒæm sueorde Ʒære geðafunge.

And yet his zeal in correcting must not be too excessive, nor his severity in punishing, but whilst showing himself zealous against the faults of others, let him fear his own, lest secret malice or over-hasty anger corrupt the calmness of judgment. And if he consider the terror of the Judge who sits over all, he will not correct his subjects without great fear. But fear humbles and purifies the spirit, lest the boldness of his heart puff him up too much, or the pleasures of the flesh corrupt him, or through desire of earthly things the perverse habit of wantonness obscure the mind, which often disturbs the ruler's mind. But it is very necessary to withstand it at once, lest the sin which assails him with temptations through his desire and weakness of mind overcome him; for if it is not quickly driven away, he will be slain with the sword of consent.

XIV. Hu se lareow sceal beon on his weorcum fyrrest [fyrrest].

Se lareow sceal beon on his weorcum healic, ƿætte he on his life geƿeƿe lifes weg his hieremonnum, ƿætte sio heord se ƿe folgað ƿæm wordum & ƿæm ƿeawum ƿæs hirdes, mæge bett gān æfter his ƿeawum ƿonne æfter his wordum. He bið genied mid ƿæm folgoðe ƿæt he sceal healice spreca; geƿence he ƿonne ƿæt him is efnmicel nied, siððan he hit gespreca hæfð, ƿæt he eac swæ dó swæ swæ he lærð, forðon sio stefn ƿæs lareowes micle ðy ieðelico ðurhfærð ƿa heortan ƿæs gehierendes, gif he mid his ƿeawum hie ƿæron gefæstnað; ƿæt is ƿæt he sprecað bebiet ƿæt he ƿæt wyrcende oðiewe, ƿæt hit ðurh ðone fultom sie forðenge. Be ƿæm wæs gecweden ðurh ðone witgan: Ðu ƿe wilt godspellian Sion, astig ofer heanne munt. Ðæt is ƿætte se sceal, se ƿe wile brucað ƿara godcundra ƿinga & ƿara heofonlicra lara, forlætan ƿas nieðerlican & ƿas eorðlican weorc, forðæm he bið gesewen standende on ƿæm hrofe godcundra ƿinga. Swæ micle he mæg ieð his hieremen geteon to betran, & he bið swæ micle sel gehiered swæ he ufor gestent on his lifes geearnungum. Forðæm bebitt sio halige æ ƿæt se sacerd scyle onfōn ðone swiðran bogh æt ƿære offrunge, & se sceolde beon asyndred from ƿæm oðrum flæsce. Ðæt ƿonne tacnað ƿæt ƿæs sacerdes weorc sculon bion asyndred from oðerra monna weorcum. Nalles no ƿæt an ƿæt he good dó gemong oðrum monnum, ac eac synderlice swæ swæ he on geðyncðum bið furðor ƿonne oðre, ƿæt he eac sie on his weorcum & ƿeawum swæ micle furður. Eac him mon sceolde sellan ƿa breost ƿæs neates toeacan ƿæm boge, ƿæt is ƿæt he geleornige ƿæt he

XIV. How the teacher is to be foremost in his works.

The teacher must be lofty in his works, to show in his own life the way of life to his disciples, that the flock which follows the words and moral example of the shepherd may rather follow his example than his words. His position obliges him to speak eloquently; let him then consider that it is equally needful for him, when he has spoken, to act according to his teaching, for the voice of the teacher penetrates the heart of the hearer much the more easily if he fix it there with good examples; that is, that he is to display openly what he commands with his words, to help it to become effective. Of which was said through the

XIV. Hu se lareow sceal beon on his weorcum fyrrest.

Se lareow sceal bion on his weorcum [h]ealic, ƿæt he on his life
 gecyƿe lifes weg his hieremonnum, ƿætte sio hiord se ƿe folgað ƿæm
 wordum & ƿæm ƿeawum ƿæs hierdes, ƿætte sio heord mæge bêt
 5 gán æfter his ƿeawum ƿonne æfter his wordum. He bið genied mid
 ƿæm folgoðe ƿæt he sceal healice sprecan; geƿence he ƿonne ƿæt
 him is efnmicel nied, siððan he hit gesprečen hæfð, ƿæt he eac
 sua doo sua sua he lærð, forðon sio stefn ƿæs lariowes micle ƿe
 ieðelicor ƿurhfærð ƿa heortan ƿæs gehirendes, gif he mid his ƿeawum
 10 hi ƿæron gefæsçnað; ƿæt is ƿæt he sprecende behiet ƿæt he ƿæt
 wyrcende oðiewe, ƿæt hit ƿurh ƿone fultum sie forðenge. Bi ƿæm
 wæs gecueden ƿurh ƿone witgan. Ðu ƿe wilt godspellian Sion, astig
 ofer heane munt. Ðæt is ƿætte se sceal, se ƿe wile brucan ƿara
 godcundra ƿinga & ƿara hefonlicra lara, forlætan ƿa[s] niðerlican
 15 & ƿas eorðlecan weorc, forðam he bið gesewen standende on ƿam
 hrofe godcun(d)ra ƿinga. Sua micle he mæg ieð his hieremenn geteon
 to beteran, & he bið sua micle sel gehiered sua he ufor gestent on
 his lifes geearnungum. Forðam behiet sio halige æ ƿæt se sacerd
 scyle onfón ƿone suiðran bógh æt ƿære of[f]runge, & se scolde
 20 bion asyndred from ƿæm oðrum fæsce. Ðæt ƿonne tacnað ƿæt ƿæs
 sacerdes weorc s[c]iulon beon asyndred from oðerra monna weorcum.
 Nalles na ƿæt an ƿæt he gód doo gemang oðrum mo[n]num, ac eac syn-
 derlice sua suæ he on ƿyncum bið furður ƿonne oðre, ƿæt he eac sie on
 his weorcum & ƿeawum sua micle furður. Eac him mon scolde sellan
 25 ƿa breosð ƿæs neates toeacan ƿæm boge, ƿæt [is ƿæt] he geleornige ƿæt

prophet: "If thou wishest to preach to Zion, ascend a lofty mountain."
 That is, that he who desires to enjoy divine things and heavenly in-
 struction must forsake low and earthly works, since he is seen stand-
 ing on the roof of divine things. He can the more easily improve his
 disciples, and the better he will be heard, the higher he stands in his
 life's merits. Therefore the holy law commands the priest to receive
 the right shoulder of the offering, which is to be separated from the
 rest of the carcass. This signifies that the works of the priest are to
 be separated from those of other men, not only by his doing good
 among men, but also specially by his excelling as much in good works
 and virtue as in rank. He was also to have the breast of the beast as

selle Gode his agne breost, ƿæt is his ingeðanc ; nalles no ƿæt an ƿæt he on his breostum ðence ƿætte ryht sie, ac eac ða spane þe his ðeawa giemað to ðæm ilcan mid his godum bisenum. Ne wilnige he nanas eorðlices ofer ƿæt, ne he him ne ondræde nanne eorðlicne ege ƿisses ondweardan lifes, ac geðence he ðone incundan Godes ege, & forsio ælce oliccunge ƿisses middangeardes, & eac his ege for ƿære wynsuman swetnesse Godes. Forðon ðurh ða uplican stefne wæs beboden on ƿære æ ƿæt se sacerd sceolde beon fæste bewæfed on bæm [bewæbed on þæm] sculdrum mid ðæm mæssehrægle. Ðæt is ƿæt he beo simle getrymed & gefrætwod wið ælce frecenesse ge gastlice ge mennisclice, & wið ælce orsorgnesse beswapan mid ƿissum mægnum, swæ swæ Paulus cwæð : Gað ge gewæpnode ægðer ge on ða swiðran hond ge on ða winestran mid ðæm wæpnum ryhtwisnesse. Forðæm ðonne he higað to ðæm godcundum ðingum anum, ƿæt he ne dyrfe an nane healfe abugan [anbugan] to nanum fullicum & synlicum luste, ne eac ne ðyrfe beon to upahafen for nanum wlencum ne for nanre orsorgnesse, ne hiene ne gedrefe nan wuht wiðerweardes [nan widerweardnes], ne hiene ne geloccege nan olicung to hiere willan, ne hiene ne geðrysce nan wiðermოდnes to ormodnesse. Gif ðonne mid nanum ƿissa ne bið onwæced his ingeðonc, ðonne bið hit sweotol ƿæt he bið swiðe gerisenlice beswapan mid swiðe wlitige oferbrædelse on bæm [ðæm] sculdrum. Ðæt hrægl wæs beboden ƿæt sceolde bion geworht of purpuran & of twiblium derodine & of twispunnenum twine linenum & gerenod mid golde & mid ðæm stane iecinta, forðæm ƿæt wære getacnod on hu mislecum & on hu monigfealdum mægenum

well as the shoulder, that is that he is to learn to offer up to God his own breast, that is his thoughts ; not only by meditating righteousness in his breast, but also by attracting others who observe his virtues to the same with his good example. Nor let him desire anything earthly beyond that, nor be influenced by any earthly fear of this present life, but consider the inner fear of God, and despise all worldly flattery and fears for the pleasant sweetness of God. Therefore it was commanded in the law by the sublime voice that the priest was to be clothed on both shoulders with the close-fitting surplice. In other words, he is to be always strengthened and provided against all dangers, both spiritual and human, and protected against all pleasures with this cloak of strength, as Paul said : " Go on your way armed on the

he selle Gode his agne breosð, Ʒæt is [his] inngeðonc ; nalles na Ʒæt
 án Ʒæt he on his breostum Ʒence Ʒætte ryht sie, ac eac Ʒa spona
 Ʒe his Ʒeawa giemað to Ʒæm ilcan mid his góðum biesenum. Ne
 wilnige he nanas eorðlices ofer Ʒæt, ne he him ne ondræde nanne
 5 eorðlicne ege Ʒyses andweardan lifes, ac geƷence he ðone inncundan
 ege Godes, & forsio ælce olicunge Ʒisses middangeardes, & eac his
 ege for Ʒære wynsuman suetnesse Godes. Forðon Ʒurh Ʒa úplecan
 stefne wæs beboden on Ʒære æ Ʒæt se sacerd scolde beon fæste bewæfed
 on bæm s[c]uldrum mid Ʒæm mæssehrægle. Ðæt is Ʒæt he bio simle
 10 getrymed & gefrætwod wið ælce frecenesse ge gæstlice ge mennisclice
 & wið ælce orsorgnesse besuapen mid Ʒy[s]sum mægenum, sua sua
 Paulus cuæð : Gáð ge gewæpnod ægðer ge on Ʒa suiðran hond,
 ge on Ʒa winstran mid Ʒæm wæpnum ryhtwisnesse. Forðæm
 Ʒonne he higað to Ʒæm godcundum Ʒingum anum, Ʒæt he ne
 15 Ʒyrfe an nane heafte anbugan to nanum fullicum & synlicum luste,
 ne eac ne Ʒyrfe bion to úpahæfen for nanum wlencum ne for
 nanre orsorgnesse, ne hine ne gedrefe nan wuht wiðerweardes, ne
 hine ne gelocige nán oliccung to hiera willan, ne hi[ne] ne geðryse
 nan wiðermodes to ormodnesse. Gif Ʒonne mid nanum Ʒissa ne
 20 bið ónwæced his inngeðonc, Ʒonne bið hit swutul Ʒæt he bið suiðe
 gerisenlice besuapen mid swiðe wlitige oferbrædelse on bæm sculdrum.
 Ðæt hrægl wæs beboden Ʒæt scolde bion geworht of purpuran
 & óf tweobleom derodine & of twispunnenum twine linenum &
 gerenod mid golde & mid [Ʒæm] stane iacineta, forðæm Ʒæt wære
 25 getacnod on hu mislecum & [on] hu monigfaldum mægenum se sacerd

right hand and on the left with the weapons of righteousness." That
 when he aspires to divine things alone he may not deviate on either
 side after any foul and sinful lusts, nor become inflated with pride
 and luxury, nor be troubled by adversity, nor be allured and subjected
 by any flattery, nor be reduced to despair by disappointment. If
 then none of these are able to shake his resolution, it is clear that
 he is very becomingly attired on both shoulders with a very beautiful
 dress. The dress was commanded to be made of purple and double-
 dyed scarlet and twice-spun linen cloth, adorned with gold and the
 gem jacinth, to show with how various and manifold virtues the
 priest was to shine before God as an example to men. First and fore-
 most among all the ornaments gold was to shine on his robe. That

se sacerd sceolde scinan beforan Gode, monnum to bisene. Ærest ealra glengea & fyrmest [ymest] sceolde scinan gold on his hrægle. Ðæt is ƿætte on his mode scine ealra ƿinga fyrmest ondgit wisdomes. Toeacan ƿæm golde ealra glengea fyrmest on his hrægle wæs beboden ƿæt sceolde bion se gîm iacinctus, se is lyfte onlicost on hiewe. Se ƿonne tacnað ƿætte eal ƿætte ƿæs sacerdes ondgit ƿurhfaran mæge, sie ymb ƿa hefonlican lufan, næs ymbe idelne gylp, ƿylæs him losige ƿæt hefenlice ondgit. forƿæmpe he sie gehæfted mid ƿæm luste his selfes heringe. Eac ƿæm golde & ƿæm line wæs ongemong purpura, ƿæt is kynelic hrægl, forƿæm hit tacnað kynelicene onwald. Be ƿæm geðence se sacerd, ƿonne he oðre men healice lærð, ƿæt he eac on him selfum healice ofðrysce [ðrysce] ƿa lustas his unðeawa, forƿæmpe he kynelic hrægl hæfð, ƿæt he eac sie kyning ofer his agene unðeawas, & ƿa kynelice oferswiðe; & geðence he simle sie swæ æðele swæ unæðele swæðer he sie ƿa æðelu ƿære æfterran acennesse, ƿæt is on ƿæm fulluhte, & simle otiewe [ætiewe] on his ðeawum ƿa ƿing þe he ƿær to Gode hett [ƿær Gode gehet], & ƿa ðeawas þe him mon ƿær behead. Be ƿæm æðelum ƿæs gastes Petrus cwæð: Ge sint acoren kynn Gode & kynelices preosthades. Be ƿæm onwalde, þe we sculun ure unðeawas mid ofercuman, we magon bion getrymede mid Iohannes cwide ƿæs godspelleres, ðe he cwæð: Ða þe hiene onfengon, he salde him onwald ƿæt hie mealton beon Godes bearn. Ða medomnesse ƿære strengeo se salmscop ongeat, þa he cwæð: Dryhten, suiðe suiðe sint geweorðode mid me ƿine friend, & swiðe is gestrangod hiera ealdordom; forƿæmpe ƿæt mod ƿinra haligra bið aðened swiðe healice & swiðe stranglice to ðe, ƿonne

is, that above all the knowledge of wisdom was to shine in his mind. After the gold, above all the gem jacinth was to be on his robe, which is most like the sky in colour, signifying that whatever the mind of the priest penetrates, it must be for the sake of divine love and not of idle vaunt, lest heavenly understanding fail him when he is ensnared by the desire of his own praise. Besides the gold and linen there was purple, which is a royal vestment, since it is the sign of royal authority. By which let the priest remember, when he loftily teaches other men, loftily to destroy his vicious desires, since he has a royal robe, that he may also be king over his own faults and royally vanquish them; and whether he be noble or of

scolde scinan beforan Gode, mannum to biesene. Æresð alra glengea
 & ymesð scolde scinan gold on his hrægle. Ðæt is ƿætte on his
 mode scine ealra ðinga fyrmesð ongit wisdomes. Toeacan ƿæm golde
 ealra glenga fyrmesð on his hrægle wæs beboden ƿæt scolde bion
 5 se giem iacinctus, se is lyfte onlicusð on hiwe. Se ƿonne tacnað
 ƿæt [e]all ƿætte ƿæs sacerdes ondgit ƿurhfaran mæge, sie ymb
 ƿa hefonlican lufan, næs ymbe idelne gilp, ƿylæs him losige ƿæt
 he[o]fenlice ondgit, forƿæmðe he sie gehæfted mid ƿæm luste his
 se[l]fes heringe. Eac ƿæm golde & ƿæm line wæs ongemang pur-
 10 pura, ƿæt is cynelic hræg[l], forƿæm hit tacnað kynelicne anwald.
 Be ƿæm geðence se sacerd, ƿonne he oðre mén healice lærð, ƿæt he
 eac on him selfum healice ofýrýsce ƿa lustas his unðeawa, forƿæmðe
 he kynelic hrægl [h]æfð, ƿæt he eac sie kyning ofer his agne unðea-
 was, & ƿa cynelican ofersuiðe; & geðence he simle sie sua æðele
 15 sua únæðele suæðer he sie ƿa æðelu ƿære æfterran acennesse, ƿæt
 is on ƿæm ful[l]uhte, & simle atiewe on his ðeawum ƿa ðing ƿe
 he ƿær Gode gehet, & ƿa ðeawas ðe him mon ƿær bebed. Be
 ƿæm æðelum ƿæs gæstes Petrus cuæð: Ge sint acoren kynn Gode
 & kynelices preosthades. Bi ƿæm anwalde, ƿe we sculon ure unðea-
 20 was mid ofercuman, we magon beon getrymede mid Iohannes cuide
 ƿæs godspelleres, ƿe he cuæð. Ða ƿe hine onfengon he salde him
 anwald ƿæt hie mehton beon Godes bearn. Ða medomnesse ƿære
 strengio se salmscop ongeat, ƿa he cuæð: Dryhten, suiðe suiðe sint
 geweorðode mid me ðine friend, & suiðe is gestrangod hiera ealdor-
 25 dom; forƿæm[ðe] ƿæt mod ƿinra haligra bið aðened suiðe healice
 & suiðe stranglice to ðe, ƿonne [ƿonne] oðrum monnum ðyncð ƿæt

low birth, let him ever consider the nobility of regeneration, which is
 in baptism, and ever show in his morals the promises he made on
 that occasion to God, and the virtues which were then inculcated on
 him. Of spiritual nobility Peter spoke: "Ye are a race chosen for
 God of royal priesthood." As to the power with which we can
 correct our vices, we can be strengthened by the words of the evan-
 gelist John: "To those who received him he gave power of being
 God's children." The excellence of this strength the Psalmist ac-
 knowledged when he said, "Lord, greatly are thy friends in honour
 with me, and their power is greatly strengthened; for the heart
 of thy saints is exalted very loftily and mightily to thee, when to

Ɔonne oꝝrum monnum Ɔyncð Ɔæt hie mæstne dem & mæste scande Ɔrowigen, & hie forsewenuste bioð for worlde. On Ɔæs sacerdes hrægle wæs toeacan golde & iacincte & purpuran, dyrodine twegra bleo. Ðæt tacnað Ɔætte eal Ɔa god & Ɔa mægenu þe he dó, bion gewlitegode mid Ɔære lufan Godes & monna beforan Ɔæm eagum Ɔæs ecean Deman, Ɔætte se spearca Ɔara godra weorca, þe her twinclað beforan monnum, birne healice ligge on Ɔære incundan lufan beforan Ɔæm diglan Deman. Sio lufu Ɔonne hio lufað ætsomme ægðer ge God ge his nihstan, hio scinð swiðe smicere on twæm bleom swæ swæ twegea bleo godweb. Se Ɔonne se þe swæ hiegað ealneweg to andweardnesse his scippendes, & agiemeleasað þa giemenne his nihstena, oððe eft swæ singallice folgað Ɔære giemenne his nihstena Ɔæt he agiemeleasað Ɔa godcundan lufe, Ɔonne hæfð he anforlæten Ɔæt tweagea bleo godweb Ɔæt he habban sceolde on Ɔæm halgan hrægle, gif he auðer Ɔissa forlæt. Ac Ɔonne Ɔæt mod bið aðened on þa lufan ægðer ge Godes ge his nihstena, ne bið hit Ɔonne nohtes wan buton forhæfdnesse anre, Ɔæt he his lichoman swence and hlænige. Forðon is beboden toeacan Ɔæm twibleon godwebbe Ɔæt scile beon twiðrawn twin on Ɔæm mæssegierelan. Of Ɔære eorðan cymeð Ɔæt fleax, Ɔæt bið hwites hiewes. Hwæt mæg Ɔonne elles beon getacnod Ɔurh Ɔæt fleax buton lichoman clænnes, sio sceal scinan of clænre heortan? Forðæm bið gefæstnod Ɔæt geðrawene twin to [on] Ɔæm wlite Ɔæs mæsschrægles, forðæm sio clænnes bið Ɔonne to fulbeorhtum wlite becumen, Ɔonne Ɔæt flæsc bið geswenced Ɔurh forhæfdnesse, & Ɔonne betweox oꝝrum mægenum bið ðeonde sio earnung Ɔæs geswenctan

other men they seem to suffer the greatest misfortune and shame, and are most despised in the eyes of the world." On the priest's dress, besides gold and jacinth and purple, there was twice-dyed scarlet, signifying that all his good deeds and virtues are to be adorned with the love of God and men before the eyes of the eternal Judge, that the spark of good works which twinkles before men may burn with the vigorous flame of inner love before the unseen Judge. The love which includes both God and one's neighbours shines very beautifully with two colours like the twice-dyed cloth. He therefore who is continually striving to attain to the presence of his Creator, and neglects the care of his neighbours, or,

h[i]e mæstne demm & mæste scande ƿrowigen, & hie forsewenuste
 bioð for worulde. On ƿæs sacerdes hrægle wæs toeacan golde
 & iacincðe & pur[pu]ran, dyrodine twegea bleo. Ðæt tacnað ƿætte
 eal ƿa góð & ƿa mægenu ƿe heo doð beon gewlitegode mid ƿære lufan
 5 Godes & monna beforan ƿæm eagum ƿæs ecean Deman, ƿætte se
 spearca ƿara godra weorca ƿe her tuinclað beforan ma[n]num, bierne
 healice li[c]ge on ƿære inncundan lufan beforan ƿæm dieg[lan] Deman.
 Sio lufu ƿonne hio lufað ætsomne ægðer ge God ge his niehstan,
 hio scinð suiðe smicere on twæm bleom sua sua twegea bleo godwebb.
 10 Se ƿonne se ƿe sua higað ealneweg to andweardnesse his scip[p]endes,
 & agiemeleasað ƿa giemene his nihstena, oððe eft sua singallice
 folgað ƿære giemenne h[i]s niehstena, ƿæt he agiemeleasað ƿa god-
 cundan lufe, ƿonne hæfð he anforlæten ƿæt twegea bleo godwebb
 ƿæt he habban sceolde on ƿæm halgan hrægle, gif he auðer ƿissa
 15 forlæt. Ac ƿonne ƿæt mod bið aðened on ƿa lufan ægðer ge Godes ge
 his niehstena, ne bið hit ƿonne nohtes [h]won buton forhæfdnesse
 anre, ƿæt he his lichoman suence & hlænige. Forðon is toeacan
 ƿæm twiblion godwebbe ƿæt scyle beon twiðræwen twin on ƿæm
 mæssegierelan. Of ƿære eorðan cymeð ƿæt fleax, ƿæt bið hwites
 20 hiwes. Hwæt mæg ƿonne elles beon getácnod ƿurh ƿæt fleax butan
 lichoman clænnes, sio sceal scinan of clænre heortan? Forðæm
 bið gefæsðnod ƿæt geðræwene twin to ƿæm wlite ƿæs mæssehrægles,
 forðam sio clænnes bið ƿonne to fulbeor[h]tum wlite becumen,
 ƿonne ƿæt flæsc bið gesuenced ƿurh færhæfdnesse, & ƿonne betweox
 25 oðrum mægenum bið ƿionde sio e[a]rnu[n]g ƿæs gesuencetan flæsces,

on the other hand, is always so intent on the care of his neighbours as
 to neglect the divine love, has omitted the double-dyed purple, which
 he ought to have on the holy vestment, if he forsake either of these
 two. And when the mind is exalted with the love of God and its
 neighbours, there is nothing wanting but abstinence, with which he
 must mortify and starve the flesh. Therefore, besides the twice-dyed
 cloth, there is to be on the surplice twice-spun linen. Flax comes
 from the earth and is of a white colour. What can be signified by
 the flax but bodily purity, which must shine from a pure heart?
 The woven linen is fastened to the beautiful surplice because purity
 attains resplendent beauty when the flesh is mortified by abstinence,

flæscas, swæ swæ on ðæm mæssehrægle scinð ongemang oðrum bleom
 ðæt twyðrawene twin.

XV. Hu se lareow sceal beon gesceadwis on his swiggean & nyt-
 wierðe on his wordum.

Sie se lareow gemetfæst & gescadwis & nytwierðe on his wordum,
 ðætte he ne swigige ðæs þe nytwierðe sie to sprecanne, ne ðæt he ne
 sprece ðæt he swigian sciele. Forðæm swæ swæ unwærlicu &
 giemeleaslicu spræc menn dweleð, swæ eac sio ungemetgode swigge
 ðæs lareowes on gedwolan gebringð ða þe he læran meahste, gif he spre-
 cende bion wolde. Oft eac ða unwaran lareowas for ege ne durren
 clypion & (*om.*) ondrædað him sumra monna unðanc, ne durren forðon
 ryht freolice & unforwandodlice sprecan. Be ðæm sio Soðfæstnes
 cwæð: Ne healde ge mid swelcum eornoste þa heorde swæ [swelce]
 hierdas sceoldon, ac hyrena ðeawe ge fleoð, & hydað eow mid ðære
 swiggean, swæ se hyra ðonne he ðone wulf gesyð. Ðæt ilce oðwat
 Dryhten ðurh ðone witgan, þa he cwæð: Dumbes hundas ne magon
 beorcan. Ond eft he cidde, þa he cwæð: Ne come ge no togeanes
 minum folce ðæt ge meabton standan on minum gefeohte for Israhela
 folce, ne ge ðone weall ne trymedon ymb hiera hus on ðæm dæge þe him
 niððearf wæs. Ðæt is ðonne ðæt he fare togeanes Israhela folce him
 mid to feohtanne ðæt he wiðstande mid his spræce ðæm unryhtwillen-
 dum þe ðyses middangeardes waldað mid freore & u(n)forwandodlicre
 stefne, for gescieldnesse his heorde. Ðæt is ðonne ðæt he him mid feohte
 on ðæm dæge þe him niððearf sie, ðæt he wiðstande ealle mægene ðæm

and then the merits of the mortified flesh flourish among other
 virtues, as the twice-woven linen shines on the surplice among the
 other colours.

XV. How the teacher must be discreet in his silence and useful in
 his words.

Let the teacher be moderate and discreet and useful in his words,
 lest he keep unsaid what is useful to speak, or speak what ought to
 be kept silent. For as unguarded and careless speaking leads men
 astray, so the excessive silence of the teacher leads into error those
 whom he might teach if he were willing to speak. Often also un-
 thinking teachers out of fear dare not speak, fearing the displeasure

sua sua on ðæm mæsselrægle scienð ongemang oðrum bleon ðæt tweoðræwene twin.

XV. Hu se lareow sceal bion gesceadwis on his swigean & nytwyrðe on his wordum.

5 Sie se lariow gemetfæsð & gescadwis & nyttwyrðe on his wordum, ðætte he ne suigige ðæs ðe nyttwyrðe sie to sprecanne, ne ðæt ne sprece ðæt he suigigean scyle. Forðæm sua sua unwærlicu & giemeasllicu spræc menn dweleð, sua eac sio ungemetgode suige ðæs lareowes on gedwolan gebrin(g)ð ða ðe he
 10 læran meahte, gif he sprecende beon wolde. Oft eac ða unwaran lareowas for ege ne durron cleopian, ondrædað him sumra monna unðonc, ne durron forðon ryht freolice læran & unforwandodlice sprecan. Be ðæm sio Soðfæsðness cuæð: Ne healde ge mid suelcum eorneste ða heorde suelce hirdas scoldon, ac hyrena ðeawe ge fleoð,
 15 & hydað eow mid ðære suigean, sua se hyrra ðonne he ðone wulf gesiehð. Ðæt ilce oðwát Dryhten ðurh ðone witgan, ða he cuæð: Dumbe hundas ne magon beorcan. Ond eft he cidde, ða he cuæð: Ne come ge no togenes minum folce ðæt ge meahton standan on minum gefeohte for Israhela folce, ne ge ðone weall ne trymedon ymbe hira
 20 hus on ðæm dæge ðe him niedðearf wæs. Ðæt is ðonne ðæt he fære togeanes Israhela folce him mid to feohtanne ðæt he wiðstande mid his spræce ðam unryhtwillendum ðe ðyses middangeardes waldað mid freore & unforwandodlicre stefne, for gescildnesse his heorde. Ðæt is ðonne ðæt he him mid feohte on ðæm dæge ðe him niedðearf

of men, and so are afraid to teach with due freedom and speak without hesitation. Of which Truth spoke: "Ye do not watch over the flock with the zeal which befits the shepherd, but ye flee like hirelings, and hide yourself in silence, like the hireling when he sees the wolf." The same fault the Lord rebuked through the prophet, saying: "Dumb dogs cannot bark." And again he rebuked it when he said: "Ye came not towards my people to stand in my fight for the people of Israel, nor did ye strengthen the wall round their house in their day of need." Going towards the people of Israel to fight with them is withstanding with his speech the unrighteous who rule this world with free and fearless voice, to protect his flock. Fighting with them in the day of need is withstanding with all his might those whose

þe on woh willen for ðære ryhtwisnesse lufan. Be ðæm wæs eft gecweden to ðæm scyldegan folce : Eowre witgan eow witgodon dysig & leasunga, & noldon eow geocyðan eowre unryhtwisnesse, ðæt he eow gebrohten on hreowsunge. Ða godan lareowas beoð oft genemnede on halgum gewritum witgan, forðon hie gerecceað ðis anwearde lif fleonde, & ðæt towearde gesweotuliað. Ða ðonne þe sio godcunde stefn ðreade, & cwæð ðæt hie sceolden leasunga witgian, ðæt sindon þa ða (*om.*) þe him ondrædað ðæt hie men for hiera scyldum ðreagen, ac mid idelre olicunge orsorgnesse gehateð ðæm scyldegan, ond mid nanum ðingum nyllað geopenian ðæm syngiendum hiera unryht, ac swigiað ðara ðreaunga. Ðæt word ðære ðreaunge is cæg, forðæm hit oft onlycð & geopenað ða scylde þe se him self ær nyste se hie ðurhteah. Be ðæm cwæð Paulus ðæt se lareow sceolde beon mihtig to tyhtanne on halwende lare, & eac to ðreageanne ða þe him wiðstandan willen [willað]. Eft wæs gecweden ðurh Zacharias : Sio æ sceal bion soht on ðæs sacerdes muðe, & his weloras gehealdað ðæt ondgit, forðæm he bið Godes boda to ðæm folce. Forðæm myndgode Dryhten ðurh Essaiam ðone witgan & cwæð : Cliopa & ne blin, hefe up ðine stefne swa ðer bieme. Forðæm se þe ðone sacerdhad onfehð, he onfehð fryccean scire & foreryneles þa her iernað beforan kyningum, & bodiað hiora færelt & hiera willan hlydende. Swæ sculon þa sacerdas nu faran hlydende & bodigende beforan ðæm egeslican deman þe him swiðe andrysnlic æfter gæð. Gif ðonne se sacerd bið ungerad ðæs lareowdomes, hwæt forstent ðonne his gehlyd ? Hwæt mæg he bodian ma ðonne se dumba fryccea ? Ac for ðissum wæs geworden ðæt

desires are evil, through love of righteousness. Of which was again spoken to the guilty people : "Your prophets prophesied to you folly and falsehood, and would not proclaim to you your unrighteousness to bring you to repentance." Good teachers are often called prophets in holy writ, for they proclaim that this present life is fleeting, and reveal the future. Those whom the divine voice blamed, and said that they would prophesy untruth, are they who fear to reproach men with their sins, but gently soothe them with promises of security, and are quite unwilling to show sinners their wickedness, but suppress their admonitions. The word of admonition is a key, for it often unlocks and opens the sin which he who committed it was not aware of. Of which Paul said that the teacher should be mighty to exhort to salutary doc-

sie, ƿæt he wiðstonde ealle mægene ƿæm ƿe on woh wiellen for
 ƿære ryhtwisnesse lufan. Be ƿæm wæs oft gecueden to ƿæm scyldegan
 folce : Eowre witgan eow witgodan dysig & leasunga, & noldon
 eow gecyƿan eowre [un]ryhtwisnesse, ƿæt hie eow gebrohten on
 5 hreowsunge. Ða godan lareowas beoð oft genemede on halgum
 gewritum wietgan, forƿæm hie gereccað ƿis andwearde lif fleonde,
 & ƿæt towearde gesueotoligeað. Ða ƿonne ƿe sio godcundde stefn
 ƿreade, & cuæð ƿæt hie scolden leasunga witgian, ƿæt sindon ƿa ƿa
 ƿe him ondrædað ƿæt hie menn for hira scyldum ƿreagen, ac mid
 10 iedelre olicunge orsorgnesse gehatað ƿæm scyldegan, & mid nanum
 ƿingum nyllað geopnian ƿæm syngiendum hiera unryht, ac suigiað
 ƿara ƿreawunga Ðæt word ƿære ƿreaw[un]ge is cæg, forƿæm hit
 oft anlycð & geopenað ƿa scylde ƿe se him self ær nyste se hie
 ƿurhteah Be ƿæm cuæð Paulus ƿæt se lareow sceolde beon miehtig
 15 to tyhtanne on halwende lare, & eac to ƿreanne ƿa ƿe him [wið]-
 stondan wiellen. Eft wæs gecueden ƿur[h] Zacharias : Sio æ sceal
 beon soht on ƿæs sacerdes muƿe, & his weleras gehaldað ƿæt andgit,
 forƿæm he bið Godes boda to ƿam folce. Forƿæm myndgode Dryhten
 ƿurh Essaiam ƿone witgan & cuæð : Cleopa & ne blin, hefe úp ƿine
 20 stefne sua ƿes bime. Forƿæm se se ƿe ƿone sacerdhád onfehð, he on-
 fehð friccan scire & foreryneles ƿa her iernað beforan kyningum, &
 bodigeað hira færelt & hiera willan hlydende. Sua sculun ƿa
 sacerdas nu faran hlydende & bodiende beforan ƿæm egeslican deman
 ƿe him suiƿe andrysnlic æfter gæð. Gif ƿonne se sacerd bið ungerad
 25 ƿæs lareowdomes, hwæt forstent ƿonne his gehlyd ? Hwæt mæg he
 bodigean má ƿonne se dumba fryccea ? Ac for ƿeosum wæs geworden

trine, and also to reprove those who oppose him. Again it was said through Zachariah : "The law must be sought in the mouth of the priest, and his lips contain understanding, for he is God's messenger to the people." Therefore the Lord admonished through the prophet Isaiah, saying : "Cry aloud and cease not, raise thy voice like a trumpet." For he who undertakes the priesthood undertakes the office of herald and footmen who run before kings, loudly proclaiming their journey and will. Thus priests ought to run and proclaim loudly before the awful Judge, who follows them in great majesty. But if the teacher is unskilled in instruction, what avails his cry ? What more can he proclaim than the dumb herald ? Therefore the Holy Ghost in the shape of tongues settled on the apostles, for without doubt whom-

se halga gast on tungena onlicnesse gesette ofer þa apostolas, forðon butan tweon ðone þe he gefylð he gedeð ðæt he bið swiðe hræðe ymbe hiene sprecede. Forðæm wæs beboden Moysse ðæt se sacerd sceolde bion mid bellum behangen. Ðæt is ðæt he hæbbe þa stefne ðære lare, þylæs he abelge mid ðære swiggean ðone dom ðæs Scea-weres. Hit is awriten ðæt he sceolde ingongende & utgongende beforan Gode to ðæm halignessum beon gehiered his sweg, þylæs he swulte. Hit is geoweden ðæt se sacerd sceolde sweltan, gif se sweg nære of him gehiered ægðer ge ingongendum ge utgongendum, forðon he geniet ðone diglan deman to irre, gif he ingæð butan ðæm sweg ðære lare. Hit wæs awriten ðæt ðæs sacerdes hrægl wære mid bellum behongen. Hwæt elles getacnað ðæs sacerdes hrægl buton ryht weorc? Daid se witga ðæt cyðde, þa he cwæð: Sin ðine sacerdas gegirede mid ryhtwisnesse. On ðæs sacerdes hrægle wæron bellan hangiende. Ðæt is ðæt þa weorc ðæs sacerdes & eac se sweg his tungan clipien ymb lifes weg. Ac ðonne se lareow hiene gegearwað to ðære spræce, behealde he hiene geornlice ðæt he wærice sprece; forðon gif he unendebyrdlice onet mid ðære spræce, & wilnað ðæt he ðy wisra ðynce, ðonne is wen ðæt he gewundige ða heortan ðara gehierendra mid ðære wunde, ðæt is ðæt he hi gedweleð & unwislice geicð þa idelnesse þe he ofaceorfan sceolde. Be ðæm sio Soðfæstnes cwæð: Habbað ge sealt on eow, & sibbe habbað betweoh eow. Ðurh ðæt sealt is getacnod ða word wisdomes. Se ðonne se þe fundige wislice to spreconne, ondræde he him swiðlice ðylæs his spræc gescende þa anmodnesse ðara þe ðærto hlystað. Be ðæm cwæð Paulus: Ne wilnigen ge mare to wietenne ðonne eow ðearf sie,

soever he fills he readily causes to speak about him. Therefore it was enjoined on Moses that the priest was to be hung around with bells; in other words, he was to have the voice of instruction, lest with silence he offend against the will of the Spectator. It is written, that whether he went in or out before God to the sanctuary, his sound was to be heard, lest he died. It is said that the priest was to die unless the sound was heard from him both entering and coming out, because he compels the unseen Judge to anger if he enters without the sound of instruction. It is written that the robe of the priest was to be hung with bells. What signifies the priestly robe but good deeds? The prophet David showed it when he said: "Let thy priests

5 Ʒæt se halega gæsð on tu[n]gena onlicnesse gesette ofer Ʒa apostolas,
 forƷæm butan tweon ðone Ʒe he gefylð he gedeð Ʒæt he bið suiƷe
 hræƷe ymbe hine sprecende. ForƷæm wæs[s] beboden Moysse Ʒæt
 se sacerd scolde bion mid bellum behangen. Ðæt is Ʒæt he hæbbe
 10 Ʒa stefne Ʒære lare, Ʒylæs he abelge mid Ʒære suigean ðone dom Ʒæs
 Sceaweres. Hit is awriten Ʒæt he scolde inngongende & útongende
 beforan Gode to Ʒam halignessum beon gehiered his sueg, Ʒylæs he
 swulte. Hit is gecueden Ʒæt se sacerd scolde sweltan, gif se sweg
 nære of him gehiered ægðer ge inngongendum ge útongendum,
 15 forðon he geniet ðone dieglan deman to irre, gif he inngæð butan
 Ʒam swege Ʒære lare. Hit wæs awriten Ʒæt Ʒæs sacerdes hrægl
 wære behongen mid bellum. Hwæt elles getacnað Ʒæs sacerdes
 hrægl butan ryht weorc? Dauið se witga Ʒæt cyðde, Ʒa he cuæð :
 Sien Ʒine sacerdas gegierede mid ryhtwisnesse. On Ʒæs sacerdes
 20 hrægle wæron bellan hangende. Ðæt is Ʒæt Ʒa weorc Ʒæs sacerdes
 & eac se sueg his tungan clypien ymb lifes weg. Ac ðonne se lareow
 hine gegearwað to Ʒære spræce, behalde he hine geornlice Ʒæt he
 wærlice sprece ; forðon gif he unendebyrdlice onet mid Ʒære spræce,
 & wilnað Ʒæt he Ʒy wi[s]ra Ʒynce, ðonne is wén Ʒæt he gewundige Ʒa
 25 heortan Ʒara gehirendra mid Ʒære wunde, Ʒæt is Ʒæt he hie gedweleð
 & unwislice geiecd Ʒa idelnesse Ʒe he ofaceorfan sceolde. Be Ʒæm sio
 Soðfæsðnes cuæð : Habbað ge sealt on ieow, & sibbe habbað betweoh
 iow. Ðurh Ʒæt sealt is getacnod Ʒa word wisdomes. Se ðonne se Ʒe
 fundige wislice to sprecanne, ondræde he him suiðlice, Ʒylæs his spræc
 30 gescynde Ʒa anmodnesse Ʒara Ʒe Ʒærto hlystað. Be Ʒæm cuæð
 Paulus : Ne wilnien ge mare to witenne ðonne iow Ʒearf sie, ac witað

be clad with righteousness." Bells hung on the priestly robe, which means that the works of the priest and his voice are to proclaim the way of life. But when the teacher is ready to speak, let him be careful to speak warily ; for if he hastens on irregularly with his speech that he may seem the more wise, it is probable that he will wound the hearts of his hearers by leading them into error and foolishly increasing the frivolity which he ought to prune away. Of which Truth spoke : "Have salt in you and peace among you." Salt signifies the words of wisdom. He therefore who hastens to speak wisely ought to fear greatly, lest his speech disturb the confidence of the hearers. Of which Paul spoke : "Desire not to know more than is needful for

ac wietað ðæt ðæt eow gemetlic sic & eower ondefnu sien to wietonne. Be ðæm wæs geweden mid ðære godcundan stefne ðæt on ðæs sacerdes hrægle sceoldon hangian bellan & ongemong ðæm bellum reade apla. Hwæt elles is getacnod ðurh þa readan apla buton sio anmodnes ryhtes geleafan? Swæ se æppel bið betogen mid anfealdre rinde, & ðeah monig corn oninnan him hæfð, swæ sio halige cirice unrim folces befehð mid anfealde geleafan, & þa habbað swæðeah swiðe mislica geearnunga þe ðærinne wuniað. Forðon ðence [geðænce] se lareow ðæt he unwærlice forð ne ræse on þa spræce. Embe ðæt þe we ær spræcon sio Soðfæstnes ðurh hie selfe clipode to ðæm apostolum, & cwæð: Habbað ge sealt on eow & sibbe betweoh eow. Sio anlicnes wæs geweden ðæt sceolde beon on ðæs sacerdes hrægle ða readan apla ongemang ðæm bellum. Ðæt is ðætte ðurh eal ðæt ðæt we ær spræcon sie underfangen & wærlice gehealden sio anmodnes ðæs godcundan geleafan. Se lareow sceal mid geornfullice ingehygde foreðencean na ðæt an ðæt he ðurh hiene nan woh ne bodige, ac eac ðæt he nane ðinga ðæt ryht to swiðe & to ungemetlice & to unabereðlice ne bodige; forðæm oft ðæt mægen ðære lare wirð forloren, ðonne mon mid ungedeflicre [ungedafenlicre] & unwærlicre oferspræce ða heortan & ðæt andgit gedweleð ðara þe ðærto hlystað, ond eac se lareow bið gescended mid ðære oferspræce, ðonne he ne con geðencean hu he nytwierðlecust læran mæge ða þe ðærto hlystan willað. Be ðæm wæs swiðe wel geweden ðurh Moyses ðætte se wer se ðrowude oferflownesse his sædes, & ðæt unnytlice agute, ðæt he ðonne wære unclæne. Swæ eac ða word ðære

you, but know what is fitting for you to know and what ye are capable of knowing." Of which was said by the divine voice that bells were to hang on the priest's robe, and among the bells red apples. What signify the red apples but the constancy of righteous belief? As the apple is covered with a single skin, and yet has many pips inside it, so the holy Church encloses a multitude of people with one faith, and yet they who dwell therein have very different merits. Therefore let the teacher consider lest he incautiously hurry on with his speech. About that which we have treated above Truth itself spoke to the apostles: "Have salt in you and peace among you." It was said as an illustration that there were to be the red apples on the priest's robe among the bells. That is, that through all that we have said

5 ǣt ǣt iow gemetlic sie & iower ondefenu sien to witenne. Be ǣam
 wæs gecueden mid ǣare godcundan stefne ǣt on ǣas sacerdes
 hrægle scoldon hangigan bellan & ongemang ǣam bellum reade
 apla. Hwæt elles is getacnod ǣurh ǣa readan apla buton sio
 10 anmodnes ryhtes geleafan? Sua se æppel bið betogen mid ánfældre
 rinde, & ǣeah monig corn oninnan him hæfð, sua sio halige cirice
 unrím folces befehð mid anfealde geleafan, & ǣa habbað suaǣeah suiðe
 misleca geearnunga ðe ǣarinne wunigeað. Forǣam geðence se lariow
 ǣt he unwærlice forð ne ræse on ǣa spræce. Ymbe ǣt ðe we
 10 ær spræcon sio Soðfæsðnes ǣurh hic selfe cleopade to ǣam apostolum,
 & cuæð: Habbað ge sealt on iow & sibbe betweoh iow. Sio anlicnes
 wæs gecueden ǣt sceolde bion on ǣas sacerdes hrægle ǣa readan
 appla ongemang ǣam bellum. Ðæt is ǣætte ǣurh eall ǣt ǣt we
 ær spræcon sie underfangen & wærlice gehealden sio anmodnes ǣas
 15 godcundan geleafan. Se lareow sceal mid geornful[li]ce ingehygyde
 foreðencean na ǣt an ǣætte [he] ǣurh hine nan wóh ne bodige,
 ac eac ǣt he nane ǣinga ǣt ryht to suiðe & to ungemetlice & to
 unabereðlice ne bodige, forǣam oft ǣt mægen ǣare lare wierð
 forloren, ðonne mon mid ungedafenlicre & unwærlicre oferspræce
 20 ǣa heortan & ǣt andgiet gedweleð ǣara ðe ǣarto hlystað, ond eac
 se lariow bið gescinded mid ǣare oferspræce, ðonne he ne conn
 geðencean hu he nyttwyrðlicost læran mæge ǣa ðe ǣartó hlystan
 willað. Be ǣam wæs suiðe wel gecueden ǣurh Moyses ǣætte se wer
 se ðe ǣrowude oferflownesse [h]is sædes, & ǣt unnytlice agute, ǣt
 25 he ðonne wære unclæne. Sua eac ǣa word ǣare lare beoð sæd,

above the constancy of divine belief is to be received and carefully held. The teacher must consider beforehand with careful meditation not only how he is to avoid himself preaching bad doctrine, but also how he is not to preach what is right too excessively or, too immoderately or too severely; for often the virtue of doctrine is lost when the heart and understanding of the hearers are led into error with unseemly and imprudent loquacity, and the teacher also is disgraced by his loquacity, when he cannot think how he may most usefully teach those who wish to hear it. Of which was very well said through Moses, that the man who suffered overflow of his seed and discharged it to no purpose, was to be unclean. Thus also the words of instruction are seed, and they fall on the heart of the hearer,

lare beoð sæd, & hie gefeallað on ða heortan þe hiera hlyst, swæ nytt swæ unnyt, swæðer hie bioð. Ðurh ða earan ða word beoð onfangen, & on ðæm mode hie bioð acende ðurh ðæt ondgit. Forðon heton worldwise men wordsawere ðone æðelan lareow Paulus. Se ðonne se þe ðolað flownesse his sædes he bið unclæne gecweden. Swæ eac se þe oferspræce bið, he bið nohte ðon læs mid ðære besmiten. Gif he ðonne endebyrdlice his spræce forðbringð, ðonne mæg he cennan mid ðæm ðæt tuder ryhtes geðohtes on ðara tohlystendra heortan. Gif ðonne unwærllice sio lar toflewð ðurh oferspræce, ðonne bið ðæt sæd unnyt agoten, næs to nanre cenninge ðæs cynrenes, ac to unclænnesse & to ungerisnum. Be ðæm Paulus cwæð, þa he manode his cniht ðæt he sceolde standan on ðære lare, he cwæð: Ic ðe bebeode beforan Gode & ðæm hælendan Criste, se þe demende is cwicum & deadum, & ic ðe bebeode [beode] ðurh his tocyme & ðurh his rice, ðæt ðu stande on ðissum wordum, & hie lære ægðer ge gedæftelice ge eac ungedæftelice. Ðeah he cwæde ungedæftelice (D.h. c. u. om), he cwæð ðeah ær gedæftelice, forðæm sio ofersmeaung mirð ða unwisan þe hit gecnawan ne magon, & gedeð ða spræce unnytte ðæm tohlystendum ðonne sio ungedæftnes hit ne can eft gedæftan.

XVI. Hu se lareow sceal beon eallum monnum efnðrowiende & foreðencende on hiera earfeðum.

Ac sie se lareow eallum monnum se nihsta & eallum monnum efnðrowiende on hiera geswincum, & sie he for ealle upaðened mid ðære godcundan foresceawunge his ingeðonces, ðætte ðurh þa

whether they be profitable or not. The words are received by the ears and brought forth in the mind by the understanding. Therefore the noble teacher Paul was called by learned men word-sower. He who suffers overflow of his seed is accounted unclean, so also he who is loquacious is not a whit the less defiled therewith. But if he brings forth his speech seasonably, he can beget therewith the progeny of righteous thoughts in the listeners' heart. But if the instruction is carelessly spilt by loquacity, the seed is discharged to no purpose, not for any procreation of progeny but for uncleanness and indecency. Of which Paul spoke when he admonished his servant to stand firm in doctrine, he said: "I command thee before God and the Saviour Christ, who is to judge the living and dead, and I charge thee



& hi gefeallað on ða [h]eortan ðe hiera hlyst, sua nytt sua unnyt, suaðer hie beoð. Ðurh ða earan ða word bioð onfangen, & on ðæm mode hie beoð acennedu ðurh ðæt ondgiot. Forðæm heton woroldwise menn wordsawere ðone æðelan lareow Paulus. Se ðonne
 5 se ðe ðolað flow[ed]nesse his sædes he bið unclæne gecueden. Sua eac se ðe oferspræce bið, he bið nohte ðon læs mid ðære besmiten. Gif he ðonne endebyrdlice his spræce forðbringð, ðonne mæg he cennan mid ðam ðæt tuder ryhtes geðohtes on ðara tohlystendra heortan. Gif ðonne unwærllice sio lár toflewð ðurh oferspræce, ðonne
 10 bið ðæt sæd unnyt agoten, næs to nanre kenninge ðæs cynrenes, ac to unclænnesse & to ungerisnum. Be ðam Paulus cuæð, ða he manode his cneohht ðæt he scolde standan on ðære lare, he cuæð : Ic ðe bebeode beforan Gode & ðæm hælendum Criste, se ðe demende is cucum & deadum, & ic ðe beode ðurh his toeyme & ðurh his
 15 rice, ðæt ðu stande on ðissum wordum, & hie lære ægðer ge gedæftlice ge [eac] ungedæftlice. Ðcah he cuæde un[ge]dæftelice, he cuæð ðeah ær gedæftelice, forðæm sio ofersmeaung mirð ða unwisan ðe hit gecnawan ne magon, & gedeð ða spræce unnytte ðæm to[h]lystendum ðonne sio ungedæftnes hit ne cann eft gedæftan.

20 XVI. Hu se lareow sceal bion eallum monnum efnðrowiende & foreðencende on hiora earfoðum.

Ac sie se lareow eallum monnum se niehsta & eallum mon(n)um efnðrowiende on hira gesuincum, & sie he for ealle upaðened mid ðære godcundan foresceawunge his inngeðances, ðætte ðurh ða

by his coming and kingdom to abide by these words and teach them both seasonably and unseasonably." Although he said unseasonably, yet he said before seasonably, because excessive argument injures the unwise who cannot understand it, and makes the discourse useless to the hearers, when unseasonable interference cannot set it right again.

XVI. How the teacher is to be sympathizing with and solicitous about all men in their troubles.

The teacher must be the nearest to all men and sympathizing with them in their troubles, and elevated above all with the divine foresight of his mind, that through his pious benevolence he may take

mildheortnesse his arfæstnesse Ʒæt he teo on hiene selfne oƷerra monna scylda, & eac Ʒa heancsse Ʒære sceawunga his ingeƷonces he hiene selfne oferstigge mid Ʒære gewilnunge Ʒara ungesewenlicra Ʒinga, & Ʒætte he swæ healicra Ʒinga wilnigende ne forsoio his nihstan untrume & scyldige, ne eft for hiera untrymnesse ne forlæte Ʒæt he ne wilnige Ʒæs hean. For Ʒissum wæs geworden Ʒætte Paulus, Ʒeah þe he wære gelæded on neorxna wong þær (*om.*) he arimde Ʒa digolnesse Ʒæs Ʒriddan hefonas, & swæƷeah for Ʒære sceawunge Ʒara ungesewenlicra Ʒinga Ʒeah he upaƷened wære on his modes scearpnesse, ne forhogode he Ʒæt he hit eft gecirde to Ʒæm flæsclican burcotum, & gestihtode hu men sceoldon Ʒærinne hit macian, þa he cwæð: Hæbbe ælc mon his wif, & ælc wif hiere ceorl; & do Ʒæt wif Ʒæm were Ʒæt hio him mid ryhte dón sceal, & he hiere swæ some, Ʒylæs hie on unryht hæmen. And hwene æfter he cwæð [*cuið*]: Ne untreowsige ge no eow betweoxn, buton huru Ʒæt ge eow gehæbben sume hwile, ærƷæmpe ge eowru gebedu & eowra offrunga dón willen, & eft sona cirrað to eowrum rythæmde. Loca nu hu se halga wer, se þe swæ fæstlice geimpad wæs to Ʒæm hefonlicum digolnessum, & swæƷeah for mildheortnesse wæs Ʒonon gecirred to smeagenne hu flæsclicum monnum gedafenode on hiera burcotum & on hiera beddum to donne; & swæ swiƷe swæ he wæs upahafen to Ʒæm ungesewenlicum, he Ʒeah gehwirfde his heortan eage, & for mildheortnesse gebigde his mod to untrumra monna digelnessum. Hefonas he Ʒurhfor mid his modes sceawunga, & swæƷeah Ʒone ymbhogan ne forlet Ʒæs flæsclican beddgemanan; forƷæm he wæs gefeged mid Ʒære lufan Godes & monna ægðer ge to Ʒæm hihstan

on himself the sins of other men, and also by the lofty contemplation of his mind surpass himself with the desire of invisible things, and that aspiring after such lofty things he may not despise his weak and sinful neighbours, nor, on the other hand, through their weakness give up his lofty aspirations. Therefore Paul, though he was taken to Paradise and enumerated the mysteries of the third heaven, and although by the contemplation of unseen things he was exalted in the sharpness of his mind, yet he deigned to direct it to carnal bedchambers, and ordained how men were to arrange it therein, saying: "Let each man have his wife, and each woman her husband; and let the woman do with the man what is lawful, and he with her

mildheor(t)nesse his arfæsðnesse ƒæt he tio on hine selfne oƒerra monna scylda, & eac ƒa he[a]nesse ƒære so[e]awunga his inngedonces he hine selfne of[er]stige mid ƒære [ge]wilnunge ƒara ungesewenlicra ðinga, & ƒætte hie sua heallicra ðinga wilnigende ne forsio his niehstan
 5 untrume & scyldige, ne eft for hiera untrymnesse ne forlæte ƒæt he ne wilnige ƒæs hean. For ƒysum wæs geworden ƒætte Paulus, ƒeah ƒe he wære gelæded on neorxna wong he arimde ƒa diogolnesse ƒæs ƒriddan hefonas, ond suaƒeah for ƒære sceawungge ƒara ungesewenlicra ðinga ƒeah ƒe he úpaƒened wære on his modes scearp-
 10 nesse, ne forhogde he ƒæt he hit eft gecierde to ƒam fæsclican búrcótum, & [ge]stihtode hu men scoldon ƒærinne hit macian, ƒa he cuæð: Hæbbe ælc monn his wif, & ælc wif hie eiorl; & doo ƒæt wif ƒæm were ƒæt hio him mid ryhte doon sceal, & he hire sua some, ƒylas hie on unryht hæmen. & hwene æfter he cuið: Ne untreowsige
 15 ge nó eow betweoxn, buto[n] huru ƒæt ge eow gehæbben sume hwile, ærƒæmðe ge eowru gebedu & eowra offrunga doon wiellen, & eft sona cirrað to eowrum rythæmede. Loca nu hu se halega wér, se ƒe sua fæsðlice geimpod wæs to ƒæm hefenlicum diogolnessum, & suaƒeah for mildheortnesse wæs ƒonon gecierred to smeaganne hu fæsc-
 20 licum mo(n)num gedafonode on hira búrcótum & on hiera beddum to dónne; & sua suiðe sua he wæs upáhæfen to ƒæm ungesewenlicum, he ƒeah gehwyrfd e his heortan eage, & for mildheortnesse gebigde his mod to untrumra monna diogolnessum. Hefonas he ƒurhfór mid his modes sceawunga, & suaƒeah ƒone ymbhogan ne fo[r]let ƒæs fæsc-
 25 lican beddgemanan; forƒæm he wæs gefeged midð ære lufan Godes & monna ægðer ge to ƒam hiehestum ðingum ge to ƒæm nyðemestum.

in the same way, lest they commit fornication." And shortly after he said: "Defraud not one another, unless ye abstain for some time before the day of prayers and sacrifices, and return forthwith to your lawful intercourse." Behold, now, how the holy man who was so familiar with the secrets of heaven applied himself to the consideration of what was proper for carnal men to do in their chambers and beds; and although he was so exalted to the unseen, yet he directed his mind's eye and through humanity turned his attention to secrets of weak men. He traversed heaven with the contemplation of his mind, and yet neglected not the consideration of carnal intercourse; for he connected through the love of God and men both the highest and the

[*hihstum*] ƿingum ge to ƿæm niƿemestum. He wæs on himselfum mid ƿæs halgan gastes mægene swiƿe healice upabrogden, & ƿeah eorðlicum monnum efnlice for arfæstnesse & for niedƿearfe wæs geuntrumad. Forƿæm he cwæð: Hwa bið geuntrumod ƿæt ic ne sie eac geuntrumod; oððe hwa bið gescended ƿæt ic eac ƿæs ne scamige? Eft he cwæð be ƿæm ilcan: Ðonne ic wæs mid Iudeum ic wæs swelce hie. Ne cwæð he ƿæt forþyþe he wolde his treowa & his geleafan forlætan swæ swæ hie, ac he wolde otiewan [*ætiwan*] his arfæstnesse, ƿa he licette hiene selfne ƿæt he wære ungleaffull, ac on ƿæm he geleornode hu he sceolde oðrum monnum miltsian þe he geðohte hu he wolde ƿæt mon him miltsode gif he swelc wære. And eft he cwæð: Ðeah we nu ofer ure mæð ƿencen & smeagen, ƿæt we doð for Gode; Ðonne we hit eft gemetlæceað, ƿonne doð we ƿæt for eow. He ongeat ƿæt he oferstag hiene selfne on ƿære sceawunge ƿære godcundnesse, & eft hiene selfne ofdune astigende he cuðe gemetgian his hieremonnum. Be ƿæm eac Iacobus se heahfæder, þa he smirede ƿone stan þe æt his heafdum læg to tacne ƿæt he eft wolde his ierfe ƿær geteoðian, for ƿære gesihðe þe he on ƿæm swefne geseah, þa he æt ƿæm stane slæpte. He geseah ane hlædre stonðan æt him on eorðan. Oðer ende wæs uppe on hefonum, & æt ƿæm uferran ende Dryhten hlinode, & englas stigon up & ofdune on ƿa hlædre. Forƿæm ƿa godan lareowas upsceawigende no ƿæt an wilniað secean & sceawian ƿæt halige heafod ƿære halgan gesomnunge, ƿæt is Dryhten, ac wilniað for mildheortnesse ƿæt hie ofdune astigen to his limum. Forƿæm Moyses oft eode in & ut on ƿæt templ, forƿæm he wæs ƿærinne getogen to ƿære godcundan sceawunge,

lowest things. In his own person he was greatly exalted with the power of the Holy Ghost, and yet his piety made him equally solicitous about earthly men in their need. Therefore he said: "Who is weak and I am not weak; or who is shamed and I am not ashamed?" Again, he said on the same subject: "When I was among the Jews I was like them." He did not say so because he wished to forsake his honour and faith, as they did, but he wished to show his piety by pretending to be an unbeliever, and learnt to be merciful to other men by thinking how he would desire mercy if he were such as they. And again he said: "If we now exalt our thoughts beyond measure, it is for the sake of God; if we moderate them again, it is for your sake."

He wæs on himselfum mid ðæs halgan-gæstes mægene suiðc healice
 upabrogden, & ðeah eorðlicum monnum emulice for arfæsðnesse & for
 niedðearfe wæs geuntrumod. Forðæm hê cuæð: Hwa bið geuntrumod
 ðæt ic ne sie eac geuntrumod; oððe hwa bið gesciended ðæt ic eac
 5 ðæs ne scamige? Eft he cuæð be ðæm ilcan: Ðonne ic wæs mid
 Iudeum ic wæs suele hie. Ne cuæð he ðæt forðyðc he wolde his
 treowa & his geleafan forlætan suæ suæ hie, ac he wolde ætiewan his
 arfæsðnesse, ða he licette hine selfne ðæt he wære ungeleaffull, ac
 on ðæm he geleornode hu he scolde oðrum monnum miltsian ðe
 10 he geðohte hu he wolde ðæt mon him miltsode gif he suele wære.
 & eft he cuæð: Ðeah we nu ofer ure mæð ðencen & smeagean, ðæt
 we dooð for Gode; ðonne we hit eft gemetlæcað, ðonne doð we
 ðæt for cow. He ongeat ðæt he oferstag hine selfne on ðære sceawunge
 ðære godcundnesse, & eft hine selfne ofdune astiggende he
 15 cuðe gemetgian his hieremo[n]num. Be ðæm [eac] Iacobus se heah-
 fæder, ða he smirede ðone stan ðe æt his heafdum læg to tacne ðæt
 he eft wolde his irfe ðær geteoðian, for ðære gesihðe ðe he on ðæm
 swefne geseah, ða he æt ðæm stane slæpte. He geseah ane hlædre
 standan æt him on eorðan. Oðer ende wæs uppe on hefenum, & æt
 20 ðæm uferran ende Dryhten hlinode, & englas stigon up & ofdune on
 ða hlædre. Forðæm ða godan larcowas upseawiwende no ðæt an wilnað
 scecan & sceawian ðæt halige heafod ðære halgan gesomnunge, ðæt is
 Dry[h]ten, ac wilnað for mildhcortnesse ðæt hie ofdune astigen to his
 limum. Forðæm Moyses oft eode inn & ut on ðæt templ, forðæm he
 25 wæs ðærinne getogen to ðære godcundan sceawunga, & ðærút he wæs

He perceived that he surpassed himself in the contemplation of godli-
 ness, and he knew how to let himself down again to the level of his
 disciples. Therefore Jacob the patriarch anointed the stone which lay
 at his head, to show that he would afterwards tithe his inheritance
 there, because of the vision he saw in sleep when he slept at the stone.
 He saw a ladder standing near him on the earth. The other end was
 up in heaven, and at the upper end the Lord reclined, and angels
 climbed up and down the ladder. For good teachers gazing upwards
 desire not only to seek and contemplate the holy Head of the holy
 Church, which is God, but also from humanity to descend to his mem-
 bers. Therefore Moses often went in and out of the temple, because

& ðærute he wæs abisgod ymb ðæs folces ðearfe. Ðærinne he sceawode on his mode ða digolnesse ðære godcundnesse, ond ðonon utbrohte ðæm folce, & cyðde hwæt hie wyrcean & healdan sceoldon. And simle ymb ðæt þe hiene ðonne tweode, ðonne orn he eft into ðæm temple, & frægn ðæs Dryhten beforan ðære earce þe se haligdom on wæs ðæs temples. He onstalde [astealde] on ðæm bisene ðæm recerum þe nu sindon. Hie sculon, ðonne hie ymb hwæt tweoð ðæs þe hie ðærute don sculon, cyrran eft to hiera agnum inngeðonce, & ðær God ascian, swæ swæ Moyses dyde beforan ðære earce on ðæm temple. Gif hie ðonne git ðær tweonað, gongen ðonne to ðæm halgum gewritum, frine ðara hwæt he don oððe læran scielen. Forðon sio Soðfæstnes self, ðæt is Crist, ða he on eorðan wæs, he hiene gebæd on muntum & on diglum stowum, & on burgum he worhte his wundru, mid ðæm he strowede ðone weg ðære onhyrenesse ðæm godum lareowum, ðæt hie ne (*om.*) sceolden forhyrcean ðone geferscipe ðara synfulra & ðara ungetydena, ðeah þe hie selfe wilnigen ðæs hihstan. Forðon ðonne sio lufu for mildheortnesse niðerastigeð, & hio hie geðiet to his nihstena ðearfe, ðonne bið (*om.*) hio swiðe wunderlice upastigen; and swæ micle swæ hio estelicor ofdune astigeð, swæ hio ielelicor upastigeð; swelce hie sculon hie selfe ætiewan, ða þe oðrum fore bioð, ðætte ða þe him underðiedde sien him durren hiera diglan ðing for some geondettan. Forðæm ðonne ða Ƴða ðara costunga þa synfullan ðrowiað, ðæt hie mægen iernan & fleon to ðæs lareowes mode him to andettunge, swæ swæ cild to his modur greadan, & þa scylda þe hie wenað ðæt hie mid besmitene sin, mid his fultume & geðeahthe hie mægen aðwean clænran ðonne hie ær ðære costunge

in it he was led to divine contemplation, and outside he occupied himself with the people's wants. In it he contemplated in his mind the mysteries of godliness, and brought them out thence to the people, and proclaimed what they were to do and observe. And whenever he was in doubt he ran back into the temple and asked God about it before the covenant of the temple, thus setting an example to those who are now rulers. When they are uncertain about anything which they are to do outside, they must return to their mind, and there ask God, as Moses did before the ark in the temple. If they still doubt there, let them go to the holy Scriptures, and ask there what they are to do or teach. For Truth itself, that is Christ, when on earth prayed on mountains and in retired places, and per-

abisgod ymb ðæs folces ðearfe. Ðærinne he sceawode [on] his mode
 ða diogolnesse ðære godcundnesse, ond ðonon utbrohte ðæm folce, &
 cyðde hwæt hie wyrcean & healdan scoldon. & synle ymb ðæt ðe
 hine ðonne tueode, ðonne orn he eft innto ðæm temple, & frægn ðæs
 5 Dryhten beforan ðære earce ðe se haligdom on wæs ðæs temples. He
 ástealde on ðæm bisene ðæm reccerum ðe nu siendon. Hie sculon,
 ðonne hie ymb hwæt tweoð ðæs ðe hie ðærute ðon sculon, cierran eft
 to hira agnum inngeðonce, & ðær God ascian, suæ suæ Moyses dyde
 beforan ðære earce on ðæm temple. Gif hie ðonne gīet ðær tueonað,
 10 gongen ðonne to ðæm halgan gewritum, frine ðara hwæt hie don
 oððe læran scylen. Forðæm sio Soðfæsðnes self, ðæt is Krisð, ða he on
 eorðan wæs, he hine gebæd on muntum & on dioglum stowum, & on
 burgum he worhte his wundru, mid ðæm he strowede ðone weg ðære
 onhyrenesse ðæm godum lariowum, ðæt hie ne scolden forhyggean ðone
 15 geferscipe ðara synfulra & ðara ungetydra, ðeh ðe hi selfe wilnien ðæs
 heahstan. Forðæm ðonne sio lufu for mildheortnesse nieðerastigeð,
 & hio hie geðied to his niehstena ðearfe, ðonne hio suiðe wunderlice
 upastigen[ð]; & sua micle sua hio estelicor ofdune astigeð, sua hio
 ieðelicor upastigeð; suelce hie sculon hie selfe ætiowan, ða ðe oðrum
 20 fore beoð, ðætte ða ðe him underðiedde sien him dyrren hira dieglan
 ðing for scome geandettan. Forðæm ðonne ða yða ðara costunga ða
 synfullan ðrowiað, ðæt hi mægen iernan & fleon to ðæs lareowes mode
 him to ondettunge, suæ suæ cild to his moder greadan, & ða scylda ðe
 hie wenað ðæt hie mid besmitene sien, mid his fultume & geðeahte hie
 25 mægen aðwean clænran ðonne hie ær ðære costunge wæren, mid ðæm

formed his miracles in cities, thus preparing the path of imitation for
 good teachers, lest they despise the company of weak and sinful men,
 though they themselves aspire to the highest. Because when love de-
 scends through humanity and is occupied with the need of his neigh-
 bours, it rises marvellously; and the more cheerfully it descends, the
 easier it ascends, signifying that those who are set above others are to
 let themselves be seen, that their subjects may not through shame fear
 confessing to them their secrets, that when the sinful are overwhelmed
 with the waves of temptation, they may hasten to take refuge in
 the heart of the teacher for confession like a child in its mother's
 bosom, and wash away the sins wherewith they think themselves
 polluted, with his help and counsel, and become purer than they were

wæren, mid ðæm tearum ðara gebeda [aðwegen]. Forðæm eac wæs ðæt þe beforan ðæm temple stod æren ceac onuppan twelf ærenum oxum, ðætte þa men þe into ðæm temple gán woldon meahton hiera honda ðwean on þæm mere. Se ceac [eac] wæs suæ micel ðæt he oferhelede ða oxan ealle, butan þa heafdu totodun ut. Hwæt gētacniað [tacnigað] ðonne þa twelf oxan buton þa twelf apostolas, & siððan ealle ða endebyrdnessa ðara biscopa þe ðæræfter fylgeað? Bi ðæm wæs gecweden on ðære æ: Ne forbinde ge no ðæm ðerscendum oxum ðone muð. Done cwide Paulus gereahste eft to biscopum ðara openlican weorc we gesioð, ac we nyton hwelc hiera ingeðonc bið beforan ðæm ðearlwissan deman on ðæm diglan edleanum. Ða ðeah ðonne hie niðerastigað to aðweanne hiera nihstena scylda, ðonne hie him ondettað, hie [him added] bioð onlicost swelce hie beren ðone ceac beforan ðære circean duru [dura], swæ swæ ða oxan dydon beforan ðæm temple; ðætte swæ hwelc swæ inweard higige to gangenne on ða duru ðæs ecean lifes, he ðonne ondette ælce costunge þe him on becume ðæm mode his scriftes beforan ðæm temple; ond swæ swæ ðara manna handa & fett wæron aðwægene on ðære ealdan æ on ðæm ceace beforan ðæm temple, swæ ðonne nu we aðwean ures modes handa & ure weorc mid ðære ondetnesse. Oft eac gebyreð ðonne se scrift ongit ðæs costunga þe he him ondetteð ðæt he eac self bið mid ðæm ilcum gecostod. Hwæt ðæt wæter on ðæm ceace wæs gedrefed, ðonne ðær micel folc hiera fett & honda an ðwogon. Swæ bið ðæs sacerdes mod ðonne ðær bið micel folc on aðwægen hiera scylda ðurh his lare. Ðonne he underfehð ðæt fenn ðara ðweandra, him ðyncð swelce he forleose þa smyltnesse his clænnesse. Ac nis ðæt

before confession, washed in the tears of their prayers. Therefore also there stood before the temple a brazen basin, supported by twelve brazen oxen, that those who wished to enter the temple might wash their hands in the sea. The basin was big enough to cover the oxen entirely, except the projecting heads. What signify the twelve oxen but the twelve apostles and the whole succession of bishops which come after them? Of which was spoken in the law: "Bind not the mouth of the thirsting oxen." This saying Paul applied again to those bishops whose public works we see, while we know not what their thoughts are before the severe Judge with his hidden requital. When they descend to wash the sins of their neighbours, when they confess, they

tearum þara gebeda aþwægen. Forþæm eac wæs ðæt ðe beforan þæm temple stod æren céac onuppan twelf ærenum oxum, ðætte þa menn ðe into þæm temple gån woldon meahten hira honda þwean on þæm mere. Se ceac wæs sua micel ðæt he oferhelede þa oxan ealle, buton 5 þa heafudu totodon út. Hwæt getacniað ðonne þa twelf oxan buton þa XII apostolas, & siððan ealle þa endebyrdnessa þara biscopa ðe ðæræfter fylgeað? Bi ðon wæs gecueden on ðære æ: Ne forbinden ge na þæm ðyrstendum oxum ðone muð. Ðone cwide Paulus geryhte eft to b[i]scepum þara openlican weorc we gesioð, ac we nyton hwele 10 hira inngeðonc bið beforan þæm ðearlwisan deman on þæm dieglan edleanum. Ða ðeah ðonne hi niðer-stigað to aþweanne hira niehstena scylda, ðonne hie him ondettað, hie beoð onlicost suelce hi beren ðone ceak beforan ðære ciricean dura, sua sua þa oxan dydon beforan þæm temple; ðætte sua hwele sua inweard higige to gangenne on þa duru 15 þæs ecean lifes, he ðonne ondette ælce costu[n]ge ðe him on becume þam mode his scriftes beforan þæm temple; ond suæ suæ þara monna honda & fet wæren aþwægene on ðære ealdan æ on þæm ceake beforan þæm temple, sua ðonne nu we aþwean ures modes honda & ure weorc mid ðære ondetnesse. Oft eac gebyreð ðonne se scrift ongit 20 þæs costunga ðe he him ondetteð ðæt eac self bið mid þæm ilcum gecostod. Hwæt ðæt wæter on þæm ceake wæs gedrefed, ðonne ðær micel folc hira fót & honda on þwogon. Sua bið þæs sacerdes mod ðonne ðær bið micel folc on aþwægen hira scylda þurh his lare. Ðonne he underfehð ðæt fenn þara þweandra, him ðyncð suelce he 25 forlose þa smyltnesse his clænnesse. Ac nis ðæt na to andræðanne

support, as it were, the basin before the church door, as the oxen did before the temple; so that whoever inwardly desires to enter the gates of eternal life must confess every temptation which has assailed him to the mind of his confessor before the temple; and as men's hands and feet were under the old law washed in the basin before the temple, so let us now wash our mind's hands and our works with confession. It often happens also that when the confessor hears the temptations of him who confesses, he is himself assailed with the same temptations. The water in the basin was dirty when many hands and feet were washed in it. In the same way, when the sins of many are washed in the mind of the priest with his instruction, and he receives

no to ondædonne ðæm hierde, forðæmpe [forðæm] Dryhten hit eall swið esmealice geðencð, & him forgifð ðæt he swæ micle iæðelicor bið gefriðod from his agnum costungum swæ he mildheortlecor bið geswenced mid oðerra monna costungum.

XVII. Hu se reccere sceal bion ðæm weldondum monnum fore eaðmodnesse gefera & wið ðara yflena unðeawas stræc for ryhtwislecum andan.

Se ealdormon sceal lætan hiene selfne gelicne his hieremonnum : he sceal bion hiera gefera for eaðmodnesse ðara ðeah þe wel don ; he sceal bion wið ðara agyltendra unðeawas upahæfen for ðæm andan his ryhtwysnesse, & ðætte he on nanum ðingum hiene betran ne doo ðæm godum ; ond ðeah ðonne he ongite ða scylda ðara ðweortimena, ðonne geðence he ðone ealdordom his onwaldes ; & eft ongean ða godan & ða wellibbandan forsio he his ealdordom swæ swiðe ðæt he on eallum ðingum ða þe him underðidde sien læte him gelice, ond ne wene he nanes ðinges hiene selfne betran ; & eft wið þa wiðerwardan ne ondæde he ðæt he begonge his ryhtwisnesse, swæ swæ ic geman ðæt ic iu sæde on ðære bec þe Morales [Moralis] Iob hatte. Ic cwæð ðæt æghwelic mon wære oðrum (*om.*) gelic acenned, ac sio ungelicnes hiera earnunga hie tihð sume behindan sume, & hiera scylda hie ðær gehabbað. Hwæt ðonne ða ungelicnesse ðe of hiera unðeawum forðcymeð, se godcunda dom geðencð ðætte ealle menn gelice bion ne magon, ac wile ðæt simle se oðer beo aræred from ðæm oðrum. Forðæm ealle ða þe for [fore] oðrum beon sculon ne sculon hie na

the dirt of the washers, he fears losing his unruffled purity. But the pastor has no cause to fear it, for God considers it very carefully, and the more he is afflicted with the temptations of others, the easier deliverance he grants him from his own.

XVII. How the ruler must be the companion of well-doers from humility, and severe against the vices of the wicked from righteous indignation.

The ruler must put himself on a level with his subjects : he must be the companion of well-doers from humility ; he must be severe with the faults of sinners from righteous zeal, and must not exalt himself above the good ; and yet, when he perceives the sins of the perverse,

ƿæm hirde, forƿæmðe Dryhten hit eall swiðe smeallice geðencð, & h[i]m forgielð ƿæt he sua micle iellicor bið gefriðod from his agnum costungum sua he mildheortlicor bið gesuenced mid oðerra monna costungum.

- 5 XVII. Hu se reccere sceal bion ƿæm weldondum monnum for eaðmodnesse gefera & wið ƿara yfelena unðeawas stræc for ryhtwislicum andan.

Se ealdormonn sceal lætan hine selfne gelicne his hieremonnum : he sceal bion hira gefera for eaðmodnesse ƿara ðea[h] ðe wel dón ; he
 10 sceal bion wið ƿara agyltendra unðeawas úpahæfen for ƿæm andan his ryhtwisnes(se), & ƿætte he on næn[eg]um ƿingum hine beteran ne do ƿæm godum ; & ðeah ðonne he ongiete ƿa scylda ƿara ðweortiemena, ðonne geðence he ðone ealdordom his onwealdes ; & eft ongean ƿa godan & ƿa wellibbandan forsio he his ealdordom suæ suiðe ƿæt he on
 15 allum ƿingum ƿa ðe him underðiedde sien læte him gelice, & ne wene he nanes ƿinges hine selfne beteran ; & eft wið ƿa wiðerweardan ne ondræde he ƿæt he bego[n]ge his ryhtwisnesse, suæ suæ ic geman ƿæt ic io sæde on ƿære béc ðe Morales Iob hatte. Ic cuæð ƿæt æghwelc
 • monn ƿære gelice oðrum acenned, ac sio ungelicnes hira gearnunga
 20 hie tiehð sume behindan sume, & hira scylda hi ƿær gehabbað. Hwæt ðonne ƿa ungelicnesse ðe of hira unðeawum forðcymeð, se godcunda dom geðencð ƿæt(t)e ealle men gelice beon ne magon, ac wile ƿæt simle se oðer beo aræred from ƿæm oðrum. Forƿæm ealle ƿa ðe fore oðrum beon sculon ne sculon hi na sua suiðe ne sua oft geðencean

let him consider the authority of his office ; and again, with those who lead a good life, let him think so lightly of his authority as to place his subjects on an equality with himself, nor deem himself in any respect their superior ; and, again, with the perverse, let him not fear to practise his righteousness, as I remember once saying in the book entitled "Morales." I said that all men are born alike, but some are kept behind others by the difference in their merits, and their sins keep them there. The divine judgment is mindful of the difference caused by their moral defects, and that all men cannot be equal, and always wishes them to be raised one above another. Therefore all those who are to be above others must not think too much or too often of their authority, but of how like they naturally are to other

swæ swiðe ne swæ oft geðencean hiera ealdordomes swæ hie sculon geðencean hu gelice hie bioð oðrum monnum on hiera gecynde ; & ne gefeon hie no ðæt hie ofer oðre menn bion moten swæ swiðe swæ ðæs ðæt hie oðrum monnum mægen nyttoste bion. Hwæt hit is gesæd ðæt ure ealdan fædras wæron ceapes hierdas. Ond eac Dryhten cwæð to Noe & to his bearnum : Weahsað ge & monigfaldiað & gefyllað eorðan, & eower ege & broga sie ofer all [ealle] eorðan nietenu. Ne cwæð he no ofer oðre men ac ofer nietenu, ða he wæs forboden ofer menn, ða he wæs aliefed ofer nietenu (ða h. w. f. . . nietenu *om*). Se mon is on gecynde betera ðonne dysig nietenu, ac he ne bið na betra ðonne oðre menn. Forðon hit nas na gecweden ðæt hiene sceoldon oðre men ondrædan, ac nietenu. Forðon hit is ungecyndelicu ofermodgung ðæt se mon wilnige ðæt hiene his gelica ondræde, & swæðeah hit is niððearf ðæt mon his hlaford ondræde, & se cniht his magister. Forðæm ðonne ða lareowas ongietað ðæt ða þe him underðiedde bioð him to hwon God ondrædað, ðonne is ðearf ðæt hie gedon ðæt hie huru him menniscne ege ondræden, ðæt hie ne durren syngian ða þe him ne ondrædað ðone godcundan dom. Ne ofermodgiað ða scirmen na forðy, ðeah hie for ðyslicum wilnien ðæt hie andrysne sien, forðon hie ne seceað na hiera selfra gilp on ðæm, ac hiera hieremonna ryhtwisenesse hie wilniað, & ðæm hie wilniað ðæt hie andrysne sien ðæm þe on woh libbað ; & ofer ða hie sculon ricsian næs na swæ ofer menn ac swæ swæ ofer nietenu, forðæmþe hie be sumum dæle wildiorlice bioð. Hie sculon forðy ofdrædde liegean astreahte oðrum monnum underðiodde swæ swæ nietenu. For ðissum ðonne oft gebyreð ðæt se reccere on his mode wierð upahafen, &

men ; nor think so much of how they are to gain authority over others, as how they can be most useful to them. It is said that our ancestors were shepherds. And the Lord said also to Noah and his children : " Grow and multiply, and fill the earth, and your fear and terror shall be over all the beasts of the earth." He did not say over other men, but over animals, since he was forbidden to have power over men, but was allowed to have it over animals. Man is by nature superior to irrational animals, but not to other men. Therefore it was not said that other men should fear him, but not animals. Therefore it is unnatural presumption for a man to wish to be feared by his equals, and yet it is necessary for a man to fear his lord, and

hiera calderdomes sua hie sculon geðencean hu gelice hie beoð oðrum
 monnum on hira gecynde ; & ne gefeon hie na ƿæt hie ofer oðre menn
 bion moten sua suiðe sua ƿæs ƿæt hie oðrum monnum mægen ny[t]-
 toste beon. Hwæt hit is gesæd ƿæt ure ealdan fæderas wæron ceapes
 5 hierdas. Ond eac Dryhten cusæð to Nôe & to his bearnum : Weahsað
 ge & monigfaldiað & gefyllað eorðan, & iower ege & broga sie ofer
 ealle eorðan nitenu. Ne cusæð he no ofer oðre menn ac ofer nietenu,
 ƿa he wæs forboden ofer menn, ƿa he wæs aliefed ofer nietenu. Se
 monn is on gacynde betera ƿonne dysig nietenu, ac he ne bið na betera
 10 ƿonne oðre menn. Forðæm hit næs na gecueden ƿæt hie [ne] scoldon
 oðre menn ondrædan, ac nietenu. Forðæm hit is ungecyndelicu ofer-
 modgung ƿæt se monn wilnige ƿæt hine his gelica ondræde, & sua-
 ðeah hit is niedðearf ƿæt mon his hlaford ondræde, & se cneoht his
 magi[s]ter. Forðæm ƿonne ƿa lareowas ongitað ƿæt ƿa ðe him
 15 underðiedde beoð him to hwon God andrædað, ƿonne is ðearf ƿæt hie
 gedón ƿæt hi huru him mennisc[ne] ege ondræden, ƿæt hie ne durren
 syngian ƿa ðe him ne ondrædað ƿone godcundan dom. Ne ofermod-
 giað ƿa scirmenn na forðy, ðeah hi for ðyslicum wielnien ƿæt hie
 andrysne sien, forðon hi ne secað na hira selfra gielp on ƿam, ac hiora
 20 hieremonna ryhtwisnesse hie wilniað, & ƿæm hi wilniað ƿæt hie
 andrysne sien ƿæm ðe on wóh libbað ; & ofer ƿa hi sculon ricsian næs
 na sua ofer menn ac sua sua ofer nietenu, forðonðe hie be sumum dæle
 wildorlice beoð. Hie sculon forðy ofdræd[de] liegean astreahte
 oðrum monnum underðiodde sua sua nietenu. For ðiosum ƿonne
 25 oft gebyreð ƿæt se reccere on his mode wirð upahæfen, & wierð

the servant his master. Therefore when teachers perceive that their
 subjects fear God too little, it is necessary to make them at any rate
 fear human authority, that they may fear to sin, though they do not
 dread the divine judgment. Nor do the rulers become proud, although
 they desire to excite terror on account of such as these, because they
 do not therein seek their own glory, but desire the righteousness of
 their subjects, and wish to be feared by those who lead a corrupt life ;
 and over such they are to rule, not as over men, but as over beasts,
 because to a certain extent they resemble wild animals, and therefore
 must lie prostrate in terror, subjected to other men like animals.
 Hence it often happens that the ruler becomes puffed up in spirit

wierð aþunden on ofermetto, ðonne he swæ swiðe oðre oferhlifað ðæt hie ealle licgeað under his willan, & eal ðæt he bebedeð bið swiðe hræðe gefylled to his nytte; ond gif hwæt welgedones bið, ðonne cnodað him ðæt ealle ða þe him underðidde bioð mid here- nesse; & gif he hwæt yfeles deð, ne wiðcwirð ðæm nan mon, ac herigeað oft swæ swiðe swæ hie hit léan sceoldon; & mid ðy wierð ðæt mod beswicen & genætt mid ðara oliccunga þe him underðiedde bioð ðæt he bið up ofer [for] hiene selfne ahafen on his mode; ond ðonne he bið utane ymbhringed mid ungemetlicre heringe, he bið innan aidlad ðære ryhtwisnesse, & forgiett hiene selfne ðonne he to lætt, & fægenað ongean ðara oðerra word, & geliefeð ðæt he swelc sie swelce he gehierð ðæt his olicceras sæcgeað ðæt he sie, næs swelc swelc his selfes gesceadwisnes sceolde ongietan ðæt he wære. Ac forsihð ða þe him underðiedde bioð, & ne mæg ongietan ða þe him bioð on gecynde & on ðeawum gelice, & [ac] wenð ðæt he hæbbe hie ofer- ðungne on his lifes geearnunga swa he hie hæfð oferstigene mid ðæm hliete his anwaldes, & wenð ðæt he swæ micle ma wiete ðonne oðre men, swæ he gesihð ðæt he mare mæg doon ðonne oðre menn. Ond ðonne hiene selfne swæ healice upahefð on sumum ðingum, & swæ- ðeah bið getiged to oðrum monnum mid onlicre gecynde, ðeah he forso ðæt he him onlocige. Ac swæ he wierð self to ðæs onlicnesse þe awriten is ðæt he (*om.*) gesio ælce ofermetto, se is kyning ofer eall ða bearn oferhyde. Se wilnode synderlices ealdordomes, & forseah ða geferrædenne oðerra engla & hiera liif, þa he cwæð: Ic wille wyrcean min setl on norðdæle, & wille beon gelic ðæm hiehstan, & þa

and inflated with pride when he towers so much above others that all are subject to his will, and all his commands are very quickly obeyed for his benefit; and if anything is well done, all his subjects praise him for it; and if he does any wrong no man opposes it, but they often praise, as much as they ought to blame it; and thus the heart is deceived and injured by the flattery of the subjects, so that he is exalted above himself in his mind; and when he is surrounded externally with immoderate praise he is internally deprived of righteousness, and forgets himself while he gives himself up to the pleasure of hearing the praises of others, believing himself to be such as his flatterers say he is, not such as his own sagacity ought to under-

aʒunden on ofermetto, ʒonne he sua suiʒe oʒre oferhlifað ʒætte ealle
 licggeað under his willan, ond eall ʒæt he bebeodeð bið suiʒe hraʒe
 gefylled to his nytte ; ond gif hwæt welgedones bið, ʒon[n]e cnodað
 him ʒæt ealle ʒa ʒe him underʒiedde bioð mid herenese ; & gif he
 5 hwæt yfeles deð, ne wiʒcuið ʒam nan mann, ac herigað oft sua suiʒe
 sua hie hit lean scoldon ; & mid ʒy wyrð ʒæt mod besuicen & genæt
 mid ʒæra olicunga ʒe him underʒiedde beoð ʒæt he bið up ofer hine
 selfne abafen on his mode ; ond ʒonne he bið utane ymbhringed mid
 ungemetlicre heringe, he bið innan aidlad ʒære ryhtwisnesse, & forgiæt
 10 hine selfne ʒonne he tolætt, & fægnað ongeagn ʒara oʒerra word, ond
 geliefð ʒæt he suelc sie suelce he gehierð ʒæt his olicceras secgâð ʒæt
 he sie, næs suelc scu[e]lc his selves gescadwisnes sceolde ongietan ʒæt
 he wære. Ac forsiehð ʒa ʒe h[i]m underʒiodde beoð, & ne mæg
 ongietan ʒa ʒe him beoð on gecynde & on ʒeawum gelice, ac wenð
 15 ʒæt he hæbbe hie oferʒungne on his lifes geearnunga sua he hi hæfð
 oferstigene mid ʒam hliete his anwaldes, ond wenð he sua micle
 ma wite ʒonne oʒre menn, sua he gesihð ʒæt he mare mæg doon
 ʒonne oʒre menn. & ʒonne hine selfne sua healice upahefeð on
 sumum ʒingum, ond suaʒeah bið getieged to oʒrum monnum mid
 20 onlicre gecynde, ʒeah he forsio ʒæt he him onlocige. Ac sua he
 wierð self to ʒæs onlicnesse ʒe awriten is ʒæt gesio ælce ofermetto,
 se is kyning ofer eall ʒa bearn oferhygde. Se wilnode synderlices
 ealdordomes, & forsieh ʒa geferræddene oʒerra engla & hira lif,
 ʒa he cuæð : Ic wille wyrcean min setl on norðdæle, & wielle bion
 25 gelic ʒam hiehstan, ond ʒa wunderlice dome gewearð ʒæt he

stand that he is. But he despises his subjects, and does not perceive that they are his equals in birth and virtue, but thinks he has surpassed them in the merits of his life as he has in the acquisition of authority, and thinks he is as much their superior in knowledge as he is in power. And so he extols himself so loftily in some respects, and yet is bound to other men by being of the same kind, although he disdains to regard them. But thus he himself is made similar to him of whom it is written that "he beholds all pride who is king of all the children of pride." Who desired a separate sovereignty, and despised the fellowship and way of life of the other angels, saying: "I will build my seat in the north, and be like the highest." And then by a won-

wundorlice dome gewearð ðæt he geearnode mid his agne inngeþonce
 ðone pytt þe he on aworpen wearð, ða he hine his agnes ðonces upahof
 on swæ healicne onwald. Buton tweon ðonne se mon oferhygð ðæt
 he bio gelic oðrum monnum, ðonne bið he gelic ðæm wiðerwearðan
 & ðæm aworpnan deofle. Swæ swæ Saul Israhela kyning ðurh
 eaðmodnesse he geearnode ðæt rice, ond for ðæs rices heanesse him
 weoxon ofermetto. For eaðmodnesse he wæs ahafen ofer oðre meun,
 ond for ofermettum he wæs aworpen. Dryhten ðæt gecyðde ða þa
 he cwæð: Ða ðu ðe selfum ðuhtest unwenlic, ða ic ðe gesette eallum
 Israhelum to heafde. Ærest him ðuhte selfum ðæt he wære swiðe
 unmedeme, ac siððan he understungen & awreðed wæs mid ðys
 hwilendlecan onwalde, he ðuhte him selfum swiðe unlytel & swiðe
 medeme. Forðæm he hiene æthof from oðerra monna geferrædenne,
 & hiene dyde oðrum monnum swæ ungelicne. Forðy he ongeat ðæt
 he ma meahhte ðonne ænig oðer, ða wende he ðæt he eac mara wære.
 Ðæt was wunderlicu gemetgung ðætte ða ða he him selfum wæs lytel
 geðuht, ða wæs he Gode micel geðuht, ond ða ða he wæs him selfum
 micel geðuht, ða wæs he Gode lytel geðuht. Swæ oft ðonne ðæt
 mod aðintt on ofermettum for ðære menge ðæs folces þe him under-
 ðieded bið, hit bið gewemmed mid ðæs onwaldes heanesse. Ðone
 onwald mæg wel reccean se þe ægðer ge hiene habban con ge wiðwin-
 nan. Wel hine secð [recð] se þe conn wel stræc beon & ahafen wið þa
 unryhtwisan & wið þa scyldgan & wel emn wið oðre men, & he hiene
 na betran ne deð. Ac ðæt mennisce mod bið oft upahafen, ðeah hit
 mid nane onwalde ne sie underled; ac hu micle ma wenst ðu ðæt hit

drous judgment he obtained through his own presumption the abyss
 into which he was cast, when he exalted himself in imagination to
 such a height of power. Without doubt when a man is impatient of
 being like other men he resembles the perverse and banished devil.
 As Saul, king of Israel, through humility obtained sovereignty, and
 became proud because of the dignity of power. Through humility
 he was raised above others, and through pride he was rejected. God
 showed it when he said: "When thou didst seem despicable in thine
 own eyes I made thee chief of all Israel." As first he himself thought
 that he was incompetent, but when he was supported by transitory
 authority, he considered himself far from despicable and quite com-
 petent. Therefore he exalted himself above the companionship of

geearnode mid his agne inngedonce ðone pytt ðe he on aworpen wearð,
 ða he hine his agnes ðonces upahof on sua healicene anwald. Butan
 tweon ðonne se monn oferhyð ðæt he beo gelic oðrum monnum,
 ðonne bið he gelic ðæm wiðerweardan & ðæm aworpanan diofule.
 5 Sua sua Sawl Israhela kyning ðurh eaðmodnesse he gearnode ðæt
 rice, ond for ðæs rices heanesse him weoxon ofermetto. For eað-
 modnesse he wæs ahæfen ofer oðre menn, ond fær ofermettum he
 wæs aworpen. Dryhten ðæt gecyðde ða ða he cuæð: Ða ðu ðe
 selfum ðuhtest [unwenlic,] ða ic ðe gesette eallum Israhelum to
 10 heafde. Æresð him ðuhte selfum ðæt ðæt he wære suiðe unmedeme,
 ac siððan he understungen & awreðed wæs mid ðys hwilendlican
 onwalde, he ðuhte him selfum suiðe unlytel & suiðe medeme. For-
 ðæm he hine æthóf from oðerra monna geferrædenne, ond hine dyde
 oðrum monnum sua ungelicene. Forðy he ongeat ðæt he ma mehte
 15 ðonne ænig oðer, ða wende he ðæt he eac mara wære. Ðæt wæs
 wunderlicu gemetgung ðætte ða ða he him selfum wæs lytel geðuht,
 ða wæs he Gode micel geðuht, ond ða ða he wæs him selfum micel
 geðuht, ða wæs he Gode lytel geðuht. Sua oft ðonne ðæt mod aðint
 on ofermet[t]um fo[r] ðære menige ðæs folces ðe him underðied bið,
 20 hit bið gewenmed mid ðæs anwaldes heanesse. Ðone anwald mæg
 wel recan se ðe ægðer ge hine habban kann ge wiðwinnan. Wel hine
 recð se ðe conn wel stræc bion & ahæfen wið ða unryhtwisan & wið ða
 scyldgan & wel emn wið oðre menn, ond he hine na bettran ne deð.
 Ac ðæt mennisce mod bið oft upahafen, ðeah hit mid nane anwalde
 25 ne sie underléd; ac hu micle má wenstu ðæt hit wolde, gif ða

other men, and made himself so different from other men. Perceiving that he had more power than any other man, he thought he was also greater. It was a wondrous dispensation that when he deemed himself little, he was great in the eyes of God, and when he deemed himself great, he was in the eyes of God little. Thus often when the mind is swelled with pride, because of the multitude of people subject to it, it is polluted with the height of its authority. He is well able to wield authority who knows both how to hold and resist it. He wields it well who knows when to exercise the requisite severity and authority against the wicked and sinful, and impartiality towards other men, and does not exalt himself above them. But the human heart is often puffed up without being supported by any authority; and

wolde, gif ða wlencea & se anwald ðær wære to gemenged! And ðeah swiðe ryhte stihtað ðone anwald se þe geornlice conn ongietan ðæt he of him gadrige ðætte him tælwierðe [stælwirðe] sie, & wið ðæt winne ðæt him dereð, & ongiete hiene selfne, & ongiete ðæt he bið self oðrum monnum gelic, & ðeah ahebbe hiene ofer ða scyldgan mid andan & mid wræce. We magon eac fullicor ongietan & tosceadan ða spræce, gif we sceawiað ða bisene ðæs forman hierdes, ðæt wæs *sanctus* Petrus. Ðurh Godes giefe he onfeng ðone ealdordom ðære halgan ciricean, & ðeah he wiðsoc ðæt hiene mon to ungemetlice weorðode. Ða ða Cornelius for eaðmodnesse wel dyde ðæt he hiene astreahte [strehte] beforan him, he ðeah hiene selfne ongeat him gelicne, & cwæð: Aris, ne do swæ; hu, ne eom ic mon swæ ilce swæ þu? Ac ða ða he ongeat þa scylde on Annanian & on Saffiran, swiðe hrædlice he oðiewde hu micelne onwald he hæfde ofer oðre men, ða he hiera liif þurh ða smeanga ðæs halgan gastes ongeat, & hiene ða mid his worde geslog, & mid þy anwalde gecyðde ðæt he wæs ieldest ofer ða halgan cyricean & strengest wið scylda. Ðæt rice & ðone onwald he no ne ongeat wið Cornelius, ða ða he hiene swæ swiðlice weorðian wolde; he wolde him ætfæstan his eaðmetto, & mid þy he gearnode ðæt him ðuhte ðæ he wære his gelica. He cwæð to him ðæt he wære his gelica: ðær he gecyðde his eaðmodnesse; ond eft on Annanian & on Saffiran gecyðde his nið & his onwald mid ðære wræce. And eft *sanctus* Paulus ne ongeat he no hiene selfne betran oðrum godum monnum, ða ða (*om.*) he cwæð: Ne sint we nane waldendas eowres geleafan, ac sint fultumend eowres gefean, forðæmþe ge stondað on geleafan.

consider how much more so if distinction and power were added! And yet he wields authority very rightly who well knows how to gather from it that which is beneficial for him, and oppose what is hurtful, and understand himself, and see that he is like other men, and yet exalt himself above the sinful with zeal and severity. We shall be able more fully to understand and sift the argument, if we consider the example of the first shepherd, St. Peter. By the gift of God he received the rule of the holy Church, and yet rejected the excessive adulation of men. When Cornelius out of humility did right in prostrating himself before him, he nevertheless acknowledged himself to be his equal, and said: "Arise, do not so; what, am I not a man as thou art?" But when he perceived the sin of Ananias and

wlenca & se anwald ðær wære to gemenged! & ðeah suiðe ryhte stihtrað ðone anwald se ðe geornlice conn ongietan cæt he of him gadrige cæt him stælwierðe sie, & wið cæt winne cæt him dereð, & ongiete hine selfne, ond ongiete cæt he bið [self] oðrum monnum
 5 gelic, ond ðeah ahebbe hine ofer ða scyldgan mid andan & mid wræce. We magon eac fullecor ongietan & tosceadan ða spræce, gif we sceawiað ða biesene cæs forman hierdes, cæt wæs *sanctus* Petrus. Ðurh Godes giefes he onfeng ðone ealdordóm cære halgan ciericean, ond ðeah he wiðsóc cæt hine mon to ungemetlice weorðode. Ða ða Cornelius for
 10 eaðmodnesse wel dyde cæt he hine as[t]rehte beforan [him,] he ceah hine selfne ongeat him gelicne, & cuæð: Aris, ne do sua; hu, ne iom ic monn sua ilce sua þu? Ac ða ða he ongeat ða scylde on Annanian & on Saffiram, suiðe hrædlice he oðiewde hu micelne onwald he hæfde ofer oðre menn, cæ he hira lif ðurh ða smeanga cæs
 15 halgan gæstes ongeat, & hine cæ mid his worde geslog, & mid þy anwalde gecyðde cæt he wæs ieldesð ofer ða halgan circean & strengesð wið scylda. Ðæt rice & ðo[ne] anwald he na ne angeat wið Cornelius, cæ cæ he hine sua suiðlice weorðian wolde; he wolde him ætfaestan his eaðmetto, & mid þy he gecarnode cæt him cūhte
 20 cæt he wære his gelica. He cuæð to him cæt he wære his gelica: cær he gecyðde his [eað]modnesse; ond eft on Annaniam & on Saffiram gecyðde his nīð & his onwald mid cære wræce. Ond eft *sanctus* Paulus ne ongeat he na hine selfne beteran oðrum godum monnum, cæ cæ he cuæð: Ne sint we nane waldendas eowres geleafan,
 25 ac sint fultemend eowres gefean, forðamcæ ge stondað on geleafan.

Sapphira he soon showed how great his authority was over others, when he perceived their course of life by the meditation of the Holy Ghost, and smote him with his word, and by his power showed that he was chief of the holy Church and most severe against sins. He did not acknowledge his power and authority in the case of Cornelius, when he wished to honour him so excessively; he wished to impart to him his humility, and so he earned the reputation of being his equal. He told him he was his equal, and thus showed his humility; and, on the other hand, he showed his zeal and authority in the punishment of Ananias and Sapphira. And again, St. Paul acknowledged that he was not better than other good men, when he said: "We are not rulers of your belief, but helpers of your joy, because ye

Swelce he openlice cwæde : We sint emnlíce on ðæm ðe we ongietað ðæt ge stondað. Eft he spræc swelce he nysse ðæt he á furður wære ðonne oðre broðor, ða he cwæð : We sint gewordene swelce lytlingas betweoxn eow. Ond eft he cwæð : We sint eowre ðeowas for Cristes lufan. Ac ðonne he gemette ða scylde þe he stieran sceolde, hrædlice he cyðde ðæt he wæs magister & ealdormonn. Ðæt he cyðde þa he cwæð on his epistolan to Galatum : Hwæðer wille ge ðæt ic cume to eow, þe mid gierde þe mid monðwære gaste? Swelce he cwæde : Hwæðer ic cume þe mid ege þe mid lufe? Ðonne bið ðæt rice wel gereiht, ðonne se þe ðærfore bið swiður wilnað ðæt he ricsige ofer monna unðeawas ðonne ofer oðre gode menn. Ac ðonne ða ealdormen ðreageað ða scyldgan, ðonne is him micel ðearf ðæt hie geornlice geðencen ðætte ðurh ða lare & ðurh ðone ege þe hie niede dón sculon mid hiora onwalde gestieren ðara scylda. Ond ðeahhwæðre, ðylæs he his eaðmodnesse forlose, geðence he ðæt he bið self swiðe gelic ðæm ilcan monnum þe he ðær ðreatað & hienð; ond eac we magon swigende geðencean on urum ingehygde, ðeah we hit ne sprecen, ðæt hie bioð betran ðonne we, & ðæs wierðe ðæt we hie furður dón, ðeah we to ðæm gesette sien ðæt we hie ðreagean scylen, & ðurh us scylen bion hiera scylda gestiered mid cræfte & mid lare. Ac eft ðonne we selfe gesyngiað, ne ðreað us nan mon, ne furðum ane worde ne tælð. Forðæm we bioð mid Gode swæ micle swiður gebundne swæ we for mannum orsorglicor ungewitnode syngiað buton ælcra wrace. Ac ðonne we ure hieremen lærað & ðreageað, swæ micle ma we hie gefreogeað æfter ðæm godcundan dome, swæ we her hiera synna swiður

stand in faith." As if he had openly said : "We are equal to you in that in which we perceive you are standing." Again, he spoke as if he knew not that he was exalted above the rest of the brothers, when he said : "We have become as it were little children among you." And again he said : "We are your servants for the love of Christ." But when he discovered the sin which he had to punish, he soon showed that he was master and lord. He showed it when he said in his Epistle to the Galatians : "Do ye wish me to come to you with a rod, or with gentleness of spirit?" As if he had said : "Shall I come with fear or with love?" The government is well administered when he who rules desires rather to rule over human vices than over other good men. But when rulers chide the sinful

Suelce he openlice cuæde : We sint emnlíce on ðam ðe we ongietað
 ðæt ge stondað. Eft he spræc suelce he nysse ðæt he a furðor wære
 ðonne oðre broðor, ða he cuæð : We sint gewordene suelce lytlingas
 betu[e]ox eow. Ond eft he cuæð : We sint eowre ðeowas for Cristes
 5 lufan. Ac ðonne he gemette ða scylde ðe he stieran scolde, hrædlice
 he gecyðde ðæt he wæs magister & ealdormonn. Ðæt he cyðde ða
 he cuæð on his epistolān to Galatum : Hwæðer wille ge ðæt ic cume
 to eow, ðe mid gierde ðe mid monnðwære gæste ? Suelce he cuæde :
 Hwæðer ic cume ðe mid ege ðe mid lufe ? Ðonne bið ðæt rice wel
 10 gereht, ðonne se ðe ðærfore bið suiðor wilnað ðæt he ricsige ofer
 monna unðeawas ðonne ofer oðre góde menn. Ac ðonne ða ealder-
 menn ðreageað ða scyl(d)gan, ðonne is him micel ðearf ðæt hie
 geornlice geðencen ðætte ðurh ða lare & ðurh ðone ege ðe hie niede
 dón sculon mid hiera anwalde gestiran ðara scylda. Ond ðeahhwæðre,
 15 ðylæs he his eaðmodnesse forleose, geðence he ðæt he bið self suiðe
 gelic ðam ilcan monnum ðe he ðær ðreatað & henð ; ond eac we
 magon suigende geðencean on urum inngehygde, ðeah we hit ne
 spreccen, ðæt hie beoð beteran ðonne wé, & ðæs wierðe ðæt we hie
 furðor dón, ðeah we to ðam gesette sien ðæt we hie ðreagean scylen,
 20 & ðurh us scylen bion hiora scylda gestiered mid cræfte & mid lare.
 Ac eft ðonne [we] selfe gesyngiað, ne ðreað us nan monn, ne furðum
 ane worde ne tælð. Forðam we beoð mid Gode sua micle suiðor
 gebundne sua we for monnum orsorglicor ungewitnode syngiað buton
 ælcra wrace. Ac ðonne we ure hieremenn lærað & ðreageað, sua
 25 micle ma we hie gefreogað æfter ðam godcundan dome, sua we her

it is very necessary for them to consider carefully how with the instruction and awe which they are bound to employ they may correct sins with their authority. And yet, lest he lose his humility, let him consider that he is himself very similar to those very men he chides and humbles ; and also we can silently think in our heart, without saying it aloud, that they are better than we, and worthy of being promoted by us, although we are appointed to reprove them, and their sins are to be corrected by us with power and doctrine. But, on the other hand, when we ourselves sin, no one chastises or even blames us with a single word. Therefore our responsibility with God is the greater in proportion to the security and impunity with which we sin among men without any punishment. But when we teach and reprove

wrecað ; & swæðeah on ðære heortan is á sio eaðmodnes to haldanne & eac on weorcum to læronne ; & betweoh ðæm twæm is eallinga to geðenceanne ðæt we to ungemetlice ða eaðmodnesse ne healden, ðylæs se anwald aslacige ðæs recendomes, & ðæt we ure hieremen swæ gearigen swæ we hie eft geegsian mægen. Donne ealdordom & ðæt riceter þe se reccere for manegra monna ðearfe underfehð he hiene sceal eowan utan, & he sceal healdan his eaðmodnesse innan. Eahtige he hiene selfne on his ingeðonce swelcne he ondræt ðæt he sie. And ðeah hit on sumum ðingum getacnad sie ðæt he hwelc gerisenlic wundor wyrcean mæge, gedó he ðeah ðæt his hieremen ongieten ðæt he sie eaðmod on his ingeðonce, ðæt hie mægen ðæm onhyrigean, ond on his ealdorlicnesse hie ongieten ðæt hie him mægen ondrædan. Ða þe ofer oðre bioð giemen he geornlice ðætte swæ micle swæ hiera anwald bið mara gesewen ofer oðre menn ðæt hie swæ micle ma sie innan geðrycte mid eaðmodnesse, ðylæs ðæt geðoht hiene oferswiðe & on lustfulnesse his mod geteo hwelces unðeawes, ðæt he hit ðonne ne mæge to his willan geweldan, forðæmþe he him ær to unðeawum his agenne willan underðiedde, & him geðafode ðæt hit mid onwalde him moste oferficsian, ðætte ðæt ofsetene mod mid ðære lustfulnesse his onwaldes ne sie getogen to upahæfnesse. Be ðæm wæs swiðe ryhte gecweden ðurh sumne wisne monn, he cwæð to ðæm oðrum : To ealdormenn þu eart gesett, ne bio þu ðeah to upahæfen, ac bio swelce an ðinra hieremonna. And eft be ðæm ilcan cwæð *sanctus* Petrus : Ne sint we nane waldendas ðisses folces, ac we sint to bisene gesette urre heorde. Be ðæm ilcan eft

our subjects, the more severely we punish their sins in this world, the greater will be their freedom after the divine judgment ; and yet humility must ever be preserved in the heart and taught in practice ; and between the two we must avoid carrying humility too far, lest the influence of authority be weakened, and take care to honour our subjects in such a way as to be able to command their reverence again. The authority and power which the ruler receives for the benefit of many he must exhibit outwardly, and preserve humility internally. Let him consider himself in his heart to be such as he would wish not to be. Even if it is shown on any occasion that he is able to perform some good and admirable deed, let him make his subjects understand that he is humble in spirit that they may imitate it, and

hiera synna wrecað suiðor ; ond suaðeah on ðære heortan is á sio
 eaðmodnes to healdanne & eac on weorcum to læranne ; & betúh ðæm
 twæm is eallenga to geðencenne ðæt we to ungemetlice ða eaðmod-
 nesse ne healden, ðylæs se anweald áslacie ðæs recendomes, ond ðæt
 5 we ure [hiere]menn sua geárige sua we hie eft geegesian mæge.
 Done ealdordom & ðæt riceter ðe se reccere for monigra monna ðearfe
 underfehð he hine sceal eowian utan, & he sceal healdan his eaðmod-
 nesse innan. Eahtige he hine selfne on his inngeðonce suelcne suelcne
 he ondrætt ðæt he sie. Ond ðeah hit on sumum ðingum getacnad
 10 sie ðæt he hwelc gerisenlic wundor wyrcean mæge, gedó he ðeah ðæt
 his hieremenn ongieten ðæt he sie eaðmod on his [inn]geðonce, ðæt
 hi mægen ðæm of[n]hyrigean, ond on his ealdorlicnesse hie ongieten
 ðæt hie him mægen ondrædan. Ða ðe ofer oðre bioð giemen hie
 geornlice ðætte sua micle sua hira onwald bið mara gesewen ofer
 15 oðre menn ðæt hie sua micle ma sien innan geðryccede mid eaðmod-
 nesse, ðylæs ðæt geðoht hine ofersuiðe & on lustfulnesse his móð geteo
 hwelces unðeawes, ðæt he hit mæge ðonne to his willan gewaldan,
 forðæmðe he him ær to unðeawum his ag[en]ne willan underðeodde,
 & him geðafade ðæt hit mid anwalde him moste oferricsian, ðætte
 20 ðæt ofsetene mōd mid ðære lustfulnesse his anwaldes ne sie getógen
 to úpahafenesse. Bi ðam wæs suiðe ryhte gecueden ðurh sumne
 wisne monn, he cuæð to ðæm oðrum : To ealdormenn ðu eart gesett,
 ne beo ðu ðeah to upahafen, ac bio suelce án ðinra hieremonna.
 Ond eft be ðam ilcan cuæð *sanctus* Petrus : Ne sint we nane walden-
 25 das ðisses folces, ac we sint to bisene gesette urre [h]eorde. Be ðæm

by his authority understand that they have cause to fear him. Let
 those who are above others be very careful that the greater their
 visible authority over others the more they be inwardly subdued by
 humility, lest his imagination overcome him and lead his mind to the
 desire of some vice so that he cannot subject it to his will, because he
 formerly had made his own will subservient to his vices, and allowed it
 to rule over him with authority, lest the troubled mind through the
 intoxication of authority be led to pride. Of which was very rightly
 spoken by a wise man, who said to some one else : "Thou art made
 ruler, yet be not too proud, but be like one of thy subjects." St. Peter,
 again, said on the same subject : "We are no rulers of this people, but
 we are set as an example to our flock." Again, on the same subject,

sio Soðfæstnes, ƿæt is Crist, ƿurh hiene selfne cwæð, ƿa he us spon to ƿæm hiehstan geearningum, he cwæð: Wiete ge ƿætte ƿeoda kyningas beoð ƿæs folces waldendas, & ƿa þe ƿone onwald begað hie beoð hlaƿurdas gebatene; ne sie hit ƿonne no swæ betweoxn eow, ac swæ hwelc swæ wille betweoxn eow fyrmest beon, se sceal bion eower ƿegn, & swæ hwelc swæ wille betweoxn eow mæst beon, sie se eower ƿeow. Swæ swæ monnes sunu, cwæð Crist be him selfum, ne com he no to ƿæm on eorðan ƿæt him mon ƿenade, ac ƿæt he wolde ƿenian. For ƿissum ilcan is eac gesæd on ƿæm godspelle hwelc wite sceolde ƿrowian se upahafena ƿegn æfter ƿæm anfangenan rice; he cwæð ƿonne: Se yfela ƿeow cwīð on his mode: Hit bið long hwonne se hlaƿord cume; ic mæg slean & ierman mine heafudgemæccean. Itt him ƿonne & drincð mid ƿæm druncenwillum monnum, & læt his hlaƿordes gebod to giemeliste. Ðonne cymð his hlaƿord on ƿæm dæge þe he ne wenð, & on ƿa tiid ƿæt he hiene ær nat; hæfð hine ƿonne siððan for ænne licettere. & swiðe ryhte deð for ƿære licettunge þe he licet[te] ƿæt he wolde habban ƿa ƿenunga ƿeawas & ƿeodscipe to læronne; & ƿa he ƿæt hæfde, þa wolde he hit habban him to agnum anwalde, & dyde him ƿæt riceter to sioda & to gewunan. And swæðeah oft agyltað ƿa ealdormenn efnswiðe on ƿæm þe he bið to eaðmod ƿæm yflum [yflan] monnum, & læt hiene him to gelicne, & licet wið hie ma geferrædenne ƿonne ealdordome. Swiðe ryhte se bið geteald to ƿæm licetterum se þe on lareowes onlicnesse ƿa ƿenunga ƿæs ealdordomes gecirð to hlaƿorddome, & gemacað ƿæt his ege & his onwald wyrð to gewunan & to

Truth, that is Christ, himself said, when he incited us to the highest virtues: "Know that kings of nations are rulers of the people, and they who exercise authority are called lords; let it not be so among you, but whoever among you desires to be first, shall be your servant, and whoever wishes to be greatest among you, shall be your slave." "As the Son of Man," said Christ of himself, "did not come on earth to be served but to serve." Hence we are also told in the gospel what punishment the proud servant would suffer after obtaining power; he said then: "The wicked slave says in his heart: 'My master is long of coming; I can beat and abuse my companions.' So he eats and drinks with drunkards, and neglects his lord's commands. And his lord comes on the day he expects not

ilcan eft sio Soðfæsðness, ðæt is Crist, ðurh hine selfne cuæð, ða he
 us speon to ðam hiehstan gearnungum, he cuæð: Wite ge ðætte
 ðiod[a] kyningas bioð ðæs folces waldendas, ond ða ðe ðone anwald
 begað hi beoð hlafordas gehatene; ne sie hit ðonne na sua betweoxn
 5 eow, ac sua hwelc sua wille betweox[n] eow fyrrest beon, se sceal
 beon eower ðegn, ond sua hwelc sua wille betweoxn eow mæst beon,
 sie se eower ðeow. Sua sua monnes sunu, cuæð Crist be him selfum,
 ne côm he na to ðam on eorðan ðæt him mon ðenade, ac ðæt he
 wolde ðenian. For ðeosun ilcan is eac gesæd on ðam godspelle
 10 hwelc wite scolde ðrowian se upahafena ðegn æfter ðam anfangnan
 rice; he cuæð ðonne: Se yfela ðeow cuið on his mode: H.t bið long
 hwonne se hlaford cume; ic mæg slean & ierman mine [h]eafodge-
 mæccan. Itt him ðonne & drincð mid ðam dru(n)cenwillum monnum,
 ond læt his hlafordes gebód to giemelieste. Ðonne cymð his hlaford
 15 on ðam dæge ðe he ne wenð, ond on ða tiid ðæt he hine ær nāt;
 hæfð hine ðonne siððan for ænne licettere. & suiðe ryht deð for
 ðære licettunge ðe he licette ðæt he wolde habban ða ðenunga ðeawas
 & ðeodscipe to læranne; ond ða he ðæt hæfde, ða wolde he hit
 habban him to agnum anwalde, ond dyde him ðæt riceter to sida
 20 & to gewunan. Ond suaðeah oft agyltað ða ealdormenn efnuiðe
 on ðam ðe he bið to eaðmód ðam yfan mannan, ond læt hine him
 to gelicne, & licett wið hie ma geferrædenne ðonne ealdordome.
 Suiðe ryhte se bið geteald to ðam liceterum se ðe on lareowes
 onlicnesse ða ðenenga ðæs ealdordomes gecierð to hlaforddome, &
 25 gemacað ðæt his ege & his onwald wierð to gewunan & to landsida

and at the time he knows not beforehand, and considers him a hypo-
 cite." And does so very rightly because of his hypocrisy in pre-
 tending to desire ministration in order to teach morality and disci-
 pline, and, when he has it, desiring to have it for his own aggrandise-
 ment, and habituating himself to authority. Yet the rulers often err
 as much in being too humble with the wicked man, and putting himself
 too much on an equality with him, and affecting familiarity rather than
 authority. He is very rightly accounted a hypocrite who, while
 seeming to teach, perverts the ministration of authority to temporal
 supremacy, and causes the reverence of himself and his power to
 become the regular habit of the country he rules. And yet sometimes
 they sin still more by making themselves companions and equals of

landsida on his scire. Ond ðeah hwilum giet swiður hie gesyngiað [syngiað] on ðæm þe hie healdað ma geferrædenne & efnlicnesse ðonne ealdordom wið ða yflan & ða unrýhtwisan. Swæ Heli se sacerd dyde. He wæs mid leasre mildheortnesse oferswiðed ðæt he nolde witnian his agne suna ða hie agylton, ac beforan ðæm ðearlwisan Deman he ofslog ægðer ge ða suna ge hiene selfne midðæmpe he geðafode ða scylde unwitnode. Hit wæs onlicost swelce sio godcunde stefn to him cwæde : Ðu weorðast ðine suna ma ðonne me. And eft ðurh ðone witgan wæs gecidd ðæm hierdum, ða he cwæð : Ðæt sceap ðæt ðær scancforad wæs ne spilote ge ðæt, & ðæt ðær forloren wæs ne sohte ge ðæt, ne ham ne brohton. Se bringð ham ðone forlorenan se þe mid geornfulnessse ðære hierdelican giemenne ðone þe afeilð on synne eft gehwierfð & arærð ðæt he stent on rýhtwisesse. Hwæt se foroda sceonca bið gewriðen mid ðæm bende, swæ bioð ða synna mid ðæm lareowdome gebundne. Swæ swæ sio wund wile toberan, gif hio ne bið gewriðen mid wræðe, swæ willað ða synna weaxende toflowan, gif hie ne beoð gebundne hwilum mid stræclisce lareowdome. & swæðeah oft sio wund bið ðæs þe wiersse & ðy mare, gif hio bið unwærlice gewriðen, & him bið ðæt sar þe gefredre [ungefredre], gif sio wund bið to ungemetlice fæste gewriðen. Swæ is eac ðearf ðæt se lareow, se bið ðære saule læce, ðara synna wunda stierende gemetlice gewriðe on his hieremonnum, & ðeah swæ geornlice bega ða rýhtwisesse ðæs lareowdomes wið þa gyltendan ðæt he ne forlæte his mildheortnesse. Ond eac him is to giemenne ðæt he ætiewe his hieremonnum ðæt he sie hiera fæder & reccere on lare, & hiora modur on mildheortnesse, ðæt he huru ne sie to

the wicked and unrighteous rather than exercising their authority. Thus did Eli the priest. He was overcome with false humanity so as not to punish his own sons when they sinned, but before the severe Judge he slew both his sons and himself by allowing their sins to pass unpunished. It was as if the divine voice had said to him : "Thou honourest thy sons more than me." And, again, shepherds were blamed through the prophet, when he said : "Ye did not bind up the broken leg of the sheep, nor did ye seek that which was lost, and bring it home." He brings home the lost one who, with the zeal of pastoral care, brings back and raises up him who falls into sin, so that he stands in righteousness. The broken leg is bound with

o[n] his scire. Ond ðeah (h)wilum giet suiðor hie syngiað on ðam
 ðe hie healdað ma geferrædenne & efnlicnesse ðonne ealdordóm wið
 ða yfelan & ða únryhtwisan. Sua Heli se sacerd dyde. He wæs
 mid leasre mildheortnesse ofersuiðed ðæt he nolde witnian his agne
 5 suna ða hie agylton, ac beforan ðam ðearlwisan Deman he ofslog ægðer
 ge ða suna ge hine selfne midðamðe he geðafade ða scylde unwitnode.
 Hit wæs onlicost suelce sio godcunde stemn to him cuæde: Ðu weor-
 ðasð ðine suna ma ðonne me. Ond eft ður(h) ðone witgan wæs
 gecid hierdum, ða he cuæð: Ðæt sceap ðæt ðær sceonforad wæs
 10 ne spilte ge ðæt, ond ðæt ðær forloren wæs ne sohte ge ðæt, ne ham
 ne brohtan. Se brin[g]ð ham ðone fo(r)lorenan se ðe mid georn-
 fulnesse ðære hierdelican giemenne ðone ðe áfielð on synne eft
 gehwyrfð [& aræð] ðæt he stent on ryhtwisnesse. Hwæt se foreda
 sconca bið gewriðen mid ðæm bende, sua beoð ða synna mid ðam
 15 laeowdome gebundne. Sua sua sio wund wile toberan, gif hio ne bið
 gewriðen mid wræde, sua willað ða synna weaxænde toflowan, gif hie
 ne beoð gebundne hwilum mid stræclice laeowdome. Ond suaðeah
 [oft] sio wund bið ðæs ðe wiersæ & ðy mare, gif h[i]o bið unwærlice
 gewriðen, & him bið ðæt sár ðe gefredre, gif sio [wund] bið to un-
 20 gemetlice fæste gewriðen. Sua is eac ðearf ðæt se laeow, se bið
 saule læce, ðara synna wunde stirende gemetlice gewriðe on his hier-
 monnum, ond ðeah sua geornlice begáa ða ryhtwisnesse ðæs laeow-
 domes wið ða gyltendan ðæt he ne forlæte his mildheortnesse. Ond
 eac him is to giemenne ðæt he ætiewe his hieremonnum ðæt he sie
 25 hiera fæder & reccere on lare, & hiera modur ón mildheortnesse, ðæt

a bandage; in the same way sins are bound with instruction. As the wound is sure to swell unless bound with a bandage, so will sins increase and spread unless sometimes bound with rigorous discipline. And yet the wound is often aggravated and increased if carelessly bound, and the wound is more painful if bound too tightly. So it is also necessary for the teacher, who is the soul's physician, while curing the wounds of the sins of his subjects, to bind them moderately, and yet to exercise the righteousness of instruction towards the guilty so carefully as not to neglect humanity. And he must also be careful to prove to his subjects that he is their father and ruler in instruction, and their mother in humanity, lest he be too severe

strec on ðære lare, ne to slæc on ðære mildheortnesse. Swæ swæ we iu cwædon on ðeawa bocum be Iobe ðæt ægðer wære unnyt ge mildheortnes ge steor, gif hie anlepe wæren, buton hie butu ætsomne sien. Forðæm sceal beon on ðæm reccere ðæt he sie ryhtlice & mildheortlice rædende his hieremonnum & mildheortlice witnigende. For ðissum ilcan wæs ðætte sio Soðfæstnes self cwæð, ðæt is Crist, ða he lærde ðurh ða tiolunga ðæs Samaritaniscan ymb ðone gewundedan, þe mon lædde healfwicne to ðæm giesthuse, & bæd ðæt mon sceolde ægðer ge win ge ele geotan on his wunde. Wiotodlice ðæt win slit ða wunde, & se ele hie gesmeð & gehælð. Ðis is ðearf ðæt se se þe wunde lacnian wille geote win on, ðæt sio reðnes ðæs wines ða forrotedan wunde suges & clænsige, & eft ele, ðæt se hie liðe & hæle. Swæ eac ðæm lareowe is to mengenne ða liðnesse wið ða reðnesse, & of ðæm gemange wyrce gemetgunge, ðæt he mid ungemetlicre grimsunge his hieremonna wunda to swiðe ne slite ne ne iece, ne eft for ungemetlicre mildheortnesse he hie ne læte unwriðena. Swiðe wel ymb ðæt tacnað sio earc on ðære ealdan æ. On ðære wæron þa stænenan bredu þe sio æw wæs on awriten mid tien bebodum, & eac sio gierd mid ðæm bredum, & eac se sweta mete þe hie heton monna, se him com of hefonum. Swæ eac, gif ðara haligra gewrita andgit bið on ðæm breostum ðæs godcundan recceres, ðonne sceal ðær bion gierd. Ðæt is ðæt he geðreage his hieremenn. And eac sceal bion on ðæm breostum ðæs monnan swetnes. Ðæt is ðæt he him sie liðe. Be ðissum ilcan cwæð David to Gode: Ðin gierd & ðin stæf me afrefredan. Mid gierde mon bið beswungen, & mid

in instruction and too remiss in humanity. As we have said before in the book of morals, speaking of Job, that both humanity and severity were separately useless unless combined. Therefore the ruler ought to have a righteous and loving care of his subjects, and severity tempered with mercy. Therefore Truth itself, which is Christ, spoke when he taught by the Samaritan's care of the wounded man, who was carried half alive into the inn, and wine and oil were ordered to be poured into his wound. Wine irritates a wound, and oil softens and heals it. He who desires to heal a wound must pour in wine, that the harshness of the wine may penetrate and cleanse the corrupted wound, and afterwards oil, to soften and heal it. So also the teacher is to mingle gentleness and severity, that he may attain moderation

he huru ne sie to stræc on ðære lare, ne to slæc on ðære mildheortnesse.
 Sua sua we io cuædon on ðe[a]wa bocum be Iobe ðæt ægðer wære
 unnyt ge mildheortnes ge steor, gif hie anlpe wæron, buton hi butu
 ætsomne sien. Forðæm scel bion on ðæm reccere ðæt he sie ryhtlice
 5 & mildheortlice rædende his hieremnonnum & mildheortlice witniende.
 For ðioson ilcan wæs ðette sio Soðfæstnes self cuæð, ðæt is Crist, ða
 he lærde ðurh ða tielunga ðæs Samaritaniscan ymb ðone gewundedan,
 ðe mon lædde helfcuicne to ðæm giesðhuse, & bæd ðæt mon scolde
 ægðer ge wīn ge ele giotan on his wunde. Witodlice ðæt wīn slit ða
 10 wunde, & se ele hie gesmeð & gehælð. Ðis is ðearf ðæt se [ðe] wunde
 lacnigean wille giote wīn on, ðæt sio reðnes ðæs wines ða forrotedan
 wunde sugē & clænsige, & eft ele, ðæt se hie lieðe & gehæle. Sua
 eac ðam lareowe is to monianne ða lieðnesse wið ða reðnesse, & of
 ðam gemonunge wyroe gemetgunge, ðæt he mid ungemetlicre grim-
 15 sunge his hieremnonna wunda to suiðe ne slite ne ne ice, ne eft for
 ungemetlicre mildheortnesse he hie ne læte unwriðena. Suiðe wel
 ymb ðæt tacnað sio earc on ðære ealdan æ. On ðære wæron ða
 stænenan bredu ðe sio æ wæs on awriten mid tien bebodum, & eac
 sio gierd mid ðæm bredum, & eac se sweta mete ðe h[i]e heton monna,
 20 se him cuom o[f] hefonum. Sua eac, gif ðara haligra gewrita & git
 bið on ðam breostum ðæs godan recceres, ðonne sceal ðær bion gierd.
 Ðæt is ðæt he ðreage his hiremenn. & eac sceal bion on ðæm
 breostum ðæs monnan swetnes. Ðæt is ðæt he him sie lieðe. Be
 ðiosum ilcan cuæð Dauīð to Gode: Ðin gierd & ðin stæf me áfre-
 25 fredon. Mid gierde mon bið beswungen, & mid stæfe he bið awreðed.

by combining the two, lest with excessive ferocity he irritate and increase overmuch his subjects' wounds, or, on the other hand, out of excessive mildness, leave them unbound. This is well illustrated by the ark in the old law. In it were kept the stone tablets on which the law was written in ten commandments, and with the tablets the rod and the sweet food they called manna which came to them from heaven. So also, if the understanding of the holy writings is in the breast of the good ruler, there must be a rod, signifying that he is to correct his subjects, and sweetness of manna in his breast, showing that he is to be gentle with them. Of this same David spoke to God: "Thy rod and staff have comforted me." We are beaten with rods and supported by staves. If there is a rod to beat with, let there

stæfe he bið awræðed. Gif ðær ðonne sie gierd mid to ðreageanne, sie ðær eac stæf mid to wræðianne: sie ðær eac lufu, næs ðeah to hnesce; sie ðær eac reðnes, næs ðeah to stið; sie ðær eac onda, næs ðeah to ungemetlice grim; sie ðær eac arfæstnes, næs ðeah wandigendre ðonne hit gedafenlic sie; ðætte ðonne sio ryhtwisnes & sio mildheortnes hie gegadrige on ðæm onwalde ðæs recceres, & ðæt mod his hieremonna oleccende egesige & ðreatigende olecce.

XVIII. Hu se lareow ne sceal ða innerran giemenne gewanian for ðære uterran abisgunge, ne eft ða uterran ne forlæte he for ðære innerran.

Ne forlætte se reccere ða innerran giemenne ðæs godcundan ðeowdomes for ðære abisgunge ðara uterra weorca, ne eac ne gewanige he na ðone ymbhogan ðære innerran scire for ðære abisgunge ðære uterran; ðylæs he sie gehæfð mid ðæm uterran, oððe eft mid ðæm innerran anum abisgad, ðæt he ne mæge ðurhteon his nihstum ðæt he him utan dón sceolde. Monige ðeah nyllað na geðencean ðæt hie beoð oðrum broðrum ofergesett, & him fore beon sculon on godcundum ðingum; ac mid ealre heortan geornfulnessse begongað ða worldcundan giemenne, & fægnað ðæs ðæt hie ða habbað to begonganne; & ðonne, ðonne hie hie nabbað, dægges & nihtes hie fundiað to begietonne, & beoð swiðe gedrefede on hiera mode forðæmpe him ðonne wana bið ðæs þe hie habban woldon. Ac ðonne him eft gelimpð ðæt hie æmettige beoð ðære scire, ðonne beoð hie swiður on hiera mode geswenced for ðæm æmettan; forðæm ðæt wære his willa

be also a staff to support with: let there be also love, yet not too effeminate; let there be also vigour, but not too severe; let there be also zeal, but not too excessively fierce; let there be also kindness, yet not more scrupulous than is fitting; that when righteousness and mercy are associated in the ruler's authority, he may, while soothing the hearts of his subjects, inspire them with reverence, and, whilst correcting, soothe them.

XVIII. How the teacher is not to diminish his care of inner things for outer occupations, nor neglect outer things for the inner.

Let not the ruler forsake the inner care of the divine ministration

Gif ðær ðonne sie gierd mid to ðreageanne, sie ðær eac stæf mid to wreðianne : sie ðær eac lufu, næs ðeah to hnesce ; sie ðær eac reðnes, næs ðeah to stið ; sie ðær eac onda, næs ðeah to ungemetlice grim ; sie ðær eac arfæsðnes, næs ðeah wandigendre ðonne hit gedafenlic 5 sie ; ðætte ðonne sio ryhtwisnes & sio mildheortnes hi gegadrige on ðæm anwalde ðæs recceres, & ðæt mod his hieremonna oliccende egesige & ðreatigende olicce.

XVIII. Hu se lareow ne sceal ða inneran giemenne gewanian for
 ðær[e] uterran abisgunge, ne eft ða uterran ne for-
 læte he for ðære inneran.
 10

Ne forlæte se reccere ða inneran giemenne ðæs godcundan ðiow-
 domes for ðære abisgunge ðara uterra weorca, ne eac ne gewanige
 he na ðone ymbhogan ðære innera scire for ðære abisgunge ðære
 uterran ; ðylæs he sie gehæft mid ðam uterran, oððe eft mid ðam
 15 inneran anum abisegad, ðæt he ne mæge ðurhteon his nieh[s]tum ðæt
 he him utan dón scolde. Monige ðeah nyllað nā geðencean ðæt hi
 beoð oðrum broðrum ofer[ge]sett, & him fore bion scoldon on god-
 cundum ðingum ; ac mid ealre heortan geornfulnesse begongað ða
 woroldcundan giemenne, & fægnað ðæs ðæt hie ða habbað to begon-
 20 genne ; & ðonne, ðonne hie hie habbað, dæges & niehtes hie fundiað
 to bigietenne, & beoð suiðe gedrefede on hira mode forðamðe him
 ðonne wona ðæs ðe hie habban woldon. Ac ðonne him eft gelimpð
 ðæt hi æmtige beoð ðære scire, ðonne bioð hie suiður on hira mode
 gesuenced for ðæm æmtan ; forðæm ðæt wære his willa ðæt he moste

for the occupation of outer works, nor let him diminish his care of inner government for outward occupations ; lest he be hampered by the outer or engaged exclusively in the inner occupations, so that he cannot accomplish the exterior duties which he owes to his neighbours. Many, however, will not consider that they are set over other brothers to superintend them in divine things ; but with the desire of their entire heart exercise worldly care, and rejoice that they have it to exercise ; and when they have it not, they strive day and night to obtain it, and are greatly grieved in spirit when they are without that which they would like to have. And when they happen to be again without authority they are more troubled in mind because of the want ; since it was his desire to be allowed to toil therein, and it

ƿæt he moste ymb swincan, & ƿyncð him geswinc ƿæt he bið butan
 worldgeswincum. & swæ hit gebyreð, ƿonne he fægnað ƿæt he
 sie abisgod mid worldðingum, ƿæt he ne can oðre læran ƿa
 godcundan wisan þe he læran sceolde. Forðon aðr....[aðreat]
 ƿa hieremen ryhtes lifes, ƿonne hie wilniað gastlice libban, be
 ƿæm yfelan bisnum þe se deð þe him fore beon sceolde. Ðonne
 ætspornað hie, & weorðað mid ƿæm ascencte. & swæ eac ƿær ƿæt
 heafod bið unhal eal ƿa limu bioð idelu, ðeah hie hal sien, swæ bið
 eac se here eal idel, ƿonne he on oðer folc winnan sceal, gif se heretoga
 dwolað; swæ eac ƿonne se biscep begæð ƿa ðenunga þe eorðlice
 deman sceoldon, ƿonne ne tyht nan man his hieremonna mod ne ne
 bielt to gastlicum weorcum, ne nan mon hiera scylda ne ðreað, ac
 se hierde bið idel þe sceolde ƿære heorde gieman. Forðy ne magon
 þa hieremenn begietan ƿæt leoht ƿære soðfæstnesse, forðæm ƿonne
 sio geornfulnes eorðlicra ðinga abisgað ƿæt ondgit, & ablent ƿæs
 modes eagan mid ƿære costunge [costunga] ƿæm folce, suæ suæ dust
 deð ƿæs lichoman eagan on sumera mid ðodene. Forðæm swiðe
 ryhtlice se Aliesend monna cynnes, ƿa he us stierde urra womba
 oferfyllde, he cwæð: Behealdað eow ƿæt ge ne gehefegien eowre heortan
 mid oferæte & oferdrynce & mid monigfealdre gieminge ðisse worlde.
 And eac he geiecte ƿærto ege, ƿa he cwæð: Ðylæs eow hrædlice on
 becume se færlica domes dæg. Ðæs dæges tocyme hwelc he beo he
 cyðde, þa he cwæð: He cymð swæ swæ grin ofer ealle ƿa þe eardiað
 ofer eorðan. Ond cft he cwæð: Ne mæg nan mon twæm hlafordum
 hieran. And eac cwæð Paulus, þa þa he wolde arweorðra monna mod
 from ðises middangeardes geferræddenne ateon, swiðe swiðe he him

seems to him a hardship to be without worldly troubles. And so
 it happens, when he rejoices in being occupied with worldly matters,
 that he knows not how to teach the divine things which he ought
 to teach. Therefore the subjects become indifferent to righteous life
 when they wish to live spiritually, through the evil example set by
 their superior. Then they become rebellious, and thus are led astray.
 As when the head is unsound all the members are useless, even if
 they are sound, and as the army which is ready to attack another
 nation is useless if the general goes wrong; so also when the bishop
 is engaged in the ministrations which properly belong to earthly
 judges, no one incites or encourages the minds of the subjects to
 spiritual works, nor does any one correct their faults, but the shep-

ymb swincan, ond ðync[ð] him gesuine ðæt he bið butan worold-
 gesuincium. & sua hit gelyreð, ðonne he fægnað ðæt he sie abisgod
 mid woroldðingum, ðæt he ne conn oðre læran ða godcundan wisan
 ðe he læran scolde. Forðon aðreat ða hieremenn rylites lifes, ðonne
 5 hie wilniað gæstlice libban, be ðæm yfelum bisenum ðe se deð ðe
 him fore beon sceolde. Ðonne ætspornað hie, & weorðað mid ðæm
 ascrencte. Sua eac ðær ðæt heafod bið unhal eall ða limu bioð
 idelu, ðeah hie hal sien, sua eac bið se here eal idel, ðonne he on
 oðer folc winnan sceal, gif se heretoga dwolað; sua eac ðonne se
 10 biscep begæð ða ðeninga ðe eorðlice deman sceoldon, ðonne ne tyht
 nan mon his hieremonna mōd ne ne bilt to gæstlicum weorcum, ne
 nan mon hiera scylda ne ðreað, ac se hierde bið idel ðe scolde ðære
 heorde gieman. Forðy ne magon ða hieremenn begietan ðæt leht
 ðære soðfæs(t)nesse, forðæm ðonne sio giornfulnes eorðlicra ðinga
 15 abisgað [ðæt] &gīt, & ablent ðæs modes eagan mid ðære costunga
 ðæm folce, sua sua dust deð ðæs lichoman eagan on sunra mid
 ðodne. Forðæm suiðe ryhtlice se Aliesend monna cynnes, ða he
 us stierde urra womba oferfyllde, he cuæð: Behealdað eow ðæt ge ne
 gehedefgien eowre heortan mid oferæte & oferdrynce & mid monigfaldre
 20 gieminge ðisse worolde. & eac he geicte ðærto ege, ða he cuæð:
 Ðylæs eow hrædlice on becume se færlīca domes dæg. Ðæs dages
 tocyme hwelc he beo he cyðde, ða he cuæð: He cymð sua sua grin
 ofer ealle ða ðe eardiað ofer eorðan Ond eft he cuæð: Ne mæg nan
 mon twam hlafordum hieran. Ond eac cuæð Paulus, ða ða he wolde
 25 arwierðra monna mōd from ðisses middangeardes geferrædenne atean,

herd is useless who ought to watch over the flock. Therefore the subjects cannot obtain the light of truth, because the desire of earthly things occupies the understanding and blinds the mind's eyes of the people with temptation, as dust does the eyes of the body in summer in a high wind. Therefore the Redeemer of mankind spoke very rightly dissuading us from gluttony: "Beware dulling your hearts with gluttony and drunkenness and manifold worldly cares." He also added fear when he said: "Lest the terrible day of judgment come on you." He showed what was to be the coming of this day when he said: "It shall come as a snare on all dwellers on the earth." And again he said: "No man can obey two masters." Paul also said, wishing to divert the mind of pious men from the companionship of

wiðbræd, Ða he cwæð: Nele nan Godes ðeow hiene selfne to un-
 gemetlice gebindan on worldscipum, Ðylæs he mislicige Ðæm þe he
 hiene ær selfne gesealde. Ða Ða he lærde Ðæt ðære ciricean ðegnas
 sceoldon stilnesse Ðæra Ðenunga habban, Ða lærde he hie eac hu hie
 hie geæmetigian sceoldon oðerra weorca; he cwæð: Gif ge ymb
 worldcunde domas beon scylen, Ðonne nime ge Ða þe on Ðæm hiorede
 unweorðuste sien, & settað þa to domerum, Ðæt hie stieren [strienen]
 & stiltan ymb Ða eorðlecan ðing, Ða þe ne beoð swæ swiðe geweor-
 ðude mid Ðæm gastlicum gifum. Swelce he openlice cwæde: Gedoð
 Ðæt hie sien on Ðæm oðrum nytte, gif hie on Ðæm oðrum ne cunnen.
 Be Ðæm eac Moyses [sæde], se þe wæs Gode swæ weorð Ðæt he oft wið
 hiene selfne spræc, æt sume cirre Giethro his sweor, Ðeah he hæðen
 & elðeodig wære, hiene tælde & sæde Ðæt he on Ðyslicum [dyslicum]
 geswincum wære mid Ðæs folces eorðlican Ðeowote, ac lærde hiene
 Ðæt he gesette oðre for hiene to demenne betweox Ðæm folce ymb
 hiera gefito, Ðæt he wære Ðæs þe freora to ongitonne Ða diglan &
 Ða gastlican ðing, Ðæt he meahte Ðæt folc Ðy wislecw & Ðy ræd-
 licw læran; forðon Ða hlafordas & Ða recceras sculon Ðencean ymbe
 Ðæt healecoste, & Ða underðieddan sculon dôn Ðæt unweorðlicere.
 Ða recceras sculon beon beforan Ðæm folce swæ swæ monnes eage
 beforan his lichoman, his weg & his stæpas to sceawianne. Ðonne
 is Ðearf Ðæt Ðæt dust Ðisse eorðlican giemenne ne aðiestrige Ðæt
 eage Ðæs recceres, forðæm ealle Ða þe ofer oðre beoð, beoð heafdu
 Ðara þe Ðærunder beoð, & Ðæt heafod sceal wisian Ðæm fotum, Ðæt
 hie stæppen on ryhtne weg; ufane sceal Ðæt heafod gieman Ðæt þa

this world, and charged them very straitly when he said: "Let no servant of God be too much engaged in worldly matters, lest he offend him to whom he formerly rendered himself." When he directed that the servants of the Church were to have quietness in their ministrations, he also directed that they were to keep themselves free from other occupations; he said: "If ye have to deliver judgment in worldly things, take those who are least esteemed in the household, and appoint them judges, that they may rule and arrange about earthly things who are not so greatly honoured with divine gifts." As if he had openly said: "Make them useful in the one pursuit if they cannot be so in the other." Therefore Moses, who was in such honour with God that he often spoke to him, was once reproved by his father-in-law Jethro,

sui[ðe] suiðe he him wiðbræd, ða he cuæð: Ne [scy]le nan Godes
 ðeow hine selfne to ungemetlice bindan on woruldscipum, ȝylæs he
 mislicige ðæm ðe he ær hine selfne gesealde. Ða ða he lærde ðæt
 ðære circean ȝegnas scoldo[n] stilnesse ðære ðenunga habban, ða
 5 lærde he hi eac hu hie hie geæmettian scoldon oðerra weorca; he
 cuæð: Gif ge ymb woroldcunde domas beon scylen, ȝonne nime ge
 ða ðe on ðæm hirede unweorðuste sien, & settað ða to domerum,
 ðæt hie strienen & stiltien ymb ða eorðlican ȝing, ða ðe ne beoð
 sua suiðe geweorðode mid ðæm gæstlicum giefum. Suelce he openlice
 10 cuæð: Gedoð ðæt hie sien on ðæm oðrum nytte, gif hie on ðæm
 oðrum ne cunnen. Be ðæm eac Moyses, se ðe wæs Gode sua weorð
 ðæt he oft wið hine selfne spræc, æt sume cierre Githro his sueor,
 ðeah he [h]æðen & eþiodig wære, hine tælde & sæde ðæt he on
 dyslicum gesuincum wære mid ȝæs folces eorðlican ðeowote, ac lærde
 15 hine ðæt he gesette oðre for hine to demenne betweox ðæm folce
 . ymbe hira geflita, ðæt he wære ȝæs ðe freo[r]ra to ongieltanne ða
 dieglan & ða gæstlican ȝing, ðæt he meakte ðæt folc ȝy wislicor
 & ȝy rædlicor læran; forðæm ȝa hlafordas & ða recceras scoldon
 ȝencean ymb ðæt helicuste, & ȝa underȝioddan scoldon dón ðæt
 20 unweorðlicre. Ða recceras sceolon bion beforan ðæm folce sua sua
 monnes eage beforan his lichoman, his weg & his stæpas to sceawianne.
 Ðonne is ȝearf ðæt ðæt dust ȝisse eorðlican giemenne ne aȝisðrige
 ðæt eage ȝæs recceres, forðæm ealle ða ðe ofer oðre bioð, bioð heafða
 ȝara ðe ȝærunder bioð, & ðæt he[a]fod sceal wisian ȝæm fotum, ðæt
 25 hie stæppen on ryhtne wég; ufone sceal ðæt heafod giman ðæt ȝa

although he was a heathen and foreigner, who said that he occupied himself foolishly with the earthly service of the people, and advised him to appoint others to decide for him the differences among the people, that he might have the more leisure to understand secret and spiritual matters, so as to be able to teach the people more wisely and prudently; because lords and rulers ought to meditate on the loftiest subjects, and the subjects discharge humbler duties. The rulers ought to be before the people as a man's eye before his body, to see his path and steps. So it is necessary that the eye of the ruler be not obscured by the dust of earthly cares, because all those in authority are heads of the subjects, and the head has to guide the feet and make them step in the right path; the head above must take care

fett ne asliden on ðæm færehte, forðæm, gif þa fet weorðað ascrencte, eal se lichoma wierð gebigged, & ðæt heafod gecymð æt [on] ðære eorðan. Hu gerades mæg ðonne se biscep brucan ðære hierdelican are, gif he self drohtað on ðæm eorðlicum tielengum þe he oðrum monnum lean sceolde? Forðæm ryhtan edleane Dryhten ðreade ðurh ðone witgan, þa he cwæð: Swelc ðæt folc bið, swelc bið se sacerd. ðonne bið se sacerd swelc swelc ðæt folc bið, ðonne he ðæt ilce deð ðæt hie doð, & his on þa ilcan wisan tiolað þe hie doð. Ðæt ongeat Ieremias se witga, þa þa he swiðe sarlice weop, & spræc swelce ðæt templ wære eal toworpen; he cwæð: Eala, hwy is ðis gold adeorcad? & ðæt æðeleste hiew hwy wearð hit onhworfen [ahworfen]? Toworpne sint ða stanas ðæs temples, & licgeað æt ælere stræte ende. Hwæt tacnað ðonne ðæt gold þe is swæ deorwierðe ofer eal oðer ondweorc, buton ða heanese ðæs haligdomes? Oððe hwæt getacnað ðæt æðele hiew buton ða arwyrðnesse ðære æfestnesse, þe eallum monnum is to lufianne? Hwæt getacnað eac ða stanas ðæs halgan huses buton ðone hád ðære halgan endebyrdnesse? Hwæt getacnað eac sio rume stræt buton ðone wídan weg ðysses ondweardan lifes? Be ðæm ruman wege sio Soðfæstnes, ðæt is Crist, ðurh hiene selfne he cwæð: Ðæt is swiðe rum weg & widgille þe læt to forwyrde. Ac ðonne bið ðæt gold asweartod, ðonne sio halignes monnes lifes bið mid eorðlicum weorcum gewemmed. And ðonne bið ðæt æðeleste hiew onhworfen, ðonne se aht ðara godra weorca, þe he ær beóde, bið gewanod, forðæmpe men ær wendon ðæt he ær æfestlice drohtode. Ac ðonne hwelc æfter halgum hade hiene selfne fæstlice geimpað on

not to let the feet slip in their course, for, if the feet fail, the whole body is inclined, and the head comes to the ground. How, then, can the bishop properly enjoy the pastoral dignity, if he is himself engaged in those earthly occupations which he ought to blame in others? Therefore God justly requited them by reproving them through the prophet when he said: "As the people are, such is the priest." The priest is the same as the people, when he does the same as they do, and has the same aspirations as they. Jeremiah the prophet perceived it, when he wept very sorely, and spoke as if the temple were altogether destroyed; he said: "Alas, why is the gold dimmed, and why is the noblest colour changed? The stones of the temple are scattered, and lie at the end of every street." What signifies the gold, which is so

fet ne asliden on ðæm færelte, forðæm, gif ða fēt weorðað ascencte,
 eal se lichoma wierð gebiged, & ðæt heafod gecymð on ðære
 eorðan. Hu grades mæg ðonne se biscep brucan ðære hirdelican
 are, gif he self drohtað on ðam eorðlicum tielongum ðe he oðrum
 5 monnum lean sceolde? Forðæm ryhtan edleane Dryhten ðreade ðurh
 ðone witgan, ða he cuað: Suelc ðæt folc bið, suel[c] bið se sacerd.
 Donne bið se sacerd suelc suelc ðæt folc bið, ðonne he ðæt ilee deð
 ðæt hie dōð, & his on ða ilcan wisan tielað ðe hie dōð. Ðæt ongeat
 Heremias se witga, ða ða he suiðe sarlice weop, & spræc suelc ðæt
 10 templ wære eal toworpen; he cuað: Eala, hwy is ðis gold adeorcad?
 & ðæt æðeleste hiew hwy wearð hit onhworfen? Toworpe sint ða
 stanas ðæs temples, & licggeað æt ælere stræte ende Huæt tacnað
 ðonne ðæt gold ðe is sua diorwyrðe ofer eall ondweore, buton ða
 heanesse ðæs haligdomes? Oððe hwæt getacnað ðæt æðele hiew
 15 buton ða arwyrðnes ðære æfesðnesse, ðe eallum monnum is to luf-
 genne? Hwæt getacn[i]að eac ða stanas ðæs halgan huses buton ðone
 háð ðære halgan endebyrdnesse? Hwæt getacnað eac sio rume stræt
 butan ðone widan wég ðisses andwerdan lifes? Be ðam ruman wege
 sio Soðfæsðnes, ðæt is Crist, ður(h) hine selfne [he] cuað: Ðæt is
 20 suiðe rum weg & widgille ðe læt to færwyrde. Ac ðonne bið ðæt
 gold asueartod, ðonne sio halignes monnes lifes bið mid eorðlicum
 weorcum gewemmed. Ond ðonne bið ðæt æðeleste hîw onhworfen,
 ðonne se æht ðara godra weorca, ðe he ær beeode, bið gewanod,
 forðæmðe menn ær wendon ðæt he æfæsðlice drohtode. Ac ðonne
 25 hwele æfter halgum hade hine selfne fæstlice geimpað on eorðlicum

precious above all substances, but the excellence of holiness? Or what
 signifies the noble colour but the reverence of piety, which is to be
 loved by all? What signify also the stones of the holy edifice but the
 office of holy ordination? What also signifies the wide street but the
 wide road of this present life? Of the wide road Truth, that is Christ
 himself, spoke: "It is a very spacious and wide road which leads to
 destruction." The gold is blackened when the sanctity of a man's life
 is stained with earthly works. The noblest hue is changed when the
 possession of the good deeds he formerly accomplished is diminished,
 since he was formerly thought to live virtuously. When any one, after
 obtaining the holy office, is busily engaged in earthly works, it is as if
 the fair hue of the gold were changed and it were dulled and despised

eorðlicum weorcum, ðonne bið hit swelce ðæt fægre hiew ðæs goldes sie onhworfen, & hit sie ablacod & forsewen for monna eagum. And þa gimmas ðara halignessa licgeað toworpene æfter stræta endum. Ðonne licgeað ða gimmas toworpne æfter strætum, ðonne ða men þe hie selfe to ðære ciricean wlite geæmettigian sceoldon on ðæm diglum ðenengum ðæs temples, ðonne hie ute wilniað ðara rumra [rumena] wega ðisse worlde. Soðlice ða gimmas ðara halignessa to ðæm wæron gemacode [getacnode] ðæt hie sceoldon scinan on ðæs hihstan sacerdes hrægle betweox ðæm halgestan halignessum. Ac ðonne ða sacerdas to æfestnesse & to weorðunga ures Aliesendes, ne bædað ða þe him underðiedde beoð mid hiera lifes gearnungum, ðonne ne beoð hie na ðære halgestan halignesse gimmas on ðæm gerenum ðæs biscepes gierelan, ac licgeað toworpne æfter strætum, ðonne ða hadas ðære halgan endebyrdnesse bioð forgifene ðæm widgillan wegum hiora agenra lusta, & bioð getigde to eorðlicum tiolengum. Eac is to witonne ðæt he ne cwæð-na ðæt ða gimmas wæren forscædene æfter ðæm strætum, ac æt ðæra stræta endum; forðæm ðeah hie worldcundlice drohtigen, hie wilniað ðæt hie ðyncen ða betstan, & ðeah hie gan on ðone ruman weg hiera agnes willan & lustfulness, he wilniað ðæt hie mon hæbbe for ða betstan & ða halgestan. And swa-ðeah hwilum sint to geðafenne for niedðearfe ðas eorðlican tiolunga, & næfre ðeah to swiðe ne lufige, ðylæs hie gehefegien ðæs monnes mod þe hie to swiðe lufað, ðæt he for ðære byrðenne gehefgad & oferswiðed ne sie besenced of ðæm yfemestum to ðæm nieðemestan. Ond swæðeah monige underfoð heorde, & ðeah wilniað ðæt hie bion freo & æmettige synderlice him selfum to gastlicum

in the eyes of men. And the gems of the sanctuaries lie scattered at the end of the streets. The gems of the sanctuaries lie scattered along the streets when the men, who ought to keep themselves unoccupied for the adornment of the church in the secret ministrations of the temple, desire the wide roads of this world outside. For the gems of the sanctuaries were made in order to shine on the robe of the highest priest among the holiest holinesses. But when the priests do not incite their subjects to virtue and reverence of our Redeemer with the merits of their life, their gems of the holiest holinesses are not in the ornaments of the bishop's robe, but lie scattered up and down the streets, when the offices of holy ordination are left to the wide roads of their

woorcum, ðonne bið hit suele ðæt fægere hiw ðæs goldes sie ðn-
 hworfen, & hit sie ablacod & fo[r]sewen for monna eagum. & ða
 giemmas ðara halignessa licggeað toworpne æfter stræta endum.
 Donne licggeað ða giemmas toworpne æfter strætum, ðonne ða menn
 5 ðe hie selfe to ðære ciricean wlite æmtegian sceoldon on ðæm dieglum
 ðenungum ðæs temples, ðonne hie ute wilniað ðara rumena wega
 ðisse worulde. Soðlice ða gimmas ðara halignessa to ðæm wæron
 gemacod ðæt hi scoldon scinan on ðæs lichstan sacerdes hrægle
 betwux ðam halegestan halignessum. Ac ðonne ða sacerdas to æfæsð-
 10 nessum & weorðunga ures, Aliesendes ne bædað ða ðe [him] under-
 ðiedde bioð mid hira lifes geearnungum, ðonne ne beoð hira ðære
 halegestan halignesse gimmas on ðæm gerenum ðæs biscepes gierelan,
 ac licggeað toworpne æfter strætum, ðonne ða hadas ðære hulgan
 endebyrdnesse beoð forgiefene ðæm widgillan wegum hiera agenra
 15 lusta, & beoð getigede to eorðlicum tielengum. Eac is to witanne
 ðæt he ne cuað na ðæt ða giemmas wæren forseadne æfter [ðæm]
 strætum, ac æt ðara stræta endum; forðæm ðeah hie woroldcun(d)lice
 drohtigen, hie wilniað ðæt hie ðyncen ða betstan, ond ðeah hie gán
 on ðone ruman weg hiera agnes willan & lustfulnesse, hie wilniað ðæt
 20 hie mon hæbbe for ða betstan & ða halgestan. & suaðeah hwilum
 sint to geðafanne for niedðearfe ðas eorðlican tielunga, & næfre ðeah
 to suiðe ne lufge, ðylæs hie gehefegien ðæs monnes móð ðe hi to
 suiðe lufað, ðæt he for ðære byrðenne gehefegad & ofersuiðed, ne
 sie besenced of ðæm ymestun to ðæm niðsemestum. Ond suaðeah
 25 monige underfōð heorde, & ðeah wilniað ðæt hie beon freo & æmtige
 synderlice him selfum to gæstlicum woorcum, & noldon beon abisgode

own desires and are tied to earthly occupations. We must also know
 that he did not say that the gems were scattered along the streets, but
 at the ends of the streets; because although they live in a worldly
 manner they desire to be considered the best, and, although they go
 in the wide road of their own will and desires, they wish to be con-
 sidered the best and holiest. And yet, in cases of need, earthly occu-
 pations are sometimes to be tolerated, yet never to be loved too much,
 lest they oppress the mind of the man who loves them too much, so
 that he is oppressed and overcome with the burden, and depressed
 from the highest to the lowest. Yet many undertake ministrations,
 and wish to be free and unoccupied, so as to devote themselves to

weorcum, & noldon beon abisgode nane wult on eorðlicum ðingum. Ða ðonne hie eallinga agymeleasiað ðone ymbhogan worldcundra ðinga, ðonne ne fultumað [gefultumað] he noht to his hieremonna niedðearfe. Forðæm wirð oft forsewen ðara monna lar, ðonne hie tælað & hatigeað hiera hieremonna unðeawas, & ne doð him nan oðer god [ðisse weorolde]; forðæm ðæt word ðære lare ne mæg ðurhfaran ðæs wædlian heortan, gif he næfð ða are þe he on bion [onfon] mæge. Ac ðonne grewð ðæt sæd swiðe wel ðara worda, ðonne sio mildhiortnes ðæs lareowes geðwænð & gelecð ða breost ðæs gelhierendes. Forðæm is niedðearf ðæm reccere ðæt he mæge & cunne oðerra monna ingeðonc gindgeotan & gewætrian, & hie eac on hiora niedðearfum utane besio. Swæ sculon ða hierdas weallan ymb ða geornfulnessse ðære innerran ðearfe his hieremonna, ðæt hie ne forlæten ða giemne hiera uterran ðearfe. Niede sceal bion gebrocen ðæt mod ðara hieremonna, gif se lareow & se hierde agiemeleasað ðæt he hiera utan ne helpe. Be ðæm se forma hierde *sanctus* Petrus geornfullice manode, & cwæð: Ic eom eower efnðeowa & Cristes ðrowunge gewiota, ic eow healsige ðæt ge feden Godes heorde þe under eow is. Swiðe hræðe æfter ðon he gecyðde hwæðer he mænde, þe ðæs modes foster þe ðæs lichoman, ða he cwæð: Unge-
nidde, mid eorum *agnum* willum, ge sculon ðencean for eowre heorde Godes ðonces, nalles no for fracðlicum gestreonom. Mid ðæm wordum fullice he us warude & lærde ðætte ðonne hie gefylden & gebeten ða wædle hiera hieremonna, ðæt hie ne wurden selfe ofslægene mid ðæm sweorde ðære gidsunge, ðætte ðonne hicra nihstan ðurh hie beoð gereorde & geárode ðæt hie selfe ne fæsten ðæs hlafes ryhtwis-

divine works, and would not concern themselves at all with earthly things. These, when they entirely neglect the care of worldly things, do not at all help their subjects in their need. Therefore their instruction is often despised when they blame and hate the faults of their subjects, and do them no other good in this world; for the word of instruction cannot penetrate the heart of the poor man unless he be encouraged with kindness. But the seed of words grows very well when the humanity of the teacher softens and moistens the breast of the hearer. Therefore it is necessary for the ruler to be able and know how to irrigate and water the minds of others, and also to provide for their outer wants. The pastors are to be fervidly zealous about the inner wants of their subjects, without neglecting the care of

nane wuht on eorðlicum ðingum. Ða ðonne hie eallinga agiemeleasað
 ðone ymbhogan woruldcundra ðinga, ðonne ne gefultumað he nawuht
 to his hieremonna niedðearfe. Forðæm wyrð oft forsewen ðara
 monna lār, ðonne hie tælað & hatigað hira hieramonna unðeawas, &
 5 ne dooð him nan oðer gôd ðisse weorolde ; forðæm ðæt word ðære
 lare ne mæg ðurhfaran ðæs wædlian heortan, gif he næfð ða áre ðe
 he on beon mæge. Ac ðonne grewð ðæt sæd suiðe wel ðara worda,
 ðonne sio mildheortnes ðæs lareowes geðwænð & gelecð ða breost ðæs
 [ge]hierendes. Forðæm is nfeððearf ðæm reccere ðæt he mæge & cunne
 10 oðerra monna inngeðonc giendgeotan & gewæterian, & hie eac on hira
 niedðearfum utane besio. Sua sculon ða hierdas weallan ymb ða
 geornfulnessse ðære inneran ðearfe his hieremouna, ðæt he ne forlæte
 ða giemenne hira uterran ðearfe. Niede sceal bion gebrocen ðæt
 mod ðara hieremonna, gif se lareow & se hierde agiemeleasað ðæt he
 15 hira utan ne helpe. Be ðæm se forma hierde *sanctus* Petrus georn-
 fullice monode, & cuæð : Ic, eower emnðeowa & Cristes ðrowunge
 gewita, ic eow healsige ðæt ge feden Godes heorde ðe under eow is.
 Suiðe hræðe after ðon he gecyðde hwæðer he mænde, ðe ðæs modes
 foster ðe ðæs lichoman, ða he cuæð : Ungeniedde, mid eowrum agenum
 20 willan, ge sculon ðencean for eowre heorde Godes ðonces, nals na for
 fraceðlecum gestreonum. Mid ðæm wordum fullice he us warode &
 lærde ðæt ðonne hie gefylden & gebeten ða wædle hira hieremonna,
 hie ne wurdon self ofslægene mid ðam sueorde ðære gitsunge, ðætte
 ðonne hira niehstan ðurh hie beoð gereorde & gearode ðæt hie selfe
 25 ne fæsten ðæs hlafes ryhtwisnesse. Ðas ilcan geornfulnessse ðara

their outer wants. The spirit of the subjects is necessarily broken if the teacher and shepherd neglect helping them outwardly. About which the first shepherd, St. Peter, earnestly admonished us, and said : "I, your fellow-servant and witness of Christ's suffering, entreat you to feed God's flock which is under your care." Soon after he showed whether he meant food of the mind or of the body, when he said : "Without compulsion, of your own freewill, ye must provide for your flock for the love of God, not for base gain." With these words he fully warned and taught us, lest, after replenishing and bettering the wants of their subjects, they themselves should be slain with the sword of avarice, lest, while their neighbours are refreshed and aided by them, they themselves abstain from the bread of right-

nesse. Ðas ilcan geornfulnessse ƿara hierda *sanctus* Paulus aweahte, ƿa he cwæð : Se þe ne gimð ƿara þe his beoð, & huru Godes ƿeowa, he wiðsæcð Godes geleafan, & he bið treowleas. And swæðeah betweox ƿissum simle is to ondrædonne & geornlice to behealdanne, ƿonne he ƿa uterran ƿing dón sculon, ƿæt hie ne sien ƿæm incundum [innecundan] ingeðance afirrede ; forðæm oft ƿa heortan ƿara recera, swæ swæ we ær cwædon, ƿonne hie mid ƿissum hwilendlicum ƿingum hie selfe abisgiað, & ƿæm unwærlice ƿeowiað, hie ƿonne lætað acolian ƿa incundan lufan, & ne ondrædað him na ƿæt hie forgieten ƿæt hie underfengon ƿone recceðom [recedom] manna saula. Ac hit is ƿearf ƿætte sio giemen, þe hie hiera hieremonnum utan dón sculon, sie wel gemetgod. Be ƿæm swiðe wel wæs gecweden to Ezechiele ƿæm witgan ƿætte ƿa sacerdas ne sceoldon no hiera heafdu scieran mid scearseaxum, ne eft hie ne sceoldon hiera loccas lætan weaxan, ac hie sceoldon hie efsian mid scearum. Swiðe ryhte ƿa sacerdas sint gehatene sacerdas, ƿæt is on Englisc clænseras, forðæm hie sculon ladteowdom gearwian ƿæm geleaffullum & him sculon fore bion. Ðæt feax ƿonne on hiera heafde getacnað þa uterran geðohtas, ƿæt grewð & scinð ofer ƿæm brægene, & his man ƿeah ne gefret ; þa giemenne ƿisses ondwardan lifes ƿæt getacnað. Swæ giemeleaslice oft sceacað ure geðohtas from us, ƿæt we his furðum ne gefredað, ƿon ma þe man his feax mæg gefredan butan ƿæm felle, forðæm we oft ymb ungedafenlice wisan smeageað. & swæðeah ealle ƿa þe fore oðrum bion sculon, sculon habban giemenne ƿissa uterrana ƿinga, ond ƿeah ne sien hie to fæste to gebundene. Swiðe ryhtlice wæs ƿæm sacerde forboden ƿæt he his heafod sceare, & eac ƿæt he his feax lete weaxan ; ƿæt is ƿæt he ealle ƿa geðohtas of his mode ne aceorfe þe he scyle

eousness. This same zeal of the shepherds St. Paul aroused, saying : " He who cares not for those that are his, and especially God's, servants, is an apostate and infidel." Yet, with all this, it is always to be feared and due care taken, lest, while they are to perform outer duties, they be not estranged from inner contemplation ; because the minds of rulers, as we have remarked above, when occupied with these transitory things and inconsiderately devoted to them, often let the inner love grow cold, and are not afraid of forgetting that they have received the control of men's souls. But it is necessary that their solicitude about the outer wants of their subjects be kept within due bounds. Concerning which it was well said to the prophet, Ezekiel that the

hierda *sanctus* Paulus aweahte, ða he cuaeð: Se ðc ne gimð ðara ðe
 his beoð, & huru Godes ðeowa, he wiðsæcð Godes geleafan, & he bið
 treowleas. & suaðeah betuoxn ðissum simle is to ondrædenne &
 geornlice to behealdenne, ðonne hie ða uterran ðing dón sculon, ðæt
 5 hie ne sien ðæm innecundan ingeðonce afierrede; forðæm oft ða
 heortan ðara reccera, sua sua we ær cusedon, ðonne hie mid ðissum
 hwilendlicum ðingum hie selfe abisegiað, & ðæm unwærlice ðiowiað,
 hi ðonne lætað acolian ða innecundan lufan, & ne ondrædað him na
 ðæt hie forgieten ðæt hie onfengon ðone recedóm monna saula. Ac
 10 hit is ðearf ðætte sio giemen, ðe hie hira hiremonnum utan dón scylen,
 sie wel gemetgod. Be ðæm suiðe wel wæs gecueden to Ezechiele
 ðam witgan ðætte ða sacerdas ne scoldon no hira heafdu scieran mid
 scierseaxum, ne eft hi ne scoldon hira loccas lætan weaxan, ac hie
 scoldon hie efsigean mid scearum. Suiðe ryhte ða sacerdas sint
 15 gehatene sacerdas, ðæt is on Englisc clænseras, forðæm hie sculon
 latteowdóm gearwian ðam geleafullum & him sculon fore beon. Ðæt
 feax ðonne on hira heafde getacnað ða uterran geðohtas, ðæt grewð
 & scinð ofer ðæm brægene, & his mon ðeah ne gefred; ða g[i]emen
 ðisses andweardan lifes ðæt getacnað. Sua giemeleaslice oft se[e]acað
 20 ure geðohtas from ús, ðæt we his furðum ne gefredað, ðon ma ðe
 mon his feax mæg gefredan butan ðam felle, forðæm we oft ymb
 ungedafenlice wisan smeageað. Ond suaðeah ealle ða ðe for oðrum
 beon sculon, sculon habban giemenne ðissa uterrena ðinga, ond ðeah
 ne sien hi to fæste to gebundene. Suiðe ryhte wæs ðæm sacerde
 25 forboden ðæt he his heafod sceare, & eac ðæt he his feax lete weaxan;
 ðæt is ðæt he ealle ða geðohtas of his mode ne aceorfe ðe he scyle

priests were not to shave their heads with razors, nor, on the other
 hand, let their locks grow, but clip them with scissors. Priests are
 very properly called *sacerds*, that is in English "cleansers," because
 they are to act as guides of believers and govern them. The hair on
 their head signifies outer thoughts, for it grows and flourishes over the
 brain and yet no one feels it; which signifies the cares of this present
 life. Our thoughts often proceed from us so carelessly that we no
 more feel it than a man can feel his hair above the skin, because we
 often meditate on improper subjects. Yet all those who are to be
 above others must be careful of outer things, and yet must not be too
 much hampered by them. The priest was with good reason forbidden

his hieremonnum to nytte habban, ne eft he ne læte forweaxan to swiðe to unnytte & to unryhte. Be ðæm wæs swiðe wel gecweden ðæt se efsiend a efsade his heafod, ðæt is ðæt he swæ geornfullice sie ymb ða giemenne ðissa hwilendlicra ðinga swæ swæ hit niedðearf sie, ond ðeah swæ swæ he mæge hie iedlice butan sare ofaceorfan ðæt hie to ungemetlice ne forweaxen; ðylæs, ðonne ðæt lif ðæs lichoman bið gescielded, ðæt ingeðonc sie gebunden ðære heortan for ðære ungemetgunge ðæs ymbehogan ðara uterra ðinga; swæ sindon ða loccas to sparianne ðæm sacerde ðæt hie ða hyd beheligen, & ðeah ðæt he hie forceorfe ær, ær hie on ða eagan feallen.

XIX. Ðætte se reccere his godan weorc for gielpe anum ne dó, ac ma for Godes lufan.

Betweox ðissum is micel ðearf ðæt se reccere geornlice wacige & ðence ðæt hiene ne cnysse sio wilnung ðæt he sciele monnum lician; forðæm, ðonne he geornlice ongit ða innerran & ða gastlican ðing on his ingeðonce, ond swiðe wel giemeð ðara uterra ðinga, ðæt he ðonne ma ne wilnige ðæt he self licige his hieremonnum ðonne Gode; ðylæs ðonne he mid godum weorcum bið underwreðed, & from worldmonnum ongieten swelce he sie elðiedig on ðissum middangearde, ðæt he ðonne for ðære wilnunge his agne [agnes] gilpes & heringe ne weorðe elðidig from Gode. Se bið eallinga Godes gewinna se se þe wilnað ðæt he hæbbe þa weorðunga for his godan weorcum þe

to shave his head, or let his hair grow; that is, that he is not to cut away from his mind all the thoughts which he ought to preserve for the benefit of his subjects, nor yet let them grow too rankly so as to be useless and evil. About which it was well said that the cutter was to cut his hair; in other words, that he is to be as zealous as is needful in the care of transitory things, and yet so as easily to be able to clip them without pain to prevent their growing too luxuriantly; lest, while the bodily life is protected, the thoughts of the heart be tied down through the excessive care of outer things; the priest must preserve his locks so as to cover the skin, and yet clip them before they fall into his eyes.

his hieremonnum to nytte habban, ne eft he ne læte forweahsan to
 suiðe to unnytte & to unryhte. Be ðæm wæs suiðe wel gecueden
 ðæt se efsigenda efsode his heafod, ðæt is ðæt he sua geornfullice
 sie ym[b] ða giemenne ðissa hwilendlicra ðinga sua sua hit niedðearf
 5 sie, ond ðea[h] sua sua he mæge hie iðelice butan sare ofaceorfan ðæt
 hie to ungemetlice ne forweaxen ; ðylæs, ðonne ðæt lif ðæs lichoman
 bið gescilðed, ðæt innegeðonc sie gebunden ðære heortan for ðære
 ungemetgunge ðæs ymbehogan ðara uterra ðinga ; sua sindon ða
 loccas to sparienne ðæm sacerde ðæt hi ða hyd behelien, & ðeah ðæt
 10 he hie forceorfe ær, ær hie on ða eagan feallen.

XIX. Ðætte se reccere his goda[n] weorc for gielpe anum ne dó, ac
 ma for Godes lufan.

Betueox ðissum is micel ðearf ðæt se reccere geornlice wacige &
 ðence ðæt hine ne cnysse sio wilnung ðæt he scyle monnum licigean ;
 15 forðam, ðonne he geornlice ongiett ða inneran & ða gæstlican ðing
 on his ingeðonce, & suiðe wel giemeð ðara uterra ðinga, ðæt he ðonne
 ma ne wilnige ðæt he self licige his hieremonnum ðonne Gode ; ðylæs
 ðonne he mid godum weorcum bið underwreðed, & from woruldmunnum
 ongiten suelce he sie ælðiedig on ðiosum middangearde, ðæt he ðonne
 20 for ðære wilnunga his agnes gielpes & heringe ne weorðe ælðiodig
 from Gode. Se bið eallinga Godes gewinna se se ðe wilnað ðæt he
 hæbbe ða weorðunga for his godan weorcum ðe God habban sceolde

XIX. That the ruler is not to do his good works for vainglory only,
 but rather for the love of God.

Meanwhile, it is very necessary for the ruler to be zealously vigilant
 and careful, lest the desire of popularity overcome him, that, when
 he zealously studies inner and spiritual things in his mind, and is very
 careful of outer things, he may not desire to please his subjects rather
 than God ; lest, when he is supported with good works, and is regarded
 by worldly men as a stranger in this world, through the desire of his
 own glory and praise he become estranged from God. He is alto-
 gether God's adversary who desires to have the reverence for his good

God habban sceolde æt ðæm folce. Hwæt we genoh georne wieton ðæt se esne þe ærendað his worldhlaforde wifes, ðæt he bið dierne-geligres scyldig wið God, & wið his hlaford eallenga forworht, gif he wilnað ðæt hio hiene lufige, & he hiere licige bet ðonne se þe hiene & ðæt feoh ðider sende. Ac ðonne ðæt selflice gegripð ðæt mod ðæs recceres, he wilnað ungemetlice lician, ðonne beræsð he oft on ungemetlice cweminge, & bið hwilum to ungemetlice smeðe, hwilum to ungemetlice reðe. Ðonne bið ðæt mod awacod ðæs recceres, ðonne he gesyhð ðæt his hieremen agyltað, & he nyle hie arasian, ðylæs hiera lufu wið hiene aslacige, & he him ðe wirs licige. Ac ðone gedwolan his hieremonna ðe he stieran sceolde he oft to swiðe geðafað, ðonne he ne dear hie ðreagean for ðære oliccunge. Be ðæm wæs swiðe wel geoweden ðurh ðone witgan : Wa ðæm þe willað under ælcne elnbogan lecgearn pyle & bolster under ælene hneccan men mid to gefonne. Se legð pyle under ælces monnes elnbogan, se þe mid liðum oliccungum wile læcnian ða men þe sigað on ðisses middangeardes lufan, oððæt hie afeallað of hiera ryhtwisnesse. Ðonne bið se elnboga underled mid pyle & se hnecca mid bolstre, ðonne ðæm synfullan menn bið oftogen ðæt hiene mon stiðlice arasige. Ðonne hiene mon ne cnysð mid nanre reðnesse ne nanre wiðercwednesse, ðonne geðafað him mon on ðære hnescean oliccunge ðæt he hiene swiðe softe restð on his agnum gedwolan. Ac ða recceras þe hiera agnes gilpes giarnað, ðæm hie geðafiað ðyllic ðe hie ondrædað ðæt him derian mæge æt ðæm gilpe, & him ofteon mæge ðisses eorðlican weorðscipes. Ac ða þe he wenað ðæt him nanwuht laðes ne wiðerweardes don ne mæge, ða hie swiðe stiðlice

works which God ought to have from the people. We know well that the servant who obtains a wife for his worldly master is guilty of adultery towards God, and altogether guilty towards his master if he wish her to love him, and himself to please her better than he who sent him and the money thither. When vanity seizes on the mind of the ruler, and he desires to please excessively, he often rushes into excessive flattery, and is sometimes too excessively smooth, sometimes too severe. The mind of the ruler is weakened when he sees that his subjects sin and yet he is unwilling to correct them, lest their love decrease and he be the less popular. But he is often too indulgent with the errors of his subjects which he ought to correct, since he dare not reprove them on account of the flattery. Of which was

æt ðæm folce. Hwæt we genoh georne witon ðæt se esne ðe ærendað
 his woroldhlaforde wifes, ðæt he bið diernes gelires scyldig wið God,
 & wið his hlaforde eallenga forworht, gif he wilnað ðæt hio hine lufige,
 & he hire licige bet ðonne se ðe hine & ðæt feoh ðider sende. Ac
 5 ðonne ðæt selflice gegriepð ðæt mod ðæs recceres, & he wilnað un-
 gemetlice licigean, ðonne beræst he oft on ungemetlice cuéminge, &
 bið hwilum to ungemetlice smeðe, hwilum to ungemetlice reðe.
 Ðonne bið ðæt mod awácod ðæs recceres, ðonne he gesihð ðæt his
 hieremen agyltað, & he nyle hie arasian, ðylæs hira lufu aslacige, &
 10 he him ðe wirs licige. Ac ðone gedwolan his hieremonna ðe he
 stiera[n] sceolde he oft to suiðe geðafað, ðonne he ne dear hie
 ðreagean for ðære olicunge. Be ðæm was suiðe wel gecueden ðurh
 ðone witgan : Wa ðæm ðe willað under ælcne elnbogan lecggean pyle
 & bolster under ælcne hneccan menn mid to gefonne. Se legeð pyle
 15 under ælces monnes elnbogan, se ðe mid liçum oliccungum wile
 læcnian ða men ðe sigað on ðisses middangeardes lufan, oððæt hie
 afeallað of hiera ryhtwisnessum. Ðonne bið se elnboga underled mid
 pyle & se hnecca mid bolstre, ðonne ðæm synfullan menn bið oftogen
 ðæt hine [mon] stiðlice arasige. Ðonne hine mon ne cnysð mid nanre
 20 reðnesse ne nanre wiðercueðnisse, ðonne geðafað him mon on ðære
 hnescean olecunge ðæt he hine suiðe forteresð on his agnum gedwolan.
 Ac ða reccearas ðe hira agnes gilpes giernað, ðæm hie geðafgað ðyllic
 ðe hie ondrædað ðæt him derian mæge æt ðæm gielpe, & him oftion
 mæge ðisses eorðlican weorðscipes. Ac ða ðe hi wenað ðæt [him]
 25 nan wuht laðes ne wiðerweardes don [ne] mæge, ða hie suiðe stiðlice

very well spoken through the prophet : "Woe to those who wish to lay a pillow under each elbow and a bolster under each neck to catch men with." He lays a pillow under every man's elbow who with soft flatteries wishes to doctor those who sink into the love of this world, until they fall from their righteousness. The elbow is supported with a pillow and the neck with a bolster when the sinful man is not sternly rebuked. When he is not humbled with any severity or contradiction, he is suffered through the gentle flattery to rest very softly in his own folly. But the rulers who desire their own glory grant such indulgences to those who they fear may stand in the way of their glory and diminish their worldly honour. But those who they think cannot do them harm or oppose them, they severely rebuke and entirely crush ; and

7rasiað, & mid calle ofðrysceað; ond hie næfre bilwitlice willað
 monian, ac hie ofergictað ðære hierdelican lufan, & egesiað hie &
 ðreatiað mid onwalde swæ swæ hlafordas. Ðas ðonne wæron ðurh
 ðone witgan swiðe ryhtlice geðreade mid ðære godcundan stefne, þa
 he cwað: Ge budon swiðe riclice & swiðe agendlice. Ðæt is be ðæm
 þe ma lufiað hie selfe & hiera ageanne weorðscipe ðonne hiera Hla-
 fordes. Hie ðonne ahebbað hie ofer hiera hieremenn, & ðenceað á
 hwæt hie dón mægen, & ne geðenceað no hwæt he dón scoldon, & ne
 ondredað ðone dom þe ðæræfter fylgeð; ac swiðe scamleaslice gilpað
 ðisses hwilendlican onwaldes, & licað him ðæt hie ðæt unaliefede doð
 aliefedlice, & hiera hieremanna him nan ne wiðcwið. Se ðonne se
 wilnað woh to donne, & wilnað [ðeah] ðæt ðæs oðre men swugien, he
 ðonne bið him selfum gewiota ðæt he wilnað ma ðæt hiene man lufige
 ðonne ryhtwisnesse. Forðæm nan mon nis þe eallinga swæ libban
 mæge ðæt he hwilum ne agylte. Se ðonne wilnað swiður ðæt mon
 lufige soðfastnesse ðonne hiene selfne, se þe wilnað ðæt mon nanre
 ryhtwisnesse fore him ne wandige. For ðissum ðingum *sanctus*
Petrus onfeng swiðe lustlice *sancte* Paules tælinge. Ond eft Dauid
 se kyning onfeng swiðe eaðmodlice his agnes ðegnes cease, ðæt wæs
 Naðan se witga. Forðæm eac ða godan recceas ðonne hie ne recceað
 hwæðer mon hie selfe synderlice & ungemetlice lufige, hie wenað, ðeah
 hiera hieremen hie mid ryhte herigen for hiera agnum gewyrhtum,
 ðæt hie ðæt dón for lufan & for eaðmodnesse, nalles for his gear-
 nungum. Ðonne is swiðe micel ðearf ðæt we mid micle cræfte
 betweox ðissum gemetgigen ða gemetgunge ðæs reccedomes, ðætte

never care to admonish them mildly, but forget the pastoral love, and
 terrify and threaten them with authority like lords. These were very
 rightly reprovèd through the prophet by the divine voice when he
 said: "Ye commanded very severely and imperiously." This is said
 of those who love themselves and their own dignity more than that of
 their Lord. They exalt themselves above their subjects, and always think
 of what they can, not of what they ought to do, and do not fear the
 judgment which follows; but most shamelessly boast of their temporary
 authority, and take delight in doing what is unlawful as it were
 lawfully, and none of their subjects opposes them. But he who wishes
 to do wrong, and yet hopes that other men will keep silent about it,
 is his own witness that he desires men to love himself more than

arasigeað, & mid ealle of ðrysceað; ond hie næfre bilwitlice willað
 monigean, ac hie ofergietað ðære hirdelican lufan, & egesiað hie &
 ðreatigeað mid onwalde sua sua hlafordas. Ðas ðonne wæron ðurh
 ðone witgan suiðe ryhtlice geðreade mid ðære godcundan stefne, ða
 5 he cuað: Ge budon suiðe riclice & suiðe agendlice. Ðæt is be ðæm
 ðe ma lufigeað hie selfe & hiera agenne weor[ð]scipe ðonne hiera
 Hlafurdes. Hie ðonne ahebbað hie ofer hiera hieremenn, & ðenceað
 á hwæt hie don mægen, & ne ðenceað no hwæt hie don scol[d]on, & ne
 ondæadað ðone dóm ðe ðæræfter fylgð; ac suiðe scamleaslice gielpað
 10 ðisses hwilendlican onwaldes, & licað him ðæt hie ðæt unaliefede dóð
 aliefedlice, & hiera hieremonna him nan ne [wið]cuið. Se ðonne ðe
 wilnað woh to dónne, & wilnað ðeah ðæt ðæs oðre menn sugigen,
 he ðonne bið him selfum gewuta ðæt he wilnað ma ðæt hine mon
 lufige ðonne ryhtwisnesse. Forðæm nan man nis ðe eallunga sua
 15 libban mæge ðæt [he] hwilum ne agylte. Se ðonne wilnað suiður
 ðæt mon lufge soðfæsðnesse ðonne hine selfne, se ðe wilnað ðæt
 mon nanre ryhtwisnesse fore him ne wandige. For ðiosum ðingum
sanctus Pétrus anfeng suiðe lustlice *sancte* Paules tælinge. Ond eft
 Dauð se kyning anfeng suiðe eaðmodlice his agnes ðegnes cease,
 20 ðæt wæs Nathan se witga. Forðæm eac ða godan recceas, ðonne hie
 ne recceað hwæðer mon hie selfe synderlice & ungemetlice lufige, hie
 wenað, ðea[h] hira hieremenn hie mid ryhte heregen for hiera agnum
 gewyrhtum, ðæt hie ðæt don for lufan & for eaðmodnesse, nals for
 his gecarnungum. Ðonne is suiðe micel ðearf ðæt we mid micle
 25 cræfte betueox ðissum gemetgien ða gemetgunge ðæs reccedomes,

righteousness. For there is no man who can altogether live so as
 never to sin. He desires men to love truth more than himself who
 desires no man to hesitate doing well on his account. Therefore
 St. Peter very cheerfully accepted the reproof of St. Paul; and, again,
 king David very humbly accepted the reproof of his own servant,
 the prophet Nathan. Therefore also good rulers, while they do not
 care whether men love themselves specially and excessively, think,
 although their subjects rightly praise them for their own merits,
 that they do so out of affection and humility, not because of their
 deserts. It is very necessary for us to regulate our authority
 with such art that, when the mind of our subjects is able to grasp
 any righteous idea, it may be encouraged with the freedom it has,

ðonne ðæt mod ðara underðieddra hwæthwugu ryhtlices ongieta
 mæge, ðæt hit ðonne swæ bald sie for his freodome ðæt hit ne ge-
 wende on selfice & on ofermetto, ðonne his hlaford him to ungemet-
 licne onwald forgifð on his spræce, ðæt he ðonne forðæm ne forgiete,
 ne [ne] forlæte his eaðmodnesse. Ond ðeah wel gedafenað ðætte ða
 godan recceas wilnigen ðæt hie monnum licien, forðæm ðætte ðurh
 ða licunga hie mægen gedón ðætte hiera Dryhten licige ðæm folce,
 & hie mægen geteon ðurh ða eahtunge þe hie mon eahtige hiera
 nihstan to ðære soðfæstnesse lufan; nalles forðæm anum þe hie
 wilnien ðæt hie mon synderlice lufige, ac swelce [sio] hiera lufu sie
 sum weg ðurh ðone hie mægen lædan þa heortan þe hie gehieran
 willað to ðære lufan ures Scippendes. Ac hit is ðeah swiðe earfoð-
 dæde ðæt mon lustlice ðone lareow gehieran wille þe mon ne lufað.
 Forðon se þe fore oðre bion sceal, he sceal tilian ðæt he licige, forðæm
 ðæt he mæge beon gehered. & ðeah þa his lufe ne sece he no þa
 for him selfum, ðylæs he sie ongieten ðæt he sie wiðerwinna on ðære
 diegelnesse his geðohtes, ðæs þe he bið gesewen ðeow on his ðeg-
 nunge. Ðæt swiðe wel *sanctus* Paulus geopenode, ða he us kyðde
 þa digolnesse his geornfulnesse, & cwæð: Swæ swæ ic wilnige on
 eallum ðingum ðæt ic monnum cweme & licige. And swæðeah eft
 sona he cwæð: Gif ic monnum cweme & licige, ðonne ne bio ic no
 Godes ðeow. Hwæt ðonne Paulus ægðer ge licode ge ne licode;
 forðæmpe on ðæm þe he wilnode licigean, nalles no he, ðeahþe he
 cwæde, ac ðurh hiene he wilnode ðæt sio soðfæstnes monnum licode.

without inclining to egotism and pride, when his master gives him
 too great licence of speech, that he may not on that account forget
 or lose his humility. And yet it is right for good rulers to desire to
 please, in order that through their popularity they may make their
 Lord please the people, and through the estimation in which they
 themselves are held, they may draw their neighbours to the love of
 truth; not merely because they desire to be specially loved, but as
 if the love of themselves were a road by which they may lead the
 hearts which are willing to hear them to the love of our Creator.
 For it is very difficult for a man willingly to listen to the teacher

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whom he does not love. Therefore he who is to be above others must try to please in order that he may be heard, and yet he must not seek popularity for himself, lest he be convicted of being in his heart the enemy of him whose servant he is seen to be in his ministration. This was very well expounded by St. Paul when he showed to us his secret zeal, saying: "As I wish in all things to please men." Yet, on the other hand, he soon said: "If I please men, I am not God's servant." So Paul both pleased and did not please, for in what he wished to please it was not himself, although he said so, but through himself he wished truth to please men.

XX. Ðætte se reccere sceal gearlice [geornlice] wietan ƿætte oft ƿa unƿeawas liogað, & licettað ƿæt hie sien gode ƿeawas.

Eac sceal se reccere wiotan ƿæt ƿa unƿeawas beoð oft gelicette to godum ƿeawum & to mægenum ƿurh leasunga. Monig mon deð micel fæsten, & hæfð ƿone hlisan ƿæt he hit dó for forhæfdnesse, & deð hit ƿeah for hneawnesse & for feohgidsunge. Monig bið agita his goda & wilnað mid ƿy geearnian ƿone hlisan ƿæt he sie rumgiful, & wenað men ƿæt he hit dó for kystum, & bið ƿeah for gilpe ma ƿonne for lufan. Ond oft eac ungemetlice forgifnes bið gelicet, ƿæt mon weneð ƿæt hit sie mildheortnes. Ond oft eac ungemetlicu irsung bið gelicet, ƿæt men wenað ƿæt hit sie ryhtwislic anda. Oft mon bið swiðe rempende, & ræsð swiðe dollice on ælc weorc & hrædlice, & [ƿeah] wenað men ƿæt hit sie for arudscipe & for hwætscipe. Oft mon bið swiðe wandigende æt ælcum weorce & swiðe lætræde, & wenað men ƿæt hit sie for swarmodnesse & for unarodscipe, & bið ƿeah for wisdomes & for wærscipe. Forƿæm is micel niedƿearf ƿæt se reccere ƿa ƿeawas & ƿa unƿeawas cunne wel toscadan, ƿylæs se hneawa & se gidsigenda fægnige ƿæs ƿætte men wenen ƿæt he sie gehealdsum on ƿæm þe he healdan scyle oððe dælan. Oððe eft se gilpna & se agita for his goda mirringe gilpe, & wene ƿæt he sie cystig & mildheort. Oððe eft se ƿafetere, se þe wile forgifan ƿæt he wrecan sceolde, to ecium witum geteo his hieremen. Oððe eft se þe ungemetlice wricð þa scylda, ƿæt he self swiður on ƿæm ne gesyngige. Oððe eft ƿæt he ryhtlice & stiðlice wrecan sceolde, ƿæt he ƿæt ne forielde, ƿylæs se

XX. That the ruler must know well that vices often deceive, and pretend to be virtues.

The ruler must also know well that vices often seem to be virtues and good qualities through deceit. Many a man fasts much, and has the reputation of doing it for abstinence, but does it, however, for niggardliness and avarice. Many a one is lavish of his property, wishing to gain the reputation of generosity, and men think he does it for virtue; and it is, however, done rather for vanity than for charity. Often also excessive forgiveness seems to men to be humanity. And often, also, immoderate anger seems to men to be righteous indignation. A man is often very hasty, and rushes very senselessly and

XX. Ðætte se reccere sceal geornlice wietan ƿætte oft ƿa unƿeawas
leogað, & licettað ƿæt hi sien gode ƿeawas.

Eac sceal se reccere witan ƿæt ƿa unƿeawas beoð oft gelicette to
godum ƿeawum & to mægenum ƿurh leasunga. Monig mon deð
5 micel fæsten, & hæfð ƿone hlisan ƿæt he hit dō for forhæfdnesse,
& deð hit ƿeah for hneawnesse & for feohgitsunge. Monig bið agieta
his goda & wilnað mid ƿy geearnigan ƿone hlisan ƿæt he sie rúm-
giful, & wenað menn ƿæt he hit do for kystum, & bið ƿeah for gielpe
ma ƿonne for lufan. & oft eac ungemetlico forgifnes bið gelicet,
10 ƿæt mon weneð ƿæt hit sie mildheortnes. Ond oft eac ungemetlicu
irsung bið gelicet, ƿæt menn wenað ƿæt hit sie ryhtwislic anda.
Oft mon bið suiðe rempende, & ræsð suið[e] dollice on ælc weorc &
hrædlice, & ƿeah wenað men ƿæt hit sie for arodscipe & for hwætscipe.
Oft mon bið suiðe wandigende æt ælcum weorce & suiðe lætræde,
15 & wenað menn ƿæt hit sie for suarmodnesse & for unarodscipe, & bið
ƿeah for wisdome & for wærscipe. Forðæm is micel niedðearf ƿæt se
reccere ƿa ƿeawas & ƿa unƿeawas cunne wel toscadan, ƿylæs se hneawa
& se gitsigenda fægnige ƿæs ƿætte menn wenen ƿæt he sie gehealdsum
on ƿæm ƿe he healdan scyle oððe dælan. Oððe eft se gielpna & se
20 agita for his goda mierringe gielpe, & wene ƿæt he sie kystig &
mildheort. Oððe eft se ƿafetere, se ƿe wile forgifean ƿæt he wrecan
sceolde, to ecum witum geteo his hieremenn. Oððe eft se ƿe unge-
metlice wricð ƿa scylda, ƿæt he self suiður on ƿæm ne gesyngige.
Oððe eft ƿæt he ryhtlice & stiðlice wrecan sceolde, ƿæt he ƿæt ne

rashly into all his actions, and yet men think that it is from readiness and alacrity. A man is often very hesitating in every action, and very slow, and men think it is from stupidity and cowardice, and yet it is from wisdom and caution. Therefore it is indispensable for the ruler to be able well to distinguish between virtues and vices ; lest the miser and the covetous rejoice in the reputation of being provident in what he ought to keep or give away ; or, again, lest the ostentatious and the squanderer, because of the waste of his property boast, and think himself virtuous and benevolent ; or, again, lest the assentator, who is ready to pass over what he ought to punish, bring his subjects to eternal punishments ; or, again, lest he who punishes sins excessively himself sin worse thereby ; or, again, when he has anything to punish rightly

ryhtwislica anda akolige, ƿæt he hit eft swæ eaðe wrecan ne mæge, ƿætte forðy to ungemetlice ne sie geliƿod ƿæm scyldgan, ƿylæs him ƿæs godan weorces lean losige þe he mid ƿære steore gearnian sceolde.

XXI. Hu gesceadwis se reccere sceal bion on his ƿreaunga & on his oleccunga, & eac on his hatheortnesse & on his man-
ƿwærnesse.

Eac is to wietanne ƿæt hwilum bið god wærlice to miðanne his hieremonna scylda & to licettanne swelce he hit nyte; hwilum eft to secgeanne; hwilum, ƿeah hit mon cuðlice wiete, hit is to forberanne; hwilum eft smeallice & geornlice to seceanne; hwilum liðelice to ƿreatigeanne; hwilum swiðlice & stræclice to ƿrafianne. Monige sint, swæ swæ we ær cwædon, þe mon sceal wærlice licettan, & ƿeah-hwæðre eft kyðan, forðon ƿæt hie ongieten ƿæt hie mon tæle, & ƿæt eaðmodlice gaðafien, & ƿonne ƿa scylda þe hie diegollice on him selfum forberað hie geornlice on hiera agnum ingeðonce sceawigen, & on him selfum demen & wrecen, & hie forscamige ƿæt hie eft swæ dón; ƿonne bið he self geladod wið hiene selfne mid his agenre scame & mid his geðylde & eac mid his recceres. Be ƿære ieldinge swiðe wel Dryhten ƿreade Iudeas, ƿa he cwæð ðurh ƿone witgan: Ge sindon ðeogende: næron ge no min gemunende, ne ge no ne geðohton on eowerre heortan ƿæt ic swugode, swelce ic hit ne gesawe. He ielde, & ƿafode ƿa scylda, & ƿeah he him gekyðde; ƿeah þe he wið ƿa scyldgigendan swugude, he hit him ƿeah swigende gesæde. Ac monige

and severely, lest he delay, so that his righteous indignation become cold, and he cannot afterwards so easily punish it, that the sinful man be not let off too easily, lest he lose the reward of the good work which he ought to have merited with correction.

XXI. How discreet the ruler must be in reproving and flattering, and also in his zeal and gentleness.

It is also good to know that he ought sometimes cautiously to conceal the sins of his subjects, and pretend not to know it; sometimes, again, to tell it, sometimes, although it is well known, it is to be tolerated; sometimes, again, to be investigated minutely and accurately; sometimes to be blamed gently; sometimes to be corrected vigorously

forielde, ƿylæs se ryhtwislica anda acolige, ƿæt he hit ef[t] sua eaðe wrecan [ne] mæge, ƿætte forðy to ungemetlice ne sie geliðod ðæm scyldgan, ƿylæs him ƿæs godan weorces lean losige ƿe he mid ƿære steore gearnian sceolde.

5 XXI. Hu gesceadwis se reccere sceal bion ón his ƿreaunga & ón his oleccunga, & eac ón his hatheortnesse & ón his monð-wærnesse.

Eac is to wietanne ƿætte hwilum bið gód wærlice to miðanne his hieremonna scylda & to licettanne suelce he hit nyte; hwilum eft to
 10 se[c]ganne; hwilum, ƿeah hit mon cuðlice wite, hit is to forberanne; hwilum eft smealice & geornlice to seccanne; hwilum liðelice to ƿreatianne; hwilum suiðlice & strælice to ƿrafianne. Monige sint, swa swa we ær cuædon, ƿe mon sceal wærlice licettan, & ƿeahhwæðre eft cyðan, forðæm ƿæt hie ongieten ƿæt hie mon tæle, & ƿæt eaðmod-
 15 lice geðafigen, & ðonne ƿa scylda ƿe hie diogollice on him selfum forberað hie geornlice on hiera agnum ingeðonce sceawigen, & on him selfum demen & wrecæn, & hie forscamige ƿæt hie eft sua dón; ðonne bið he self geladod wið hine selfne mid his agenre scame & mid his geðylde & eac mid his recceres. Be ƿære ildinge suiðe wel
 20 Dryhten ƿreade Iud[e]as, ƿa he ƿurh ðone witgan cuæð: Ge sindon leogende: næron ge no min gemunende, ne ge no ne geðohton ón eowerre heortan ƿæt ic suugode, suelce ic hit ne gesawe. He ilde, & ƿafode ƿa scylda, & ƿeah he him gecyðde; ƿeah ƿe he wið ƿa scyldgiendan swugode, he hit him ƿeah suigende gesæde. Ac monige scylda open-

and severely. There are many, as we have remarked above, whom we must cautiously allow to dissimulate; and yet let it afterwards be known, that they may understand that men blame them, and endure it with humility, and so narrowly contemplate in their own mind the sins which they secretly suffer in themselves, and in themselves judge and punish and feel ashamed of them, that they may not do so again. Then he is himself acquitted towards himself with his own shame and patience, and also with his ruler's. God reprov'd the Jews very well about this delay, when he spoke through the prophet: "Ye are liars: ye remembered me not, nor did ye think in your heart that I kept silence, as if I saw it not." He delayed, therefore, and tolerated the sins, but yet exposed it to them; although he kept silence with the sinners, he yet

cylða openlice wietena beoð to forberanne, ðonne ðæs ðinges tima ic bið ðæt hit mon sidelice gebetan mæge. Swæ se læce, ðonne he n untiman lacnað wunde, hio wyrmseð & rotað. Forðæm buton ic ðonc timan aredige ðæs læcedomes ðonne bið hit swutol ðæt se acnigenda forlist ðone kræft his læcedomes. Ac ðonne se lareow eldende secð ðone timan þe he his hieremen sidelice on ðreagean næge, ðonne bið hit swutol ðæt he birð on his geðylde ða byrðenne hiera scylða. Be ðæm is [wæs] swiðe wel gecweden ðurh ðone salmscop, þa he cwæð: Ða synnfullan bytledon uppe on minum hryege. He sarette ðætte ða synfullan sceoldon bytlan onuppan his hryege, swelce he openlice cwæde: Ðonne ic mann geryhtan ne mæg & hiene gelæran, ðonne bið me swelce ic hiene bere uppe on minum hryege. Ac monegu diglu ðing sindon nearolice to smegeanne, ðæt se reccere mæge ongietan be sumum tacnum on his hieremonna mode eall ðæt ðær gehyddes lutige, & on ðæm anbide þe he hiera fandige, ðæt he mæge hwilum ongietan micel of lytlum. Be ðæm wæs swiðe ryhte to Ezechiele ðæm witgan gecweden: Ðu monnes sunu ðurhðyrela ðone wah. Ða ic ða ðone wah ðurhðyrelodne hæfde, cwæð se witga, ða eowde he me ane duru beinnan ðæm wealle, & cwæð to me: Gang inn, geseoh ða scande & ða wirrestan ðing ðe ðas men her doð. Ic ða eode inn, & geseah ðær ða anlicnessa ealra creopendra wuhta & ealra anscunigendra [anscunigendlicra] nietena, & ealle ða heargas [hearga] Israhela folces wæron atifred on ðæm wage. Hwæt elles meahhte beon getacnod ðurh Ezechiel buton ða scirmenn, & ðurh ðone wah sio heardheortnes ðara hieremonna? Hwæt is ðonne sio ðyre-

silently told them of it. But many sins, although openly known, are to be tolerated, when it is not the right time to reform them properly. As when a physician doctors a wound at the wrong time, it corrupts and putrefies. Therefore unless he arrange the time of treatment it is evident that the physician loses his medical skill. But when the teacher delays, and watches for a suitable opportunity of reproving his subjects, it is evident that he bears in his patience the burden of their sins. Therefore it was very well spoken through the Psalmist; he said: "The sinful built on my back." He was annoyed at the sinful building on his back, as if he had openly said: "When I cannot reform and teach a man, it is as if I carried him on my back." But there are many hidden things to be considered narrowly, that the

lice witene beoð to forberanne, ðonne ƿæs ðinges tima ne bið ƿæt
hit mon sidelice gebetan mæge. Swa se læce, ðonne he on ƿntiman
lācnað wunde, hio wyrmseð & rotað. Forðæm buton he ðon[e] timan
aredige ƿæs læcedomes ðonne bið hit swutol ƿæt se lacnigenda
5 forliesð ðone cræft his læcedomes. Ac ðonne se lareow ieldende
secð ðone timan ƿe he his hieremenn sidelice on ƿreatigean mæge,
ðonne bið hit swutol ƿæt he hierð on his geðylde ƿa byrðenne hira
scylda. Be ðæm is swiðe wel gecueden ƿurh ðone salmsceop, [he
cwæð:] Ða synfullan bytledon uppe on *minum* hrygge. He sarette
10 ƿætte ƿa synfullan sceoldon bytlan onuppan his hrygge, swelce he
openlice cwæde: Ðonne ic mán geryhtan ne mæg & hine gelæran,
ðonne bið me suelce ic hine bære uppe on *minum* hrygge. Ac manegu
diglu ƿing sindon nearolice to smeageanne, ƿætte se reccere mæge
ongietan be *sumum* tacnum on his hieremonna mode ƿal ƿæt ƿær
15 gehyddes lutige, & on ƿæm ánbide ƿe he hira fandige, ƿæt he mæge
hwilum ongietan micel of lytlum. Be ƿæm wæs suiðe ryhte to Eze-
chiele ƿæm witgan gecueden: Ðu monnes sunu, ƿurhðyrela ðone
wág. Ða ic ƿa ðone wáh ƿurhðyreludne (hæfde, cwæð se witga,
ƿa iewde he me ane duru beinnan ƿæm wealle, & cwæð to me: Gong
20 inn, geseoh ƿa scande & ƿa wierrestan ƿing ƿe ƿas menn her dōð.
Ic ƿa eode inn, & geseah ƿær ƿa anlicnessa eallra creopendra wuhta
& ealra anscunigendli[*cra*] nietena, & ealle ƿa hearga Israhela folces
wæron atiefrede on ƿæm wage. Hwæt elles meahte beon getacnod
ƿurh Ezechiel buton ƿa scirmenn, & ƿurh ðone wáh seo heardheortnes
25 ƿara hieremonna? Hwæt is ðonne sio ðyrelung ƿæs wáges buton

ruler may be able to infer from symptoms in the mind of his subjects all that lurks there hidden, and watch his opportunity of testing them thereby, that he may sometimes be able to infer much from little. Therefore it was very rightly said to the prophet Ezekiel: "Thou son of man, pierce the wall. When I had pierced the wall," continued the prophet, "he showed me a door inside the wall, and said to me, Go in, and see the shame and most wicked things which the men here do. So I went in, and saw there the images of all the reptiles and loathsome beasts; and all the idols of the people of Israel were painted on the wall." What could be signified by Ezekiel but the rulers, and by the wall but the hardheartedness of the subjects? What is the piercing of the wall but sharp and searching temptation of the mind,

lung ƿæs wages buton scarplicu & smealicu fandung ƿæs modes, ƿæt mon mid ƿære ƿurhƿyrelige ƿone weall, & onluce ƿa heardan heortan, & gehnescige? He cwæð: Ða ic hæfde ƿone weall ƿurhƿyrelod, ƿa geseah ic duru. Swelce he cwæde: Ða ic ƿære heortan heardnesse mid geornfullicre fandunge & ascunge & ƿreatunge [ƿreaunge] toslat, ƿa geseah ic swelce ic gesawe sume duru onlocene, ƿurh ƿa ic geseah on ƿæm þe ic læran sceolde ealle ƿa innemestan geðohtas. Be ƿæm wæs swiðe wel gecweden: Gong inn, & geseoh þa heardsælða & ƿa sconde þe ƿas her doð. Ðæt is ƿonne swelce he inga & geseo ƿa scande, ƿonne he ongit be sumum ƿingum oððe ƿeawum utone ætiewdum eall ƿæt hie innan ƿenceað, & swæ ƿurhfærð his andgiet ƿæt mod his hieremonna ƿætte him bið eall cuð ƿæt hie unalifdes ƿenceað. Forƿæm wæs eac gecweden: Ic ƿa eode inn, & geseah ƿa anlicnessa ealra creopendra wuhta & eac onscunigendlicra nietena. Ða creopendan wuhta getacniað ƿa eorðlican geðohtas. Ða nietenu ƿonne beoð hwæthwugununges from eorðan ahafen, & swæðeah onlutað to ƿære eorðan, forðon hie sculon be ƿære libban. Ða creopendan & ƿa snicendan liegeað mid ealle lichoman on eorðan. Ða nietenu ƿonne, ðeah hie maran sien, hie beoð swiður ahafen from eorðan, & swæðeah for ƿære gewilnunge hiera gifernesse hie simle locigeað to ƿære eorðan. Ða creopendan wuhta beinnan ƿæm wage getacnað ƿa ingeðoncas þe wealcað in ƿæs monnes mode, þe æfre willað licgean on ƿæm eorðlicum gewilnungum. Ða nietenu ƿonne þe he geseah binnan ƿæm wage getacnað ƿonne mon hwæt ryhtlices & gerisenlices geðenceð, ƿonne ne lið he callinga on ƿære eorðan swæ ƿa creopen-

that with it he may pierce and open the wall, and soften the hard hearts? He said: "When I had pierced the wall, I saw a door." As if he had said: "When I had pierced the hardness of the heart with careful probing and questioning and reproof, I seemed to see an open door, through which I saw in him whom I was to teach all the innermost thoughts." Therefore it was very well said: "Go in, and see the wickedness and abominations which they do here." He goes in, as it were, and sees the abominations, when he infers from certain outward indications of facts or behaviour all that they internally think; and thus his understanding penetrates the heart of his subjects, so that all their unlawful thoughts are known to him.

scearplicu & smealicu fandung ðæs modes, ðæt mon mid ðære ðurh-
 ðyrelige ðone weall, & onluce ða heard[an] heortan, & ge[h]nescige ?
 He cuað : Ða ic hæfde ðone weall ðurhðyrelod, ða geseah ic duru.
 Suelce he cuæde : Ða ic ðære heortan heardnesse mid geornfullicre
 5 fandunge & ascunge & ðreaunge toslát, ða geseah ic suelce ic gesawe
 sume duru onlocene, ðurh ða ic geseah on ðæm ðe ic læran scolde
 ealle ða innemestan geðohtas. Be ðæm wæs suiðe wel gecueden :
 Gong inn, & geseoh ða heardsælða & ða sconde ðe ðas her dōð. Ðæt
 is ðonne suelce he ingaa & geseo ða scande, ðonne he ongiot be
 10 sumum ðingum oððe ðeawum utanne ætiewdum eall ðæt hie innan
 ðenceað, & sua ðurhfærð his &git ðæt mod his hiercmonna ðette
 him bið eall cuð ðæt hie unaliefedes ðenceað. Forðæm wæs eac
 gecueden : Ic ða eode inn, & geseah ða aulicnessa caltra creopendra
 wuhta & eac onscuniendlicra nietena. Ða creopendan wuhta getacni-
 15 geað ða eorðlican geðohtas. Ða nietenu ðonne beoð hwæthguningas
 from eorðan áhæfen, & suaðeah onlutað to ðære eorðan forðæm hie
 sculon bi ðære libban. Ða creopendan & [ða] scnicendan licgeað
 mid ealle lichoman on eorðan. Ða nietenu ðonne, ðeah hie maran
 sien, hie beoð suiður áhæfen from eorðan, & suaðeah for ðære gewil-
 20 nunge hiera giefernesse hie simle locigeað to ðære eorðan. Ða
 creopendan wuhta beinnan ðam wage getacniað ða ingeðoncas ðe
 wealcað in ðæs monnes mode, ðe æfre willað licgean on ðæm eorð-
 licum gewilnungum. Ða nietenu ðonne ðe he geseah binnan ðæm
 wáge getacnigeað ðonne mon hwæt ryhtlices & gerisenlices ge-
 25 ðencð, ðonne ne li[g]eð he eallinga on ðære eorðan sua ða creopen-

Therefore it was also said : "So I went in, and saw the images of all reptiles and loathsome beasts." The reptiles signify earthly thoughts. For beasts are to a certain extent raised from the earth, and yet incline to the earth because they have to live by it. Creeping and crawling animals lie on the earth with their whole body. And beasts, although larger, are more raised from the earth, and yet, because of their greedy desires, they all look towards the earth. The reptiles inside the wall signify the thoughts which fluctuate in the human heart, which continually desire to wallow in earthly desires. The beasts which he saw inside the wall signify that when a man entertains any righteous and proper thought, he does not lie altogether on

dan wuhta, ac bið hwæthwugu upahafen swæ ðæt neat from eorðan ; ac for ðære gewilnunge [gewilnunga] worldgilpes & gidsunge he onlyt ungerisenlice to ðissum eorðlicum, swæ ðæt neat for gifer-nisse onlyt to ðære eorðan. Eac wæs gesewen on ðæm wage atifred ealle ða heargas Israhela folces, & eac sio gidsung þe *sanctus* Paulus cwæð ðæt wære hearga & idelnesse gefera. Swiðe ryhtlice hit wæs awriten æfter ðæm nietenum ðæt ða heargas wæron atifrede, forðæm ðeah ðe ful monige mid gerisenlicum weorcum arisen from eorðan, mid ungerisenlicum gewilnungum ðissa worldðinga hie hie selfe alegeað on eorðan. Forðy wæs swiðe wel gecweden ðæt hit wære atifred, forðon ðonne mon smeað on his mode ymb hwelc eorðlic ðing, ðonne deð he swelce he hit amete & atifre on his heortan, & swæ tweolice & unfæstlice he atifreð ðæs ðinges onlicnesse on his mode þe he ðonne ymb smeað. Eac is to wietornne ðæt ærest bið se wah ðurhðyrelod, & siððon mon wyrð duru to. Gif sio ðonne ontyned bið, ðonne mæg mon gesion gif ðær hwelc diglu scond inne bið, swæ se witga dyde. Feorrone ðu meah gesion, gif se wag bið ðyrel, ac ðu ne meah gesion hwæt ðærinne bið gehyddes, buton ðu ða duru antyne. Swæ ðu meah ælcne unðeaw on ðæm men ærest be sumum tacnum ongietan, hwæs ðu wenan scealt, ær he hit mid wordum oððe mid weorcum cyðe. Siððan he hit ðonne mid ðara aðrum cyð, ðonne bið sio duru ðære unryhtwisnesse ontyned ðæt ðu meah gesion eall ðæt yfel openlice ðæt ðærinne lutað. Monige hiera ðonne sindon swiðe liðelice to ðreageanne, ðonne hie of yffum willan ne gesyngað, ac of unwisdome & ungewisses oððe ungewaldes oððe of

the earth like the reptiles, but is somewhat raised from the earth like the beasts ; but, from the desire of worldly fame and cupidity, he is improperly inclined to earthly things, as the beast from greediness bends to the earth. There were also seen painted on the wall all the idols of the people of Israel, and also the cupidity which St. Paul said was the companion of idols and vanity. It is very rightly written that after the beasts the idols were painted, because, although very many are elevated from the earth with proper works, they lay themselves on the earth with improper desires of earthly things. Therefore it was very well said that it was painted, because, when a man meditates in his heart about any earthly thing, he, as it were, draws and paints it in his heart, and thus he dubiously and unfirmly paints the likeness

dan wuhta, ac [bið] hwæthwugu úpahæfen sua ðæt neat from eorðan ;
 ac for ðære gewilnunga woroldgielpes & gietsunga he onlytt unge-
 risenlice to ðissum eorðlicum, sua ðæt neat for gifernesse onlýt to
 ðære eorðan. Eac wæs gesewen on ðæm wage atifred ealle ða
 5 heargas Israhela folces, & eac sio gitsung ðe *sanctus* Paulus cuæð
 ðæt wære hearga & idelnesse gefera. Suiðe ryhtlice hit wæs awriten
 æfter ðæm nitenum ðæt ða heargas wæron atiefrede, forðam ðeah ðe
 ful monige mid gerisenlicum weorcum arisen from eorðan, mid unge-
 risenlicum gewilnungum ðissa woroldðinga hie hie selfe alecgeað on
 10 eorðan. Forðy wæs suiðe wel gecueden ðæt hit wære atiefred,
 forðam ðonne mon smeað on his mode ymb hwelc eorðlic ðing,
 ðonne deð he suelce he hit amete & atiefre on his heortan, & sua
 tweolice & unfæsðlice he atiefreð ðæs ðinges onlicnesse on his mode
 ðe he ðonne ymb smeað. Eac is to wietanne ðæt æresð bið se wáh
 15 ðurhðyrelod, & siððan mon wyrð duru to. Gif sio ðonne ontynd
 bið, ðonne mæg mon geseon gif ðær hwelc dieglu scond inne bið, sua
 se witga dyde. Feorrane ðu meht geseon, gif se wáh bið ðyrel,
 ac ðu ne meht geseon hwæt ðærinne bið gehyddes, buton ðu ða duru
 ontyne. Sua ðu meht ælcne unðeaw on ðæm menn æresð be *sumum*
 20 *tacnum* ongietan, hwæs ðu wenan scealt, ær he hit mid wordum oððe
 mid weorcum cyðe. Siedðan he hit ðonne mid ðara awðrum cyð,
 ðonne bið sio duru ðære unryhtwisnesse ontynd ðæt ðu meht
 geseon eall ðæt yfel openlice ðæt ðærinne lutað. Monige hira ðonne
 sindon suiðe liðelice to ðreageanne, ðonne he of yfelum willan ne
 25 gesyngað, ac of unwise dome & ungewisses oððe ungewealdes oððe of

of the thing he meditates on in his mind. It is also to be known that the wall is first pierced, and then a door is added. If then the door is thrown open, we can see if there is any shameful secret inside, as the prophet did. Thou canst see from afar, if the wall is pierced, but thou canst not see what is hidden inside unless thou open the door. So thou canst first infer some vice in a man from certain signs, what thou shalt expect, before he reveal it with words or deeds. When he reveals it with either of them, the door of unrighteousness is thrown open, so that thou canst openly see all the evil that therein lurks. And many of them are to be chided very gently, when they do not sin from evil will, but from imprudence, and unwittingly or involuntarily, or from instincts of the flesh, or from want of firmness,

fæslicum gecynde oððe of wacmodnesse & of unbieldo oððe of untrymnesse modes oððe lichoman. Forðæm is swiðe micel niedðearf ðæt mon mid micelre gemetgunge swelcra scylda ðreaunga geliðigie & gemetgige, forðon þe we ealle, þa hwile þe we libbað on ðissum deadlican fæsce, ðære tidernesse & ðære hnesnesse ures fæsces we bioð underðidde. Be him selfum sceal ælc mon geðencean hu he oðrum deman wille, ðylæs he sie ongieten ðæt he sie onstýred & onæled mid ðæm andan his hieremonna unðeawa, & hæbbe hiene selfne forgiettene. Be ðæm swiðe wel Paulus us manode, þa he cwæð: Gif hwa sie abisgod mid hwelcum scyldum, ge ðonne þe gastlice sindon gelærað ða swelcan mid manðwærnesse gaste; gesceawiað eow selfe, ðylæs eow becyme costnung. Swelce he openlice cwæde: Ðonne eow misliciað þa medtrymnessa þe ge on oðrum monnum gesioð, ðonne geðence ge hwæt ge sien & hwelce ge sien; forðæm ðæt ge eower mod gemetgien on ðæm niðe, ðonne ge eow selfum ondrædað ðæt ðæt ge on oðrum monnum tælað. Ond ðeah sindon monige swiðe swiðe to ðreageanne, ðonne hie selfe nýllað ongietan hiera scylda, ðæt hie ðonne gehieren ðreagende of ðæs lare(o)wes muðe hu micle byrðenne hie habbað on hiera scyldrum [scyldum]; ðonne hie willað him selfum ðæt yfel ðæt hie ðurhtugon to swiðe gelihtan, ðæt hie ðonne ondræden for ðæs lareowes ðreaunge ðæt hie hit him gehefgien. Ðæt ðonne bið ðæs receres ryht ðæt he ðurh ða stemne his lareowdomes ætiewe ðæt wuldor ðæs uplican eðles, & hu monega digla costunga ðæs ealdan feondes lutigeað on ðys andweardun life he eac geopenige, ond ðæt he his hieremonna yflu to hneslice forberan ne sceal, ac mid miclum

or timidity, or weakness of mind or body. Therefore it is very necessary that the chiding of such sins be tempered and regulated with great moderation, because we all, while we live in this mortal flesh, are subject to the weakness and frailty of our flesh. Let every man consider from his own circumstances how he will judge others, lest it be known that he is excited and inflamed with indignation at the vices of his subjects, and has forgotten himself. Therefore Paul admonished us very well, saying: "If any one be afflicted with any sins, ye who are spiritual instruct such ones with the spirit of humanity; contemplate yourselves, lest temptation assail you." As if he had openly said: "When ye are offended at the weaknesses which

flæsclicum gecynde oððe of wácmოდnesse & of únbieldo oððe of un-
 trymnesse modes oððe lichoman. Forðæm is suiðe micel nielðearf
 5 ðæt mon mid micelre gemetgunge suelcra scylda ðreaunga geliðige &
 gemetgie, forðæmðe we calle, ðe hwile ðe we libbað on ðissum
 10 deadlican flæsce, ðære tidernesse & ðære hnescnesse ures flæsces we
 beoð underðiedde. Bi him selfum ælc mon sceal geðencean hu he
 oðrum deman wille, ðylæs he sie ongieten ðæt he sie onstýred &
 onæled mid ðæm andan his hieremonna unðeawa, & hæbbe hine selfne
 forgietenne. Be ðæm suiðe wel Paulus ús,manode, ða he cuæð : Gif
 15 hwa sie abisegod mid hwelcum scyldum, ge ðonne ðe gæsðlice
 sindon gelærað ða suelcan mid monnðwærnesse gæste ; geseccwiað
 eow selfe, ðylæs eow becume costung. Suelce he openlice cuæde :
 20 ðonne eow misliciað ða mettrumnessa ðe ge on oðrum monnum
 geseoð, ðonne geðence ge hwæt ge sien & hwelee ge sien , forðæm
 25 ðæt ge eower mod gemetgien on ðæm niðe, ðonne ge eow selfum ón-
 drædað ðæt ðæt ge on oðrum [monnum] tælað. Ond ðeah sindon
 monige suiðe suiðe to ðreageanne, ðonne hie selfe nyllað ongietan
 hiera scylda, ðæt hi ðonne gehieran ðreagende of ðæs lariowes muðe
 hu micle byrðenne hie habbað on hiera scyldum ; ðonne hie willað him
 30 selfum ðæt yfel ðæt hie ðurhtugon to suiðe gelihtan, ðæt hie ðonne on-
 dræden for ðæs lareowes ðreaunga ðæt hie hit him gehefegigen. Ðæt
 ðonne bið ðæs recceres ryht ðæt he ðurh ða stemne his lariowdomes
 ætiewe ðæt wuldor ðæs úplican eðles, & hu moniga digla costunga ðæs
 ealdan feondes lutigeað on ðys andweardan life he eac geopenige, ond ðæt
 35 he his hieremonna yfelu to hnesclice forberan ne sceal, ac mid miclum

ye see in others, consider what and who ye are, that ye may moderate your angry zeal, when ye fear in yourselves that which ye blame in others." And yet many are to be very severely blamed, when they are unwilling to perceive their sins, that they may be blamed by the teacher's mouth, and hear how great a burden of sins they have ; that when they wish to make too light of the evil they have done, they may fear the weight of the teacher's blame. It is the duty of the ruler with the voice of his instruction to display the glory of the lofty regions, and to show how many *sécret* temptations of the old foe lurk in this present life, and not to suffer too gently the sins of his subjects, but correct them with great zeal and severity, lest he be responsible

andan & reðnesse him stiere, ðylæs he sie scyldig ealra hiera scylda, ðonne him hiera na ne ofðyncð. Be ðæm wæs swiðe wel gecweden to Ezechiele : Nim sume tigran, & lege beforan ðe, & writ on hiera ða burg Hierusalem. And sona æfter ðon he cwæð : Besittað hie utan, & wyrceað oðer fæsten wið hie, & berað hiera hlæd to, & send ðærto gefylceo, & ðerscað ðone weall mid rammum. And eft he him tæhte to fultome ðæt he him gename ane irene hierstepannan, & sette betweoh hiene & ða burg for iserne weall. Hwæt tacnað ðonne Ezechiel se witga buton ða lareowas, to ðæm is gecweden : Genim ðe ane tigran, & lege beforan ðe, & writ on hiera ða burg Hierusalem ? Ða halgan lareowas ðonne him nimað tigran, ðonne he ðara eorðlicra monna heortan underfoð to læronne. Ðonne hie lecgeað ða tigran beforan hie, þe him beboden wæs ðæt hie sceoldon ða ceastre Hierusalem on awritan, ðonne hie behealdað ealle ða inngedoncas hiera modes, & swiðe geornlice giemað ðæt hie ða eorðlican heortan gelæren, & him ætiewen hwelc sie ðære uplican sibbe gesihð, & hu on idelnesse mon ongit Godes ðæt hefonlice wuldor, gif he ne ongit hu maniga costunga ðæs lytegan feondes him onfeallað. Swiðe wel he hit geiecte mid ðissum, þa he cwæð : Ymbsittað ða burg swiðe gebyrdelice, & getrymiað eow wið hie. Ða halgan lareowas ymbsittað þa tigran, þe sio burh Hierusalem on atifred bið, ðonne hie ðæm meniscan mode, þe ðeah ðæt uplice lif secð, ætiwað hu manega him on ðys andweardum life frecenlice wiðerwearde unðeawas him wiðfeohða, & hu æghwelc syn bið sætigende ðæs ðeondan monnes. & swæ swæ se here sceolde beon getrymed onbutan Hierusalem, swæ sculon beon

for all their sins, when he is not at all incensed at them. Therefore it was very well said to Ezekiel : "Take a tile, and lay it before thee, and draw on it the city of Jerusalem." And soon after he said : "Besiege it, and build another fortress against it, and bring up a mound against it, and send armies against it, and batter the wall with rams." And, again, he directed him to protect himself by taking an iron frying-pan, and placing it between himself and the city for an iron wall. What does Ezekiel the prophet signify but teachers, to whom is said : "Take a tile, and lay it before thee, and draw on it the city of Jerusalem ?" Holy teachers take a tile, when they undertake the charge of teaching earthly men's hearts. They lay the tile, on which they were

andan & reƿnesse him stiere, ƿylæs he sie scyldig ealra hira scylda,
 ƿonne him hiera na ne of ƿyncð. Be ƿæm wæs suiðe wel gecueden to
 Ezechiele : Nim sume tigelan, & lege beforan ðe, & writ on hiere ƿa
 burg Hierusalem. & sona æfter ƿæm he cuæð : Besittað hie utan, &
 5 wyrceað oðer fæsten wið hie, & berað hiere hlæd tó, & send ƿært
 gefylcio, & ƿerscað ðone weall mid ramnum. & eft he him tæhte to
 fultome ƿæt he him gename ane iserne hearstepannan, & sette betweoh
 hine & ƿa burg for iserne weall. Hwæt tacnað ƿonne Ezechiel se
 witga buton ƿa lareowas, to ƿæm is gecueden : Genim ðe ane tigelan,
 10 & lege beforan ðe, & writ on hiere ƿa burg Hierusalem ? Ða halgan
 lareowas ƿonne him nimað tigelan, ƿonne hie ƿara eorðlicra monna
 heortan underfóð to læronne. Ðonne hie leageað ƿa tiegla beforan hie,
 ƿe him beboden wæs ƿæt hi scolden ƿa ceastre Hierusalem ón áwritan,
 ƿonne hie behealdað ealle ƿa inngeðoncas hiora modes, & suiðe geornlice
 15 giemað ƿæt hie ƿa corðlican heortan geƿæren, & him ætiewen hwele
 sie ƿære uplican sibbe gesiehð, & hu ón idelnesse mán óngiett Godes
 ƿæt hefonlice wundor, gif he ne ongiett hu monega costunga ƿæs
 lytegan feondes him ón feallað. Suiðe wel he hit geicte mid ƿysum,
 ƿa he cuæð : Ymbsittað ƿa burg suiðe gebyrdlice, & getryniað eow
 20 wið hie. Ða halgan lareowas ymbsittað ƿa tiegla, ƿe sio burg
 Hierusalem ón atiefred bið, ƿonne hi ƿam menniscan mode, ƿe ƿeah
 ƿæt uplice [lif] secð, ætiewað hu manega him ón ƿys andweardum life
 frecenlice wiðerwarde unƿeawas him wiðfeohað, & hu æglwelic sýn
 bið sætigende ƿæs ðiondan monnes. & suæ suæ se here sceolde bion
 25 getrymed onbutan Hierusalem, suæ sculon beon getrymed ƿa word ƿæs

commanded to draw the city of Jerusalem, before them, when they
 behold all the thoughts of their minds, and with zealous care instruct
 worldly hearts, and show them what the sight of exalted peace is, and
 how a man understands in vain the heavenly wonders of God, if he
 does not understand how many temptations of the crafty foe assail
 him. Very well he added these words : "Zealously beset the city,
 and arm yourselves against it." Holy teachers beset the tile, whereon
 is drawn the city of Jerusalem, when they show the human mind,
 which yet seeks exalted life, how many dangerous vices oppose and
 fight against it in this present life, and how every sin lies in wait
 for the flourishing man. And as the army was to be arrayed round

getrymed ða word ðæs sacerdes ymbutan ðæt mod his hieremonna. & ne sceal he no ðæt an bodigean his hieremomnum hu ða synna him wiðwinnað, ac he him sceal eac cyðan mid hwelcum cræftum he him wiðstondan mæg. Swiðe ryhtlice wæs se eaca ðærto gedon, ða mon to ðæm witgan cwæð: Wyrceað fæsten ymb ða burg. Wiotodlice fæsten wyrð se halga lareow ymb ða burg ðæs modes þe he gelærð ðone cræft hu hit mæg costungum wiðstondan, & him eac gesægð hu ðæm monnum þe him mægen & cræft wixst, hu him eac hwilum æfter ðæm mægenum eakiað ða costunga. Be ðæm wæs swiðe ryhte gecweden: Berað hiere to hlæd, & ymbsittað hie, & gað to mid rammum. Ðonne bireð ælc lareow hlæd to ðæs monnes mode, ðonne he him gecyðð hu sio byrðen wixst & hefegað. Eac he arærð ceastre wið Hierusalem, ðonne he ðæm ryhtlicum ingeðonce his hieremonna foresægð ða dieglan sætinga ðæs lytegan feondes, þe he him wenan mæg. And eac he birð rammaz ymbutan ðæt mod his hieremonna, ðonne he him gecyð mid hu scarplicum costungum we sint æghwonan utan behringde, & se weall ures mægenes ðurhðyrelod mid ðæm scearpan rammum ðara costunga. And swæðeah nu, ðeah se lareow ðis eall smealice & openlice gecyðe, ne forstent hit him noht, ne him nohte ðon ma ne beoð forlætna his agna synna, buton he sie onæled mid ryhtwislicum andan wið his hieremonna scylda. Be ðiosum git is swiðe ryhtlice gecweden to ðæm witgan: Genim ðe ane irene hierstepannan, & sete betweoxn ðe & Hierusalem for iserne weall. Ðurh ða pannan is getacnod se wielm ðæs modes, & ðurh ðæt

Jerusalem, so are the words of the priest to be arrayed round the mind of his subjects. And he is not only to proclaim to his subjects how sins fight against them, but he is also to show them with what arts they can withstand them. It was besides very rightly said to the prophet: "Construct a fortress round the city." The holy teacher constructs a fortress round the city of the mind, which he teaches the art of withstanding temptations, and tells him how, when a man's virtue and wisdom increase, his temptations also often increase in proportion to his excellence. About which was very rightly said: "Bring a mound against it, and beset it, and attack it with battering-rams." Every teacher brings a mound against the man's mind, when he shows him how the burden grows and oppresses. He also raises a camp against

sacerdes ymbutan ƿæt mod his hieremonna. & ne sceal he no ƿæt
 ƿn bodigan his hieremonnun hu ƿa synna him wiðwinnað, ac he him
 sceal eac cyðan mid hwelcum cræftum he him wiðstondan mæg.
 Swiðe ryhtlice wæs se eaca [ƿær]to gedón, ƿa mon to ƿæm witgan
 5 cuað: Wyrceað fæsten ymb ƿa burg. Wiotodlice fæsten wyrð se
 halga lariow ymb ƿa burg ƿæs modes ƿe he gelærð ƿone cræft hu hit
 mæg costingum wi(ð)stondan, & him eac gesægð hu ƿæm monnum
 ƿe him mægen & cræft wiexð, hu him eac hwilum eakiað æfter ƿæm
 mægenum ƿa costunga. Be ƿæm wæs suiðe ryhte gecueden: Berað
 10 hire tó hlæd, & ymsittað hie, & gwað tó mid rammum. Ðonne bireð
 ælc lareow hlæd to ƿæs monnes mode, ƿonne he him gecyðð hu sio
 byrðen wiexð & hefegað. Eac he aræð ceastre wið Hierusalem, ƿonne
 he ƿæm ryhtlicum inngeƿonce his hieremonna foresægð ƿa dieglan
 sætenga ƿæs lytegan feondes, ƿe he him wenan mæg. & eac he bierð
 15 rammas ymbutan ƿæt móð his hieremonna, ƿonne he him gecyð mid
 hu scearplicum costungum we sint æghwonon utan behringde, & se
 weall ures mægenes ƿurhðyrelað mid ƿan scarpan ramman ƿara
 costunga. Ond suaðeah nu, ƿeah se lareow ƿis eall smealice & open-
 lice gecyðe, ne forstent hit him noht, ne him nohte ƿon ma ne beoð
 20 forlætna his agna synna, buton he sie onæled mid ryhtwislicum andan
 wið his hieremonna scylda. Be ƿæm is [git] suiðe ryhtlice gecueden
 to ƿæm witgan: Genim ƿe ane iserne hierstepannan, & sete betweoxn
 ƿe & Hierusalem for iserne weall. Ðurh ƿa pannan is getacnod se
 wielm ƿæs modes, & ƿurh ƿæt isern ƿæt mægen ƿara ƿreatunga.

Jerusalem, when he warns the righteous understanding of his subjects of the secret machinations of the cunning foe, which they are to expect. And also he brings battering-rams round the mind of his subjects, when he shows them with how sharp temptations we are outwardly surrounded on all sides, while the wall of our virtue is pierced with the sharp battering-rams of temptations. And yet, although the teacher preach all this carefully and openly, it avails him nought, nor are his own sins pardoned any the more, unless he be inflamed with righteous zeal against the sins of his subjects. About which is further very rightly said to the prophet: "Take an iron frying-pan, and place it between thee and Jerusalem for an iron wall." By the pan is signified the fervour of the spirit, and by the iron the

isern ðæt mægen ðara ðreatunga. Hwæt is ðinga þe biterre sie on ðæs lareowes mode, oððe hit swiður gehierste & gegremige ðonne se anda ðe for ryhtwisnesse bið upahafen? Mid ðisse pannan hierstinge wæs Paulus onbærned, þa he cwæð: Hwa bið medtrum, ðæt ic ne sie eac for his ðingum sioc? Oððe hwa bið gescended, ðæt me forðæm ne scamige? Ond swæ hwelc swæ mid ðæm Godes andan bið onæled, ne bið he for giemeliste gehiened, ac he bið stranglice wið ða getrymed on ecnesse. Be ðæm wæs swiðe ryhte geweden to ðæm witgan: Sete iserne weall betweox ðe & ða burh. Ða isernan hierstepannan he tæhte for iserne weall to settonne betweoh ðæm witgan & ðære byrh, forðon nu ða recceras ætiewað swæ strangne andan ðy hie willað ðæt hie hiene eft hæbben on ðæm ecean life betweox him & hiera hieremomnum to isernum wealle, ðæt is to gewitnesse ðæt hit him ne licode, ðeah he hit gebetan ne meahte. Forðæm ðonne ðæs recceres mod wirð to reðe on ðære ðreaunga, ðonne abirst ðær hwilum hwæthwugu ut ðæs þe he swugian sceolde. Ond oft eac gelimpeð, ðonne he to swiðe & to ðearl(1)ice ðreawian [ðreatian] wile his hieremenn, ðæt his word bioð gehwirfdo to unnyttre oferspræce. Ðonne sio ðreaung bið ungemetgad, ðonne bið ðæt mod ðæs agyltendan mid ormodnesse geðrysced. Forðæm is micel ðearf, ðonne se reða reccere ongit ðæt he his hieremonna mod swiður gedrefed hæfð ðonne he sceolde, ðæt he sona forðæm hreowsige, ðæt he ðurh þa hreowsunga gemete forgifnesse beforan ðære Soðfæstnesse ðæs þe he ðurh ða geornfulnesse his andan gesyngade. Ðæt ilce Dryhten God us bisnade ðurh Moysen, þa he cwæð: Gif hwa gonge bilwitlice mid his friend to wuda treow

efficiency of reproof. What thing is there that is bitterer in the teacher's mind, or more fries and excites it, than the zeal which is roused in the cause of righteousness? With the frying of this pan Paul was inflamed, when he said: "Who is infirm, and I am not sick on his account? or who is shamed, and I am not ashamed?" And whoever is inflamed with divine zeal is not condemned through negligence, but is strongly fortified against it for ever. About which was very rightly said to the prophet: "Place an iron wall between thee and the city." He directed the prophet to place the iron frying-pan for an iron wall between himself and the city, because the rulers show such severe zeal now, since they wish to have it afterwards in eternal life as an iron wall between themselves and their subjects, to

Hwæt is ðienga ðe bieter[r]e sic on ðæs lareowes mode, oððe hit
 suiðe[r] [ge]hierste & gegremige ðonne se anda ðe for ryhtwisnesse bið
 upáhæfen? Mid ðisse pannan hierstinge wæs Paulus onbærned, ða he
 cweð: Hwa bið medtrum, ðæt ic ne sie eac for his ðingum seoc?
 5 Oððe hwa bið gescended, ðæt me forðæm ne scamige? Ond sua hwelc
 sua mid ðam Godes andan bið onæled, ne bið he for giemeleste
 gehiened, ac he bið stranglice wið ða getrymed on cennesse. Bi ðæm
 wæs suiðe ryhte gecueden to ðæm witgan: Sete iserne weall betuh ðe
 & ða burh. Ða isernan hierstepannan he tæhte for iserne weall to
 10 settanne betuh ðæm witgan & ðære byrig, forðam nu ða recceras
 ætiewað sua strang[ne] andan ðy hie wiellað ðæt hie hiene eft hæbben
 on ðæm ecan life betuh him & hiera hieremonnum to isernum wealle,
 ðæt is tó gewitnesse ðæt hit him ne licode, ðeah he hit gebetan ne
 meahte. Forðæm ðonne ðæs recceres mod wyrð to reðe on ðære
 15 ðreaunga, ðonne abiersð ðær hwilum hwæthwugu út ðæs ðe he sugian
 sceolde. Ond oft eac gelimpeð, ðonne he to suiðe & to ðearllice
 ðreapian wile his hieremenn, ðæt his word beoð gehwyrfedo to unnyttre
 oferspræce. Ðonne sio ðreaung bið ungemetgad, ðonne bið ðæt mod
 ðæs agyltendan mid ormódnnesse geðrysced. Forðæm is micel ðearf,
 20 ðonne se reða reccere ongiett ðæt he his hieremonna mód suiðe[r]
 gedrefed hæfð ðonne he scolde, ðæt he sona forðæm hreowsige, ðæt he
 ðurh ða hreowsunga gemete forgiernesse beforan ðære Soðfæsðnesse
 ðæs ðe he ðurh ða geornfulnessse his andan gesyngade. Ðæt ilce
 Dryhten God ús bisnade ðurh Moysen, ða he cweð: Gif hwa gonge
 25 bilwitlice mid his friend to wuda treow to ceorfanne, & sio æcs ðonne

show that they did not approve of it, although they could not reform it. But when the ruler's spirit is too severe in reproof, something sometimes breaks forth which he ought to keep silent. And it also often happens that, when he reproves his subjects too severely, his words become perverted to useless loquacity. When the reproof is excessive, the mind of the sinner is driven to despair. Therefore it is very necessary, when the severe ruler perceives that he has afflicted the minds of his subjects more than he ought, for him to repent at once, that through his repentance he may obtain from the Truth forgiveness of the sin he committed through his angry zeal. The same the Lord God illustrated for us through Moses, when he said: "If any one go innocently with his friend to the forest to cut wood, and the

to ceorfanne, & sio æcs ðonne awint of ðæm hielfe, & swæ unge-
 wealdes ofslihð his geferan, he ðonne sceal fleon to anra ðara ðreora
 burga þe to friðstowe gesette sint & libbe, ðylæs hwelc ðara nihstena
 ðæs ofslægenan for ðæm sare his ehte, & hiene ðonne gefó & ofslea.
 To wuda we gað mid urum freondum swæ oft swæ we sceawiað ur(r)a
 hieremnonna unðeawas; & bilwitlice we heawað ðone wudu, ðonne we
 ðara gyltendra scylda mid arfæstes ingeðonces lare anweg accorfað.
 Ac sio æcs wint of ðæm hielfe, & eac us of ðære honda, ðonne ðonne
 sio lar wint on reðnesse swiður ðonne mon niede sciele. Sio æcs
 wint of ðæm hielfe, ðonne of ðære ðreatunga gað to stiðlice word, &
 mid ðæm his freond gewundað, oððe ofslihð, ðonne he hiene on
 unrotnesse oððe on ormodnesse gebringð mid his edwite, ðeah he hit
 for lufum dó, ðæt he geopenige his unðeawas. Swæðeah ðæt geðrea-
 tude mod bið swiðe hræðe gehwierfed to feunga, gif him mon to
 ungemetlice mid ðære ðreawunga oferfylgð swiður ðonne mon ðyrfe.
 Ac se se þe unwærlice ðone wudu hiewð, & swæ his freond ofslihð,
 him bið niedðearf ðæt he fleo to ðara ðreora burga anre, ðæt he on
 sumre ðara weorðe genered, ðæt he mote libban; ðæt is ðæt he
 gehweorfe to hreowsunga, & swæ fleo to ðara ðreora burga sumre,
 ðæt is tohopa & lufu & geleafa. Se to anra ðara burga geflihð, ðonne
 mæg he beon orsorg ðæs monslihtes; ðeah hiene ðær meten ða nihstan
 ðæs ofslægenan, ne sleað hie hiene no; forðæm ðonne se ðearla &
 se ryhtwisa Dema cymð, se þe hiene on urne geferscipe ðurh flæ(s)ces
 gecynd gemengde, ne wricð he mid nanum ðingum ða scylde on him,
 forðæm under his forgifnesse hiene gefriðode sio lufu & se geleafa &
 se tohopa.

axe slip from the handle, and he thus involuntarily kill his companion, he shall flee to one of the three cities which are appointed sanctuaries, and live, lest one of the neighbours of the slain man in his anger pursue him, and catch and kill him." We go to the forest with our friends, whenever we observe the faults of our subjects; and we innocently hew wood, when we cut away the sins of the guilty with the instruction of pious thoughts. But the axe slips from the handle, and also out of our hands, when the instruction becomes severer than is necessary. The axe slips from the handle, when too severe words proceed from the reproof, with which one's friend is wounded or slain, when he is brought to sadness or despair by reproaches, although it is done out of love, to show his faults. The rebuked mind is very

avient of ðæm hielfe, & sua ungeweaeldes ofslieð his geferan, he ðonne
 sceal fleon to anra ðara ðreora burga ðe to friðstowe gesette sint &
 libbe, ðylæs hwele ðara niehstena ðæs ofslægenan for ðæm sare his
 ehte, & hine ðonne gefoo & ofslea. To wuda we gað mid urum
 5 freondum sua oft sua we sceawiað ura hieremonna unðeawas; &
 bilwitlice we heawað ðone wudu, ðonne we ðara gyltendra scylda mid
 árfæsðeðes ingeðonces la[re] anweg áceorfað. Ac sio æcs wint of ðam
 hielfe, & eac us óf ðære honda, ðonne ðonne sio lar wint on reðnesse
 suiður ðonne mon niede scyle. Sio æcs wient of ðæm hielfe, ðonne of
 10 ðære ðreatunga gáð to stiðlico word, & mid ðam his freond gewundað,
 oððe ofsliehð, ðonne he hine [on] unrotnesse oðð[e] on ormodnesse
 gebringð mid his edwite, ðeah he hit for lufum dó, ðæt he geopenige
 his únðeawas. Suaðeah ðæt geðreatade mod bið suiðe raðe gehwier-
 fed to fio[u]nga, gif him mon to ungemetlice mid ðære ðreapunga
 15 oferfylgð suiður ðonne mon ðyrfe. Ac se se ðe unwærlice ðone wuda
 hiewð, & sua his freond ofsliehð, him bið midðearf ðæt he fleo to
 ðara ðreora burga anre, ðæt on sumere ðara weorðe genered, ðæt he
 mote libban; ðæt is ðæt he gehweorfe to hreowsunga, & sua fleo to
 ðara ðreora burga sumere, ðæt is tohopa & lufu & geleafa. Se to
 20 anra ðara burga gefliehð, ðonne mæg he bion orsorg ðæs mounsliehtes;
 ðeah hine ðær meten ða niehstan ðæs ofslægenan, ne sleað hi hiene
 na; forðæm ðonne se ðearla & se ryhtwisa Dema cymð, se ðe hine on
 urne geferscipe ðurh flæsces gecynd gemengde, ne wricð he mid
 nanum ðingum ða scylde on him, forðæm under his forgiefnesse hine
 25 gefrieðode sio lufu & se geleafa & se tohopa.

soon turned to hatred, if pursued too much with more reproof than is
 necessary. But he who carelessly hews the wood, and so slays his
 friend, must flee to one of the three cities, that he may save himself in
 one of them, that he may live; that is, he is to turn to repentance,
 and so flee to one of the three cities, that is, hope, love, and faith.
 He who flees to one of the three cities need not be apprehensive about
 the homicide; even if the neighbours of the slain man meet him there,
 they will not kill him; because, when the severe and righteous Judge
 comes, who associated with us in the flesh, he will not exact punish-
 ment from him for the sin, because under his forgiveness he is pro-
 tected by love, faith, and hope.

XXII. Hu swiðe se reccere sceal bion on his smeunga abisgod on
[ymb] ðære [ða] halgan æ.

Ac eall ðis aredað se reccere swiðe ryhte, ðonne he for Godes lufum & for Godes ege deð ðæt ðæt he deð, & ælce dæge geornfullice smeað ða bebodu haligra gewrita, ðætte on him sie uparæred se cræft ðære giemenne ymbe ða foresceawunga ðæs hefonlican lifes, ðone singallice ðisse eorðlican drohtunge gewuna wile toweorpan, buton hiene sio myndgung ðara haligra gewrita onbryrde; forðæm se eorðlica geferscipe hiene tihð on ða lufe his ealdan ungewunan, he sceal simle higian ðæt he weorðe onbryrd & geedniwad to ðæm hefonlican eðle. Ac his mod bið swiðe yðegende & swiðe abisgod mid eorðlicra monna wordum, forðæm hit is openlice cuð ðæt sio uterre abisgung ðissa worldðinga ðæs monnes mod gedrefð, & hiene scofeð hidres ðidres, oððæt he aflð of his agnum willan; ac him bið ðearf ðæt he hiene genime simle be ðære leornunge haligra gewrita, & be ðæm arise. For ðissum ðingum manoda Paulus Timotheum his cniht, & cwæð: Donne ic cume, ðonne beo þu abisgod ymbe rædinge. And eft David be ðæm ilcan spræc, ða he cwæð: Loca, Dryhten, hu swiðe ic lufige ðine æ; ealne dæg ðæt bið min smeaug. Eft be ðys ilcan behead Dryhten Moyse hu he sceolde beran ða earce, þa he cwæð: Wyr feower hringas ælgyldene, & ahoh hie swiðe fæste on ða feower hyrnan ðære earce; & hat wyrcean twegen stengeas of ðæm treowe, þe is haten sethim, ðæt ne wierð næfre forrotod; & befoh utan mid golde; & sting ut ðurh ða hringas bi ðære earce sidan, ðæt hie mon mæge

XXII. How greatly the ruler is to be engaged in meditating on the holy law.

But the ruler arranges all this very rightly, when he does everything for the fear and love of God, and daily meditates zealously on the commands of the holy Scriptures, that in him the power of the provident care of the heavenly life be exalted, which the habit of this earthly life is ever about to destroy, unless the admonition of the holy Scriptures inspire him; since earthly companionship draws him to the love of his former bad habits, he must ever strive to be inspired and regenerated for the heavenly regions. But his mind fluctuates greatly and is disturbed by the words of earthly men, because it is openly

XXII. Hu swiðe se reccere sceal beon on his smeaunga abisgod ymb
 ƿa halgan æ.

Ac eall ƿiss aredað se reccere suiðe ryhte, ƿonne he for Godes lufum
 & for Godes ege deð ƿæt ƿæt he deð, & ælce dæge geornfullice smeað
 5 ƿa bebodu halegra gewrita, ƿætte on him sie uppærered se cræft ƿære
 giemenne ymbe ƿa foresceawunga ƿæs hefonlican lifes, ƿonne singallice
 ƿisse eorðlican drohtunge gewuna wile toweorpan, buton hine sio
 myndgung ƿara haligra gewrita onbryrde ; forðam se eorðlica geferscipe
 hine tiehð on ƿa lufe his ealdan ungewunan, h[e] sceal simle
 10 higian ƿæt he weorðe onbryrd & geedniwad to ƿæm hefonlican eðle.
 Ac his mod bið suiðe ieðegende & suiðe abisgad mid eorðlicra monna
 wordum, forðam hit is openlice cuð ƿætte sio uterre abisgung ƿissa
 woroldringa ƿæs monnes móð gedrefð, & hine scofett hidres ƿædres,
 oððæt he áfielð of his agnum willan ; ac [him] bið ƿearf ƿæt he line
 15 genime simle be ƿære leornunge haligra gewrita, & be ƿam arise.
 For ƿiosum ringum manade Paulus Timotheum his eniht, & cuæð :
 Donne ic cume, ƿonne beo þu abisgad ymbe rædinge. & eft Dauit
 be ƿam ilcan spræc, ƿa he cuæð : Loca, Dryhten, hu suiðe ic lufige
 ƿine æ ; ealne dæg ƿæt bið mín smeaug. Eft bi ƿys ilcan Dryhten
 20 bebead Moysse hu he scolde beran ƿa earce, ƿa he cuæð : Wyrce feower
 hringas ælgyldene, & áhoh hie suiðe fæste on ƿa feower hyrnan ƿære
 earce. & hat wyrcean twegen stengas of ƿæm treowe, ƿe is haten
 sethim, ƿæt ne wyrð næfre forrotad ; & befoh utan mid golde ; &
 sting út þurh ƿa hringas bi ƿære earce sidan, ƿæt hie man mæge

known that the outer occupation with worldly matters disturbs the mind of man, and drives it hither and thither, until he falls of his own will ; but he must always collect himself and rise again by the study of the holy Scriptures. Therefore Paul admonished his servant Timothy, saying : " When I come, be thou occupied with reading." And again, David spoke about the same, saying : " Behold, Lord, how greatly I love thy law ; the whole day it is my contemplation." Again, on the same subject, the Lord directed Moses how the ark was to be carried, saying : " Make four rings of pure gold, and fasten them very securely to the four corners of the ark ; and order two poles to be made of the tree which is called sethim, and never rots, and surround them outside with gold ; and push them through the rings at the side of the ark, to

beran on ðæm, & læt hie stician ðæron ; ne tio hie mon næfre of. Hwæt mæg ðonne elles sio earc tacnian buton ða halgan cyricean, on ðære sculon hangian ða fower hringas on ðæm feower hyrnum, ðæt sint ða feower hyrnan ðisses middangeardes, binnan ðæm is tobrædd Godes folc, ðæt is utan begyrd mid ðæm feower godspellum ? Ða sahlas ðonne, þe mon ða earce bi beran sceal, sticiað ealne weg in on ðæm hringum ða earce mid to beronne, ða bioð geworht of ðæm treowe sethim, ðæt næfre ne rotað. Swæ sindon to secenne stronge & unaðrotene lareowas & ðurhwunigende on þære lare haligra boca, ða simle sceolon bion bodigende ymbe ða anmodnesse ðære halgan gesomnunge, swæ swæ ða anbestungnan sahlas ða earce berað. Ðæt is ðonne ðæt mon ða earce bere on ðæm sahlum, ðæt ða godan lareowas ða halgan gesomnunge beoð lærende þa niewan & þa ungeleafullan mod mid hiera lare gelæde to ryhtum geleafan. Ða sahlas is beboden ðæt sceoldon bion mid golde befangne. Ðæt is, ðonne þa lareowas mid wordum oðre men lærað, ðæt hie eac selfe on hiera agnum weorcum beorhte scienen. Be ðæm sahlum is swiðe gesceadlice gecweden ðæt hie sculon simle stician on ðæm hringum, & næfre ne moton him beon ofatogene, forðæm is micel niedðearf ðætte ða þe beoð gesette to ðære ðegnunga ðæs lareowdome ðæt hie næfre ne gewieten from ðære geornfulnesse ðære rædinge & leornunge haligra gewrita. Forðæm is eac gecweden ðætte simle ða ofergylðan sahlas sceoldon stician on ðæm gyldnum hringum, ðylæs hiene ænig wuht gælde ungearewes, ðonne mon ða earce beran sceolde. Ðæt is ðonne ðonne ðara lareowa hieremen hwæthwugu gastlices to him seceað, &

carry it by, and let them remain there ; let no man ever draw them out." What signifies the ark but the holy Church, on which are to hang the four rings at the four corners, that is, the four corners of this world, within which is spread God's people, which is surrounded outside by the four Gospels ? The poles, with which the ark was to be carried, remained always inside the rings, to carry the ark with, and were made of the tree sethim, which never rots. So strong and vigorous teachers are to be sought, steadfast in the instruction of the holy books, who are always to proclaim the unanimity of the holy assembly, as the inserted poles bear the ark. The ark is carried by the poles when good teachers instruct the congregation, and lead the young and

bera[n] on ðam, & læt hi stician ðærón; ne tio hie mon næfre of.
 Hwæt mæg ðonne elles seo eare tacnian buton ða halgan ciricean,
 on ðære sculon hangian ða feower hringas on ðam feower hyrnum, ðæt
 sint ða feower hyrnan ðises middangeardes, binnan ðam is tobrædd
 5 Godes folc, ðæt is utan begyrdd mid ðam feower godspellum? Ða
 saglas ðonne, ðe mon ða earce big beran sceal, sticiað callne weg inn on
 ðam hringum ða earce mid to beranne, ða beoð geworht of ðam treowe
 sethim, ðæt næfre ne rotað. Sua sindon to seceanne stronge &
 unaðrotene lareowas & ðurhwuniende on ðære lare haligra boca, ða
 10 simle sculon bion bodiende ymbe ða anmodnesse ðære halgan gesom-
 nunga, sua sua ða anbestungne saglas ða earce herað. Ðæt is ðonne
 ðæt mon ða earce bere on ðam saglum, ðætte ða godan lareowas ða
 halgan gesomnunge lærende ða niwan & ða ungeleaffullan mod mid hira
 lare gelæde to ryhtum geleafan. Ða saglas is beboden ðæt scoldon
 15 beon mid golde befongne. Ðæt is, ðonne ða lareowas mid wordum
 oðre menn lærat, ðæt hi eac selfe on hira agnum weorcum biorhte
 scinen. Be ðam saglum is suiðe gesceadlice gecueden ðæt hie sculon
 simle stician on ðam hringum, & næfre ne moton him beon ófatogene,
 forðam is micel niedðearf ðætte ða ðe beoð gesette to ðære ðenunga
 20 ðæs lareowdome ðæt hi næfre ne gewiten from ðære geornfulnessse
 ðære rædinge & leornunge haligra gewrita. Forðam is eac gecuc[e]den
 ðætte simle ða ofergyldan saglas sceolden stician on ðam gylldnum
 hringum, ðylæs hine ænig wult gælde ungearowes, ðonne mon ða
 earce beran scolde. Ðæt is ðonne ðonne ðara lareowa hieremenn
 25 hwæthwugu gæsðlices to him secað, & hi frinað, ðonne is suið[e] micel

unbelieving spirits with their doctrine to righteous belief. The poles were to be cased in gold. That means that when the teachers instruct other men with their discourse, they are also themselves to shine brightly with their own works. It was very wisely directed that the poles were always to remain in the rings, and never be pulled out, because it is absolutely necessary that those who are appointed to the ministration of instruction never swerve from the desire of reading and learning the holy Scriptures. Therefore it was also directed that the gold-cased poles were always to remain in the golden rings, lest anything unexpected hindered the ark when it was to be carried. That is, when the subjects of the teachers seek anything spiritual from them,

hie frienað, ðonne is swiðe micel scand gif he ðonne færð secende hwæt he sellan scyle, ðonne he iewan sceolde ðæt him mon to ascað. Ac ðonne sticiað ða sahlas swiðe singallice on ðæm hringum, ðonne ða lareowas simle on hiera heortum smeageað ða halgan gewritu. Ond ðonne hie hæbbað swiðe arudlice ða earce up, ðonne hie swiðe hrædlice bioð gearwe to læronne ðætte ðonne ðearf bið. Be ðæm swiðe wel se forma hierde ðære halgan ciricean, ðæt is *sanctus* Petrus, manode oðre hierdas, þa he cwæð: Beoð simle gearwe to læronne & to forgifonne ælcum ðara þe eow ryhtlice bidde ymbe ðone tohopan þe ge habbað on eow. Swelce he openlice cwæde: Ne brede ge no ða stengeas of ðæm hringum, ðylæs sio earc sie ungearo to beranne.

XXIII. Hu micel scyle bion ðæt toscead, & hu mislice mon scyle men læran mid ðæm cræfte ðæs lareowdomes.

Nu ðonne oð ðis we reahton hwelc se hierde bion sceal; nu we him willað cyðan hu he læran sceal, swæ swæ hit lange ær us ðære eadgan gemynde wer Gregorius lærde, se wæs oðre noman gecweden Nanzanzenus, he cwæð: Ne gedafenað hit no ðæt we ealle men on ane wisan læren, forðæm hie ne sint ealle anes modes & anra ðeawa. Forðæm oft sio ilce lar þe oðre [oðrum] hilpeð, hio dereð ðæm oðrum; swæ swæ monegra cynna wyrta & grasu bioð gerad, sumu neat batiað fore, sumu cwelað; swæ swæ mid liðre wistlunge mon hors gestilleð, swæ eac mid ðære ilcan wistlunge mon mæg hund astyrian; swæ bioð eac monige læcedomas þe sume adle gelytligeað, & sume gestrongiað; swæ

and question them, it is a great shame if he goes to seek what he is to give them, when he ought to expound what is asked of him. The poles remain constantly in the rings, when the teachers ever meditate in their hearts on the holy Scriptures. And they raise up the ark very vigorously, when they are quickly ready to teach what is necessary. About which the first shepherd of the holy Church, that is St. Peter, admonished other shepherds very well, saying: "Be ever ready to teach, and grant his request to every one who asks you rightly about the hope ye have in you." As if he had openly said: "Draw not the poles out of the rings, lest the ark be not ready to be carried."

scand gif he ðonne færð secende hwæt he sellan scyle, ðonne he iowan scolde ðæt him mon to ascað. Ac ðonne sticiað ða saglas suiðe singallice on ðæm hringum, ðonne ða lareowas simle on hira heortum smeagað ða halgan gewritu. Ond ðonne hi hebbað suiðe arodlice ða 5 earce úp, ðonne hi suiðe hrædlice bioð gearwe to læranne ðætte ðonne ðearf bið. Bi ðæm suiðe wel se forma hierde ðære halgan ciricean, ðæt is *sanctus Petrus*, manode oðre hierdas, ða he cuæð : Bioð simle gearwe to læranne & to forgiefanne ælcum ðara ðe iow ryhtlice bidde ymbe ðone tohopan ðe ge habbað on eow. Suelce he openlice cuæde : 10 Ne bregden [ge] no ða stengas of ðæm hringum, ðylæs sio earc si úngearo to beranne.

XXIII. Hu micel scyle bion ðæt toscead, & hu mislice mon scyle menn læran mid ðæm cræfte ðæs lareowdomes.

Nu ðonne oð ðiss we rehton hwæt se hierde bion sceal ; nu we him 15 willað cyðan hu he læran sceal, sua sua hit lange ær us ðære eadegan gemynde wer *Gregorius* lærde, se wæs oðrum noman genemned *Nanzanzenus*, h[e] cuæð : Ne gedafenað hit no ðæt we ealle menn on ane wisan læren, forðam hie ne sint ealle anes modes & anra ðeawa. Forðæm oft sio ilce lár ðe oðrum hielpæç, hio dereð ðæm oðrum ; sua 20 sua *manegra cynna wyrta & grasu* beoð gerad, sumu neat batigað fore, sumu cuelað ; sua sua mid liðre wisðlunga mon hors gestilleð, sua eac mid ðære ilcan wistlunga mon mæg hund astyrigean ; sua beoð eac monige læcedomas ðe sume adle gelytliað, & sume gestrongiað ;

XXIII. How great is to be the difference, and how variously men are to be taught with the art of instruction.

Hitherto we have said what the pastor is to be ; now we will show him how he is to teach, as the man of blessed memory, *Gregory*, who was by another name called *Nazianzenus*, taught it us long before ; he said : " It is not proper to teach all men in the same way, because they are not all of the same mind and morals." Because often the same instruction which benefits one injures the other ; as is the nature of many kinds of herbs and plants, on which some animals fatten, others die ; as with the same gentle whistling with which a horse is soothed a dog can be roused ; so also there are many remedies which diminish some diseases and increase others ; and bread, which increases the vigour of

eac hlaf þe strongra monna mægen gemiclað, he gelytlað cilda. For ðære ungelicnesse ðara hieremonna sculon bion ungelic ða word ðæs lareowes, ðæt he hiene selfne geðiode to eallum his hieremonnum, to æghwelcum be his andefene, & ðeah hwæðre swæ swiðe swæ he of ðære æwe & of ðære ryhtan lare ne cirre. Hwæt cweðe we ðonne hwelce sien þa ingeðoncas monna buton swelce sumre hearpan strengeas aðenede, þa se hearpere swiðe ungelice tihð and styreð, & mid ðy gedeð ðæt hie noht ungelice ðam sone ne singað þe he wilnað? Ealle he gret mid aure honda, ðy þe he wile ðæt hie anne sôn singen, ðeah he hie ungelice styrige. Swæ sceal æghwelc lareow to anre lufan & to anum geleafan mid anre lare & mid mislicum manungum his hieremonna mod styrigean. On oðre wisan mon sceal manigean weras, on oðre wif; & on oðre wisan ealde, on oðre geonge; & on oðre wisan earme, on oðre eadige; & on oðre wisan ða bliðan, on oðre ða unrotan; & on oðre wisan ða ungerðieddan, on oðre ða ofer oðre gesettan; & on oðre wisan ða ðeowas, on oðre ða hlafordas; & on oðre wisan ða worldwisn, on oðre ða dysegan; & on oðre wisan ða scamleasan, on oðre ða scamfæstan; & on oðre wisan ða ofermodan, on oðre ða wacmodan; ond on oðre wisan ða ungeðyldegan, on oðre wisan ða geðyldegan; & on oðre wisan ða welwillendan, on oðre ða æfstegan; & on oðre wisan ða bilwitan, on oðre ða felaspræcan; & on oðre wisan ða halan, on oðre ða unhalan; & on oðre wisan ða þe for ege forberað ðæt hie yfel ne doð, on oðre wisan ða þe swæ aheardiað ðæt hie hit for nanum ege ne forlætað; & on oðre wisan ða swiðe swigean, on oðre wisan ða felaidelspræcan; & on oðre wisan ða slawan, on

strong men, diminishes that of children. Because of the difference of the subjects, the words of the teacher must be different, that he may suit himself to all his subjects, to each according to his capacity, and yet so as not to swerve from lawful and right instruction. What therefore shall we call the thoughts of men but, as it were, the stretched strings of a harp, which the harper very variously draws and touches, and so prevents them from sounding differently from the tune he wishes? He touches them all with the same hand, to make them sound harmoniously, although he touches them differently. So every teacher must arouse the minds of his subjects to the same love and faith, with the same doctrine and various admonitions. In one way men are to be admonished, in another women; in one way the old, in

sua eac hlaf 7e strongra monna mægen gemiclað, he gelytlað cilda. For
 7ære ungelicnesse 7ara hieremonna sculun beon ungelic 7a word 7æs
 lareowes, 7æt he hiene selfne ge7eode to callum his hieremon(u)um, to
 æghwelcum be his andefne, & 7eah (h)wæ7re sua sui7e sua he of 7ære
 5 æwe & of 7ære ryhtan lare ne cerre. Hwæt cue7e we 7onne hwelce
 sin 7a innge7oncas mon[n]a buton suelce sumere hearpan strengas
 a7enede, 7a se hearpere sui7e ungelice tichð & styreð, & mid 7y
 gedeð 7æt hi nawuht ungelice 7æm sone ne singað 7e he wilnað?
 Ealle he gret mid anre honda, 7y 7e he wile 7æt hi anne song singen,
 10 7eah he hie ungelice styrige. S[u]a sceal æghwelc lareow to anre lufan
 & [to] anum geleafan mid anre lare & mid mislicum manungum his hieremonna
 mód styrigean. On o7re wisan mon sceal manian weras, on o7re
 wif; & on o7re wisan ealde, on o7re gionge; & on o7re wisan earne,
 on o7re eadige; & on o7re wisan 7a bli7an, on o7re 7a unrotan; & on
 15 o7re wisan 7a under7ieddan, on o7re 7a ofer o7re gesettan; on o7re
 wisan 7a 7eowas, on o7re 7a hlafurdas; & on [o]7re wisan 7a worold-
 wisan, on o7re 7a dysegan; & on o7re wisan 7a scamleasan, on o7re
 7a scamfæstan; & on o7re wisan 7a ofermodan, on o7re 7a wac-
 modan; ond on o7re wisan 7a unge7yldegan, on o7re wisan 7a
 20 ge7yldegan; & on o7re wisan 7a welwillendan, on o7re 7a æfstegan;
 & on o7re wisan 7a bilwitan, on o7re 7a felaspræcan; on o7re wisan
 7a halan, on o7re 7a unhalan; ond on o7re wisan 7a 7e for ege
 forberað 7æt hi yfel ne doð, on o7re wisan 7a 7e sua :heardigað 7æt
 hi hit for nanum ege ne forlætað; & on o7re wisan 7a sui7[e] suigean,
 25 on o7re 7a felaidelspræcæn; & on o7re wisan 7a slawan, on o7re 7a

another the young; in one way the poor, in another the rich; in one way the cheerful, in another the sad; in one way the subjects, in another those set above others; in one way servants, in another masters; in one way the worldly-wise, in another the foolish; in one way the shameless, in another the modest; in one way the presumptuous, in another the fainthearted; in one way the impatient, in another the patient; in one way the benevolent, in another the envious; in one way the simple, in another the loquacious; in one way the healthy, in another the unhealthy; in one way those who from fear abstain from doing evil, in another those who are so hardened as not to abstain from it for any fear; in one way the very silent, in another those who speak much to no purpose; in one way the slow, in another those who

oðre ða þe bioð to hræde ; & on oðre wisan ða manðwæran, on oðre ða gramþæran ; & on oðre wisan ða eaðmodan, on oðre ða upahæfenan ; & on oðre wisan ða anwillan, on oðre ða ungestæððegan & ða unfæstrædan ; & on oðre wisan ða ofergifran, on oðre ða fæstendan ; & on oðre wisan ða þe mildheortlice hiera agen sellað, on oðre ða þe æfter oðerra monna ierfe fietað, & hie reafiað ; & on oðre wisan ða þe nohwæcer ne oðerra monna ne reafiað, ne hiera agen rumedlice ne dælað, on oðre wisan ða þe hiera agen rumedlice sellað, & ne forlætað ðeah ðæt hie oðerra monna ne reafien , & on oðre wisan ða ungemodan, on oðre ða gemodan ; & on oðre wisan ða wrohtgeornan þe cease wyrceað, on oðre ða gesibsuman ; & on oðre wisan sint to manianne ða þe ða word ðære halgan æ ryhte ne ongietað, on oðre ða þe hie ryhtlice ongietað, & ðeah for eaðmodnesse wandiað ðæt hie hit ne sprecað ; & on oðre wisan ða þe fulfremede ne bioð nohwæcer ne on ieldo ne on wisdom, & ðeah for rædwilnesse to fōð, on oðre wisan ða þe medomlice & wel mægon læran, & him ðeah ondrædað for eaðmodnesse ðæt hie hit forðy forlætað ; & on oðre wisan ða þe ðisse hwilendlican áre wilniað, & him nan gewinc ne ðyncð ðæt hie hie hæbben, on oðre ða þe him ðyncð micel earfoðu & micel gewinc to habbanne, & hiera swæðeah wilniað ; & on oðre wisan ða þe beoð mid sinscipe gebundene, on oðre ða þe bioð frio ðara benda ; & on oðre wisan ða þe ða ðurhtogenan synna wepað, on oðre ða þe ða geðohtan wepað ; & on oðre wisan ða þe ða ærgedonan wepað, & ðeah ne forlætað, on oðre ða þe hie forlætað & swæðeah ne wepað ; & on oðre wisan ða þe ða unalifendan ðing doð, & hie eac herigeað, on oðre

are too hasty ; in one way the humane, in another the cruel ; in one way the humble, in another the proud ; in one way the steadfast, in another the fickle and inconstant ; in one way the over-greedy, in another the abstinent ; in one way those who generously give away their own, in another those who strive for the property of others, and rob them ; in one way those who neither rob other men nor generously distribute their own, and in another those who generously distribute their own and yet do not refrain from robbing other men ; in one way the quarrelsome, in another the peaceful ; in one way the lovers of strife who breed dissensions, in another the peace-makers ; in one way are to be admonished those who do not rightly understand the words of the holy law, in another those who rightly understand

5 & on oðre wisan ða ðe mildheortlice hira agen sellað, on oðre ða ðe æfter oðerra monna ierfe flitað, & hie reafigeað; & on oðre [wi]sian ða ð[e] nohwæðer ne oðerra monna ne reafiað, ne hiera agen rumedlice ne dælað, & on oðre wisan ða ðe hira agen rumedlice sellað, & ne forlætað ðeah ðæt hie oðerra monna ne reafien; & on oðre wisan ða un-
 10 gemodan, on oðre ða gemodan; & on oðre wisan ða wrohtgeornan ðe cease wyrceað, & on oðre ða gesibsuman; ond on oðre wisan sint to manianne ða ðe ða word ðære halgan æ rylite ne ongietað, on oðre ða ðe hi ryhtlice ongietað, & ðeah for eaðmodnesse wandiað ðæt hi hit ne sprecað; ond on oðre wisan ða ðe fullfremede ne beoð nohwæðer
 15 ne on ieldo ne on wisdom, & ðeah for hrædwilnesse to foð, & on oðre wisan ða ð[e] medomlice & wel magon læran, & him ðeah ondrædað for eaðmodnesse, ðæt hie hit forðy forlætað; & on oðre wisan ða ðe ðisse hwilendlican are wilniað, & him nan gesuinc ne ðyncð ðæt hi hie hæbben, on oðre ða ðe him ðyncð micel earfoðu & micel gesuinc to
 20 habbanne, & hiera suaðeah wilniað; ond on oðre wisan ða ðe beoð mid synscipe gebundene, on oðre ða ðe beoð frio ðara benda; & on oðre wisan ða ðe [ða] ðurhtogenan [synna] wepað, on oðre ða ðe ða geðohtan wepað; & on oðre wisan ða ðe ða ærgedonan wepað, & ðeah ne forlætað, on oðre ða ðe hi forlætað, & suaðeah ne wepað; &
 25 on oðre wisan ða ðe ða unaliefedan ðing doð, & hie eac herigað, & on

them, and yet from humility hesitate to preach them; in one way those who are not perfect either in age or wisdom, and yet from hasty zeal undertake the office, in another those who are capable of teaching properly and well, and yet from humility are afraid, so that they decline it; in one way those who desire this transitory authority, and think it no trouble to hold it, in another those who think it a great hardship and trouble to hold it, and yet desire it; in one way those who are married, in another those who are free from those bonds; in one way those who bewail the sins they have committed, in another those who bewail those they have meditated; in one way those who bewail those that they formerly committed, and yet do not give them up, in another way those who give them up, and yet do not bewail them; in one way those

wisan ƿa þe hie tælað, and hie swæðeah ne forlætað; & on oðre wisan ƿa þe mid sumre unryhtwilmunga bioð færinga hrædlice oferswiðede, on oðre ƿa þe on ƿære synne ealnu weg liegeað, mid geðeahhte to gebundene; & on oðre wisan ƿa þe ƿa lytlan scylda oftrædlice wyrceað, on oðre ƿa þe ƿa lytlan forgað, & ðeah hwilum ƿa maran wyrceað; & on oðre wisan ƿa þe nan god nyllað onginnan, on oðre ƿa þe hit onginnan willað, & næfre ne geendiað; & on oðre wisan ƿa þe dearnunga yfel doð, & god eawunga, on oðre wisan ƿa þe hiera god helað þe hie doð, & ne recceað ðeah men wenen ƿæt hie yfel dón, & eac mid sumum ƿingum gedoð ƿæt men wenað ƿæt hie yfel dón. Hu nyt reahton we nu oud rimdon ƿa cægea, buton we eac feawum wordum ætiewen hwæt hie healden, & swæ we sweetulost mægen æfter gerecean?

XXIV. Ðætte on oðre wisan sint to manianne weras, on oðre wif.

On oðre wisan sint to manianne weras, on oðre wif. Ða weras mon sceal hefiglicor & stiðlicor læran, & ƿa wif liotlicor; forðæm ƿæt ƿa weras higien to maran byrðene, & ƿa wif mid oleccunga weorðen on gebrohte.

XXV. Ðætte on oðre wisan sint to manianne ƿa iungan, on oðre ƿa ealdan.

On oðre wisan sint to læronne ƿa giungan, on oðre ƿa ealdan; forðæm oftor mid reðre manunge bioð ƿa giongan nytwyrðe gedone,

who do unlawful things, and also praise them, in another those who blame them and yet do not relinquish them; in one way those who are soon overcome by any sudden unrighteous desire, and in another those who are engaged in the sin the whole time, bound to it by design; in one way those who often commit small sins, in another those who forego the small sins and yet sometimes commit the greater; in one way those who will not begin any good, in another those who desire to begin and never accomplish it; in one way those who do evil secretly and good openly, in another those who hide the good they do, and do not care if men think they do evil, and also in some things make men think they do evil. Of what use were it to describe and enumerate the keys without explaining in a few words what they are to lock up, and treating of them hereafter as clearly as we can?

oðre wisan ƿa ƿe hie tælað, & [hi] suaðeah ne forlætað; & on oðre
 wisan ƿa ƿe mid sumere unryhtwilmunga beoð færinga hrædlice ofer-
 suiðede, on oðre ƿa ƿe on ƿære synne ealnu weg licgað, mid geðeahte
 to gebundene; & on oðre wisan ƿa ƿe ƿa lytlan acylda oftrædlice
 5 wyrceað, on oðre wisan ƿa ƿe ƿa lytlan forgâð, & ðeah hwilum ƿa
 maran wyrceað; & on oðre wisan ƿa ƿe nan gôd nyllað onginnan, on
 oðre ƿa ƿe hit onginnan willað, & næfre ne geendigað; & on oðre wisan
 ƿa ƿe dearninga yfel doð, & god eawunga, & on oðre wisan ƿa ƿe hira
 gôd helað ƿe hie dôð, & ne reccað ðeah menn wenen ƿæt hie yfel don,
 10 & eac mid sumum ƿingum gedoð ƿæt menn wenað ƿæt hi yfel don.
 Hu nytt rehton we nu & rindon ƿa cæga, buton we eac feawum
 wordum ætiewen hwæt hie healden, & sua we swiotolusð mægen
 æfter gereccan?

XXIV. Ðætte on oðre wisan sint to monianne weras, on oðre wif.

15 On oðre wisan sint to manianne weras, on oðre wif. Ða weras
 mon sceal hefglecor & stiðlecor læran, & ƿa wif leohtlecor; forðæm
 ƿæt ƿa weras higigen to mara[n] byrðenne, & ƿa wif mid oleccunga
 weorðen on gebrohhte.

XXV. Ðætte on oðre wisan sint to monianne ƿa iungan, on oðre
 20 ƿa ealdan.

On oðre wisan sint to læranne ƿa iungan, on oðre ƿa ealdan;
 forðæm oftor mid reðre manunga beoð ƿa iungan nytwyrðe gedone,

XXIV. That men are to be admonished in one way, in another
 women.

Men are to be admonished in one way, in another women. Men are
 to be taught more seriously and severely, women more lightly; that
 the men may aspire to a greater burden, and the women be brought
 on with flattery.

XXV. That the young are to be admonished in one way, in another
 the old.

The young are to be taught in one way, in another the old; because
 the young are more often made useful with zealous admonition, and

& ƿa ealdan mid liƿelicre bene, swæ hit awriten is on ƿære æwe: Ne ƿreata ƿu na ƿone ealdan, ac healsa hiene swæ ƿinne fæder.

XXVI. Ðætte on oðre wisan sint to manianne ƿa welegan, on oðre ƿa wædlan.

On oðre wisan sint to manianne ƿa wædlan, on oðre ƿa welegan. Ða wædlan sint to frebranne & to retanne, ƿylæs hie sin to ormode for hiera earfeðum. Ða oðre sint to brégeanne, ƿylæs hie sien for hiora wlencium to upahafene. To ƿæm wædlan wæs gecweden ƿurh Dryhten to ƿæm witgan: Ne ondræd ƿu ðe, forðæm ƿu ne wyrðest gescended. And swiðe hræðe eac æfter ƿæm he him olecte, þa he cwæð: Ðu earma, ƿu þe art mid ƿy storme & mid ƿære yste onwend & oferworpen, ðe ic geceas on ƿæm ofne þe ƿu on wære asoden, ƿæt wæs on ƿinum iermðum. Ac *sanctus* Paulus ƿreade ƿa welegan, þa he cwæð to his gingran: Sæggeað ƿæm welegum gind ƿisne middan-geard ƿæt hie to ofermodlice ne ðencen, ne to wel ne truwigen ƿissum ungewissum welum. Be ƿæm we magon swiðe sweotule oncnawan ƿæt se eaðmodnesse lareow, ƿa ƿa he ymb ƿa welegan spræc, na ne cwæð. Biddað, ac: Sæggeað, & bebeodað. And eac we magon oncnawan ƿæt, ƿæt ƿa earman & ƿa untruman sint to retanne, & ƿa ofermodan & ƿa upahafenan ne sint to weorðianne, ac ƿa monn sceal swæ micle ma hatan ƿonne biddan swæ mon ongit ƿæt hie for ƿissum worldwlencium bioð swiður upahafene & on ofermettum aðundene. Be ƿæm Crist cwæð on his godspelle: Wa eow welegum, þe eower lufu eall and eower tohopa is on eowrum worldwelum, & ne giemað

the old with mild intreaties, as is written in the law: "Rebuke not the old man, but intreat him as thy father."

XXVI. That the rich are to be admonished in one way, in another the poor.

The poor are to be admonished in one way, in another the rich. The poor are to be consoled and cheered, lest they despair too much because of their hardships. The others are to be terrified, lest they be too proud of their magnificence. To the poor man was said through the Lord to the prophet: "Fear not, for thou shalt not be confounded." And soon after he soothed him, saying: "Thou poor man, who art prostrated and thrown over with the storm and whirlwind, I have

& ƿa ealdan mid liƿelicre bene, sua hit awriten is on ƿære æwe : Ne ƿre[a]ta ƿu [no] ƿone ealdan, ac healsa hiue sua sua ƿinne fæder.

XXVI. Ðætte on oƿre wisan sint to manianne ƿa welegan, on oƿre ƿa wædlan.

5 On oƿre wisan sint to manianne ƿa wædla[n], on oƿre ƿa welegan. Ða wædlan sint to frefranne & to retanne, ƿylæs hi sien to ormode for hira earfeƿum. Ða oƿre sint to breganne, ƿylæs hi sien for hira wlencum to upáhafene. To ƿæm wædlan wæs gecueden ƿurh Dryhten to ƿæm witgan : Ne ondræd ƿu ƿe, forƿæm ƿu ne weorƿesð
 10 geacended. & suiƿe hræƿe eac æfter ƿæm he him olecte, ƿa he cuæð : Ðu earma, ƿu ƿe eart mid ƿy storme & mid ƿære yste onwend & oferworpen, ƿe ic geceas on ƿam ofne ƿe ƿu on wære asoden, ƿæt wæs on ƿinum iermƿum. Ac *sanctus* Paulus ƿreade ƿa welegan, ƿa he cuæð to his gingrum : Secgað ƿæm welegum gind ƿisne middangeard
 15 ƿæt hi to ofermodlice ne ƿencen, ne to wel ne truwigien ƿissum ungewissum welum. Be ƿæm we magon suiƿe swutule oncnawan ƿæt se eaðmodnesse lareow, ƿa ƿa he ymb ƿa welegan spræc, na ne cuæð : Biddað, ac : Secgað, & bebeodað. & eac we magon oncnawan ƿæt, ƿæt ƿa earman & ƿa untruman sient to retanne, & ƿa ofermodan & ƿa
 20 upahafenan ne sient no to weorðianne, ac ƿa mon sceal [swa] micle ma hatan ƿonne biddan sua man ongiet ƿæt hie for ƿissum woruldwlencum bioð suiƿur upáhafene & on ofermettum aƿundene. Be ƿæm Crist cuæð on his godspelle : Waa ieow welegum, ƿe iower lufu eall & eower tohopa is on eowrum woruldwelum, & ne giemað ƿæs

chosen thee in the furnace wherein thou wert melted, that is in thine afflictions." But St. Paul rebuked the rich, when he said to his disciples : "Tell the rich throughout this world that they are not to be too proud in their thoughts, nor trust too much to these uncertain riches." By which we can clearly understand that the teacher of humility, when he spoke of the rich, did not say "Pray," but "Tell, and command." And we can also understand that the poor and weak are to be cheered, and the proud and puffed up are not to be revered, but are to be so much the more commanded rather than intrated the more they are seen to be puffed up because of their worldly magnificence and inflated with pride. Of whom Christ spoke in his Gospel : "Woe to you rich men, whose whole love and hope is in your

Ʒæs ecean gefean, ac gefioð ealle mode Ʒisses ondweardan lifes genyhte. Ac Ʒæs is ðearf Ʒæt mon ðone frefre þe on Ʒæm ofne asoden bið his iermða, and se is to Ʒreatianne & to bregeanne, se þe bið upahafen mid Ʒy gefean & mid Ʒy gilpe Ʒisse worlde; Ʒætte ða sorgfullan ongieten Ʒæt him becumað ða welan þe him gehatene sint, Ʒeah hie hie ðonne giet ne gesion; & eac ða welegan ongieten Ʒæt[te] ða welan þe hie onlociað & habbað, Ʒæt hie þa habban ne magon. Ac Ʒæm lareowe is micel ðearf Ʒæt he ongiete hwa earm sie, hwa eadig, & hwone he læran scile swæ earmne, & hwone swæ eadigne. Forðæm oft se welega & se wædla habbað swæ gehwierfed hiera ðeawum Ʒæt se welega bið eaðmod & sorgfull, & se wædla bið upahafen & selfice. Forðæm sceal se lareow swiðe hrædlice wendan his tungan ongean Ʒæt þe he ongiet Ʒæt Ʒæs monnes ingeðonc bið, forðæm Ʒæt se earma upahafena sie mid his wordum geðreatod & gescended, ðonne he ongiet Ʒæt hiene ne magon his iermða geðreatian & geeaðmedan. Ac swæ micle liðelicor he sceal oleccan Ʒæm welegan eaðmodan swæ he ongiet Ʒæt he eaðmodra bið, ðonne hiene ne magon ða welan forwlencean, þe ælene ofermodne oðhebbað. & oft eac mon sceal ðone welegan ofermodan to him loccian mid liðelicre olecciunga, forðæm Ʒæt he hiene to ryhte geweme; forðæm oft hearde wunda bioð mid liðum beðungum gehnescode & gehælede, and eac ða wodðraga Ʒæs ungewitfullan monnes se læce gestilð & gehælð mid Ʒæm Ʒæt he him olecð æfter his agnum willan. Ne sculon we eac forgitan hu hit wæs be Saule Ʒæm kyninge: ðonne him se wieðerwearda gast on becom, ðonne gefeng Daud his hearpan, & gestilde his wodðraga mid Ʒam gligge.

worldly riches; ye care not for the eternal joys, but ye delight with all your heart in the enjoyments of this present life." It is necessary to console him who is melted in the furnace of his miseries, and he is to be rebuked and terrified who is puffed up with the joys and glories of this world; that the sorrowful may understand that the riches which are promised to them will come to them, though they do not see them yet, and also that the rich may understand that they cannot retain the riches they look at and possess. It is very necessary for the teacher to know who is poor, who rich, and whom he is to admonish as a poor, whom as a rich man. Because the rich and the poor man often so change their natures that the rich man is humble and sad, and the poor man is puffed up and conceited. Therefore the teacher must

ecan gefean, ac gefeoð ealle mode ðisses andweardan lifes genyhte.
 Ac ðæs is ðearf ðæt mon ðone frefre ðe on ðæm ofne usolen bið his
 iernða, & se is to ðreatiganne & to breganne, se ðe bið upahafen
 mid ðy gefean & mid ðy gielpe ðisse worulde ; ðætte ða sorgfullan
 5 ongieten ðæt him becomað ða welan ðe him gehatene sint, ðeah hi hi
 ðonne gît ne geseon ; & eac ða welegan ongieten ðætte ða welan ðe
 hie onlociað & habbað, ðæt hie ða habban ne magon. Ac ðæm lareowe
 is micel ðearf ðæt he ongiete hwa earm sie, hwa eadig, & hwone he
 læran scyle sua earmne, & hwane sua eadigne. Forðæm oft se welega
 10 & se wædla habbað sua gelweorfed hira ðeawum ðæt se welega bið
 eaðmod & sorgfull, & se wædla bið upahæfen & selfice. Forðæm
 sceal se lareow suiðe hrædlice wendan his tungan ongean ðæt ðe
 he ongiæt ðæt ðæs monnes inngedonc bið, forðæm ðæt se earma
 upahafena s[i]e mid his wordum geðreatod & gescended, ðonne he ongiæt
 15 ðæt hine ne magon his iernða geðreatigan & gee[a]ðmedan. Ac sua
 micle liðelecor he sceal olecan ðæm welegan eaðmodan sua he ongiæt
 ðæt he eaðmodra bið, ðonne hine ne magon ða welan forwlencean, ðe
 ælcne ofermodne oðhelbað. & oft eac mon sceal ðone welegan ofer-
 modan to him loccian mid liðelicere olicunga, forðæm ðæt he hine
 20 to ryhte geweeme ; forðæm oft hearda wuuda beoð mid liðum beðen-
 gum gehnescode & gehælede, & eac ða wodðraga ðæs ungewitfullan
 monnes se læce gestilð & gehælð mid ðæm ðæt he him olecð æfter
 his agnum willan. Ne sculon we eac forgietan hu hit wæs be Saule
 ðam kyninge : ðonne him se wiðerwearda gæsð on becom, ðonne
 25 gefeng Dauid his hearpan, & gestillde his wodðraga mid ðæm glige.

quickly direct his tongue against what he perceives to be the man's
 thoughts, that the poor and proud man may be rebuked and humili-
 ated with his words, when he sees that his miseries are not enough
 to afflict and humble him. But the more gently he must soothe the rich
 and humble man the more humble he sees that he is, when the riches
 which puff up all proud men are not able to make him proud. And often
 also he must attract the rich and proud man with gentle flattery, to
 entice him to goodness ; because severe wounds are often alleviated
 and healed with gentle fomentations, and the physician stills and cures
 the paroxysms of the madman by soothing him according to his own
 desire. We must not forget how it happened to king Saul : when the
 evil spirit came upon him, David took his harp, and stilled his par-

Hwæt mæg ðonne elles tacnian Saules ungewitfulnes buton ða upahafenesse ðara welegena? Oððe hwæt is elles getacnod ðurh Dauid buton eaðmodlic lif haligra monna? Forðæm ðonne se unclæna gast becom on Saul, Dauid ðonne mid his sange gemetgode ða wodðrage Saules. Swæ ðonne, ðonne ðæt mod ðara ricena for upahafenesse bið to ierre gehwierfed, ðonne is cynn ðætte we for hiera modes hælo olecende hie on smyltnesse gebrengen mid ure spræce, swæ swæ Dauid dyde Saul mid ðære hearpan. Hwilum eac ðonne mon ðæm ricum cidan sceal, ærest mon sceal sprecan asciede, swelce he be oðrum men sprece & ascige, & gehiere hu he be ðæm deman wille. Ðonne mon ðonne ongiete ðæt he ryhte gedemed hæbbe, & he wene ðæt he ryht be oðrum gedemed hæbbe, ðonne sæge him mon swiðe gedæftelice for his agnum scyldum, ðylæs ðæt aðundene mod for ðisum hwilendlicum anwalde hit gebelge wið ðone þe him cit, ac ðæt he mid his agnum wisdomes & mid his agnum wordum ðone swyran gebigge his agenra ofermetta, ðætte he nane lade ne mæge findan, ac sie swæ mid his agnum wordum gebunden. Forðæm com Naðan to cidanne ðæm kyninge Dauide, & licette, swelce he ymb sumes ðearfan & sumes earmes monnes ryht spræce, & sohte ðæs kyninges dom, & wolde ðæt he ærest hiene be oðrum men gedemde, & siððan gehierde his agne scylde, forðæm ðæt he eft ne meahte ðæm ilcan dome wiðcweðan. & eac se haliga mon ongeat ægðer ge ðæs kyninges scylde ge eac his hatheortnesse & gedyrstignesse, wolde hiene ða ærest gebindan mid his agenre ondetnesse, & forhæl him ðæt he hiene eft ðrearian wolde. Swæ se læce hyt his isern wið ðone mon þe he sniðan wile; wenð, gif he hit him iewe, ðæt he him nulle geðafian ðæt he hiene sniðe. Ac

oxysms with the music. What else can Saul's madness signify but the pride of the rich? Or what else is signified by David but the humble life of holy men? Therefore, when the unclean spirit came on Saul, David with his song alleviated Saul's fit of madness. So, when the mind of the rich through pride is turned to anger, it is proper for us to heal their mind by soothing them and restoring them to tranquillity by our talk, as David did Saul with the harp. Sometimes also, when we have to rebuke a rich man, we must first speak enquiringly, as if we spoke and asked about another man, and hear how he will judge in his case. And when we see that he has judged rightly, and he himself thinks he has judged rightly in the other's case,

Hwæt mæg ðonne elles tacnian Paulas ungewitfullnes buton ða úpaha-
 fenesse ðara welegena? Oððe hwæt is elles getacnod ðurh Dauid
 buton eaðmodlic lif haligra monna? Forðæm ðonne se unclæna gæsð
 becom on Saul, Dauid ðonne mid his sange gemetgode ða wodðrage
 5 Saules. Sua ðonne, ðonne ðæt mōd ðara ricena for úpahæfenesse bið
 to ierre gehwierfed, ðonne is cynn ðætte we for hira modes hælo
 olicende hi on smyltnesse gebringen mid ure spræce, sua sua Dauid
 dyde Saul mid ðære hearpan. Hwilum eac ðonne mon ðæm ricum cidan
 sceal, æresð mon sceal sprecan ascierende, suelce he be oðrum menn sprece
 10 & ascie, & gehiere hu be ðæm deman wille. Donne mon ðonne ongiete
 ðæt he ryhte gedemed hæbbe, & he wene ðæt he rylt be oðrum gedemed
 hæbbe, ðonne sege him mon suiðe gedæftelice for his agnum scyldum,
 • sylæs ðæt aðundne mōd for ðissum hwilendlicum anwalde hit gebelge
 wið ðone ðe him eit, ac ðæt he mid his agnum wisdom & mid his
 15 agnum wordum ðone suiran gebiege his agenra ofermetta, ðætte
 he nane lade ne mæge findan, ac sie sua mid his agnum wordum
 gebunden. Forðæm com Nathan to cidanne ðæm cyninge Dauide,
 & licette, suelce he ymb sumes ðearfan & sumes eames monnes
 rylt spræce, & sohte ðæs cyninges dōm, & wolde ðæt he æresð
 20 hine be oðrum menn gedemde, & siððan gehierde his agne scylde,
 forðæm ðæt he eft ne meakte ðæm ilcan dome wiðcuedan. & eac se
 haliga monn [óngeat] ægðer ge ðæs cyninges scylde ge eac his hath-
 eor(t)nesse & gedyrstignesne, wolde hine ða æresð gebindan mid his
 agenre ondetnesse, & forhæl him ðæt he hine eft ðreatian wolde. Sua
 25 se læce hyd his isern wið ðone monn ðe he sniðan wile; wenð, gif
 he hit him iewe, ðæt he him nylle geðafigean ðæt he hine sniðe. Ac

puffed up with this transitory authority, be angry with him who re-
 bukes it, and that with his own wisdom and words he may bend the
 neck of his own pride, that he may not find any excuse, but be thus bound
 with his own words. Therefore Nathan came to rebuke king David,
 and pretended to speak of the cause of a poor man, and asked the
 king's opinion, wishing him first to judge himself by another man, and
 then hear his own sin, that he might not be able afterwards to dispute
 the same sentence. And also the holy man perceived both the sin
 and the hasty temper of the king, and his rashness, and therefore
 wished first to bind him with his own confession, and concealed from
 him that he would afterwards rebuke him. So the physician hides
 his knife from the man he is about to cut, thinking that if he show

grapað swiðe fægere ymbutan ðæt ðæt he sniðan wile, & snið swiðe hrædlice. Swæ se witga dyde ðone kyning mid his wordum : ic wene ðæt he hiene snide slawlicor, gif he him ær sæde ðæt he hiene sniðan wolde ; ðy hit was betre ðæt he grapude mid ðæm bispelle ær, ærðonþe he cidde, swæ se læce grapað, & stracað, & hyt his seax & hwett, ærðonþe he stingan wille. Se læce, ðonne he cymð ðone untruman to sniðanne, ærest he sceawað ðæt cumbl, & siððan hiene tweonað ymb ðæs untruman geðyld, hwæðer he geðafian mæge ðæt hiene mon sniðe. Hyt ðonne his læceseax under his claðum oððæt he hiene wundað : wile ðæt he hit gefrede, ær he hit gesio ; forðæm he wenð, gif he hit ær gesio, ðæt he hit wille forsacan.

XXVII. Ðætte on oðre wisan sint to manianne ða gladan, on oðre ða unrotan.

On oðre wisan sint to manianne ða bliðan, on oðre ða unrotan. Ðæm oferbliðum is to cyðonne ða unrotnessa ða ðæræfter cumað, & ðæm unbliðum sint to cyðonne ða gefean þe him gehatene sint. Geliornigen ða bliðan on ðære ðreaunga ðæt hie him ondræden, & gehieren ða unbliðan ða lean ðæs gefean þe hie tohopiað. To ðæm bliðan is gecweden : Wa eow þe nu hlehað, forðæm ge sculon eft wepan. Gehieren eac ða unrotan ðone cwide þe him is to gecweden ðurh ðone ilcan lareow, ðæt is Crist, he cwæð : Eft ic eow gesio, & ðonne blissiað eowre heortan, & eowerne gefean eow nan mon æt ne genimð. Monige beoð ðeah & eac unbliðe ðara þe for nanum worl(d)-ðingum nahwæðer doð, buton for ðæs blodes styringe & for lichoman

it him he will not allow him to cut him. But he feels very gently about the part he is going to cut, and cuts very quickly. So the prophet did the king with his words : I think he would not have cut him so soon, if he had told him beforehand that he was going to cut him ; therefore it was better for him to feel with the parable before he rebuked, as the physician feels, and strokes, and hides and whets his knife, before he pierces. When the physician comes to cut the patient, he first examines the swelling, and doubts his patience, whether he will submit to be cut. He hides his lancet under his clothes until he wounds him, wishing him to feel it before he sees it ; for he thinks that if he see it beforehand he will refuse.

grapað suiðe fægre ymbutan ðæt ðæt he sniðan wile, & snið swiðe hradlice. Sua se witga dyde ðone cyning mid his wordum : ic wene ðæt he hine snide slaulecor, gif he him ær sæde ðæt he hine sniðan wolde ; ðy hit wæs betre ðæt he grapude mid ðæm bispelle, ærðonðe 5 he cidde, sua se læce grapað, & stracað, & hyt his seax & hwæt, ærðonðe he stingan wille. Se læce, ðonne he cymð ðone untruman to sniðanne, æresð he sceawað ðæt cumbl, & siððan hine tweonað ymb ðæs untruman geðyld, hwæðer he geðafian mæge ðæt hine mon sniðe. Hyt ðonne his læcseax under his claðum oððæt he hine 10 wundað : wile ðæt he hit gefrede, ær he hit geseo ; forðæm he wenð, gif he hit ær geseo, ðæt he hit wille forsacan.

XXVII. Dætte on oðre wisan sint to manianne ða gladan, on oðre ða u[n]rotan.

O[n] oðre wisan sint to man(i)anne ða bliðan, on (o)ðre ða u[n]rotan. 15 Dæm oferbliðum is to cyðanne ða unrotnessa ðe ðæræfter cumað, & ðam unbliðum sint to cyðanne ða gefean ðe him gehatene sindon. Geliornge ða bliðan on ðære ðreawunga ðæt hie him ondræden, & gehieren ða unbliðan ða lean ðæs gefean ðe hie tohopiað. To ðæm bliðan is gecueden : Wa eow ðe nu hliehað, forðam ge seculon eft 20 wepan. Gehieren eac ða unrotan ðone cuide ðe him is to gecueden ðurh ðo[ne] ilcan lareow, ðæt is Crist, he cuæð : Eft ic eow geseo, & ðonne blissiað eowre heortan, & eowerne gefean eow nan mon æt ne genimð. Monige beoð ðeah bliðe & eac unbliðe ðara ðe for nanum woruldþingum nahwæðer doð, buton for ðæs bloddes styringe & for

XXVII. That the glad are to be admonished in one way, in another the sad.

The cheerful are to be admonished in one way, in another the sad. To the overcheerful is to be shown the sadness which follows, and to the sad the joys which are promised them. Let the cheerful learn from the rebuking to fear, and let the sad hear of the rewards of the joy they hope for. To the cheerful is said : "Woe to you who now laugh, for ye shall afterwards weep." Let the sad also hear the saying which is addressed to them by the same teacher, which is Christ ; he said : "I shall see you again, and your hearts will rejoice, and no man shall deprive you of your joy." Many however are cheerful and sad, not from any worldly cause, but because of the motion of the blood and

medtrymnesse. Swæðeah is ðæm to cyðanne ðæt hie hie warenigen ægðer ge wið ða ungemetlican blisse ge wið ða ungemetlican unrot- nesse, forðæm hiera ægðer astyreð sumne unðeaw, ðeah hie unge- wealdes cumen of ðæs lichoman mettrymnesse. Ðæm oferbliðan oft folgað firenlust, & ðæm unrotan irre. Forðæm is micel niedðearf ðæt mon hiene wið ðæt irre an & wið ða ungemetlican sælða warnige, ac eac wið ðæt þe forcuðre bið, þe ðæræfter cymð, ðæt is firenlust & unryhtlicu irsung, ðæt is ðæt mon irsige on oðerne for his gode. Ðonne is micel ðearf, ðonne him mon ðissa twegea hwæðer ondræt swiður ðonne oðer, & wið ðæt winð, ðæt he swæ swiðe wið ðæt winne swæ he on ðæt oðer ne befealle, þe he him ær læs ondred.

XXVIII. Ðætte on oðre wisan sint to manianne ða ealdormen, on oðre ða hieremen.

On oðre wisan sint ðonne to manianne ða underðioddan, on oðre ða ofergesettan. Ða underðioddan mon sceal swæ læran ðæt hie ealles ne sien genæt ne geiermed, & ða ofergesettan mon sceall swæ manian ðæt se hiera folgoð hiene ne oðhebbe. And ða underðioddan ðæt hie wiers ne don ðonne him mon bebeode, & ða ofergesettan ðæt hie him to unabereðlice ne beoden. And ða underðioddan ðæt hie him eaðmodlice underlicggen, & ða ofergesettan ðæt hie gemetlice him ofer sien, ðæt hie magon eac be ðisse bisene ongietan þe him is to gecweden : Bearn, beo ge underðiodde eowrum ieldrum magum on Dryhtne. Ðæm ofergesettan is to gecweden : Ne gremige ge eowru

bodily weakness. Yet they are to be directed to guard both against immoderate joy and immoderate sadness, because they both stir up some vice, although they arise involuntarily from bodily weakness. The overcheerful are often liable to wantonness, and the sad to anger. Therefore it is very necessary to guard both against anger and excessive prosperity, and also against what is worse, and follows after, which is wantonness and unrighteous anger, that is, being angry with another because of his prosperity. And it is very necessary, when a man dreads either of these two more than the other, and strives against it, that he strive not so earnestly against it as to fall into the other, which he formerly dreaded less.

lichoman medtrymnesse. Suaðeah is ðæm to cyðanne, ðæt hi hie war-
 enigen ægðer ge wið ða ungemetlican blisse ge wið ða ungemetlican
 unrotnesse, forðæm hira ægðer astyreð sumne unðeaw, ðeah hie unge-
 wealdes cumen of ðæs lichoman medtrymnesse. Ðæm oferbliðan oft
 5 folgað firenlusð, & ðæm unrotan ierre. Forðæm is micel niedðearf
 ðæt mon hiene wið ðæt irre án & wið ða ungemetlican sælða warenige,
 ac eac wið ðæt [ðe] forcuðre bið, ðe ðæræfter cymð, ðæt is fierenlusð
 & unryhtlicu iersung, ðæt is ðæt mon iersige ón oðerne for his gode.
 Ðonne is micel ðearf, ðonne him mon ðissa tuega hwæðer ondrætt
 10 suiður ðonne oðer, & wið ðæt wieuð, ðæt he sua suiðe wið ðæt winne
 sua he on ðæt oðer ne befealle, ðe [he] him ær læs ondred.

XXVIII. Ðætte on oðre wisan sint to monianne ða ealdormen, on
 [o]ðre wisan ða hieremenn.

On oðre wisan sint ðonne to manianne ða underðioddan, on oðre
 15 ða ofergesettan. Ða underðioddan mon sceal [sua] læran ðæt hie elles
 ne sien genæt ne geirmed, & ða ofersettan mon sceal sua manian
 ðæt se hira folgoð hine ne oðhebbe. & ða underðioddan ðæt hie
 wiers ne dón ðonne him man bebeode, ond ða ofergeset[t]an ðæt hi
 him to unáberendlice ne beoden. & ða underðioddan ðæt hi him
 20 eaðmodlice underlicgen, & ða ofergesettan ðæt hie gemetlice him ofer
 sien, ðæt hi magon eac be ðisse bisene ongietan ðæt him is to
 gecueden : Bearn, beo ge underðiodde eowrum ieldrum magum on
 Dryhtne. Ðæm ofergeset[t]an is to gecueden : Ne gremigen ge eowru

XXVIII. That the rulers are to be admonished in one way, in
 another the subjects.

The subjects are to be admonished in one way, in another those set
 above others. The subjects are to be so taught as not to be altogether
 troubled or afflicted, and those set above others are to be warned not
 to be puffed up by their authority. The subjects not to behave worse
 than they are commanded to do, and those set above others not to
 command them too intolerably. The subjects to submit to them
 humbly, and those set above others to rule them with moderation, which
 they can also understand from this example, which is addressed to
 them : " Children, be ye subject to your elder kinsmen in the Lord." To
 those set above others is said : " Provoke not your children." Let the

bearn. Geleornigen eac þa bearn ƿæt hie swæ hieren hiera ieldrum swæ swæ hie selfe wieten on hiera ingeþonce beforan ƿæs diglan Deman eagum ƿæt hie hit for Gode doon, & æt Gode þa lean habban willen. Geleornigen eac þa fædras & þa hlafordas ƿæt hie wel libbende gode bisene astellen ƿæm þe him underþiedde sien. Eac sculon wiotan þa ofer oðre gesettan ƿæt ƿæt hie unaliefedes ƿurhteoð, & oðre menn be ƿæm biseniað, swæ manigra wita hie beoð wyrðe beforan ƿæm oðrum swæ swæ hie manna on wón gebrohten, buton he eft self geswice, & swæ manige gecierre swæ he mæst mæge. Forþæm him is swiðe micel ðearf ƿæt he swæ micle wærlicor hiene healde wið scylda swæ he geare wietan mæg ƿæt he no ana ne forwierð, ðonne he oðrum yfle bysene steleð. Eac sint to manianne þa underþieddan & þa anlepan menn þe æmtige beoð ƿæs ƿæt hie for oðre menn swincen, ƿæt hie huru hie selfe gehealden swæ micle ma swa hie æmettegran beoð ðonne oðre men, ƿylæs hie eft weorðen ðearlwislicor gedemde ðonne oðre men. Ða ofer oðre gesettan sint to manianne ƿæt hie for hiera hieremonnum [hieremonna] gedwolan ne weorðen gedemde, ðonne hie wenað ƿæt hie self (*om.*) hiera selfra gewyrhtum sien clæne. Se æmettega & se anlepa is to manianne ƿæt he swæ micle sorgfulra sie ymb hiene selfne, & swæ micle swiður swince swæ hiene læs oðerra monna giemen bigað. Ða ofergesettan sint to monianne ƿæt hie swæ oðerra manna giemenne gefyllen, ƿæt hie hie selfe ne forlæten, & eft ymb (*om.*) hie selfe swæ geornfulle sien ƿæt hie to slawlice þara ne giemen þe him befæste sien. Ac ƿæm þe ðonne æmettig bið his agenne willan to wyrceanne, to ƿæm is gecweden : Ðu slawa, ga ðe to æmethylle, &

children also learn so to obey their elders, as they themselves know in their hearts before the eyes of the unseen Judge, that they do it for the sake of God, and desire the reward from God. Let the fathers and lords also learn by their good lives to set a good example to their subjects. Those who are set above others must also know that whatever unlawful actions they perform, and thereby set an example to other men, they are worthy of as many punishments more than the others as they have led men astray, unless they afterwards cease, and convert as many as they can. Therefore it is very necessary for him to abstain from sins so much the more carefully as he clearly is able to understand that he

bearn. Geleornigen eac ða bearn ðæt hi sua hieren hira ieldrum sua sua hie selfe wieten on hira inngedonce beforan ðæs dieglan Deman eagum ðæt hi hit for Gode dón, & æt Gode ða lean habban willen. Geleornigen eac ða fæderas & ða hlafurdas ðæt hie wel lib-
 5 hen[de] gode bisene astellen ðæm ðe him underðiedde sien. Eac sculun wietan ða ofer oðre gesettan ðæt ðæt hie unaliefedes ðurhteod, & oðre men bi ðam lieseniað, sua manegra wieta hie beoð wyrðe beforan ðæm oðrum sua sua he monna on wón gebrohte, buton he eft self gesuice, & sua monige gecierre sua he mæsð mæge. Forðæm [him]
 10 is suiðe micel ðearf ðæt he sua micle wærligor hine healde wið scylda swa he gere witan mæg ðæt he no ana ne forwierð, ðonne he oðrum yfele bisene steleð. Eac sint to manianne ða underðioddan & ða anlepan menn ðe æmtige beoð ðæs ðæt hie for oðre menn suince, ðæt hie huru hie selfe gehcalden sua micle ma sua hie æmetegran
 15 beoð ðonne oðre menn, ðylæs hie eft wyrðen ðearlwislecor gedemede ðonne oðre menn. Ða ofer oðre gesettan sint to manianne ðæt hie for hira monna gedwolan ne weorðen gedemde, ðonne hie wenað ðæt hie hira selfra gewyrhtu sien clæne. Se æmetiga & se a[u]lipa is to manianne ðæt he sua micle sorgfulra sie ymb hine selfe,
 20 & sua micle suiður suince sua hine læs oðerra monna giemen bisegað. Ða ofergesettan sint to monianne ðæt hie sua oðerra monna giemne gefyllen, ðæt hie hie selfe ne forlæten, ond eft hie selfe sua geornfulle sien ðæt hie to slawlice ðara ne giemen ðe him befaeste sien. Ac ðam ðe ðonne æmetig bið his agenne willan to
 25 wyrcean(u)e, to ðæm [is] gecueden : Ðu slawa, ga ðe to æmetthylle,

to be admonished to restrain themselves so much the more as they are freer than other men, lest they be afterwards more severely judged than other men. Those who are set above others are to be warned, lest they be judged after the errors of their subjects, thinking that they are pure by their own merits. The unoccupied and the single man is to be warned to be so much the more careful of himself, and so much the more laborious, as the care of other men engages him less. Those in authority are to be warned so to take charge of other men as not to neglect themselves; on the other hand, not to be so careful of themselves as to care too sluggishly for those who are entrusted to them. But to him who is at liberty to carry out his own will is said: "Thou sluggard, go to an anthill, and observe their proceedings, and learn

giem hu hie doð, & leorna ðær wisdom. Ða ðonne þe ofer oðre bion sculon sint swiðe egeslice gemanode mid ðy worde þe man cwæð : Sunu min, gif ðu hwæt gehætest for ðinne freond, ðonne hafast ðu oðrum (*om.*) men (*om.*) ðin wed geseald, & ðu bist ðonne gebunden mid ðæm wordum ðines agnes muðes, & gehæft mid ðinre agenre spræce. Hwælc magon bion maran gehat ðonne mon gehate for his freond ðæt he underfó his saule on his pleoh ? Ðæt is swelce he hæbbe befæst his hond oðrum menn, ðonne he gebint hiene selfne to him mid his wordum ðæt he sceal niede ða giemenne & ða geornfulnesse ymb ðone habban ðe he ær ne ðorfte, forðæm he hiene hæfð ðonne gehæftne mid his agnum wordum, swelce he sie mid grine gefangen, ðæt he hiene sceal niede tela læran. Ðy him is micel ðearf, ðonne he tela lærð, ðæt he eac tela dó, & his lif on nan oðer ne wende, on oðer he lærð. Forðæm he eft sceal beforan ðæm ðearlwisan Deman mid gerecligre race gerecean ðæt he ðæt ilce self dyde þe he oðre men lærde. Ond eft swiðe hræde æfter ðæm se ilca Salomon cwæð : Dó, min sunu, swæ ic ðe lære : alies ðe selfne ; forðon ðu eart on borg gegan ðinum friend. Ac iern nu & onette, awece hiene. Ne geðafa ðu ðinum eagum ðæt hie slapige, ne ne hnappigen ðine bræwas. Swæ hwa ðonne swæ his lif to bisene bið oðrum monnum geset, ne sceal he no ðæt an don ðæt he ana wacige, ac he sceal eac his friend wreccan. Ne ðynce him no genoh ðæt he ana wel libbe, butan eac ða þe he fore beon sceal from ðære slæwðe his synna atio. Ðæt is swiðe wel ðær gecweden : Ne slapige no ðin eagan, ne ne hnappigen ðine bræwas. Ðæt is ðonne ðæt mon his eagan læte slapan [slapigen] ðæt mon for his

there wisdom." Those who are to be above others are very terribly warned with the words which were said : " My son, if thou promisest aught for thy friend, thou hast given thy pledge, and thou art bound with the words of thine own mouth, and held by thine own speech." What greater promise can a man make for his friend than that of accepting his soul at his own risk ? It is like committing his hand to another, when he binds himself to him with his words that he will necessarily be careful and zealous about him for whom it was not necessary before, because he holds him with his own words, as if he were caught in a trap, and he is obliged to teach him well. Therefore it is very necessary for him, when he teaches well, also to act well,

& giem hu hie doð, & leorna ðær wiðdóm. Ða ðonne ðe ofer oðre
 bion sculon sint suiðe egeslice gemanode mid ðy worde ðe mon cuæð :
 Sunu min, gif ðu hwæt gehæst for ðinne freond, ðonne hafas ðu ðin
 we[d] geseald, & ðu bist ðonne gebunden mid ðæm wordum ðines
 5 agnes muðes, & gehæft mid ði[n]re agenre spræce. Hwele magon
 beon maran gehat ðonne mon gehate for his freond ðæt he underfoo
 his saule on his pleoh ? Ðæt is suelce he hæblic befæsð his hond
 oðrum menn, ðonne he gebint hine selfne to him mid his wordum
 ðæt he sceal niede ða giemenne & [ða] geornfulnessse ymb ðone
 10 habban ðe he ær ne ðorfte, forðæm he hine hæfð ðonne gehæftne mid
 his agnum wordum, suelce he sie mid grine gefangen, ðæt he hine
 sceal nide tela laran. Ðy him is micel ðearf, ðonne he tela lærð,
 ðæt he eac tela doo, & his lif on nan oðer ne wende, on oðer he
 lærð. Forðæm he eft sceal beforan ðæm ðearlwisan Deman mid
 15 gerecellicre rake gereccan ðæt he ðæt ilce self dyde ðe he oðre menn
 lærde. Ond eft suið(e) hruðe [æfter ðæm] se ilca Salomon cuæð : Ðó,
 min sunu, sua ic ðe lære : alies ðe selfne ; forðæm ðu eart on borg
 began ðinum friend. Ac iern nu & onette, awece hine. Ne geðafa
 ðu ðinum e[a]lgum ðæt hie slapige, ne ne hnappigen ðine bræwas. Sua
 20 hwa ðonne sua his lif to bie[sene bið] oðrum monnum geset, ne sceal
 he no ðæt an dón ðæt he ana wacie, ac he sceal eac his friend wreccan.
 Ne ðynce him no genog ðæt he ana wel libbe, buton eac ða ðe he
 fore beon sceal from ðære slæwðe his synna atio. Ðæt is suiðe) wel
 ðær gecueden : Ne slapige no ðin eage, ne ne hnappigen ðine bræwas.
 25 Ðæt is ðonne ðæt mon his eage læte slapian ðæt mon for his un-

without perverting his life contrary to his teaching. Therefore he will afterwards have to prove at length before the severe Judge that he himself performed what he taught others. And again, very soon after the same Solomon said : "Do, my son, as I advise thee : free thyself ; because thou hast pledged thyself to thy friend. But run now, and hasten, arouse him. Suffer not thine eyes to sleep, nor let thine eyelids doze." Whoever, then, makes his life an example to others must not only himself keep awake, but must also arouse his friend. Let him not think it enough that he only live well, but he must also draw away those he is set over from the sloth of their sins. It is very well said : "Let not thine eye sleep, nor thine eyelids

unwisdomes & for his swongornesse ne mæge ongietan ða unðeawas ðara ðe him underðiodde bioð. Ac ðonne hnæppiað ure bræwas, ðonne we hwæthwugu stiorwierðes ongietað on ða þe us underðiedde bioð, & we gebærað for ure recceliste swelce we hit nyten; ðonne hnappige we. Ac ðonne we slapað fæste, ðonne we nohwæcer ne hit wietan nyllað ne hit betan nyllað, ne furðum ne recceað hwæcer we hit ó wietan [óngitan], ðeah we hit gecnawan cunnen. Ne slæpð se no fæste, ac hnappað, se þe gecnawan mæg hwæt tælwierðe bið, & swæðeah for his modes swongornesse oðre recceliste forwandað ðæt he bete & ðreage his hieremen be ðæs gyltes andefene. Ærest mon hnappað; gif he ðonne ðære hnappunge ne geswicð [suicð], ðonne hnappað he oð he wierð on fæstum slæpe. Swæ eac oft gebyreð ðæm þe fore oðre men bion sceal, ðonne he hwelc yfel ongiæt, & ðæt nyle onweg aceorfan, ðæt ðonne æt nilstan hit wierð to gewunan ðæt he hit ne mæg gebetan, ne furðum ongietan ðæt hit ænig yfel sie. Ac ða sint to manianne þe for oðre bion sculon, ðæt hie geornfullice [geornlice] ða ymb sion þe hie ofer beon sculon, ðæt hie mid ðære geornfulnessse gearnigen ðæt hie sien ðæm hefonlican neatum gelice: þa wæron geeawde, swæ hit awriten is ðæt hie wæron ymb eall utan mid eagum besett, & eac innane eagna full. Swæ hit is cynn ðætte þa sien þe for[e] oðre beon sculon, ðæt hie ægðer hæbben eagan innan ge utan, ðæt hie mægen ðæm incundan Deman on hiera agnum ingeðonce lician, & eac utane mid godum bisnum hiera agnes lifes hieremonnum bisenigen, & ðætte tælwierðes on him sie, ðæt hie ðæt tælen, & hie forðæm ðreatigen [ðreagen]. Ða underðioddan sint to manianne ðæt hie ðara unðeawas

doze." A man lets his eye sleep, when from folly and sloth he cannot perceive the vices of his subjects. Our eyelids doze, when we perceive something worthy of correction in our subjects, and from indifference we feign not to know it; then we doze. We are fast asleep, when we will neither acknowledge nor attempt to improve it, nor indeed care to notice it, though we are able to know it. He is not fast asleep, but dozes, who is able to know what is worthy of reproof, and yet from sloth of mind or indifference hesitates reforming and reproving his subjects in proportion to their guilt. At first he dozes; if he does not stop dozing, he dozes until he falls fast asleep. Thus also it often happens to him who has to rule others, that, when he perceives any

wisdome & for his suongornesse ne mæge ongietan ða unðeawas
 ðara ðe him underðiedde beoð. Ac ðonne hnæppiað ure bræwas.
 ðonne we hwæthwugu steor[weor]ðes ongietað on ða ðe us under-
 ðiedde beoð, & we gebærað for ure receliesðe swelce we hit nyten ;
 5 ðonne hnappige we. Ac ðonne we slapað fæste, ðonne we nohwæðer
 ne hit witan nyllað ne hit betan nyllað, ne furðum ne re[c]eað hwæðer
 we hit ongieten, ðeah we hit gecnawan cunnen. Ne slæpð se no fæsðe.
 ac hnappað, se ðe gecnawan mæg hwæt tælwierðe bið, & suaðeah
 for his modes swongornesse oððe recelieste forwandað ðæt he bete &
 10 ðreage his hieremenn be ðæs gyltes andefne. Æresð mon hnappað :
 gif he ðonne ðære hnappunge ne swicð, ðonne hnappað he oð he
 wierð on fæstum slæpe. Sua eac oft gebyrð ðæm ðe for oðre menū
 beon sceal, ðonne he hwele yfel ongiett, & ðæt nyle aweg accorfan.
 ðæt ðonne æt nichstan hit wyrð to gewunau ðæt he hit ne mæg
 15 gebetan, ne furðum ongietan ðæt hit ænig yfel sie. Ac ða sint to
 manianne ðe fore oðre beon sculan, ðæt hie geornlice ða ymb sion ðe
 hie ofer beon sculon, ðæt hie ðære geornfulnessse gearnigen ðæt hie
 sien ðæm hefonlicum neatum gelice : ða wæron geiewde, sua hit
 awriten is ðæt hie wæron ymb eal utan mid eagam besett, & eac
 20 innan eagen full. Sua hit is cynn ðætte ða sien ðe fore oðre beon
 sculon, ðæt hie ægðer hæbben eagan innan ge utan, ðæt hi mægen
 ðæm inncundan Deman on hira agnum inngeðonce lician, & eac utane
 mid godum bisenum hiera agnes lifes hieremonnum bisenigen,
 & ðætte tælwyrdes [on him] sie, ðæt hie ðæt tælen, & hie forðæm
 25 ðreagen. Ða underðioddan sint to manianne ðæt hie ðara unðeawas

evil, and will not cut it away, he soon gets into the habit of not being able to reform it, or indeed perceiving that it is an evil at all. But those who have to rule others are to be admonished to tend those carefully whom they are to be above, that by their zeal they may merit comparison with the heavenly beasts: it is written that they appeared to be covered outside with eyes, and also full of eyes inside. So also ought they to be who are to rule others, having eyes both inside and outside, that they may please the inner Judge in their own thoughts, and also externally with the good examples of the good life set an example for their subjects, and blame what is blameworthy in them, and rebuke them for it. The subjects are to be warned

þe him ofergesette bioð to swiðe & to ðristelice ne eahtigen, ðeah hie ryhte spræc hæbben hiera yfel on him to tælonne; ðylæs hie for þære ryhtlæcinge weorðen upahafene, & on ofermetto gewieten. Ac hie sint swiðe georne to manianne ðæt hie for hiera unðeawum hie ne forsion, ne no ðy swiður wið hie ne ðristlæcen. Ac gif hie hwæt swæ healicra yfla on him ongieten ðæt hie hit niede sprecan scielen, ðonne don hie ðæt swiðe diegelice betweohx him, & ðeah for Godes ege under ðæm gioke his hlaforddomes ðurhwunigen & hiene for Godes ege weorðigen, swæ mon hlaford sceal. Ac gif we nu onginnað reccean ongemong ðisum ymbe Dauides dæda sume, ðonne magon we ðis spell ðy openlicor gereccean. Hit gelomp æt sumum cirre ðæt he wæs gehyd on anum eorðscræfe mid his monnum. Ða Saul hiene wolde secean uppe on ðæm munte, ða for he forð bie ðæm scræfe ðe he oninnan wæs, & he his ðær no ne wende. Ða gewearð hiene ðæt he gecierde inn to ðæm scræfe, & wolde him ðær gan to feltune. Ða wæs ðærinne se ilea David mid his monnum, þe lange ær his ehtnesse earfoðlice ðolode. Ða clipodon his ðegnas him to, & hiene bædon, & geornlice lærdon ðæt he hiene ofsloge. Ac he him sona ondwyrcde, & him swiðe stiernlice stierde, & cwæð ðæt hit no gedafenlic nære ðæt hie slogen Gode gehalgodne kyning, & aras ðeah up, & bestæl hiene to him, & forcearf his mentles ænne læppan to tacne ðæt he his geweald ahte. Hwæt tacnað us ðonne Saul buton yfle hlafordas? Oððe hwæt David buton gode ðeawas? Swæ swæ Saul elles ne meahte his wambe geclæsnian buton he to feltune eode, swæ eac ne magon ða yfelan hlafordas, ðonne hie underfoð yfle geðohtas

not to discuss the faults of their superiors too much or too boldly, even though they have good cause to blame their faults, lest for their criticisms they be elated and fall into pride. But they are to be warned very earnestly not to despise them for their faults, nor become more presumptuous towards them on that account. But if they see any fault in them so serious that they are obliged to mention it, let them do it very secretly among themselves, and yet for the fear of God continue under the yoke of their rule, and reverence them for the fear of God, as one is bound to reverence one's lord. But if, in the meanwhile, we begin to narrate some of David's deeds, we shall make the argument clearer. It happened once that he was hid in a cave with his men. Saul, wishing to seek him up in the hills, passed by

ðe him ofergesette bioð to suiðe & to ðrisðlice ne eahtigen, ðeah hie
 ryhte spræce hæbben hiera yfel on him to tælanne; ðylæs hie for ðære
 ryhtlæcinge weorðen úpahæfene, & on ofermetto gewiten. Ac hie
 sient suiðe georne to maniganne ðæt hi for hira unðeawum hie ne
 5 forsion, ne no ðy suiður wið li ne ðrisðlæcen. Ac gif h[ri]e hwæt
 sua healicra yfela on him ongieten ðæt hie hit niede sprecean scylen,
 ðonne don hie ðæt suiðe diegelllice betweoxn him, & ðeah for Godes
 ege under ðæm geoke his hlaforddomes ðurhwunigen & hine for Godes
 ege weorðigen, sua mon hlaford seal. Ac gif we nu onginnað
 10 ræcan ongemong ðissum ymbe Dauides dæda sume, ðonne magon we
 ðis spel ðe openlicor gerececan. Hit gelamp æt sumum cierre ðæt
 he wæs geliyd on anum eorðscræfe mid his monnum. Ða Saul hine
 wolde sececan uppe on ðæm munte, ða for he forð bi ðæm scræfe ðæt
 he oninnan wæs, & he his ðær no ne wende. Ða gewearð hine
 15 ðæt he gecierde inn to ðæm scræfe, & wolde him ðær gín to feltune.
 Ða wæs ðæriune se ilca Dauid mid his monnum, ðe longe ær his
 ehtnesse earfoðlice ðolade. Ða cleopodon his ðegnas him to, & hine
 bædon, & geornlice lærdon ðæt he hine ofsloge. Ac he him sona
 ondwyrde, & him suiðe stiernlice stierde, & cuæð ðæt hit no gedæfenlic
 20 nære ðæt hie slogon Gode gehalgodne kyning, & aras ðeah úp, &
 bestæl hine to him, & forcearf his meutles ænne læppan to tacne ðæt
 he his gewald ahte. Hwæt tacnað us ðonne Saul buton yfle hla-
 furdas? Oððe hwæt Dauid buton gode ðeowas? Swa sua Saul elles
 ne meahhte his wambe geelænsigan buton he to feltune eode, sua eac
 25 ne magon ða yflan hlafurdas, ðonne hie underfúð ða yflan geðolhtas

the cave he was in, not thinking he was there. Then it happened
 that he went into the cave, wishing to go to stool there. And inside
 was the same David with his men who had long suffered the hardships
 of his persecutions. Then his followers called to him, and entreated,
 and eagerly advised him to kill him. But he soon answered, and
 very sternly forbade them, saying that it was not befitting to slay
 a king consecrated to God, yet arose, and stole to him, and cut off
 a corner of his coat, as a sign of having had him in his power. What
 is signified to us by Saul but bad masters? Or by David but good
 servants? As Saul could not purge his stomach without going to
 stool, so also bad masters, when they receive evil thoughts in their
 heart, cannot dismiss them without their bursting forth in foul

æt hiera heortan, ƿa ær alætan ær hie utaberstað on fullicum weorcum. Swæ swæ Daid forbær ƿæt he Saul ne dorste ofslean for Godes ege & for ƿæm ealdum treowum, swæ doð þa æltæwan mod ƿara godra esna. Hie forberað æghwelce unryhte tælinge : swæ swæ Daid forbær ƿæt he ne slog Saul (*om.*) mid his sweorde [Saul], swæ hie forberað ƿæt hie mid ƿæm sweorde hiera tungna tælinge ne sleað hiera hlafordes ƿeawas, ƿeah hie wieten ƿæt hie ealles æltæwe ne sien. Ac gif hie ƿonne callunga forberan ne mægen for hiera agnum unƿeawum & for hiera ungestæððignesse ƿæt hie hit ne sciren, ƿonne sprecen hie ymbe his þa læstan unƿeawas & ƿæt ƿeah swiðe diegollice. Swæ swæ Daid cearf swiðe diegellice swiðe lytelne læppan of Saules mentelle his eald-hlafordes, swæ doð ƿa þe hiera hlafordas diegellice tælað, & ƿeah swæ swæ hit him no ne derige, ne ne egle. Ac gif hwæm gebyrige ƿæt he for his agnum unƿeawum on ƿa tælinge his hlafordes befó, ƿonne sceal he hiene selfne swiðe swiðlice forƿæm tælan & ƿara læstena worda hreowsian. Forðon hit is awriten ƿætte Daid, ƿa he ƿone læppan forcorfedne hæfde, ƿæt he sloge on his heortan, & swiðe swiðlice hreowsode ƿæt he him æfre swæ ungerisenlice geðenian sceolde, ƿeah his ƿegnas hiene lærdon ƿæt he hiene mid his sweorde sloge. Swæ scule gehwelc mon forberan ƿæt he mid ƿæm sweorde his tungan his hlaford ne slea ; ƿæt is, ƿeah he hiene mid ryhte tælan mæge, ƿæt he hit ne do. Gif him ƿonne weas [wealdes] gebyrige oððe ungewealdes ƿæt he on ƿæs hwæt befoo ƿe wið his willan sie, ƿeah hit on ƿæm ealra læstan ƿingum sie, ƿeah him is ƿearf ƿæt he his heortan & his mod mid hreowsunga swiðe pinige, & his agena scylda ongiete, & him selfum

works. As David forbore slaying Saul for the fear of God and his old allegiance, so do the pious minds of good servants. They abstain from all unrighteous blame : as David forbore slaying Saul with his sword, so do they forbear slaying with the sword of their tongue's blame the reputation of their lord, although they know that it is not altogether perfect. But if they cannot altogether abstain from proclaiming it, because of their own faults and their frivolity, let them speak of his most trifling faults, and that very secretly. As David very secretly cut off a very small corner of Saul's coat, his liege lord, so do those who secretly blame their lords, and yet so that it does not injure or annoy them. But if any one happen to engage in blaming his lord, because of his own

æt hiera heortan, ƿa ær alætan ær hie utaberstað on fullicum weorcum.
 Sua sua Daurid forbær ƿæt he Saul ne dorste ofslean for Godes ege
 & for ƿæm ealdum treowum, sua doð ƿa æltæwan mōd ƿara godra esna.
 Hie forberað æghwelce unryhte tælinge : sua sua Daurid forbær ƿæt
 5 he ne slog mid his sweorde Saul, sua hie forberað ƿæt hie mid
 ƿæm sweorde hiera tungna tælinge ne sleað hira hlafurdes ƿeawas,
 ƿeah hie wieten ƿæt hie elles æltæwe ne sin. Ac gif he ƿonne
 eallunge forberan ne mæg for hira agnum unƿeawum & for hiera
 ungestæðƿignesse ƿæt hie hit ne sciren, ƿonne sprecen hie ymbe his
 10 ƿa læstan unƿeawas & ƿæt ƿeah suiðe diogollice. Sua swa Daurid
 cearf swiðe digellice suiðe lytelne læppan of Saules mentle his eald-
 hlafordes, sua doð ƿa ƿe hira hlafordas diegellice tælað, & ƿeah sua
 sua hit him no ne derige, ne ne egle. Ac gif hwæm gebyrige ƿæt he
 for his agnum unƿeawum on ða tælinge his hlafordes befoo, ƿonne sceal
 15 he hine selfne suiðe suiðlice forƿæm tælan & ƿara læstena worda
 hreowsian. Forƿæm [hit] is awriten ƿætte Daurid, ƿa he ðone
 læppan forcorfenne læfde, ƿæt he sloge on his heortan, & suiðe suiðlice
 hreowsade ƿæt he him æfre sua ungeriesenlice geƿenigan sceolde, ƿeah
 his ƿegnas hine ær lærdon ƿæt he hine mid his sweorde sloge. Swa
 20 sceyle gehwele mon forberan ƿæt he mid ƿæm sweorde his tungan his
 hlaford ne slea ; ƿæt is, ƿeah he hine mid ryhte tælan mæge, ƿæt he
 hit ne doo. Gif him ƿonne gewealdes gebyrige oððe ungewealdes ƿæt
 on ƿæs hwæt befoo ðe wið his willan sie, ƿeah hit on ƿæm ealra læstan
 [ƿingum] sie, ƿeah him is ðearf ƿæt he his heortan & his mod mid
 25 hreowsunga suiðe p[i]nige, & his agena scylda ongiete, & him selfum

faults, he must blame himself very severely for it, and regret the most trifling words. Therefore it is written that David, when he had cut off the skirt, struck his heart, and very bitterly repented ever having served him so unbecomingly, although his followers had advised him before to slay him with his sword. So let every one forbear slaying his lord with the sword of his tongue ; that is, though he have reason to blame him, that he is not to do so. If he happen, then, voluntarily or involuntarily to engage in anything against his will, although it be in a most trifling affair, it is necessary that he severely punish his heart and mind with repentance, and perceive his own sins, and sentence himself to such a punishment as he thinks his lord would

deme swelc wite swelce he wene ƿæt his hlaford him deman wolde, gif he hit wieste ; forðæm ðonne we agyltað wið ƿa hlafordas, ðonne agylte we wið ðone God þe hlafordscipe gescop. Be ƿæm ilcan cwæð Moyses ; ƿa he gehierde ƿæt ƿæt folc mænde to him & Arone ymb hiera earfoðu, ƿa cwæð he : Hwæt is eower murcung wið unc ? Hwæt sint wit ? Wið God ge doð ƿæt ge doð.

XXIX. Ðætte on oðre wisan sint to manianne ƿa hlafordas, on oðre ƿa ƿegnas & eac ƿa ðeowas.

On oðre wisan sint to manianne þa ðeowas, on oðre ƿa hlafordas. Ða ðeowas sint to manianne ƿæt hie simle on him hæbben ƿa eaðmodnesse wið hiera hlafordas. Ða hlafordas sint to manianne ƿæt hie [næfre] ne forgieten hu geliic hiera gecynd is, & hu gelice hie sint gesceapene ƿæm ðeowum. Ða ðeowas sint to manianne ƿætte hie hiera hlafordas ne forson. Hiera hlafordas hie forsioð, gif hie his willan & his bebodu forhygeaþ. Ðæm hlafordum is eac to cyðanne ƿætte hie wið Gode ofermogiað for his agenre gife, gif hie ne ongietað ƿæt þa bioð hiera gelican & hiera efgemæccan on hiera gecynde, ƿa þe him underðiedde bioð ƿurh Godes gesceafte. Ðæm ðeowan is to cyðonne ƿæt he wiete ƿæt he nis freoh wið his hlaford. Ðæm hlaforde is to cyðonne ƿæt he ongitte ƿæt he is efnðeow his ðeowe. Ðæm ðeowan is beboden, & ƿus to cweden : Bioð ge underðiedde eowrum worldhlafordum. And eft hit is gecweden : Ælc ƿara þe sie under ƿæm geoke hlafordsciepes, he seal his hlaford æghwelcere are & weorðscipes wurðne onmunan. And eft hit is gecweden : Ge hlafordas, doð ge eowrum monnum ƿæt ilce

sentence him to, if he knew it ; for when we sin against our lords, we sin against the God who created authority. Moses spoke about the same ; when he heard how the people complained to him and Aaron of their hardships, he said : “ What is your murmuring against us ? What are we ? Against God ye do what ye do.”

XXIX. That masters are to be admonished in one way, in another servants and also slaves.

Servants are to be admonished in one way, in another masters. Servants are to be admonished always to preserve humility towards their masters. Masters are to be admonished never to forget how similar their nature is, and how similarly to the servants they are created. Servants

deme suelc wite suelce he wene ƿæt his h'aford him deman wolde, gif he lit wiste ; for ƿæm ƿonne we ƿgyltað wið ƿa hlafordas, ƿonne agylte we wi(ð) ƿone God ƿe hlafordscipe gescop. Be ƿæm ilecan cuæð Moyses ; ƿa he gehierde ƿæt ƿæt folc mænde to him Arone ymb 5 hiera earfeþo, ƿa cuæð he : Hwæt is eower murcung wið unc ? Hwæt sint wit ? Wið God ge doð ƿæt ge douð.

XXIX. Ðætte on oðre wisan sint to manianne ƿa hlafordas, on oðre wisan ƿa ðegnas & eac ƿa ðeowas.

On oðre wisan sint to manianne ƿa ðeowas, on oðre ƿa hlafordas. 10 Ða ðeowas sint to manianne ƿæt hie simle on him hæbben ƿa caðnodnesse wið hira hlafordas. Ða hlafordas sint to manianne ƿæt hie næfre ne forgieten hu gelic hira [ge]cynd is, & hu gelice hi sint gesceapene ƿæm ƿiowum. Ða ƿiowas sint to manianne ƿætte hie hiera hlafordas ne forsion. Hiera hlafordas hi forsioð, gif hie his willan & his 15 bebodu forhyggeað. Ðam hlafordum is eac to cyðanne ƿætte hie wið Gode ofermodgiað for his agenre giefe, gif hie ne ongietað ƿæt ƿa beoð hira gelican & hira efnemæccan on hira geeynde, ƿa ƿe him undeðiedde beoð ƿurh Godes gesceafte. (Ðæm ðeowan is to cyðonne ƿæt he wiete ƿæt he nis freoh wið his hlaford.) Ðæm hlaforde is to cyðanne ƿæt he 20 ongiete ƿæt he is efnðeow his ðeowe. Ðæm ðeowan is beboden, & ƿus to cueden : Beoð ge underðeodde eowrum woroldhlafordum. & eft hit i[s] gecueden : Ælc ðara ƿe sie under [ƿæm] giøke hlafordscipes, he sceal his hlaford æghwelcre are & weorðscipes wierðne ommunan. & eft hit is gecueden : Ge hlafordas, doð ge eowrum monnum ƿæt ilce

are to be admonished not to despise their masters. They despise their masters, if they neglect their will and commands. It is also to be made known also to the masters that they are presumptuous towards God for his own gift, if they do not understand that those who are subject to them by the dispensation of God are equals and associates in their nature. The servant is to be told to know that he is not independent of his master. It is to be made known to the master that he is to understand that he is the fellow-servant of his servant. The servant is commanded, and thus addressed : " Be subject to your worldly masters." And again, it is said : " All who are under the yoke of authority must hold their masters worthy of all honour and respect." And again, it is said : " Ye masters, do the same to your men after their measure,

be hiora andefene & gemetgiað ðone ðrean ; geðenceað ðæt ægðer ge hiora hlaford ge eower is on hefonum.

XXX. Dætte on oðre wisan sint to manianne ða dolan, on oðre ða wisan.

On oðre wisan sint to manianne ða þe ðisse worlde lotwrenceas cunnon, & ða lufiað, on oðre ða medwisan. Ða lytgan sint to manianne ðæt hie oferhyegen ðæt hie ðær wieton, ða samwisan sint to manianne ðæt hie wilnien to wiotonne ðæt ðæt hie nyton. Ðæm lytegan is ærest to beleanne hiora selfice, ðæt hie ne wenen ðæt hie sin wise. On ðæm medwisan is to trymmianne swæ hwæt swæ hie ongietan mægen ðæs godcundan wisdomes, forðon, ðonne hie nane wult ne ofermodgiað, ðonne bioð ða heortan swiðe gearwe wisdomes to onfonne. Ac ymb ða lytegan we sculon swiðe swiðe swincan ðæt hie ðone wisdom forlæten þe him selfum ðyncð ðætte wisdom sie, & fôn to ðæm Godes wisdomes þe him dysig ðyncð. Ne ðearf mon no ðone medwisan læran ðæt hie ða lotwrenceas forlæte, forðonþe he hie næfð. Forðæm him is micle ieðre to gestiganne on ðone ryhtan wisdom ðonne ðæm lytegan sie to oubugonne, forðæmþe he bið ær upahafen on selfice for his lotwrencium. Be ðissum ilcan cwæð *sanctus* Paulus : Swele eower swelce him selfum ðynce ðæt he wisust sie on ðæm lotwrencium, weorðe ðæs ærest dysig, ðæt he mæge ðonon weorðan wis. Be ðæm medwisan is cweden : Ne sculon ge bion to wise æfter ðæs lichoman luste. And eft cwæð Paulus : Ða þe worldmonnum ðynceað dysige, ða gecist Dryhten, forðæmþe [forðæm ðæt] he ða lytegan, ðe mid ðisum worldwrencium bioð

moderating your threats ; consider that both their master and yours is in heaven."

XXX. That the foolish are to be admonished in one way, in another the wise.

Those who know and love the wiles of this world are to be admonished in one way, in another the simple. The cunning are to be admonished to despise what they know, the dull-witted to desire to know what they are ignorant of. The conceit of the cunning is first to be blamed, that they may not deem themselves wise. In the simple is to be strengthened whatever they can understand of divine wisdom, because, while they are not at all presumptuous, their hearts are

be hira andefne & gemetgiað ðone ðrean ; geðencað ðæt ægðer ge hira hlaford ge eower is on hefenum.

XXX. Ðætte on oðre wisan sint to manianne ða dolan, on oðre ða wisan.

5 On oðre wisan sint to man(ian)ne ða ðe ðisse worulde lotwrenceas cunnon, & ða lufgeað, on oðre ða medwisan. Ða lytegan sint to manianne ðæt hi oferhycggen ðæt hie ðær wieton, ða sarwisan sint to manianne ðæt hie wielnien to wietanne ðæt ðæt hie nyton. Ðæm lytegan is æresð to beanne hiera selfice, ðæt hie ne wenen ðæt hie
 10 sien wiese. On ðæm medwisan is t[o] trymmanne swa [hwæt] sua hie ongietan mægen ðæs godcundan wisdomes, forðon, ðonne hie nane wuht ne ofermodgiað, ðonne beoð ða heortan suiðe gearwe wisdomes to anfonne. Ac ymb ða lytegan we sculon suiðe suiðe suincan ðæt hie ðone wisdom forlæten ðe him selfum ðync(ð) ðætte wisdom sie, & fon to ðæm
 15 Godes wisdomes ðe him dysig ðyncð. Ne ðarf mon na ðone medwisan læran ðæt he ða lótwrencas forlæte, forðonðe he hie næfð. Forðæm him is micle ieðre to gestieganne ou ðone ryhtan wisdom ðonne ðæm lytegan sie to anbuganne, forðæmðe he bið ær úpahæfen on selfice for his lotwrencium. Be ðysum illcan cuæð *sanctus* Paulus : 'Suelc eower
 20 suelce him selfum ðynce ðætte wisusð sie on ðæm lotwrencum, weorðe ðæs æresð dysig, ðæt he mæge ðonan weorðan wís. Be ðam medwisan is cueden : Ne sculon ge beon to wise æfter ðæs lichoman luste. & eft cuæð Paulus : Ða ðe woruldmonnum ðynceað dysige, ða geciesð Dryhten, forðæm ðæt he ða lytegan, ðe mid ðissum woroldwrencium

in a very fit state to receive wisdom. But with the cunning, we must labour hard to get them to forsake the wisdom which they think is wisdom, and take to the wisdom of God, which they think folly. It is not necessary to advise the simple to forsake their wives, for they have them not. Therefore it is much easier for them to rise to righteous wisdom than it is for the cunning to turn thither, because he was formerly puffed up with conceit because of his wives. About the same thing St. Paul spoke : "Whoever among you thinks himself the wisest in guiles, let him first become foolish, that he may thence become wise." Of the simple is said : "Ye must not be too wise after the lusts of the body." And again, Paul said : "Those who seem to worldly men foolish, the Lord chooses, to confound the cunning, who

upahafene, gescende. And ðeah oft gebyrð ðæt ða bioð mid liðelicre race gehwifde, & eft ða medwisran oft mid bisenum gehwifde. Ðæm lytegan ðonne is betre ðæt hie mid ryhtre race weorðen oferreahte & mid ðære race gebundene & oferswiðde Ðæm medwisran bið genoh god ðæt he gecnawe oðerra monna weorc untælwyrðe. Be ðæm se æðela lareow *sanctus* Paulus, se sceolde læran ægðer ge wise ge unwise, ða he ongeat ða Ebreas sume wisran, sume medwisran, ða manode he, & cwæð to ðæm gelæredum ðara ealdena boca mid liðelicum wordum : Ðætte nu forealdod is, ðæt is forneah losod. And eft he cwæð to ðæm medwisran ða he ongeat ðæt hie mon mid swerum [sumum] bisenum monian sceolde : Ða halgan men geðafedon on ðisse worlde monig bismar & monige swyngan & monige bendas & karcernu, hie wæron stænde, & snidene mid snide, hie wæron costode, & mid sweordum hie wæron ofslægene. And eft cwæð Paulus · Gemunað eowerra fore-gengena ðara þe eow bodedon Godes word, & behealdað hiera liif & hiera forðsiid, & gongað on ðone geleafan. Forðon he ðus cwæð ðæt he ða lotwrenceas oferwunne & oferreahte ; & eac ða medwisran to maran onginne mid ðære liðelican bisnunga gespone.

XXXI. Ðætte on oðre wisran sint to manianne ða scamfæstan, on oðre ða scamleasan.

On oðre wisran sint to læronne ða scamleasan, on oðre ða scamfæstan. Ðæm scamleasan ne wyrð no gestiered butan micelre tælinge & miclum ðrean ; þa scamfæstan bioð oft mid gemetlicre lare gebetrode.

are puffed up with the guiles of this world." And yet it often happens that they are converted with mild arguments, and the simple, again, with examples. It is better for the cunning to be convinced by a righteous argument, and to be bound and overcome by the argument. It is good enough for the simple to know that other men's works are blameless. Therefore the noble teacher, St. Paul, who had to teach both wise and foolish, perceiving some of the Jews to be wiser, others simpler, said, admonishing those learned in the old books with gentle words : " That which is now antiquated, is almost dissolved." And, again, he said to the foolish, perceiving that they ought to be admonished with some examples : " Holy men suffered in this world many indignities and stripes, and many bonds and prisons, they were stoned,

bioð úpahæfene, gescende. & ðeah oft gebyreð ðæt ða bioð mid liðlicre
 race gehwyrfde, & eft ða medwisan oft mid bisenum gehwyrfde. Ðæm
 lytegan ðonne is betere ðæt hie mid ryhtre race weorðen oferreahte &
 mid ðære race gebundene & ofersuiðde. Ðæm medwisan bið genog
 5 god ðæt he gecnawe oðerra monna weorc untælwierðe. Be ðæm se
 æðela lareow *sanctus* Paulus, se sceolde læra[n] ægðer ge wise ge un-
 wise, ða he ongeat ða Ebreas sume wisran, sume medwisran, ða manode
 he, & cuæð to ðæm gelæredum ðara aldena boca mid liðelicum wordum :
 Ðætte nu foraldod is, ðæt is forneah losad. & eft he cuæð to ðæm
 10 medwisan ða he ongeat ðæt hie mon mid sumum bisnum manian
 sceolde : Ða halgan menn geðafedon on ðisse worlde monig bismere
 & monige swyngean & monige bendas & carcernu, hie wæron stænde,
 & snidene mid snide, hie wæron costade, & mid sweordum hi wæron
 ofslægene. Ond eft cuæð Paulus : Gemunað eowerra foregengena
 15 ðara ðe eow bodedon Godes word, & behealdað hiera lif & hira
 forðsið, & gongað on ðone geleafan. Forðon he ðus cuæð ðæt he
 ða lotwrenceas oferwunne & oferreahte ; & eac ða medwiisan to maran
 angyenne mid ðære liðelican bisnunga gespone.

XXXI. Ðætte on oðre wisan sint to manianne ða scamfæstan, & on
 20 oðre ða scamleasan.

On oðre wisan sint to læranne ða scamleasan, on oðre ða scam-
 fæstan. Ðæm scamleasan ne wyrð no gestiered butan micelre tælinge
 & miclum ðrean ; ða scamfæstan beoð oft mid gemetlicre lare gebetrode.

they were sawn with the saw, were tempted, were slain with swords.
 And again, Paul said : "Remember those who went before you, who
 preached to you God's word, behold their life and departure, and walk
 in faith." He spoke thus to overcome and confute their guiles ; and
 also to encourage the simple to greater enterprises, with the gentle
 example.

XXXI. That the modest are to be admonished in one way, the
 shameless in another.

The shameless are to be admonished in one way, the modest in
 another. The shameless cannot be managed without great blaming
 and threatening, the modest are often improved with moderate in-

Ða scamleasan nyton ƿæt hie untela doð, buton hit mon him sægge,
 & ðeah hit mon him secgge, hie his ne geliefað, buton hie monige
 menn forðy tælen. Se scamfæsta hæfð genoh on ðæm to his betrunge
 ƿæt his lareow hiene swiðe lythwon gemyndgige his unðeawa. Ðone
 scamleasan mon mæg ðy bet gebetan þe hiene mon swiður ðreað &
 scent, ac þe ðæm scamfæstan hit is nytre ðæt ƿæt him mon on tælan
 wille, ƿæt hit mon healfunga sprece, swelce hit mon hwon gehrine.
 Be ðæm Dryhten swiðe openlice tælde ða scamleasan Iudeas, & cwæð:
 Eower nebb sint swæ scamlease swæ ðara wifa ðe bioð forelegissa.
 And eft he olehte ðæm scamfæstan, ða he cwæð: Ðære scame & ðære
 scande þe þu on iuguðe worhtes ic gedo ƿæt þu forgitst & ƿæs
 bismeres ðines wuduwanhades þu ne gemanst, forðæm ƿæt is ðin
 Waldend þe ðe geworhte. And eft ða scamleasan Galatas swiðe open-
 lice *sanctus* Paulus tælde, ða he cwæð: Eala ge ungewitfullan
 Galata, hwa gehefgade eow? And eft he cwæð: Swæ dysige ge sint
 ƿætte ƿæt ƿæt ge gastlice underfengon, ge willað geendian flæselice.
 Ða scylda ðara scamleasena he tælde, swelce he efnswiðe him bære,
 & cwæð: Ic eom swiðe gefionde on Dryhtne ƿætte ge æfre woldon
 ænige wuht eow selfum witan ær ic hit eow wite. Hit is god ƿæt ge
 hit nu wietun. Næron ge noht æmettige, ðeah ge wel ne dyden.
 Forðæm he spræc ðas word þe he wolde ðara scamleasena scylda
 tælende geopenian, & ðara scamfæstena giemelieste he wolde mid liðe-
 licum wordum gedieglan.

struction. The shameless do not know that they do ill, without being
 told, and when told, they do not believe it, unless many men blame
 them for it. It is enough to reform the modest man, if his teacher
 remind him very gently of his faults. The more the shameless man
 is rebuked and humiliated, the better the chance of improving him,
 but with the modest man it is better to speak out what one has to
 blame in him only partially, as if touching it lightly. Therefore
 the Lord very openly blamed the shameless Jews, saying: "Your
 faces are as shameless as those of harlots." And again, he soothed
 the modest, saying: "I will make thee forget the shame and disgrace
 of thy youth, and thou shalt not remember the reproach of thy widow-

Ða scamleasa nyton ưæt hie untela doð, buton lit mon him secge,
 & ðeah hit mon him secge, hie his ne geliefað, buton hie monige
 menn forðy tælen. Se scamfæsta hæfð genoh on ðæm to his bettrunge
 ưæt his lareow hine suiðe lythwon gemyndgige his unðeawa. Done
 5 scamleasan mon mæg ðy bet gebetan ðe hine mon suiður ðreað &
 sciend, ac be ðæm scamfæstan hit is nyttre ưæt ưæt him mon on
 tæla[n] wille, ưæt hit mon healfunga sprece, swelce hit mon hwón
 gehrine. Be ðæm Dryhten suiðe openlice tælde ða scamleasan Iudeas,
 & cuæð: Eower nebb sint sua scamleas sua ðara wifa [ðe beoð] fore-
 10 legnissa. Ond eft he olehte ðam scamfæstan, ða he cuæð: Ðære scame
 & ðære scande ðe ðu on iugurðe worhtes ic gedoo ưæt ðu forgietsð &
 ðæs bismeres ðines wuduwanhades ðu ne gemansð, forðæm ưæt is ðin
 Waldend ðe ðe geworhte. & eft ða scamleasan Galatas suiðe open-
 lice *sanctus* Paulus tælde, ða he cuæð: Eala ge ungewitfullan Galatae,
 15 hwa gehefegode eow? & eft he cuæð: Sua dysige ge sint ưætte
 ưæt ưæt [ge] gæsðlice underfengon, ge willað geendigan flæsclice. Ða
 scylda ðara scamleasena he tælde, suelce he efn suiðe him bære, &
 cuæð: Ic eom suiðe gefeonde on Dryhten ưætte ge æfre woldon
 ænig wuht eow selfum wietan, ær ic hit eow wite. Hit is god ưæt
 20 ge hit nu witon. Næron naht æmetige, ðeah ge wel ne dyden.
 Forðæm he spræc ðas word ðe he wolde ðara scamleasna scylda
 tælende geopenian, & ðara scamfæstena giemelieste he wolde mid liðe-
 licum wordum gedieglan.

hood, for it is thy Lord who made thee." And again, St. Paul very
 openly blamed the shameless Galatians, saying: "Oh, foolish Galatians,
 who hath afflicted you?" And again, he said: "So foolish ye are,
 that what ye received spiritually ye wish to end carnally." He blamed
 the sins of the shameless, as if he suffered equally with them, saying:
 "I rejoice greatly in the Lord, that ye were ever willing to impute
 anything to yourselves, before I imputed it to you. It is good that ye
 do so now. Ye were not unoccupied, though ye did not do well."
 He spoke these words because he wished to reveal the sins of the
 shameless by blaming them, and conceal the negligence of the modest
 with gentle words.

XXXII. Dætte on oðre wisan sint to manianne ða ofermodan & ða upahafenan on hiora mode, on oðre ða earmheortan & ða wacmodan.

On oðre wisan sint to manianne ða modgan & ða fortruwedan, on oðre wisan ða unmodgan & ða unðristan. Ða fortruwudan, ðonne hie him selfum to swiðe truwiað, hie forsioð oðre men, & eac forcweðað. Ða lytelmodan ðonne & ða unðristan, ðonne hie ongietað hiera unbældo & hiera unmihte, hie weorðað oft ormode. Ða modgan ðonne & ða fortruwodan, eall hiera agen ðæt hie synderlice ðenceað oððe doð hie wenað ðæt ðæt sie ðæt betste ; ac ða unmodegan & ða ungedyrstegan wenað ðæt ðæt swiðe forsewenlic sie ðætte hie doð, & forðon weorðað oft ormode. Ac ðæm lareowe is swiðe smealice to underseceanne be ðæm weorcum ðara ofertruwudena, ðæt hie him gecyðen ðætte on ðæm ðingum þe hie him selfum swæ swiðe liciað, ðæt hie Gode misliciað. Swæ we mægdon betst ða gedyrstegan gelæran ðætte, ðonne hie wenen ðæt hie hæbben betst gedon, ðæt we him ðonne secgen ðæt hie hæbben wyrst gedon, ðætte, ðonne hie wenen ðæt hie ðone gilp & ðæt lof begiten hæbben ðæt hie ær wilmodon, ðæt hie ðonne hæbben mid ðy scame geholude. Hwilum eac, ðonne ða fortruwodan & ða anwillan wenað ðæt hie nane scylde ðurhtogen næbben, ðonne magon we hie swæ ræðust to ryhte gecyrran ðæt we him sume opene scylde, þe ær ðurhtogen wære, healfunga oðwiten, ðæt hie forðæm scamige, forðæm of ðære scylde ðe he hiene ðonne berecean [ne] mæg[e], he ongiete ða þe he ðonne deð, ðeah him ðonne ðynce ðæt he

XXXII. That the proud and puffed up in spirit are to be admonished in one way, in another the humble and faint-hearted.

The proud and presumptuous are to be admonished in one way, in another the humble and diffident. The presumptuous, when too confident in themselves, despise and revile others. The faint-hearted and diffident, perceiving their want of courage and strength, often despair. The proud and presumptuous think that all their own special thoughts or deeds are the best ; but the humble and timid think that what they do is very contemptible, and therefore often despair. But the teacher

XXXII. Ðætte on oðre wisan sint to monianne ða ofermodan & ða
 upahæfenan on hira mode, on oðre wisan ða earmheortan
 & ða wácmotan.

On oðre wisan sint to manianne ða modgan & ða fortruwodan, on
 5 oðre ða unmodgan & ða unðristan. Ða fortruwodan, ðonne hie him
 selfum to suiðe truwiað, hie forsiot oðre menn, & eac forcueðað. Ða
 lytelmodan ðonne & ða unðristan, ðonne hie ongietað hiera unbældo
 & hiera unmiehte, hie weorðað oft ormode. Ða modgan ðonne &
 ða fortruwodan, eall hiera agen ðæt hie synderlice ðenceað oððe doð
 10 hie wenað ðæt ðæt sie ðæt betste; ac ða unmodigan & ða ungedyr-
 stigan wenað ðæt ðæt suiðe forsewenlic sie ðæt(t)e hie doð, & forðon
 weorðað oft ormode. Ac ðæm lareowe is swiðe smealice to under-
 seceanne be ðæm weorcum ðara ofertruwedena, ðæt hie him gecyðen
 ðætte on ðam ðingum ðe hie him selfum sua suiðe licigað, ðæt hie
 15 Gode misliciað. Swa we magon betst ða gedyrstigan gelæran ðætte,
 ðonne hie wenen ðæt hie hæbben betst gedon, ðæt we him ðonne
 secgen ðæt hie hæbben wierst gedon, ðæt, ðonne hie wenen ðæt hie
 ðone gilp & ðæt lóf begieten hæbben ðæt hie ær wilnodon, ðæt hie
 ðonne hæbben mid ðy scame geholode. Hwilum eac, ðonne ða for-
 20 truwudan & ða anwillan wenað ðæt hie nane scylde ðurhtogen næbben,
 ðonne magon we hi sua raðosð to ryhte gecieran ðæt we him sume
 opene scylde, ðe ær ðurhtogen wære, healfunga oðwieten, ðæt hie
 forðæm scamige, forðæm of ðære scylde ðe he hine ðonne bereccan
 ne mæge, he ongiete ða he ðonne deð, ðeah him ðonne ðynce ðæt he

must very narrowly investigate the works of the presumptuous, that they may show them that in the things wherein they please themselves so much they displease God. We can best teach the confident by telling them, when they think they have done best, that they have done worst; that, when they think they have attained the glory and praise they desired before, they may find that they have only got disgrace thereby. Sometimes also, when the presumptuous and bold think that they have not committed any sin, we can most readily direct them right by half charging them with some manifest sin, which was formerly committed, that they may be ashamed because of it; that from the sin of which he cannot clear himself he may understand that which he is committing, although it seems to him that he is not doing

nan yfel ne do. Ða fortruwodnesse & ða anwilnesse an Corintheum Paulus ongeat swiðe wiðerweardne wið hiene, & betweoh him selfum swiðe aðundene & upahafene; swæ ðætte sume cwædon ðæt hie wæron Apollan, sume cwædon ðæt hie wæron Paules, sume Petres, sum cwæð ðæt he wære Cristes. Ac Paulus ða sona ða unclænan scylde beforan him eallum sæde, þe an hiera ealra gewitnesse gedon wæs, & ðagiet ungebett; he cwæð: We gehierdon betweohxn eow unrhythæmed, ge swæ unrýht swæ we furðum betweohxn hæðnum monnum ne hierdun, ðæt is ðæt ge sume hæfdon eowre steopmodor, & ge ðæs næfdon nane sorge, & noldon from eow adón ða þe ðæt dydon, ac wæron swæ upahafene swæ ge ær wæron. Swelce he openlice cwæde: Hwæt wille ge for eowerre fortruwodnesse & for eowerre anwilnesse. cweðan, hwæs oððe hwæs ge sien? Forðæmþe on eowre towesnesse ge habbað gecyðed ðæt ge ures nanes ne sindon. Ac ða lytelmodan & ða uncristan we magon ðy ieð on ðæm wege gebringan godra weorca, gif we healfunga & ðeah be sumum dæle hiera godan weorc sæcgeað, forðæm, ðonne we hiera yfel tælað, ðæt we eac hiera god herigen, forðæm ðæt we hiera modes meruwenesse gestiðigen mid ðæm ðæt hie gehieren ðæt we hie herigen, & ðætte eft sien hiera scylda geðreade mid ðæm ðæt we hie tælen. Oft we magon bion swæ nyttran æt him, gif we hie myndgiað hiera godna weorca, & ða secgeað, & gif we hwæt ongietað on him ungesceadwislices gedon, ne sculon we no hie swæ ðreagean swelce hie hit gedon hæbben, ðeah hit gedon sie, ac we sculon him forbeodan ðæt hie huru swæ ne don, swelce hit ðonne giet gedon ne sie, forðæm ðæt sio hering ðe we ær

any evil. The presumption and obstinacy of the Corinthians Paul saw to be greatly opposed to himself, and he saw that they were very inflated and puffed up among themselves; so that some said they were Apollos's, some Saul's, some Peter's, and one said that he was Christ's. But Paul soon spoke out before them all the unclean sin, which had been done with the knowledge of all of them, and was still unatoned; he said: "We have heard of fornication among you, and worse than any we have heard of even among heathens, that is, that some of you had your step-mothers, and ye were not troubled at it, and would not put away from you those who did so, but were as elated as ye were before." As if he had openly said: "What will ye say for your presumption

nan yfel ne doo. Ða fortruwodnesse & ƿa anwilnesse an Corintheum
 Paulus ongeat suiðe wiðerweardne wið hine, & betweoh him selfum
 suiðe aðundene & úpahæfene; sua ƿætte sume cuædon ƿæt hie
 wæron Apollan, sume cuædon ƿæt hi wæron Saules, sume Petres,
 5 sum cuæð ƿæt he wære Cristes. Ac Pa[u]lus ƿa sona ƿa unclænan
 scylde beforan him allum sæde, ðe an hiera e[a]lra gewitnesse gedón
 wæs, & ƿagiet ungebet; he cuæð: We gehierdon betweoxn eow
 unrythæmed, ge sua unryht sua we furðum betwuxn hæðnum
 monnum ne hierdon, ƿæt [is ƿæt] ge sume hæfdon eowre steopmodur,
 10 & [ge] ƿæs næfdon nane sorge, & noldon from eow adón ƿa ðe ƿæt
 dydon, ac wæron sua úpahæfene sua ge ær wæron. Suelce he open-
 lice cuæde: Hwæt wille ge for eowerre fortruwodnesse & for eowerre
 anwilnesse cueðan, hwæs oððe hwæs ge sien? Forðæmðe [on eo]wre
 towesnesse ge habbað gecyðed ƿæt ge ures nanes ne siendon. Ac ƿa
 15 lytelmodan & ƿa unðriestan we magon ðy ied on ƿæm wege gebringan
 godra weorca, gif we healfunga & ðeah be sumum dæle heora godan
 weorc se[c]geað, forðæm, ðonne we hira yfel tælað, ƿæt we eac hira
 góð herigen, forðæm ƿæt we hira modes me[a.]ruwnesse gestiðigen mid
 ƿæm ƿæt hie gehiren [ƿæt we hi herigen,] & ƿætte eft sien hira
 20 scylða geðreade mid ƿæm ƿæt we hie tælen. Oft we magon beon sua
 nyttran æt him, gif we hie myndgiað hira godna weorca, & ƿa
 secgeað, & gif we hwæt ongietað on him ungesceadwislices gedoon, ne
 sculon we no hi ðreagean suelce hie hit gedoon hæbben, ðeah hit
 gedon sie, ac we sculon him forbeodan ƿæt hie huru sua ne dón,
 25 suelce hit ðonne giet gedón ne sie, forðæm ƿæt sio hering ðe we ær

and obstinacy, whose ye are? For by your laxity ye have shown that
 ye belong not to any of us." But we can the more easily bring the
 fainthearted and diffident on the path of good works by partially
 mentioning their good works, so that when we blame their faults we
 may also praise their virtues, that we may strengthen the weakness of
 their minds by allowing them to hear how we praise them, and again,
 that their sins may be chastised by our blame. Often we can be more
 useful to them by reminding them of their good works, and mentioning
 them, and if we perceive that they have committed an imprudence, we
 must not blame them as if they had done it, although it be done, but
 we must forbid them to do so, as if it were not yet done, that our

heredon us gefultume ƿæt we hie wiðermode ne gedon us mid ƿære tælinge, ac ƿæt sio hering getrymme & gemetgige ƿæs wacmodan & ƿæs unƿristan monnes mod wið ƿa tælinge. Be ƿæm se ilca Paulus cwæð, ƿa he ongeat ƿæt folc þe Ðessolonicensa hatte, ƿæt hie on his lare fæste wæron, & ƿeah he ongeat ƿæt hie gedrefede wæron mid wacmodnesse, forƿæmpe hie wendon ƿæt hit nêar worlde endunge wære ƿonne hit wære; ƿa ongan he ærest herigeon on him ƿæt ƿæt he fæstrædes wiste, & sona æfter ƿon swiðe liðelice he hirde ƿa þe he unfæstrædes wiste, & ƿus cwæð: We sculon simle sæcgean Gode ƿancas for eow broður, swæ swæ hit wel wyrðe is, forƿæmpe eower geleafa hæfð oferðungen swiðe monegra oðerra monna, & eower lufu is betweohxn eow swiðe genyhtsumu, swæ ƿæt we apostolas sint swiðe gefeonde ealle for eowrum geleafan & for eo(w)rum geðylde. Ac sona æfter ƿære liðelican spræce he cwæð: Ic eow healsige broður for ƿæm tocyme Dryhtnes Hælendan Cristes & for ure gesomnunge ƿæt ge no to hrædlice ne sien astyrede from eowrum gewitte, ne eow to swiðe ne [on]drædað for nanes monnes wordum ne for nanes witgan gaste, ne ƿeah eow hwelc ærendgewrit cume, swelce hit from us asend sie, & ƿæron cyðe ƿæt se domes dæg neah sie. Swæ gedyde se soðfæsta lareow ƿæt he ærest gehierdun ƿa heringe þe him licode forƿæm ƿæt hie æfter ƿæm ƿy lustlicor gehierden ƿa lare, ƿætte ƿæt lof hie to ƿæm getrymede ƿætte sio monung hie eft ne geðrycte. Ða he ongeat ƿæt hie wæron onstyrede mid ƿæm wenan ƿæt hie ƿæs endes swæ neah wendon, ƿa spræc he swelce he hit ƿagit nyste ƿæt hie hit him ƿa iu ondredon, ac forbead him ƿæt hit ne sceolde swa weorðan, & wolde

former praise may prevent their being impatient of our blame, and that the praise may strengthen and regulate the minds of the weak and diffident for the blame. Of which the same Paul spoke when he perceived that the people called Thessalonians were firm in his teaching, and yet troubled with faintheartedness, because they thought the end of the world nearer than it really was; he began first to praise what he knew was their steadfastness, and immediately after, very gently admonished those whom he knew to be weakminded, and spoke thus: "We shall always have to say thanks to God on your account, brothers, as it is well meet, because your faith has surpassed that of many other men, and your love among yourselves is very abundant,

heredon us gefultume ƿæt we hie wiðermode ne gedón mid ƿære
 tælinge, ac ƿæt sio hering getrymme & gemetgige ƿæs wacmodan &
 ƿæs unƿristan monnes móð wið ƿa tælinge. Be ƿam se ilca Paulus
 cuæð, ƿa he ongeat ƿæt folc ƿe Salonicensa hatte, ƿæt hie on his
 5 lare fæste wæron, & ƿeah he ongeat ƿæt hi gedrefde wæron mid
 wacmodnesse, forƿæmðe hie wendon ƿæt hit near worulde endunge
 wære ðonne hit wære; ƿa ongon he æresð herigeon on him ƿæt ƿæt
 he fæsðrædes wiste, & sona æfter ðon suiðe liðelice hierd[d]e ƿa ƿe he
 unfæsðrade wisse, & ƿus cuæð: We sculon simle secgan Gode
 10 ðoncas for eow broður, sua sua hit wel wierðe is, forƿæmðe eower
 geleafa hæfð oferðungen suiðe monigra oðerra monna, & eower lufu
 is betweoxn eow suiðe genyhtsumu, sua ƿæt we apostolas sint suiðe
 gefeonde ealle for eowrum geleafan & for eowrum geðyldre. Ac sona
 æfter ƿære liðelican spræce he cuæð: Ic eow healsige broður for ƿæm
 15 tocyne Dryhtnes Hælendan Kristes & for ure gesomnunge ƿæt ge no
 to hrædlice ne sien astyrede from gewitte, ne eow to suiðe ne on-
 drædað for nanes monnes wordum ne for nanes witgan gæste, ne ƿeah
 eow hwelc ærendgewrit cume, suelce hit from us send sie, & ƿæron
 cyðe ƿæt se domes dæg neah sie. Sua gedyde se soðfæsta lareow
 20 ƿæt hie æresð gehierdon ƿa heringe ƿe him licode forƿæm ƿæt hie
 æfter ƿæm ƿe lusðlicor gehierden ƿa lare, ƿætte ƿæt lof hie to ƿæm
 getrymede ƿæt sio manung hie eft ne ðrycte. Ða he ongeat ƿæt
 hie wæron onstyrede mid ƿæm wenan ƿæt hi ƿæs endes sua neah
 wendon, ƿa spræc he suelce he hit ƿagiet nyste ƿæt hie hit him ƿa io
 25 ondredon, ac forbead him ƿæt hit ne scolde sua weorðan, & wolde

so that we apostles all rejoice greatly in your belief and patience." But soon after the gentle speech, he said: "I beseech you, brothers, by the coming of the Lord, our Saviour Christ, and by our congregation, that ye be not too quickly stirred from your senses; nor fear too much for any man's words or any prophet's spirit, or if any letter come to you, as if sent from us, to announce that the day of judgment is near." Thus the trusty teacher made them first hear the praise they liked, that they might afterwards hear the advice more cheerfully, that the praise might strengthen them so as not afterwards to be crushed by the admonition. When he saw that they were stirred by the expectation of their impending end, he spoke as if he did not yet know that they

Ʒæt hie wenden Ʒæt hie Ʒæs þe untælwyrðran wæron þe hie wendon
Ʒæt he nyste hiera leochtmodnesse & hiera unfæstrædnesse. .

XXXIII. Ðætte on oðre wisan sint to manianne Ʒa ungeðyldegan,
& on oðre Ʒa geðyldegan.

On oðre wisan sint to manianne þa ungeðyldegan, on oðre Ʒa ge-
ðyldegan. Ðæm ungeðyldegum is to sæcganne Ʒætte hie ne agime-
leasien Ʒæt hie hiera mod gebridligen, Ʒæt hie ne hliepen unwillende
on Ʒæt scorene clif unðeawa ; swæ hit oft gebyreð Ʒæt sio hatheortnes
& seo hrædwilnes Ʒæt mod gebrengð on Ʒæm weorce þe hiene ær nan
willa to ne spon, & deð Ʒeah swæ astyred, swelce he hit ungewisses
oðre ungewealdes do, Ʒæt him eft gehreoweð, siððan he hit wat.
Forðæm him is to sæcgeanne Ʒæt hie weorðað oft ascrencte on Ʒæm
scyfe Ʒære styringe hiera modes, Ʒæt hie hiera selfra ne agon ðy mare
geweald þe oðerra monna, & swiðe seldon magon ongietan hiera agen
yfel, ærðon hie hit ðurhtogen habbað. Ac gif he ðonne Ʒære styringe
ne wiðstent, ðonne gescent he Ʒa godan weorc þe he oft ær on stillum
mode ðurhteah, & swæ ungleawlice for Ʒæm scyfe Ʒære styringe swiðe
hrædlice towyrpð þa godan weorc þe he longe ær foreðonclice timbrede,
& Ʒa geðylde þe is modur & hierde ealra mægena for Ʒæm unwrence
Ʒære ungeðylde forlett, & eac Ʒæt mægen Ʒære soðan lufan he for-
læt. Hit is awriten on Paules bocum Ʒæt sio Godes lufu sie geðyld,
& se þe geðyldig ne sie, Ʒæt he næbbe Ʒa Godes lufe on him. For
Ʒæm unðeawe Ʒære ungeðylde wierð utadrifen sio fostermodur ælcere

had been dreading it long, but forbade them to let it be so, wishing
them to deem themselves the less culpable by thinking that he did not
know their frivolity and inconstancy.

XXXIII. That the impatient are to be admonished in one way, in
another the patient.

The impatient are to be admonished in one way, in another the
patient. The impatient are to be told not to neglect bridling their
mind, lest involuntarily they leap down the abrupt cliff of vices ; as it
often happens that impetuosity and hastiness bring the mind to the
deed to which no desire allured it before, and so make it agitated, as if
he did it unconsciously or involuntarily, so that he afterwards repented

Ʒæt hie wenden Ʒæt hie Ʒæs Ʒe untælwyrðran wæren Ʒe hie wendon
Ʒæt he nyste hira leohtmodnesse & hira unfæsðradnesse.

XXXIII. Dætte on oðre wisan sint to monianne Ʒa ungeðyldgan,
& on oðre Ʒa geðyldgan.

5 On oðre wisan sint to manianne Ʒa ungeðyl[d]gan, on oðre wisan Ʒa
geðyldegan. Ðæm ungeðyldegum is to secganne Ʒæt hie ne agime-
leasigen Ʒæt hi h[i]ra mod [ge]bridligen, Ʒæt hi ne hlipen unwillende
on Ʒæt scorene clif unðeawa; sua hit oft gebyreð Ʒæt sio hatheortness
& sio hrædwilnes Ʒæt mod gebrin[g]ð on Ʒæm weorce Ʒe hine ær nan
10 willa to ne spôn, & deð Ʒeah sua astyred, suelce he hit ungewisses
oððe ungewealdes doo, Ʒæt him eft gehreoweð, siððan he hit wat. For-
ðæm him is to secganne Ʒæt hie weorðað oft ascrencte on Ʒæm scyfe
ðære styringe hira modes, Ʒæt hi hira selfra ne agon ðy mare geweald
Ʒe oðerra monna, & suiðe seldon magon ongietan hira ægen yfel,
15 ærðon hi hit ðurhtogen habbað. Ac gif he ðonne Ʒære styringe ne
wiðstent, ðonne gescient he Ʒa godan weorc Ʒe he oft ær on stillum
mode ðurhteah, & sua ungleaulice for Ʒæm scyfe Ʒære styringe suiðe
hrædlice towierpð Ʒa godan weorc Ʒe he longe ær foreðonlice timbrede,
& Ʒa geðyld Ʒe his modur & hierde ealra mægena for Ʒæm unwrence
20 Ʒær[e] ungeðylde forlét, & eac Ʒæ[t] mægen Ʒære soðan lufan he
forlét. Hit [is] awriten on Paul'es bocum Ʒæt sio Godes lufu sie
geðyld, & se Ʒe geðyldig ne sie, Ʒæt he næbbe Ʒa Godes lufe on him.
Forðæm for Ʒæm unðeawe Ʒære ungeðylde wirð utadrifen sio foster-

of it, when he knew it. Therefore they are to be told that they are often deceived by the impulse of the agitation of their mind, so that they cannot command themselves any more than others, and are very seldom able to perceive their own wickedness, until they have accomplished it. But if he does not oppose the agitation, he disgraces the good works which he often before accomplished with a calm mind, and so imprudently, from the impulse of his agitation, very quickly pulls down the good works which he long before carefully built up, and forsakes patience, which is mother and guardian of all virtues, through the vice of impatience, and also the virtue of true love. It is written in Paul's books that the love of God is patience, and that he who is not patient has not the love of God in him. Therefore, through the

leornunga & ælces cræftes, & æghwelces lareowes lar wiht ðurh his geðylde, & æghwelc monn bið onfunden swæ micle læs gelæred ðonne oðer swæ he bið ungeðyldegra. Ne mæg he no ryhtlice geðyld læran, buton he self geðyldelice oðerra monna teonan geðolige. Hwilum eac gebyreð for ðæm unðeawe ðære ungeðylde ðæt ðæt mod wierð gesticced mid ðære scylde gilpes, & he ne mæg geðyldgian ðæt he for ðisse worlde sie forsewen, ac gif he hwæt digollice for Gode to gode gedyde, ðonne ne mæg he geðyldgian ðæt he ðæt forbele, ac wierð ðonon gilpen, & onginneð ðonne ðæt cyðan ðonne he ne mæg geðolian ðæt hiene men forsion, ac geopenað hit mid gilpe. Be ðæm is awriten ðæt betra bio se geðyldega wer ðonne se gilpna, forðæmpe him bið lifofre scande to ðolianne ðonne ðæt god to cyðanne ðæt he digollice deð, ðylæs he for ðæm unðeawe ðæs gilpes hit forleose. Ac ðæm gilpnan bið lifofre ðæt he seoge on hiene selfne, gif he hwæt godes wat, ge ðeah he nyte hwæt he soðes seoge, him is ðeah lifofre ðæt he leoge ðonne him mon ænigra ungerisna to wene. Ac he forlæt ðonne & towierpð eall þa godan weorc þe he ær worhte, ðonne he forlæt ða geðylde. Forðæm wæs swiðe ryhtlice beboden Ezechiele ðæm witgan ðæt he sceolde ðone Godes alter habban uppan aholodne ðæt he meahte on healdan ða ofrunga & ða lac þe man brohte to ðæm weobude; forðæm, gif se weobud ufan hol nære, & ðær wind to come, ðonne tostencte he ða lac. Hwæt elles getacnað ðæt weobud buton rihtwisra monna saula? Forðæmpe nu eal ðæt se ryhtwisa to gode deð eal hit bið broht to lacum beforan Godes eagum, swæ iu wæs eall sio ofrung uppe on ðæt wiobud broht. Hwæt tacnað ðonne ðæt

vice of impatience, the foster-mother of all learning and virtue is driven out; and the learning of every teacher grows through his patience, and every man is proved to be so much the less learned than another as he is more impatient. He cannot rightly teach patience, unless he himself patiently suffer the contumely of others. Sometimes also it happens, through the vice of impatience, that the mind is pierced by the sin of boasting, and he cannot bear worldly scorn; and if he has done any good action in the sight of God, he cannot bear to conceal it, but becomes boastful, and begins to proclaim it, not being able to endure men's contempt, but reveals it boastfully. Therefore it is written that the patient is better than the boastful man, for he would rather suffer contumely than proclaim the good he does secretly, lest

modur ælcra leornunga & ælces cræftes, & æghwelces lareowes lar
 wihxð ðurh his geðylde, æghwelc monn bið onfunden sua micle læs
 gelæred ðonne oðer sua he bið ungeðyldegra. Ne mæg he no ryhtlice
 geðyld læra(n), buton he self geðyldelice oðerra monna tionan geðolige.
 5 Hwilum eac gebyreð for ðæm unðeawe ðære ungeðylde ðæt ðæt mód
 wierð gestioced mid ðære scylde gielpes, & he ne mæg geðyl(d)gian ðæt
 he for ðisse worulde sie foresewen, ac gif he hwæt diogollice for Gode to
 goode gedyde, ðonne ne mæg he geðyl[d]gian ðæt he ðæt forhele, ac
 wierð ðonon gielpen, & ongienneð ðonne ðæt cyðan ðonne he ne mæg
 10 geðolian ðæt hine menn forsiðon, ac geopenað hit mid gielpen. Be ðam
 is awriten ðæt betera beo se geðyldega wer ðonne se gielpna, forðæmðe
 him bið leofre scande to ðolianne ðonne ðæt góð to cyðanne ðæt
 he deogollice deð, ðylæs he for ðæm unðeawe ðæs gielpes hit forleose.
 Ac ðæm gielpnan bið leofre ðæt he secge on hine selfne gif he hwæt
 15 godes wát, ge ðeah he nyte hwæt he soðes secge, him is ðeah leofre
 ðæt he leoge ðonne him mon ænigra ungerisna to wene. Ac he forlæt
 ðonne & towierpð eal ða godan weorc ðe he ær worhte, ðonne he
 forlæt ða geðylde. Forðæm wæs suiðe ryhtlice beboden Ezechiele
 ðæm witgan ðæt he scolde ðone Godes alter habban uppan aholdne
 20 ðæt he meachte on healdan ða offrunga & ða lác ðe mon brohte to ðæm
 weobude; forðæm, gif se weobud ufan hól nære, & ðær wind to come,
 ðonne tostencte he ða lác. Hwæt elles getacnað ðæt weobud buton
 ryhtwisra monna saula? Forðæmðe nu eal ðæt se ryhtwisa to gode
 deð eal hit bið beorht to lacum beforan Godes eagum, sua io wæs
 25 eall sio offrung uppe on ðæt wiebed broht. Hwæt tacnað ðonne ðæt

he lose it through the vice of boasting. But the boaster would rather attribute to himself any good action he is conscious of; and even if he is not sure of speaking the truth, he would rather lie than have a bad reputation. But he forsakes and destroys all the good deed he performed before, when he forsakes patience. Therefore the prophet Ezekiel was very rightly commanded to have God's altar hollow above, that it might hold the offerings and gifts which were brought to it; for if the altar were not hollow, and the wind rose, it would scatter the offerings. What signifies the altar but the souls of righteous men? Because all the good that the righteous man does is brought before God's eyes as an offering, as all the offering was formerly brought up to the altar. What signifies the hollow on the altar but the

holh on ðæm weobude buton godra monna geðyld? Forðæm, ðonne mon his mod geeaðmodegað ðæt he wiðerweardnesse & scande forbere, ðonne geeacnað he sum holh on his mode swæ swæ ðæt weobud hæfð on him uppan. Holh wæs beboden ðæt sceolde beon on ðæm weobude uppan, forðæm ðæt wind ne meahste ða lac tostencean, þe mon on ðæt weobud legde. Ðæt tacnað ðæt ðæt geðyld sceal gehealdan ðara gecorenra monna mod, ðætte hit ne [a]styryge se wind ðære ungeðylde, ðylæs hit forlose ða godan weorc þe he ær geworht hæfde. Wel hit wæs gecweden ðæt ðæt holh sceolde beon on ðæm weobude anre elne brad & anre elne long, forðæm butan tweon se þe ða geðylde ne forlæt, he gehielt micle anmodnesse. Be ðæm cwæð *sanctus* Paulus : Bere eower ælc oðres byrðenne betweohxn eow, ðonne gefylle ge Godes æ. Ðæt is ðonne Godes æ ðæt mon hæbbe lufe & geðyld, ðæt ðonne fullfremmað ða ane þe hie ne forlætað, ðonne hie mon gremeð. Gehieren ða ungeðyldegan ðysne cwyde þe awriten is : Betra bið se geðyldega wer ðonne se stronga & se kena, & strongra bið se & ðristra þe his agen mod ofercymð & gewilt ðonne se þe fæste burg abrycð. Læssan sige hæfð se se ða burhware ofercymð, forðon him bioð fremde ða þe he ðær hinð & ðreatað. Forðæm bið se sige micle mara ðe man mid geðylde gewinð, forðæm sio gesceadwisnes ðonne hæfð ofercumen ðæt mod & gewielð, swelce he self hæbbe hiene selfne gewildne, & sio geðyld hæbbe ðæt mod geðreatod & gecafstrod. Gehieren ða ungeðyldegan hwæt sio Soðfæstnes cwæð to his gecorenum, he cwæð : On eo(w)rum geðylde ge gehealdað eowra saula. Swæ we sint wunderlice gesceapene ðæt ure mod & ure gewitt hæfð ðone anwald ures

patience of good men? For when a man humbles his mind so as to bear enmity and contumely, he produces a hollow in his mind such as the altar has on it. A hollow was commanded to be on the top of the altar, that wind might not scatter the offerings which were laid on the altar. That means that patience is to restrain the minds of the elect, that the wind of impatience may not agitate them, lest they lose the good works which were formerly accomplished. It was well said that the hollow on the altar was to be one ell broad and one ell long, because, doubtlessly, he who forsakes not patience preserves great unanimity. Therefore St. Paul said : "Let each among you bear the other's burden, then ye will fulfil God's law." God's law consists in having love and patience, which those alone fulfil who do not forsake them when

holh on ðæm weobude buton godra monna geðyld? Forðam, ðonne mon his móð geeaðmodgað ðæt he wiðerweardnesse & scande forbere, ðonne geeacnað he sum holh on his mode sua sua ðæt weobud hæfð on him uppan. Holh wæs beboden ðæt sceolde beon on ðæm weobude 5 uppan, forðæm ðæt wind ne meahste ða lac tostencean, ðe mon on ðæt weobud legde. Ðæt tacnað ðæt ðæt geðyld sceal gehealdan ðara gecorenra monna mod, ðætte hit ne astyrige se wind ðære ungeðylde, ðylæs hit forleose ða godan weorc ðe he ær geworht hæfde. Wel hit wæs gecueden ðæt ðæt holh sceolde beon on ðæm weobude anre elne 10 brad & anre elne long, forðæm butan tweon se ðe ða geðylde ne forlæt, he gehilt micle anmodnesse. Be ðæm cuæð *sanctus* Paulus : Bere eower ælc oðres byrðenne betweoxn eow, ðonne gefylle ge Godes æ. Ðæt is ðonne Godes æ ðæt mon hæbbe lufe & geðyld, ðæt

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annoyed. Let the impatient hear this speech which is written: "Better is the patient than the strong and bold man; and stronger and bolder is he who overcomes and subdues his own mind than he who takes a strong city." He who overcomes the citizens gains a less victory, because those he humbles and intimidates are strangers to him. Therefore the victory which is won with patience is much greater, because in this case wisdom has overcome and subdued the mind, as if he himself had conquered himself, and patience had intimidated and put a halter on the mind. Let the impatient hear what Truth said to his elect; he said: "In your patience ye shall hold your souls." We are so wonderfully made, that our mind and intellect control the body, and wisdom the mind. Therefore, if wisdom has no control over the

lichoman, & sio gesceadwisnes hæfð anwald ðæs modes. Forðæm, gif sio gesceadwisnes næfð nanne anwald ðære saule & ðæs modes, ðonne næfð sio saul & ðæt gewit nanne anwald ðæs lichoman. Ac sio geðyld is gesett to hierde urre gesceaft. Ðæt us ætiewde Dryhten, þa he us lærde ðæt we sceoldon urra selfra waldan mid ðære geðylde. We magon eac ongietaþ hu micel sio scyld bið ðære ungeðylde, ðurh þa we forlætað ðone anwald ure selfra, ðone we sceoldon ðurh ða geðylde gehealdan. Gehieren ða ungeðyldegan ðone cwide þe eft be him gecweden is on Salomones bocum : Se dysega ungeðyldega all his ingeðonc he geypt, ac se wisa hit ieldcað, & bitt timan. Sio ungeðyld geniet ðone monnan ðæt he geopenað all his ingeðonc, & ealne ðone gast utadrifð. Forðæm hiene swæ hrædlice sio gedrefednes utadrifð þy hiene ðærinne ne belycð nan ege ðære lare wisdomes. Ac se wisa hilt his spræce & bitt timan, & ne wilnað na to hrædlice ðære wræce, ðeah he gegremed sie, ac wyscð ðæt hit him gehreowe, ðæt he hit mæge siððan forgifan ; & ðeah wite he ðætte ealle scylda þe wið God beoð ungebetta beoð unforgifne on domes dæge & ryhtlice gewrecene. Ac eft sint to manigenne ða geðyldegan ðætte ðæt hie mid hiera wordum & mid hiera dædum forgiefað ðæt hie ðæt eac on hiera ingeðonce forgifen, ðylæs he mid þy wiðe yfles ingeðonces toweorpe ða mægenu ðæs godan weorces þe he Gode utan anwealglice forgeaf, forðæm, ðonne hit nan man wietan ne mæg hwæðer hit eallinga forgiefen sie, ðætte hit ðonne se ne wrece þe hit wat þe swiður þe he licet mildheortnesse & forgifnesse ðær ðær nan ne bið. Ac ðæm geðyldegan & ðæm forgiefendan is to secganne ðæt he georne wilnige ðæt he ðone mon eft lufian mæge þe him ær abealg,

soul and mind, the soul and intellect have no control over the body. But patience has been appointed guardian of our nature. This the Lord showed us, when he taught us how to control ourselves with patience. We can also understand how great is the sin of impatience, through which we forsake the control of ourselves, which we ought to preserve through patience. Let the impatient hear another passage about them spoken in the books of Solomon : "The impatient fool reveals all his thoughts, but the wise man delays it, and waits his time." Impatience compels a man to reveal all his thoughts, and drives out all the spirit. The agitation drives it out so quickly, because no reverence for the advice of wisdom confines it in there. But the wise man restrains his speech, and waits his time, and does

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not desire revenge too soon, if he has been injured, but wishes to repent, that he may afterwards be able to forgive it ; and yet let him know that all sins against God which are unatoned will not be forgiven at the day of judgment, but rightly punished. But the patient are to be admonished again, that what they forgive with their words and deeds they are also to forgive in their hearts, lest with the anger of a bad heart they destroy the virtues of the good works which outwardly they offered to God completely, that, when no man knows whether it is entirely forgiven, he who knows may not punish it the more severely the more they stimulate humanity and forgiveness where none is. But the patient and forgiving are to be told to desire eagerly to be able afterwards to love the man who irritated them before, when

Ɔonne he hit Ɔeah forgifan sceal, forƆaem, gif sio lufu ne gæƆ aefter Ɔære forgifnesse, Ɔonne wierƆ Ɔær feoung, & se goda cræft Ɔe he Ɔær licette Ɔære forgifnesse wierƆ behwifed on wiersan scyldre. Be Ɔaem cwæƆ *sanctus* Paulus : Lufu biƆ geƆyldig. And sona aefter Ɔaem he cwæƆ : Hio biƆ mildu. SwiƆe sweotule he aetiewde mid Ɔaem wordum Ɔætte Ɔaem monnum Ɔe we for geƆyldre hwæt forberan sculon, Ɔæt we hie sculon eac milde mode lufian. Be Ɔaem se æƆela lareow cwæƆ, Ɔa he spon his hieremen to Ɔære geƆyldre, he cwæƆ : *Ælc Ɔweora & ælc ierre & unweorƆscipe & geclibs & tæl sie anumen fram eow. Ða he spræc, swelce he þa uterran yflu hæfde eall gesett, & wende hiene þa to Ɔaem inneran, & Ɔus cwæƆ : And ælc yfel forlæte ge on eowrum ingeƆonce. ForƆaem hit biƆ unnyt Ɔæt mon unweorƆunga & tæl & geclibs utane forlæte, gif se yfela willa Ɔone onwald hæfƆ Ɔæs ingeƆonces, se is modur ælces yfeles, forƆaem hit biƆ unnyt Ɔæt mon hwelces yflres bogas snæde, buton mon wille Ɔa wyrtruman forceorfan Ɔæs staƆoles. Be Ɔaem sio SoƆfæstnes Ɔurh hie selfe cwæƆ : LufiaƆ eowre fiend, & doƆ Ɔaem wel þe eow ær hatedon, & gebiddaƆ for þa þe eower ehtaƆ & eow laƆ doƆ. Ðæt is swiƆe micel cræft beforan mannum Ɔæt mon Ɔaem men auht forberan mæge þe him wiƆerweard sie, & Ɔæt is micle mare beforan Gode Ɔæt hiene mon siƆƆan mæge lufian ; forƆaem Ɔa lac beoƆ Gode ealra andfengeost þe beforan his eagum se lieg Ɔære lufe forbærniƆ on Ɔaem altere godra weorca, swæ swæ iu mid Ɔaem heofoncundan fire on Ɔære ealdan æ wæron Ɔa lac forbærndu uppe on Ɔaem altere. Be Ɔaem eft Dryhte(n) cwæƆ to sumum monnum þe hæfƆon Ɔa geƆyld, & næfƆon Ɔa lufe, he cwæƆ :*

it is necessary to forgive it, because, if love does not follow forgiveness, hatred arises, and the simulated virtue of forgiveness is turned into a worse sin. Therefore St. Paul said : "Love is patient." And soon after he said : "It is mild." Very clearly he showed with these words that, if we bear with men out of patience, we must also love them with mild heart. Therefore the noble teacher spoke, encouraging his subjects to patience ; he said : "Let all perversity, and wrath, and indignation, and clamour, and blame be taken away from you." Then he spoke as if he had settled all external evils, and turned then to the internal evils, and spoke thus : "And dismiss all evil from your hearts." For it is useless for a man to dismiss indignation, and blame, and clamour externally, if evil will, which is the mother of all

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evil, controls the heart; for it is useless for a man to lop off the boughs of any evil, without cutting off the root of the trunk. Therefore Truth spoke through itself: "Love your enemies, and do well to those who formerly hated you, and pray for those who persecute you and do you harm." With men it is a great merit to be able to bear with an enemy, but it is a much greater one with God to be able to love him afterwards; because those offerings are most acceptable to God which the fire of love consumes before his eyes on the altar of good works, as formerly under the old law the offerings were consumed with heavenly fire on the top of the altar. Therefore the Lord spoke again to certain men who had patience, but not love; he said: "Lo, thou canst see a little mote in thy brother's eye, but canst

Hwæt, þu meah gesion lytelne cīð on ðines broður eagan, & ne meah gefredan micelne beam on ðinum agnan. Sio gedrefednes ðære ungeþylde on ðæm mode ðæt is se smala ciið, ac se yfela willa on ðære heortan ðæt is se greata beam. Ðone ungeþyldegan ðonne swiðe lytel scūr ðære costunga mæg onhreran, swæ swæ lytel wind mæg ðone c ið awecggean, ac ðone yfelan fæstrædan willan folneah nan wind ne mæg awecggean. Be ðæm cwæð eft Dryhten : Ðu licettere, aweorp ærest of ðinum agnum eagan ðone greatan beam, & cunna siððan hwæðer þu mæge adón ðone cīð of ðines broður eagan. Swelce he cwæde to ðæm unryhtwisan mode, þe innan bið gnorniende, & utan licet geþyld : Adó ærest from ðe ða byrðenne ðæs yflan willan, & tæl siððan oðerne for his ungeþylde & for his leohmodnesse ; forðæm, ðonne þu ne wilnast ðæt þu oferswiðe ðone yfelan willan, & forlæte ða licettunge on ðe selfum, ðonne meah þu ðy wyrs geþyldgian oðres monnes yfel. And oft ðeah gebyrð ðæm geþyldegan, ðeah him mon hwæt wiðerweardes dó, oððe he hwelce scande gehiere be him selfum, ðæt he ðonne nanwuht æt ðæm cirre ne bið astired, ac gebærð swæ geþyldlice swelce he hit hæbbe mid ealre heortan forlæten. Ac ðonne he hit eft ofman æfter lytlum fæce, ðonne ofðyncð him ðæs ilcan þe he ær forbær, & bið eft onæled mid ðy fyre ðæs sares. Secð ðonne & smeað hu he hit gewreca mæge, & ða manðwærnesse þe he ær ðurhtogen hæfde eft ðeahtigende on yfel gewent. Ac ðæm mæg bion swiðe hræde geholpen from his lareowe, gif he him sægð hwonon ðæt cymð, & hu se lytega dioful styreð gewinn & gefeoht betweox him twam : oðerne he lærð ðæt he onginne sume sconde be ðæm oðrum

not perceive a great beam in thine own." The agitation of impatience in the mind is the little mote, but the evil will in the heart is the great beam. A very small breeze of temptation can stir the impatient, as a little wind can move the mote ; but the evil, obstinate will almost no wind can move. Therefore the Lord said again : "Thou hypocrite, cast first out of thine own eye the great beam, and then try if thou canst remove the mote from thy brother's eye." As if he had said to the unrighteous heart, which is afflicted internally, while externally it simulates patience : "Remove first from thee the burden of the evil will, and then blame another for his impatience and frivolity ; because, whilst thou dost not desire to overcome the evil will, and relinquish thine own impatience, thou wilt be the worse able to suffer another man's faults."

. . . micelne beam on ðinum agnan. Sio gedrefednes ðære unge-
 ðylde on ðæm mode ðæt i[s] se sm[a]la cið, ac se yfela willa on ðære
 heortan ðæt is se greata beam. Ðone ungeðyldegan ðonne suiðe
 5 lytel scur ðære costunga mæg onhræran, sua sua lyte[l] wind mæg
 ðone cið awecgan, ac ðone yfelan fæsðrædan willan fulneah nan wind
 ne mæg awecgan. Be ðæm cuæð Dryhten : Ðu licettere, aweorþ
 æresð of ðinum agnum eagan ðone greatan beam, & cunna siððan
 hwæðer ðu mæge adón ðone cið of ðines broður eagan. Suelce he
 10 cuæde to ðæm unryhtwisan mode, ðe innan bið gnornigende, & utan
 licet geðyld : Adoo æresð from ðe ða byrðenne ðæs yfelan willan, [
 & tæl siððan oðerne for his ungeðylde & for his leohtmodnesse ; forðæm
 ðonne ðu ne wilnasð ðæt ðu oferswið(e)] & forlæte ða licettunge on
 ðe selfum, ðonne meaht ðu ðy wyrs geðyldgian oðres monnes yfel.
 15 & oft ðeah gebyreð ðæm geðyldgan, ðeah him mon hwæt wiðerweardes
 doo, oððe he hwelce scande gehiere bi him selfum, ðæt he ðonne
 nawuht æt ðæm cierre ne bið onstýred, ac gebærð sua geðyldelice
 suelce he hit hæbbe mid ealre heortan forlæten. Ac ðonne he hit eft
 ofman æfter lytlum fæce, ðonne ofðyncð him ðæs ilcan ðe he ær forbær,
 20 & bið eft onæled mid ðy fyre ðæs sares. Secð ðonne & smeað hu he
 hit gewreca mæge, & ða monnðwærnesse ðe he ær ðurhtogen hæfde
 eft ðeahtigende on yfel gewend. Ac ðæm mæg beon suiðe hraðe ge-
 holpen from his lareowe, gif he him sægð hwonon ðæt cymð, & hu se
 lytega dioful styreð gewinn & gefeoht betweoxn him twam : oðerne
 25 he lærð ðæt he onginne sume scande bi ðæm oðrum oððe sprecan

And yet it often happens to the patient man that, although he suffers
 some wrong or hears some shameful report of himself, he is not agitated
 at the time, but comports himself patiently, as if he had dismissed it
 altogether from his heart. But when he remembers it again after a
 little time, he is indignant at what he formerly passed over, and is again
 kindled with the fire of the injury. So he seeks and considers how he
 can avenge it, and by brooding over it turns to evil the humanity he
 formerly exercised. But it can be very soon remedied by his teacher,
 if he tell him whence it comes, and how the cunning devil stirs war
 and fighting between them two : the one he advises to begin to speak
 or do something disgraceful against the other, the other he advises
 to requite the disgrace. But it oftenest happens that he is over-

oððe sprecaþ oððe dón, oðerne he lærd ðæt he ða scande forgielde. Ac hit gebyreð oftost ðæt se bið oferswiðed, se þe ðurh dioflæs lare ærest bið onæled mid ðy unryhtum niðe, ðeah he swæ ne wene, ðonne he hit ærest onginð; and se hæfð oftost ðone weorðscipe se þe ær geðyldlice þa scande forbær. Ac ðonne se dioful hæfð ðone ærran gewunnenne, & he bið under his geoc gegan, ðonne went he mid ealle cræfte ongean ðæs oðres geðyld, þe him ðonne git wiðwinð, & bið swiðe sarig, forðæmpe he on ðæm forman gefeohte hiene ne meahte ofsceotan mid ðæm bismere, ðe he ðurh ðone oðerne him to sende. Læt ðonne an ðæt gefeoht swæ openlice sume hwile, & onginð hiene diegellice læran, & slitan his ingeðoht, & bitt ðære tide, hwonne he ðæs wyrðe sie ðæt he hiene beswican mote. Forðæm he hiene ne meahte mid openlicum gefeohte oferswiðan, sætað ðonne digellice, & secð hu he hiene mæge gefón. Se geðyldega ðonne eft, ðonne ðæt gestilled bið, ðonne went he eft ongean mid his mode, & gemon ðone demm oððe ðæt bismere, ðæt him ær gedon wæs, & ðonne swiðe hrædlice & swiðe ungemetlice eahtað eall ðæt him ær gedon wæs, & hit ðonne swiðe unaberenðlic talað, & mid swæ micelre murcunga his agen mod gedrefð, ðætte oft ðone geðyldegestan scamað ðæs siges þe he ofer ðone dioful hæfde mid his geðylde, & he ðonne swæ gebunden from ðæm diofle sargað ðæs, & him ofðyncð ðæt he hit swæ emne & swæ geðyldlice forbær ðæt he ðæt bismere ne forgeald, & ðencð ðæs timan hwonne he hit wyrð geleanian mæge. Ac hwæm beoð ðonne ðas ðyllecan gelicran ðonne ðæm folce þe on clænum felda weorðlicne sige gefeohtað, & eft innan hiera burgum fæste belocene ðurh hiera giemeliste hie lætað

come, who through the devil's advice is first inflamed with the unrighteous anger, although he thinks it not, when he first begins it; and he has oftenest the honour who before endured the disgrace patiently. But when the devil has won the first, and he has passed under his yoke, he turns with all his might against the patience of the other, who still resists him, and is greatly grieved because in the former fight he could not wound him with the disgrace which he inflicted on him through the other. So he ostensibly gives up the contest for a time, and begins to advise him secretly, and to wound his mind, waiting for the time when he is fit to be deceived. Not being able to conquer him in open fight, he besets him secretly, and seeks

oð(ðe) dón, oðerne he lærð ðæt he [ða] scande forgielde. Ac hit
 gebyreð oftosð ðæt se bið ofersuiðed, se ðe ðurh-diofles lare æresð
 bið onæled mid ðy unryhtan niðe, ðeah he sua ne wene, ðonne he
 hit æresð onginð ; & se hæfð oftosð ðone weorðscipe, se ðe ær ge-
 5 ðyldelice ða scande forbær. Ac ðonne se diobul hæfð ðone ærran
 gewunnen[ne], & he bið under his geoc gegan, ðonne went he mid
 ealle cræfte ongen ðæs oðres geðyld, ðe him ðonne giet wiðwinð, &
 bið suiðe sorig, forðæm he on ðæm forman gefeohte hie[ne] ne
 meahte ofsceotan mid ðæm bismere, ðe he ðurh ðone oðerne him to
 10 sende. Lætt ðonne án ðæt gefeoht sua openlice sume hwile, &
 ongienð hine diogollice læran, & slitan his inngeðonc, & bit ðære tide,
 hwonne he ðæs wierðe sie ðæt he hine besuican mote. Forðæm he
 hine ne meahte mid openlicum gefeohte ofersuiðan, sætað ðonne
 diogollice, & secð hu he hine mæge gefón. Se geðyldiga ðonne eft,
 15 ðonne ðæt gestilled bið, ðonne went he eft ongean mid his mode, &
 geman ðone demm oð[ðe] ðæt bismere, ðæt him ær gedón wæs, &
 ðonne suiðe hrædlice & suiðe ungemetlice eahtað eall ðæt him ær
 gedón wæs, & hit ðonne suiðe un[a]berendlic talað, & mid sua micelre
 murcunga his agen mod gedrefð, ðætte oft ðone geðyldegestan scamað
 20 ðæs siges ðe he ofer ðone dioful hæfde mid his geðylde, & he ðonne
 sua gebunden fram ðam diofle sargað ðæs, & him ofðyncð ðæt he hit
 sua emne & sua geðyldelice forbær ðæt he ðæt bismere ne forgeald, &
 ðencð ðæs timan hwonne he hit wýrs geleanian-mæge. Ac hwam
 beoð ðonne ðas ðyllecan geliccran ðonne ðæm folce ðe on clænum
 25 felda weorðlicne siges gefeohtað, & eft innan hira burgum fæste belo-

how to take him. And the patient man afterwards, when it has sub-
 sided, directs his mind back again, and remembers the loss or igno-
 miny formerly inflicted on him, and then very hastily and immoderately
 estimates all that was formerly done to him, and considers it very
 intolerable, and disturbs his own mind with such excessive murmuring,
 that often the most patient man is ashamed of the victory he won over the
 devil with his patience ; and when he is thus bound by the devil he grieves
 at it, and repents having so equably and patiently forborne requiting
 the ignominy, and thinks when he will be able to requite it worse.
 But what do such men resemble more than the nation which wins an
 honourable victory in the open field, and afterwards, when strongly

gebindan, oððe swelce hie ær lægen on longre mettrymnesse, & hie ðeah gewierpten, & eft cume an lytel feffres, & hie ofslea? Ða ge-
 ðyldegan sint to manianne ðætte hie hiera heortan getrymnen æfter
 ðæm miclan sige, & þa burg hiera modes wið stælherigeas behealden,
 & mid wighusum gefæstnige, swelce hie him ðære adle edcir swiður
 ondrede ðonne ðone fruman, ðylæs se lytega feond æfter fyrste swiðor
 fægenige ðæt he hiene mid his lotwrencium beswice, ðeah he hiene
 ær on openum gefeohte ofercome, & him ðone stiðcan swioran for-
 træde.

XXXIV. Ðætte on oðre wisan sint to manianne ða welwillendan, &
 on oðre ða æfstegan.

On oðre wisan sint to manianne þa welwillendan, on oðre ða æfstegan.
 Ða welwillendan sint to manianne ðæt hie swæ fægenien oðerra
 monna godra weorca ðæt hie eac selfe ðæs ilcan lyste, & swæ gilpen
 hiera nihstena dæda ðæt hie him eac onhyrigen. Nimen him bisene
 on hiera godan weorcum, & iecen hie simle mid hiera agnum, ðylæs hie
 sien to oðerra monna gefeohte holde haweras, & don him selfe nawuht,
 & ðonne eft æfter ðæm gefeohte sie butan æghwelcum edleane on ðys
 andweardan life. Se þe nu on ðæm gefeohte ðisses andweardan lifes nyle
 swincan, ne his selfes plion, he ongitt eft hine selfne ofercumenne &
 gescendne, ðonne he gesihð & gehierð ða weorðian þe ær wel ongun-
 non, ða ða he idel wæs. Swiðe swiðe we gesyngiað, gif we oðerra

enclosed in their cities, through carelessness allow themselves to be captured; or as if they had lain with a long illness, and yet had recovered, and a trifling fever had come, and killed them? The patient are to be warned to fortify their hearts after so great a victory, and hold the city of their hearts against predatory bands, and fortify it with battlements, as if they dreaded the return of the disease more than its beginning; lest the wily foe after a time rejoice more in entrapping them with his artifices after they had overcome him in an open fight, and breaking their stubborn necks.

cene þur(h) hiera giemelieste hie lætað gebindan, oððe suelce hie ær lægen on longre medtrymnesse, & hie ðeah gewierp[ten], & eft cume an lytel febbres, & hie ofslea ? Ða geþyldegan sint to manianne ðætte hie hira heortan getrymigen æfter ðæs miclan sige, & ða burg hira 5 modes wið stælherigas behealden, & mid wighusum gefæsðnige, suelce he him ðære adle edcier suiþur ondræde ðonne ðone fruman, þylæs se lytega fiord æfter fierste suiþur fægigne ðæt he hine mid his lôt-wrencium besuice, ðeah he hine ær openum gefeohte ofercome, & [him] ðone stiðan suiran forbræce.

- 10 XXXIV. Ðætte on oðre wisan sint to manianne ða welwillendan, & on oðre ða æfestgan.

On oðre wisan sint to manianne ða welwillendan, on oðre ða æfste- gan. Ða welwillendan sint to manianne ðæt hie sua fægenigen oðra monna godra weorca ðæt hie eac selfe ðæs ilcan lyste, & sua gielpen 15 hiera niehstena dæda ðæt hie him eac o(n)hyrigen. Nimen him bisene on hira godan weorcum, & icen hie simle mid hira agenum, þylæs hie sien to oðerra monna gefeohte holde haweras, & don him selfe nawuht, & ðonne eft æfter ðam gefeohte sie butan æghwelcum edleane on þys andweardan life. Se ðe nu on ðæm gefeohte þisses andweardan lifes 20 nile suincan, ne his selves plion, he ongiet eft hine selfne ofercymenne & gesciendne, ðonne he gesiehð & gehierð ða weorðigan ðe ær wel ongunnon, ða ða he idel wæs. Suiðe suiðe we gesyngiað, gif we

XXXIV. That the benevolent are to be admonished in one way, in another the envious.

The benevolent are to be admonished in one way, in another the envious. The benevolent are to be admonished so to rejoice in the good works of others as themselves to desire the same, and so to boast of their neighbour's deeds as to imitate them. Let them take an example from their good works, and always increase them with their own, lest they be sympathizing spectators of other men's efforts without themselves helping them, and then, when the struggle is over, be without any reward in this present life. He who will not exert himself in the struggle of this present life, or run risks, afterwards has to acknowledge himself vanquished and humiliated, when he sees and hears those honoured who formerly began well, while he was idle.

monna welgedona dæda ne lufiað & ne herigeað, ac we nabbað ðeah nane mede ðære heringe, gif we be sumum dæle nyllað onginnan ðæt we onhyrigen ðæm ðeawum þe us on oðrum monnum liciað be ðæm dæle ðe we mægen. Forðæm is to secganne ðæm welwillendan monnum ðæt hie habbað swæ micle mede oðerra monna godra weorca, gif hie him nan wuht ne onhyriað, swæ we habbað ðæs hleahtres, ðonne we hlihhað gligmonna unnyttas cræftes. We heriað hiera cræftas, & ðeah nyllað hie habban, forðæm we hiera nabbað nan lof. We wundrað hu wel hie liciað for hiera cræfte, & ðeah ne wilniað na ðæt we swæ licigen. Ðæn welwillendum is to sæcganne, ðonne hie gesioð hiera gefereua god weorc, ðæt hie eac ðencen to him selfum, & ne fortruwigen hie for oðerra monna weorcum, ðylæs hie herigen hiera godan weorc, & onscunien ðæt hie selfe swæ don. Ðæs ðy wierce wite hie sculon habban on ende þe him licað ðæt mon wel do, & nyllað ðæm onhyrigean be sumum dæle. Ac ða æfstegan sint to manianne ðæt hie ongieten hu blinde hie beoð, ðonne hie beoð unrote for oðerra monna godan weorcum, & for hiera ryhtum ge(fean) bioð unbliðe, forðæm hie bioð swiðe ungesælige, ðonne hie yfliað forðæmþe oðre men godiað, & ðonne hie gesioð ðara oðerra gesælþo eaciende, ðonne ðyncð him ðæt hie willen acwelan for ðære mettrymnesse ðæs oðres gesælignesse, swæ he bið genierwed on his mode. Hwa mæg beon ungesæligra ðonne se æfstega? Donne þu gesihst ðæt he bið utan gedrefed, hu micle ma wenst þu ðæt he sie innan for ðæs oðres gode! Ðæt god ðæt se oðer ðonne deð, ðæt meahthe bion eac his god,

We sin greatly if we do not love and praise the good deeds of others, but we shall get no reward for our praise if we will not to some extent begin to imitate the virtues which please us in others, as far as lies in our power. Therefore the benevolent must be told that they will have as much reward of other men's good works, if they do not imitate them, as we have of our laughter at the useless tricks of conjurers. We praise their tricks, and yet care not to possess them, because they are not creditable. We admire the approbation they get for their art, but yet we do not desire the same approbation. The benevolent are to be told that, when they see the good works of their companions, they must think for themselves, and not presume on the strength of the works of others; lest, while they praise their good

oðerra monna welgedona dæda ne lufigað & ne herigað, ac we nabbað
 ðeah nane mede ðære h[e]ringe, gif we be sumum dæle nellað onginnan
 ðæt we onhyrigen ðæm ðeawum ðe us on oðrum monnum liciað be
 dæle ðe we mægen. Forðæm is to secganne ðæm welwillendan
 5 monnum ðæt habbað sua micle mede oðerra monna godra weorca,
 gif hie him nanwuht ne onhyrigeað, sua we habbað ðæs hleahtres,
 ðonne we hliehað gligmonna unnyttes cræftes. We herigað hira
 cræftas, & ðeah nyllað hi habban, forðæm we hiera nabbað nan lóf.
 We wundriað hu wel hie liciað for hira cræfte, & ðeah ne wilnigað
 10 no ðæt we sua licigen. Ðæm welwillendum is to secganne, ðonne hie
 gesioð hiera geferena góð weorc, ðæt hie eac ðencen to him selfum, &
 ne fortruwigen hie for oðerra monna weorcum, ðylæs hie herigen hiera
 godan weorc, & onscunigen ðæt hie selfe sua dón. Ðæs ðy wyrse wite
 hie sculon habban on ende ðe him licað ðæt mon wel doo, & nyllað
 15 ðæm onhyrigean be sumum dæle. Ac ða æfstegan sint to manianne
 ðæt hie ongieten hu blinde hi beoð, ðonne hie beoð unrote for oðerra
 monna godan weorcum, & for hira ryhtum gefean beoð unbliðe,
 forðæm hie beoð suiðe ungesælige, ðonne hie yfeliað, forðæmðe oðre
 menn godigað, & ðonne hie geseoð ðara oðer[r]a gesælða eaciende,
 20 ðonne ðyncð him ðæt hie wiellen acuelan for ðære medtrymnesse ðæs
 oðres gesælignesse, sua he bið genierwed on his mode. Hwa mæg
 beon ungesæligra ðonne se æfstiga? Ðonne ðu gesiehsð ðæt he bið
 utan gedrefed, hu micle ma wenstu ðæt he sie innan for ðæs oðres
 góde! Ðæt god ðæt se oðer ðonne deð, ðæt meahte beon eac his góð,

works, they avoid doing so themselves. The worse punishment they
 shall have at last, the more they are pleased at the good deeds of men
 without imitating them to some extent. But the envious are to be
 admonished to perceive how blind they are, when they are grieved at
 the good works of others, and are sad because of their righteous joy,
 because they are very unhappy, when they suffer because others are
 prosperous, and when they see the happiness of others increasing,
 they think they will die from the discomfort of the other's happiness,
 so oppressed is their heart. Who can be unhappier than the envious
 man? When thou seest that he is externally afflicted, how much
 more thinkest thou that he is internally, because of the other's good-
 ness! The other's good might also be his, although he could not yet

Ʒeah he hit Ʒonne giet dón ne meahte, gif he hit wolde lufigean on Ʒæm oðrum. Ealle Ʒa þe wuniað on anum geleafan & on anum willan hie bioð swæ swæ manegu limo on anum men, & ælc hæfð Ʒeah sundornytte, & Ʒeah Ʒa limo mislice todælede sien, ælc hiera bið on oðres nytte swæ sama swæ on his selfes. Donon hit gewierð Ʒæt se fot gesihð Ʒurh Ʒæt eage, & þæt eage stæpð on Ʒæm fotum, Ʒa earan gehierað for Ʒone muð, & Ʒæs muðes tunge sceal faran on Ʒara earana Ʒearfe, & sio womb sceal fulteman Ʒæm hondum, & sio hond sceal wyrcean for Ʒa wombe. On Ʒæs lichoman gesceafte we underfengon ealle Ʒa Ʒenunga þe we nu Ʒeowiað & wyrceað. ForƷæm hit is micel scand, gif we nyllað licettan Ʒæt we sien Ʒæt we sindon, forƷæm butan tweon Ʒæt bið ure Ʒæt Ʒæt we lufiað on oðrum monnum, Ʒeah we hit selfe don ne mægen, & Ʒæt oðre men on us lufiað, Ʒæt bið hiera. Geðencen be Ʒysum Ʒa æfstegan hu micel mægen bið on Ʒære lufe Ʒæt hio gedeð Ʒæt oðerra monna geswinc & hiera weorc bið ure butan ælcum geswince ures lichoman. Ac Ʒæm æfstegum is to sec-ganne, gif hie hie nyllað healdan wið Ʒæm æfste, Ʒæt hie weorðað besencte on Ʒa ealdan unryhtwisnesse Ʒæs lytegan feondes, þe be him awriten is Ʒætte for his æfste deað become ofer calle eorþan. ForƷæm þe he hefonrice mid his agenre scylde forworhte, þa ofðulhte him Ʒætte men wæron to Ʒæm gesceapene, & iecte Ʒa his agene scylde mid Ʒæm æfste, Ʒæt he tiolode men forlæran Ʒæt hie wurden eac forlorene swæ he wæs. Eac sint to læronne Ʒa æfstegan Ʒætte hie ongieten under hu micelre frecennesse hie licggað, & hu hie icceað hiera forwyrd, Ʒonne hie of hiera heortan nyllað aweorpan Ʒone æfst, ac hiene

do it, if he would love it in the other. All who continue in one belief and one will, are like many limbs of one man, and each has a special use; and yet, although the limbs are variously apportioned, each is as useful to the other as itself. Thence it happens that the foot sees through the eye, and the eye walks with the feet, the ears hear for the mouth, and the mouth's tongue moves for the benefit of the ears, and the belly has to support the hands, and the hand works for the belly. In the structure of our body we received all the services we now render. Therefore it is a great shame not to imitate what we are. For doubtlessly that is ours which we love in others, though we cannot do it ourselves, and what others love in us is theirs.

5 *ðeah he hit ðonne gīt dón ne meakte, gif he hit wolde lufgean on
 ðæm oðrum. Ealle ða ðe wunigeað on anum geleafan & on anum
 willan hie beoð sua sua manegu limu on anum menn, & ælc hæfð ðeah
 sundernytte, [& ðeah ða limu mislice todælde sin, ælc hira bið on
 10 oðres nytte swa some] swa on his selves. Ðonon hit gewyrð ðæt se
 fot gesiehð ðurh ðæt eage, & ðæt eage stæpð on ðæm fotum, ða earan
 gehierað for ðone muð, & ðæs muðes tunge sceal faran on ðara earena
 ðearfe, & sio womb sceal fulteman ðæm hondum, & sio hond sceal
 wyrcean for ða wambe. On ðæs lichoman gesceafte we underfengon
 15 ealle ða ðenunga ðe we nu ðiowiað & wyrceað. Forðæm hit is micel
 sceand, gif we nyllað licittan ðæt we sien ðæt we sindon, forðæm
 butan tweon ðæt bið ure ðæt ðæt we lufgeað on oðrum monnum,
 ðeah we hit selfe dón ne mægen, & ðæt oðre menn on us lufgeað, ðæt
 bið hira. Geðencen be ðysum ða æfstigan hu micel mægen bið on
 20 ðære lufe ðæt hio gedeð ðæt oðerra monna gesuinc & hira weorc bið
 ure butan ælcum gesuince ures lichoman. Ac ðæm æfstegum is to
 secganne, gif hie hie nyllað healdan wið ðæm æfste, ðæt hie weorðað
 besencte on ða ealdan unryhtwisnesse ðæs lytegan fiondes, ðe bi him
 awriten is ðætte for his æfeste deað become ofer ealle eorðan. For-
 25 ðæmðe he hefonrice mid his agenre scylde forworhte, ða ofðuhte him
 ðætte menn wæron to ðæm gesceapene, & icte ða his agne scylde mid
 ðæm æfste, ðæt he tiolode menn forlæran ðæt hie wurden eac forlorene
 sua he wæs. Eac sint to læranne ða æfstigan ðætte hie ongieten
 under hu micelre frecenesse hie liecgað, & hu hie iceað hira forwyrð,
 25 ðonne hie [of] hira heortan nyllað aweorpan ðone æfst, ac hine*

From this let the envious consider how great power there is in love, since it makes the toil and works of others ours without any personal toil. But the envious are to be told that, unless they guard against envy, they will be plunged into the old unrighteousness of the cunning fiend, through whose envy it is written that death came on the whole earth. Having lost heaven of his own fault, he was grieved at men being created for it, and increased his own sin with his envy, so that he strove to seduce men, that they might be lost, as he was. The envious are also to be taught to perceive to what great danger they are exposed, and how they increase their perdition, when they will not reject envy from their heart, but preserve it, until they fall into open

healdað, oððæt hie afeallað on opene scylde, swæ swæ Cain dyde. Ne gefeolle he næfre on swæ opene scylde ðæt he his broðor ofsloge, gif he ær ne æfstgæde ðætte his broðor lac wæron ðoncweorðlecor onfongne ðonne his. Be ðæm is awriten ðæt Dryhten besawe to Abele & to his lacum, & nolde to Caine ne to his lacum. Ða wearð Cain swiðe [swið(e) hrædlice] ierre, & hnipode ofdune, & se anda ða þe he hæfde to his breðer, forðæmþe his lac wæron onfongnu & his næron, se anda wearð to sæde ðæs broðorsleges, forðæm him egldre ðæt he wæs betra ðonne he, & ðolhte, swæ he eft dyde [gedyde], ðæt he hiene ofsloge, wurde siððan to ðæm þe hit meahc. Forðæm is to sægeanne ðæm æfstegum ðætte, ðonne ðonne hie bioð innan fretene mid ðære adle, ðæt hie forleosað swæ hwæt oðres godes swæ on him ongieten bið. Be ðæm is awriten ðætte ðis flæsclice lif sie æfst, & he sie ðære flæslican heortan hælo, & ðeah ða ban for him forrotigen. Hwæt getacnað ðonne ðæt flæsc buton unfæst weorc & hnesce, & hwæt ða ban buton stronglice geworht weorc? Oft ðeah gebyrð ðætte sume, ða þe welwillende bioð on monegum weorcum, unfæste bioð ongietene, & sume bioð beforan monna eagum gesewen swelce hie fæstlicu & stronglicu weorc wyrce, & ðeah, ðeah hie swæ dō beforan monnum, for ðæm andan oðerra monna godra weorca, hie bið aswunden oninnan him selfum. Forðy is wel gecweden ðætte ðæt flæsclice lif sie ðære heortan hælo, forðæm se þe gehielt his unsearðfulnessse & his godan willan, ðeah he hwæt tierderlices oððe yfelra weorca utan do, he mæg ðæt æt sumum cierre betan. Ac ðæt is swiðe ryhte gecweden be ðæm banum ðæt hie forrotigen for ðæm æfste, forðæm for ðæs æfstes

sin, as Cain did. He would not have fallen into so manifest a sin as to slay his brother, had he not been envious before, because his brother's offerings were more thankfully received than his own. Therefore it is written that the Lord regarded Abel and his gifts, but not Cain and his gifts. Then Cain very quickly became angry, and drooped, and his anger against his brother, because his offerings were accepted and his own were not, became the cause of the fratricide, because he was annoyed at his being better than himself, and he determined, as he afterwards did, to slay him, come of it what might. Therefore the envious are to be told that, when they are internally consumed by the disease, they lose whatever other virtues they are acknowledged to possess. Therefore it is written that this carnal life is envy,

healdað, oððæt hie afeallað on opene scylde, [swæ swæ Cain dyde. Ne *gefolle he nō ón swæ opene scylde] ðæt he his broður ofsloge, gif he ær ne geæfstgode ðætte his broður lac wæron ðancweorðlicor onfongne ðonno his. Be ðam is awriten ðæt Dr[y]hten besawe to
 5 Abele & to his lacum, & nolde to Caine ne to his lacum. Ða wearð Cain suið(e) hrædlice irre, & hnipode ofdune, & se anda ða ðe he hæfde to his bræder, forðæmðe his lac wæron onfangne & his næron, se anda wearð to sæde ðæs broðurslæges, forðæm him egilde ðæt he wæs betra ðonno he, & ðohte, sua he eft gedyde, ðæt he hine ofsloge,
 10 wurde siððan to ðæm ðe hit meahte. Forðæm is to segganne ðæm æfstegum (ðætte, ðonne ðonne hie bioð innan fretene mid ðære adle, ðæt hie forleosað) sua hwæt oðres godes sua on him ongieten bið. Be ðæm is awriten ðætte ðis flæsclice lif sie æfesð, & he sie ðære flæsclican heortan hælo, & ðeah ða bân for him forrotigen. Hwæt ge-
 15 tacnað ðonne ðæt flæsc buton unfæsð weorc & hnesce, & hwæt ða bân buton stronglice geworht weorc? Oft ðeah gebyrð ðætte sume, ða ðe welwillende beoð on monegum weorcum, unfæste beoð ongietene, & sume beoð beforan monna eagum gesewen suelce he fæsðlicu [& stranglecu] weorc wyrce, & ðeah, ðeah he swa do beforan monnum,
 20 for ðam andan oðerra monna godena weorca, he bið aswundén oninnan him selfum. Forðy is wel gecueden ðætte ðæt flæsclice lif sie ðære heortan hælo, forðæm se ðe gehielt his unscadfulnesse & his godan willan, ðeah (h)e hwæt tierderlices oððe yfelra weorca utan doo, he mæg ðæt æt sumum cierre betan. Ac ðæt is suiðe ryhte gecueden
 25 be ðæm banum ðæt hie forrotigen for ðæm æfste, forðæm for ðæs

which is the salvation of the carnal heart, although it makes the bones decay. What signifies the flesh but infirm and weak works, and what the bones but strongly wrought works? It often however happens that some, who are benevolent in many works, are considered infirm, and some in the eyes of men have the reputation of working firm and strong works; and yet, though they do so before men, for rivalry of other men's good works, they waste away internally. Therefore it is well said that carnal life is the heart's salvation, because he who preserves his innocence and good will, although he do weak or evil actions externally, he can amend it at some other time. But it is very rightly said that the bones decay through envy, because good works perish through the sin of envy, although in the eyes of men they seem

scylde forweorðað þa godan weorc, ðeah þe hie beforan monna eagum ðyncen trumlice gedon. Ðæt is ðæt þa ban forrotigen for ðæm æfste ðæt he forleose sum swiðe god weorc for ðæm æfste.

XXXV. Ðætte on oðre wisan sint to manianne þa bilwitan, on oðre þa ðweoran [& þa lytegan].

On oðre wisan sint to manianne þa bilwitan, on oðre þa lytegan. Ða bilwitan sint to herigeanne, forðæmpe hie simle swincað on ðæm ðæt hie tiliað ðæt hie ne scielen leasunga sæcgean. Hie mon sceal eac læran ðæt hie hwilum swugien ðæs soðes, forðæm, swæ swæ sio leasung simle dereð ðæm secgendum, swæ dereð eac hwilum sumum monnum ðæt soð to gehieronne. Forðæm ure Dryhten gemetgode mid swiggean his spræce beforan his ðegnum, þa he cwæð: Fela ic hæbbe eow to sæcganne, ac ge hit ne magon nu git aberan. Ðy sint to manianne þa bilwitan anfealdan ðætte, swæ swæ hie þa leasunga nytwyrðlice fleoð, ðæt hie eac ðæt soð nytwyrðlice secgen, & geiecen ðæt god hiera anfealdnesse mid wærscipe, & swæ tilige ðære orsorgnesse mid ðære anfealdnesse ðætte hie ðone ymbeðonc ðæs wærscipes ne forlæte. Be ðæm cwæð se æðela lareow *sanctus* Paulus: Ic wille ðæt ge sien wise to gode & bilewite to yfele. Ond eft be ðæm cwæð Dryhten ðurh hiene selfne to his gecorenum: Bio ge swæ ware swæ nædran, & swæ bilwite swæ culfran. Forðæm on þara acorenra monna heortan sceal ðære nædran lytignes & hiere nið ðære culfran bilwitnesse gescierpan, & eft ðære culfran bilwitnes sceal gemetgian ðære nædran wærscipe & hiere nið, ðylæs hiene se wærscipe & se anda

strongly wrought. The bones decaying through envy is his losing any very good work through envy.

XXXV. That the simple are to be admonished in one way, in another the perverse and cunning.

The simple are to be admonished in one way, in another the cunning. The simple are to be praised, because they always laboriously endeavour not to tell falsehoods. They are also to be taught sometimes to keep back the truth, because, as falsehood always injures the speaker, so also it sometimes injures some men to hear the truth. Therefore our Lord restrained his speech with silence before his dis-

æfstes scylde forweorðað ða godan weorc, ðeah ðe hie beforan monna eagam ðyncen trumlice gedôn. Ðæt is ðæt ða bân fo[r]rotigen for ðæm æfste ðæt he forleose *sum* suiðe god weorc for ðæm æfste.

XXXV. Ðætte ón oðre wisan sint to manienne ða bilwitan, ón oðre
5 ða ðweoran & ða lytegan.

On oðre wisan sint to manianne ða biliwitan, on oðre ða lytegan. Ða bilewitan sint to herigenne, forðæmðe hie simle suincað on ðæm ðæt hi tieligeað ðæt hie ne sculen leasunga secgan. Hie mon sceal eac læran ðæt hi *hwilum* suigien ðæs soðes, forðæm, sua sua sio
10 leasung simle deret ðæm secggendum, sua dereð eac *hwilum* sumum monnum ðæt soð to gehierenne. Forðæm ure Dryhten gemetgode mid suigean his spræce beforan his ðegnum, ða he cuæð: Fela ic hæbbe eow to secganne, ac ge hit ne magon nu giet aberan. Ðy sint to manianne ða bilwitan *ánfealdan* ðætte, sua sua hie ða leasunga
15 *nyttwyrðlice* fleoð, ðæt hie eac ðæt soð *nytwyrðlice* secgen, & geicen ða god hira *ánfealdnesse* mid wærscipe, & sua tilige ðære orsorgnesse mid ðære *ánfealdnesse* ðætte he ðone ymbeðonc ðæs wærscipes ne forlæte. Bè ðam cwæð se æðela lareow *sanctus* Paulus. Ic wille ðæt ge sien wise to góde & hilwite to yfele. Ond eft be ðæm [cwæð]
20 Dryhten ðurh hine selfne to his *gecorenum*: Beo ge swa ware sua nædran & sua bilwite sua culfran. Forðæm on ðara *acorenra* monna heortan sceal ðære nædran lytignes & hire nið ðære culfran biliwitnesse gescirpan, & eft ðære culfran biliwitnesse sceal gemetgian ðære nædran wærscipe & hire nið, ðylæs hine se wærscipe & se anda

ciples, when he said: "I have many things to tell you, but ye cannot yet bear it." Therefore the simple and straightforward are to be warned, as they usefully avoid falsehood, so also to speak the truth usefully, and increase the goodness of their simplicity with caution, and so strive for security with simplicity as not to dismiss cautious consideration. Therefore the noble teacher St. Paul said: "I wish ye to be wise for good and simple for evil." And again, the Lord spoke about the same through himself to his elect: "Be cunning as adders and simple as pigeons." Therefore in the mind of the elect the cunning and fierceness of the adder is to enliven the simplicity of the pigeon; and, again, the simplicity of the pigeon is to moderate the cunning and fierceness of the adder, lest cunning and zeal lead

gelæde on ealles to micle hatheortnesse, oððe eft sio bilwitnes & sio anfealdnes hiene to ungeornfulne gedó to ongietonne, ðylæs he weorðe besolcen. Ongean ðæt mon sceal monian ða lytegan, & him sæcgean ðæt hie ongieten hu hefig ðæt twyfealde geswinc bið ðæt hie him selfe ðurh hiera agene scylde hiera agnes gewewaldes him on getioð. Ðæt is ðonne ðæt hie ealneg ræswað & ondrædað ðæt hie mon tælan wille, & bioð ealneg mid ðæm ymbeðonce abisgode & ofdrædde. Oðer is ðara geswinca ðæt hie sýmle seceað endelease ladunga, hu hie hie ðonne bereccean mægen. Ac nis nan scild trumra wið ðæt twyfealde geswinc ðonne mon sie untwyfeald, forðæmpe nan wuht nis iedre to gesegeanne, ne eac to gelyfeanne ðonne soð. Ac ðonne hwa on ða leasunga befehð, ðonne ne mæg he of, ac sceal ðonne niede ðencean hu he hie gelicettan mæge, & gewergað ðonne his heortan swiðe hearde mid ðy geswince. Be ðæm geswince spræc se psalmscop, þa he cwæð: Ðæt geswinc hiera agenra welora hie geðryscð. Forðæm se ilca feond se þe nu ðæt mod ðurh ða biswicolan olicunga forlæreð, he hit eft mid swiðe grimmum edleane geðryscð. Be ðæm wæs gecweden ðurh Ieremias ðone witgan: Hie lærdon hiera tungan, & wenedon to leasunge, & swuncon on unnyttum weorce. Swelce he openlice cwæde: Ða þe meahdon Godes friend bion butan geswince, hie swuncon ymb ðæt hu hie meahden gesyngian. Witodlice, ðonne hwa nyle bilwitlice libban butan geswince, he wile gecarnian mid his geswince his agenne deað. Ac monige men, ðonne him bioð unðeawas on onfundne, ðonne onscuniað hie ðæt mon wite hwelce hie sien, & wilniað ðæt hie hie gehyden & beheligen under ðæm ryfte ðære

them into excessive fervour; or, again, lest simplicity and straightforwardness make them too indifferent to understanding, lest they become stupefied. The cunning, on the other hand, are to be admonished, and told to understand how heavy the twofold toil is that they voluntarily impose on themselves through their sins. That is, that they are always considering, and fearing to be blamed, and are always troubled and alarmed at the thought. The other toil is that they are always seeking endless excuses how to clear themselves. But there is no stronger shield against the twofold toil than being sincere, for nothing is easier to speak and believe than truth. But when any one takes to excuses, he cannot extricate himself, but is obliged to think how he can make them plausible, and wearies his mind very severely with the

gelæde on ealles to micle hatheortnesse, oððe eft sio bilewitnes & sio
 anfealdnes hine tó ungeornfulne gedoo to ongiétanne, ðylæs he weorðe
 besolcen. Ongean ðæt mon sceal monian ða lytegan, & him secgan
 ðæt hie ongieten hu hefig ðæt twiefalde gesuinc bið ðæt hie him
 5 selfe ðurh (h)ira agena scylda hira agnes gewældes him on [ge]teoð.
 Ðæt is ðonne ðæt hie eallneg ræswað & ondrædað ðæt hi mon tælan
 wille, & beoð eallneg mid ðæm ymbeðoncan abisgode & ofdrædde.
 Oðer is ðara gesuınca ðæt hi simle secceað endelease ladunga, hu hie
 ðonne bereccan mægen. Ac nis nan scild trum[ra] wið ðæt tuiefalde
 10 gesuince ðonne mon sie untwiefald, forðæmðe nauuht nis ieðre to
 [ge]secganne, ne eac to [ge]liefanne ðonne sôð. Ac ðonne hwa on ða
 leasunga befehð, ðonne ne mæg he of, ac sceal ðonne niede ðencean
 hu he hie gelicettan mæge, & gewergað ðonne his heortan suiðe
 hearde mid ðy gesuince. Be ðæm gesuince spræc se salmscop, ða
 15 he cuað : Ðæt gesuinc hira agen[r]a welena hie geðrycð. Forðæm
 se ilca feond se ðe nu ðæt mód ðurh ða bisuiculan olicunga forlæreð,
 he hit eft mid suiðe grimmum edleane geðryscð. Be ðæm wæs
 gecueden ðurh Ieremias ðone witgan : Hie lærdon hira tungan, &
 wenedon to leasunge, & swuncon on unryhtum weorce. Suelce he
 20 openlice cuæde : Ða ðe meahton Godes friend beon butan gesu[i]nce,
 hie suuncon ymb ðæt hu hie meahton gesyngian. Wietodlice, ðonne
 hwa nyle bielwitlice libban butan gesuince, he wile geearnian mid his
 gesuince his agenne deað. Ac monige menn, ðonne him beoð un-
 ðeawas on anfundene, ðonne anscunigað hie ðæt mon wite hwelce hie
 25 sien, & wilniað ðæt hie hie gehyden & beheligen under ðæm ryfte ðære

toil. Of which toil the Psalmist spoke, saying : "The toil of their
 own lips oppresses them." Because the same foe who now seduces the
 mind with his deceitful flatteries, oppresses it afterwards with a very
 cruel requital. Of which was spoken through Jeremiah the prophet :
 "They taught their tongues, and trained them to falsehood, and toiled
 at an unrighteous work." As if he had openly said : "Those who
 could have been God's friends without toil, toiled that they might be
 able to sin." In truth, when any one is unwilling to live simply
 without toil, he will earn with his toil his own death. But many
 men, when vices are discovered in them, shrink from men's know-
 ing what they are, and try to hide and cover themselves with the
 cloak of hypocrisy ; and even of the sins which are openly seen they

leasunga, ge furðum ðara scylda þe openlice bioð gesewena, hie wilniað
 Ʒæt hie scylen hie beladian swæ georne Ʒætte oft se se þe wilnað
 hiera unðeawas arasian, bið openlice beswicen & ablend mid Ʒæm miste
 Ʒaraleasunga, swæ Ʒæt him fulneah ðyncð Ʒætte his nan wuht swæ
 ne sie swæ swæ he ær witodlice be him wende. Be Ʒæm ryhtlice be
 Iudeum wæs gecweden ðurh ðone witgan ymb Ʒæt synnfulle mod þe
 hit symle wile ladian, he cwæð Ʒæt ðær se iil hæfde se holh. Se iil
 getacnað ða twyfealdnesse Ʒæs unclænan modes Ʒæt hit simle lytiglice
 ladað, swæ swæ se iil, ærðæm he gefangen weorðe, mon mæg gesion
 ægðer ge his fet ge his heafud ge eac eal Ʒæt bodig, ac sona swæ hiene
 mon gefehð, swæ gewint he to anum cliwene, & tihð his fet swæ he
 innest mæg, & gehyt his heafod, swæ Ʒætte betweoh hondum ðu nast
 hwær him aðer cymð, oððe fet oððe heafod, & ær, ær ðu his ó on-
 hrine, ðu meahtes gesion ægðer ge fet ge heafod. Swæ doð ða lyte-
 gan & ða unclænan mod : ðonne him bið sum unðeaw an onfunden,
 ðonne bið Ʒæs iiles heafod gesewen ; ðonne mon mæg ongietan
 of hwæm hit ærest com, & for hwæm. And ðonne bioð Ʒa fet
 gesewene, ðonne mon ongiæt mid hwelcum stæpum Ʒæt nauht wæs
 ðurhtogen, ac ðeah Ʒæt unclæne mod swiðe hrædlice fehð on Ʒa la-
 dunga, & mid Ʒære beheleð his fet & Ʒa stæpas his unnytтан weorces.
 Ðonne he tihð his heafod in to him, ðonne he mid wunderlicre
 ladunge ætiewð Ʒæt he furðum næfre Ʒæt yfel ne ongunne, swæ he
 hit hæfð mid his lotwrencium bewunden oninnan him selfum, swelce
 se lareow hæbbe an cliwen on his honda swiðe nearwe & swiðe smea-
 lice gefealden, & nyte hwær se ende sie, swæ feor & swæ fæste hit bið

desire to clear themselves so eagerly, that often he who desires to rebuke their faults is openly deceived and blinded with the mist of falsehood, so that it almost seems to him that they are not at all like what he formerly supposed them really to be. Therefore it was very rightly said about the Jews through the prophet, concerning the sinful heart which always tries to excuse itself ; he said that the hedgehog had his hole there. The hedgehog signifies the duplicity of the impure mind, which is always making cunning excuses, like the hedgehog, whose feet and head and whole body can be seen before he is caught ; but as soon as he is caught, he curls up into a clew, drawing in his feet as far as he can, and hiding his head, so that when you have him

leasunga, ge furðum ðara scylda ðe openlice beoð gesewena, h[i]e wil-
 niað ðæt hie soylen hie beladian sua georne ðætte oft se ðe wilnað
 hiera unðeawas arasian, bið openlice besuicen & [a]blend mid ðæm
 miste ðære leasunga, sua ðæt him fulneah ðyncð ðætte his nawuht sua
 5 ne sie sua sua he ær witodlice be him wende. Be ðæm ryhtlice bi
 Iudeum wæs gecueden ðurh ðone witgan ymb ðæt synfulle mod ðe
 hit simle wile ladian, he cuæð: Ðær ðær se iil hæfde his holh. Se iil
 getacnað ða twiefealdnesse ðæs unclænan modes ðe hit symle lytiglice
 ladað, sua sua se iil, ærðæm he gefangen weorðe, mon mæg gesion
 10 ægðer ge his fet ge his heafod ge eac eall ðæt bodig, ac sona sua hiene
 mon gefehð, sua gewint he to anum eliewene, & tihð his fêt sua he
 innest mæg, & gehyt his heafod, sua ðætte betwuh hondum ðu nast
 hwær him awðer cymð, oððe fet oððe heafod, & ær, ær ðu his ó ón-
 hriene, ðu meahtes geseon ægðer ge fêt ge heafod. Swa doð ða lytegan
 15 & ða unclænan mód: ðonne him bið sum unðeaw on onfunden, ðonne
 bið ðæs iles heafud gesewen; ðonne mon mæg ongietan of hwam
 hit æresð com, & for hwæm. & ðonne beoð ða fêt gesewene, ðonne
 mon ongiet mid hwelcum stæpum ðæt nawht wæs ðurhtogen, ac
 ðeah ðæt [un]clæne mód suiðe hrædlice fehð on ða ladunga, & mid
 20 ðære beheleð his fêt & ða stæpas his unnyttan weorces. Ðonne he
 tiehð his heafod in to him, ðonne he mid wunderlicre ladunga
 ætiewð ðæt he furðum næfre ðæt yfel ne ongunne, sua he hit hæfð
 mid his lótwrencium bewunden oninnan him selfum, suelce se lareow
 hæbbe án cliwen on his honda suiðe nearwe & suiðe smealice ge-
 25 fealden, & nyte hwær se ende sie, sua feor & sua fæste hit bið

in your hands you do not know which comes first, feet or head, and
 before you touched him you could see both feet and head. So do the
 cunning and impure minds: when some fault is discovered in them,
 then the head of the hedgehog is seen; then we can understand whence
 it arose, and wherefore. And then the feet are seen, when we perceive
 with what gradations the wickedness was perpetrated; and yet the
 impure mind very soon has recourse to excuses, wherewith it hides its
 feet and the gradations of its useless work. He draws his head in to
 him, when he with strange excuses professes never even to have begun
 the evil deed, and has wound it up within him with his artifices, as if
 the teacher held a clew in his hand very closely and carefully wound,

befealden oninnan ðæs synnfullan monnes ingeðonce, & mid his lote bewunden, ðætte se lareow ðæs yfles þe he stieran sceolde, ðeah þe he hit ær wiste, ðæt he hit ðonne nat, & eall ðæt he ær tælwyrdlices geseah mid ðæm forhwierfdan gewunan ðære unryhtan ladunge he bið amierred ðæt he hit eall endemes forlæt, & his nanwuht nat. Witodlice se iil hæfð his holh on ðæs unnyttan monnes heortan, forðæm ðæt yfelwillende mod gefielt hit self twyfeald oninnan him selfum, & sio twyfealdnes ðæs yflan willan hiene selfne twyfealdne gefielt oninnan him selfum, & gehyt hiene on ðæm ðiestran mid ðære ladunge, swæ se iil hiene selfne gehyt on him selfum. Gehieren ða unclænan & ða lytegan hu hit awriten is on Salomones bocum ðætte se libbe getreowlice se þe bilwitlice libbe. Ðæt is se trua micelre orsorgnesse, bilwitnes & anfealdnes his weorca. Gehierað hwæt of ðæs wisan Salomonnes muðe wæs gecweden; he cwæð ðæt ðæs Halgan Gastes lar wille fleon leasunge. Gehierað eac ðætte ðæræfter awriten is ðætte he hæbbe his geðealt & his sundorsprece mid ðæm bilwitum & mid ðæm anfealdum. Ðonne spricð God to ðæm menn, ðonne he onliht ðæt mennisce mod mid his agenre andweardnesse, & him his dieglan ðing geopenað. Ðonne is eac gecweden ðætte God sprece to ðæm bilwitum, ðonne he mid ðæm uplicum & mid ðæm dieglum ðingum hiera mod onliht mid ðæm sciman his giefe & his fandunga & eac his tihtinge. Ðæt beoð ðonne ealles swiðost ða mod ða þe nan scadu ne geðiestrað ðære twyfealdnesse. Ac ðæt is ðeah syndrig yfel twyfealdra monna ðætte, ðonne ðonne hie oðre men mid hiera lote bismriað, ðonne gilpað hie & fagniað ðæs, swelce hie sien micle wærran

and knew not where the end was, so far and firmly it is wound within the sinful man's mind, and encompassed with his deceit, that the teacher knows nothing of the evil he was to correct, although he knew it before, and he is so confused with the perverse trick of unrighteous excuses, that at last he lets go all the faults that he saw, and knows nothing of them. Truly the hedgehog has his hole in the heart of the idle man, because the vicious mind winds itself double inside itself, and hides itself in darkness with excuses, as the hedgehog hides itself in itself. Let the impure and cunning hear how it is written in the books of Solomon, that he lives surely who lives simply. The confidence of great security is simplicity and straightforwardness of

gefealden oninnan *ðæs synnfullan monnes ingeþonce*, & mid his lote bewunden, *ðætte se lareow ðæs yfeles ðe he stieran scolde*, *ðeah ðe he hit ær wisðe*, *ðæt he hit ðonne nāt*, & eall *ðæt he ær tælwyrðlices geseah mid ðam forhwirfdan gewunan ðære unryhtan ladunge he bið* 5 *amierred* *ðæt he hit eal endemes forlæt*, & his nanwuht nat. Wietodlice se *il hæfð his holh on ðæs unnyttan monnes heortan*, forðæm *ðæt yfelwillende mod gefielt hit self twiefald oninnan him selfum*, . . .

& gehyt hine on *ðæm ðiestra[n]* mid *ðære ladunge*, sua se *fil hine* 10 *selfne gehyt on him selfum*. Gehieren *ða unclænan & ða lytegan hu hit awriten is on Salomonnes bocum* *ðætte se libbe getreowlice se ðe bilwitlice libbe*. *Ðæt is se truwa micelre orsorgnesse*, *bilwitnes & anfealdnes his weorca*. Gehirað *hwæt of ðæs wisan Salomonnes muðe was gecueden*; he *cuzæð ðæt ðæs Halgan Gæstes lār wille fleon* 15 *leasunga*. Gehirað *eac ðætte* *ðæræfter awriten is* *ðætte he hæbbe his geðeaht & his sundorspræce mid ðæm bilwitum & mid ðæm anfealdum*. *Ðonne spricð God to ðæm menn*, *ðonne he onliht* *ðæt mennisce mod mid his agenre andweardnesse*, & *him his dieglan ðing geopenað*. *Ðonne is eac gecueden* *ðætte God spræce to ðæm* 20 *bilwitum*, *ðonne he mid ðæm uplicum & mid ðæm dieglum ðingum hira mod onliht mid ðæm sciman his giefe & his fandunga & eac his tichtinge*. *Ðæt beoð ðonne ealles suiðusð* *ða mod* *ða ðe nan sceaðu ne geðiestrað* *ðære twiefaldnesse*. *Ac* *ðæt is* *ðeah syndrig yfel twiefaldra monna* *ðæt(t)e*, *ðonne* *ðonne hie oðre menn mid hira lote* 25 *bismriað*, *ðonne gielpað hie & fægenað* *ðæs*, *suelce hi sien micle wærran*

works. Hear what was said by the mouth of the wise Solomon; he said that the doctrine of the Holy Spirit will flee falsehood. Hear also what is written after that, that he has deliberation and confidential discourse with the simple and straightforward. God speaks to man, when he enlightens the human heart with his own presence, and reveals it his secrets. And it is also said that God spoke to the simple, when with sublime and secret things he enlightens their mind with rays of his grace, and trial, and also suggestion. That is, especially, the minds which are not obscured by any shadow of duplicity. But it is, however, a special fault of the insincere that, when they humiliate others with their cunning, they boast and rejoice at it, as if

& wisran ðonne hie, forðæmpe hie ne geðenceað ða ðearlan edlean, ac fægnað iermingas hiera agnes dysegas & hearmes. Gehieren eac þa ilcan mid hwelcum ymbeðonce godcundes anwaldes hie ðreade Soffonias se witga, ða he cwæð: Git cymð se micla & se mæra & se egeslica Godes dæg, se dæg bið ierres dæg & ðiestra dæg & mistes & gebreces & biemena dæg & gedynes ofer ealla truma ceastra & ofer ealle hea hwammas. Hwæt getacniað ðonne ða truman ceastra buton hwurfulu mod, getrymedu & ymbtrymedu mid lytelicre ladunge, ðæt him ne magon to cuman ða speru ðære soðfæstnesse, ðæt sindon haligra gewrita manunga? Wið ða speru ðære soðfæstnesse hie hie scieldað, ðonne hie mon tælan wile & arasian for hiera unðeawum. Hwæt tacniað [get.] ðonne ða hean hwammas buton unclænu & twyfeald mod? Forðæm ælc wag bið gebigged twyfeald on ðæm heale. Swæ bið ðæs monnes heorte: ðonne he ða bilwitnesse & ða anfealdnesse filhð, he gefielt his mod mid wore & mid unnyttre twyfealdnesse, & eac ðætte wierce bið, he hiene ahefð on his geðohte on gielp & on ofermetto for ðæm wærscipe his agenre scylde, & deð his agenne unðeaw him to weorðscipe. Ðonne cymð se Dryhtnes domes dæg & wrace dæg ofer ða truman ceastra & ofer ða hean hwammas, ðonne ðæt ierre ðæs ytemestan domes ða menniscan heortan towierpð, ða þe nu sindon betynede & getrymede mid. lytelicum ladungum wið ða soðfæstnesse, & arafað ðæt cliwen ðære twyfealdan heortan. Ðonne feallað ða truman ceastra, ðonne þa mod þe Dryhtne ungeferu sint weorðað gescended. Ðonne feallað ða hean hwammas, ðonne ða

they were much more cunning and wise than they; for they do not consider the severe requital, but the wretches rejoice at their own folly and sorrow. Let the same also hear with what consideration of divine authority the prophet Zephaniah threatened them, saying: "Yet will come the great and famous and terrible day of God, which will be a day of wrath, and darkness, and mist, and clamour, and trumpets, and din over all strong cities, and over all high corners." What signify the strong cities but fickle minds, strengthened and fortified with cunning excuses, so that the spears of truth cannot approach them, which are the admonitions of holy writ? They shelter themselves against the spears of truth, when men wish to blame and chide them

& wisran *ðonne* hie, forðæmðe hie ne geðenceað ða ðearlan edlean, ac fægnað irmingas hiera agnes dysiges & hearmes. Gehiren eac ða ilcan mid hwelcum ymbeðonce godcundes onwaldes hie ðreade Soffonias se witga, ða he cuxð: Giet cymð se micla & se mæra & se egeslica
 5 Godes dæg, se dæg bið irres dæg & ðiestra dæg & mistes & gebreces & biemena dæg & gedynes ofer ealla truma ceastra & ofer ealle hea hwammas. Hwæt getacniað *ðonne* ða truman ceastra butan hwurfulu mod, getrymedu & ymbtrymedu mid lytelicre ladunge, ðæt him ne magon to cuman ða speru ðære soðfæsðnesse, [ðæt sindon haligra
 10 gewrita manunga? Wið ða speru ðære soðfæsðnesse] hie hie scildað, *ðonne* hi mon tælan wile & arasian for hira unðeawum. Hwæt getacniað *ðonne* ða hean hwammas buton unclænu & twiefeald mod? Forðæm ælc wag bið gebieged twiefeald on ðæm heale. Sua bið ðæs monnes heorte: *ðonne* he ða bilewitnesse & ða anfealdnesse fihð,
 15 he gefielt his mód mid wóre & mid unnytre twiefealdnesse, & eac ðætte wierce bið, he hine abefð on his geðohte on gielp & on ofermetto for ðæm wærscipe his agenre scylde, & deð his agenne unðeaw him to weorðscipe. *Ðonne* cymð se Dryhtnes domes dæg & wrace dæg ofer ða truman ceastra & ofer ða hean hwammas, *ðonne* ðæt
 20 ierre ðæs ytemestan domes ða menniscan heortan towyrpð, ða ðe nu sindon betynede & getrymede mid lytelicum ladungum wið ða soðfæsðnesse, & arafað ðæt cliwen ðære twifaldan heortan. *Ðonne* feallað ða truman ceastra, *ðonne* ða mód ðe Dryhtne ungeferu sint weorðað gesciende. *Ðonne* feallað ða hean hwammas, *ðonne* ða

for their vices. What signify the high corners but impure and insincere hearts? Because every wall is bent double in a hall. So is the heart of man: when he shuns simplicity and straightforwardness, he folds his mind with perverse and useless duplicity, and also, what is worse, he exalts himself in his mind with boasting and pride, because of the cunning of his own sin; and glories in his own vice. The day of the Lord's doom and the day of vengeance comes on the strong cities and high corners, when the wrath of the last doom destroys the human hearts, which are now closed in and fortified with cunning excuses against truth, and unravels the clew of the insincere heart. The strong cities fall, when the minds which are impenetrable to God are brought to

heortan þe hie ahebbað for ðære twyfealdnesse ðæs unryhtan wærscipes
 ðurh ryhtlicne cwide & dom weorðað ofdune aworpne.

XXXVI. Ðætte on oðre wisan sint to manianne ða halan, on oðre
 ða unhalan.

On oðre wisan sint to manian ða truman, on oðre ða untruman.
 Ða truman sint to manianne ðæt hie gewilnigen mid ðæs lichoman
 trumnesse ðæt him ne losige sio hælo ðæs modes, ðylæs him ðy wiers
 sie, gif hie ða trumnesse ðære Godes giefe him to unnytte gehweorfað,
 & ðylæs hie siððan gearnigen swæ micle hefigre wite swæ hie nu
 egeleaslicor & unnytlicor brucað ðære mildheortlican Godes giefe.
 Forðon sint to manianne ða halan ðæt hie ne forhycgen ðæt hie her
 on worlde on ðære hwilendlican hælo him gearnigen ða ecean hælo.
 Ymb ða hwilendlican tida *sanctus* Paulus spræc, ða he cwæð: Nu
 is hiersumnesse tima & nu sint hælnesses dagas. Eac sint to manianne
 ða halan ðæt hie Gode wilnigen to licianne ða hwile þe hie mægen,
 ðylæs hie eft ne mægen, ðonne hie willen. Forðæm wæs gespreccen
 ðurh ðone wisan Salomon bi ðæm Wisdome ðæt se Wisdom wille sona
 fleon ðone þe hiene filhð, ðonne he hiene ful oft ær to him clipað, & he
 forsæcð ðæt he him to cume. Ac eft, ðonne he ðone Wisdom habban
 wolde, & his wilnað, ðonne cwið se Wisdom to him: Ic eow clipode
 ær to me, ac ge me noldon æt cuman; ic ræhte mine hond to eow,
 nolde eower nan to locian; ac ge forsawon eall min geðeaht, & leton
 eow to giemeliste, ðonne ic eow cidde. Hwæt sceal ic ðonne buton

shame. The high corners fall, when the hearts which exalt themselves
 because of the insincerity of unrighteous cunning, are thrown down
 through a righteous sentence and judgment.

XXXVI. That the healthy are to be admonished in one way, in
 another the unhealthy.

The healthy are to be admonished in one way, in another the
 unhealthy. The healthy are to be admonished to desire that through
 the health of their bodies they may not lose the health of their minds,
 lest it be the worse for them if they make the soundness of God's
 grace useless to themselves, and lest they hereafter merit so much the
 heavier punishment the more fearlessly and uselessly they now enjoy

heortan ðe hie ahebbað for ðære tuifealdnesse ðæs unryhtan wærscipes ðurh ryhtlicne cuide & dóm weorðað ofdune aworpane.

XXXVI. Dætte on oþre wisan sint to manianne ða halan, ón oðre ða unhalan.

5 On oðre wisan sint to manianne ða truman, on oðre ða untruman. Ða truman sint to manianne ðæt hie gewilnigen mid ðæs licuman trumnesse ðæt him ne losige sio hælo ðæs modes, ðylæs him ðy wirs sie, gif hie ða trumnesse ðære Godes giefe him to unnyte gehweorfað, & ðylæs hie siððan geearnigen sua micle hefigre wite sua hie nu
 10 egeleaslicor & unnytlicor brucað ðære mildheortlican Godes giefe. Forðon sint to manianne ða halan ðæt hie ne forhyccgen ðæt hie her on worulde on ðære hwilendlican hælo him geearnigen ða ecan hælo. Ymb ða hwilendlican tida *sanctus* Paulus spræc, ða he cuseð: Nu is hiersumnesse tima & nu sint hælnesse dagas. Eac sint to manianne
 15 ða halan ðæt hie Gode wilnigen to licianne ðe hwile ðe hie mægen, ðylæs hie eft ne mægen, ðonne hie willen. Forðon wæs gespreccen ðurh ðone wisan Salomonn bi ðæm Wisdome ðæt se Wisdóm wille sona fleon ðone ðe hine fliex, ðonne he hine ful oft ær to him cleopað, & he forsæcð ðæt he him to cume. Ac eft, ðonne he ðone Wisdom habban
 20 wolde, & his wilnað, ðonne cwið se Wisdóm to him: Ic eow cleopode ær to me, ac ge me noldon æt cuman; ic ræhte mine hond to eow, nolde iower nan to locian; ac ge forsawon eall min geðeaht, & leton eow to giemeleste, ðonne ic eow cidde. Hwæt seal ic ðonne buton

the merciful gifts of God. Therefore the healthy are to be admonished not to neglect here in the world in their transitory health meriting eternal health. Of transitory times St. Paul spoke, saying: "Now is the time for obedience, now are the days of salvation." The healthy are also to be admonished to desire to please God while they can, lest afterwards they cannot when they will. Therefore it was said of Wisdom through the wise Solomon, that Wisdom will soon flee him who flees her, when she has often before called him to her, and he has refused to come to her. But afterwards, when he would like to have Wisdom, and desires her, she says to him: "I called you to me before, but ye would not come; I offered you my hand, but not one of you would look; ye despised all my counsel, and neglected my

hliehhan ƿæs, ƿonne ge to lore weorðað, & habban me ƿæt to gamene, ƿonne eow ƿæt yfel on becymð ƿæt ge eow ær ondredon? Ond eac cwæð se Wisdom eft: Ðonne hie to me clipiað, ƿonne nulle ic hie gehieran. On uhton hie arisað, and me seceað, ac hie me ne findað. Ac ƿonne se mon his lichoman hælo forsihð, ƿonne ƿonne he wel trum bið to wyrceanne ƿæt ƿæt he ƿonne wile, ƿonne ƿonne him eft sio hæl losað, ƿonne gefret he ærest hwelc hio to habbanne wæs ƿa hwile þe he hie hæfde, & wilnað hiere ƿonne to late and on untiman, ƿonne he ær nolde hie gehealdan, ƿa ƿa he hie hæfde. Forðæm eft swiðe ryhtlice Salomon cwæð: Ne læt þu to elðiodegum ðinne weorðscipe, ne on ƿæs wælhreowan hand ðin gear, ƿylæs fremde men weorðen gefylled of ðinum geswince, & ðin mægen sie on oðres monnes ge-wealdum, & þu ƿonne sargige forðæm on last, ƿonne ðin lichoma bio to lore gedon, & ðin flæsc gebrosnod. Hwa is ƿonne from us fremde buton ƿa awiergedan gastas, ƿa þe from ƿæs heofoncundan Fæder eðle adrifene sindon? Oððe hwæt is ure weorðscipe on ƿisum eorðlicum lichoman buton ƿæt we sint gesceapene æfter ƿære bisene ures Scip-pendes? & hwæt is elles se wæltreowa buton þa aworpnan englas, þe hie selfe mid hiora ofermettum on deaðes wite gebrohton? & on ƿone ilcan deað hie wilniað eall moncynn to forspananne & to for-lædonne. Hwæt tacnað ƿonne ƿæt word elles ƿæt mon ne selle his weorðscipe fremdum menn buton ƿætte se þe to Godes bisene gesceapen is, ƿonne he ƿa tid his lifes on gewill ƿara awiergedena gasta gehwierfð; & his gear geseleð wæltreowum, se se þe in yfelra & wiðer-weardra anwald forlæt þa hwile his lifes? Ond eac cwæð Salomon

reproofs. What then can I do but laugh at your ruin, and mock, when the evil ye formerly dreaded comes on you?" Again, Wisdom spoke: "When they call to me I will not listen to them. They shall arise at dawn and seek me, but they shall not find me." But when a man despises his bodily health, when he is strong enough to do what he wishes, when he afterwards loses his health, then he first experiences what it was to have it while he had it, and desires it too late and unseasonably, since he would not preserve it before when he had it. Therefore, again, Solomon spoke very rightly: "Give not thine honour to strangers nor thy years into the hand of the cruel one, lest strangers be filled with thy toil, and thy resources be in the power of another, and thou mourn therefore at last, when thy body is brought

hliehchan ƿæs, ƿonne ge to lose weorðað, & habban me ƿæt [t]o gamene,
 ƿonne eow ƿæt yfel on becymð ƿæt ge eow ær ondredon? Ond eac
 cuið se Wisdom eft: Ðonne hie to me clipiað, ƿonne nulle ic hie
 gehieran. On uhtan hie arisað, & me seceað, ac hi me ne findað.
 5 Ac ƿonne se mon his lichoman hælo for(sihð), ƿonne ƿonne he wel trum
 bið to wyrceanne ƿæt he ƿonne wile, ƿonne ƿonne him eft sio bæł
 losað, ƿonne gefred he æresð hwelc heo to habbanne wæs ƿa hwile ƿe
 he hi hæfde, & wilnað hire to late & on úntiman, ƿonne he ær nolde
 hie gehealdan, ƿa ƿa he hi hæfde. Forƿæm eft suiðe ryhtlice Salo-
 10 monn cuæð: Ne læt þu to æłđiodigum ƿinne weorðscipe, ne on ƿæs
 wælhreowan hond ƿin gear, ƿylæs fremde menn weorðen gefylled
 of ƿinum gesuince, & ƿin mægen sie on oðres monnes gewealdum,
 & þu ƿonne sargige forƿæm on lasð, ƿonne ƿin lichoma beo to lore
 gedon, & ƿin flæsc gebrosnod. Hwa is ƿonne from us fremde butan ƿa
 15 awier(g)dan gæstas, ƿa ƿe from (ƿæs) hefencundan Fæder eðle adrifene
 sindon? Oððe hwæt is ure weorðscipe on ƿissum eorðlicum lichoman
 buton ƿæt we sint gesceapene æfter ƿære biesene ures Scippendes?
 & hwæt is elles se wælhreowa buton ƿa aworpnan englas, ƿe hie
 selfe mid hiera ofermettum on deaðes wite gebrohton? & on ƿone
 20 ilcan deað hie wilniað eal moncynn tó forspananne & to forlædanne.
 Hwæt tacuað ƿonne ƿæt word elles ƿæt mon (ne) selle his weorðscipe
 fremdum menn buton ƿætte se ƿe to Godes bisene gesceapen is,
 ƿonne he ƿa tid his lifes on gewil ƿara awierdena gæsta gehwierfð;
 & his gear geseleð wælhreowum, se se ƿe in yfelra & wiðerweardra
 25 onwald forlæt ƿa hwile his lifes? Ond eac cuæð Salomonn ƿæt

to ruin and thy flesh is consumed." Who are strangers to us but the
 accursed spirits, who have been driven from the country of the
 heavenly Father? Or what is our honour in this earthly body but
 our being created after the image of our Creator? And what else
 is the cruel one but the expelled angels, who by their pride brought
 themselves to the punishment of death? And to the same death they
 wish to allure and seduce all mankind. What signifies the expression,
 "giving his honour to a stranger," but him who is created after God's
 image, when he spends the time of his life according to the desires
 of the accursed spirits; and that he gives his years to the cruel one
 who gives up the period of his life into the power of his evil adver-
 sary? Solomon also said that strangers were not to be filled with our

Ʒæt fremde ne sceoldon bion gefylde ures mægenes, & ure geswinc ne
 sceolde bion on oðres monnes onwalde. Swæ hwa Ʒonne swæ hæfð
 on Ʒisse worlde fulle hælo his lichoman, & nyle wisdomes & cræftes
 on his mode tilian, ac swinceð on Ʒæm Ʒæt he liornige unðeawas &
 fremme, ne fylð se no his agen hus godra cræfta, ac fremdra hus he
 fylð, Ʒæt sint unclæne gastas. Wiotodlice Ʒa þe hiora lif on firenluste
 & on ofermოდnesse geendiað, ne gefyllað hie godra rim, ac awiergedra
 gasta. Ðonne is æfter Ʒæm gecweden Ʒæt he sargige æt nihstan,
 Ʒonne his lichoma & his flæsc sie gebrosnod, forðæm oft sio hælo Ʒæs
 lichoman on unðeawas wierð gecirred, ac Ʒonne he Ʒære hælo benumen
 wierð mid manigfealdum sare Ʒæs modes & Ʒæs flæsces, se lichoma
 Ʒonne wierð gedrefed, forðæm sio sawl, Ʒonne hio hiere unðonces
 gebædd wierð Ʒæt yfel to forlætonne Ʒæt hio ær longe on woh hiere
 agnes ðonces gedyde, secð Ʒonne Ʒa forlorenan hælo, & wilnað Ʒære,
 swelce he Ʒonne wel & nytwyrðlice libban wolde, gif he forð moste.
 Murcað Ʒonne forðy Ʒæt he Gode nolde ðeowian Ʒa hwile þe he
 meahte, forðon he Ʒonne ðone demm his giemelieste mid nanum ge-
 swince gebetan ne mæg, butan him Ʒurh his breowsunga & Ʒurh Godes
 miltse geholpen weorðe. Forðæm cwæð se salmscop : Ðonne God hie
 slog, Ʒonne sohtón hie hiene. Ongean Ʒæt sint to manianne Ʒa met-
 truman Ʒæt hie ongieten & gefreden Ʒæt hie swæ micle ma bioð Godes
 bearn, & he hie swæ micle ma lufað swæ he hie swiður manað &
 swingð, forðæm, gif he Ʒæm gebiersuman mannum næfde getiohhad
 his eðel to sellanne, hwy wolde he hie mid ængum ungetæsum læran ?
 Forðæm cwæð Dryhten to Iohanne Ʒæm godspellere Ʒurh his engel,

resources, and our toil should not be in the power of another. Who-
 ever, then, in this world has perfect bodily health, and will not cultivate
 wisdom and virtue in his mind, but toils in learning vices and carrying
 them out, does not fill his own house with virtues, but fills the houses
 of strangers, that is, unclean spirits. Truly those who end their lives
 in wantonness and pride, do not fill up the number of the good, but of
 accursed spirits. It is further said, that he will then sorrow, when his
 body and flesh are consumed, because often the health of the body is
 directed to vices, but when he is deprived of his health with manifold
 pains of mind and body, the body is afflicted, because the soul, when
 unwillingly compelled to forsake her wickedness, which she formerly

fremde ne scolden beon gefyllede ures mægenes, & ure gesuinc ne scolde beon on oðres monnes anwalde. Sua hwa ðonne sua on ðisse worulde hæfð fulle hæle his lichoman, & nyle wisdomes & cræftes on his mode tiligan, ac suinceð on ðæn ðæt he leornige unðeawas & fremme, ne fylð se no his agen hus godra cræfta, ac fremdra hús he fylð, ðæt sint unclæne gæstas. Wiotodlice ða ðe hira lif on firenluste & on ofermოდnesse geendigað, ne gefyllað hie godra rim, ac awiergedra gæsta. Donne is æfter ðæm gecueden ðæt he sargige æt niehstan, ðonne his lichoma & his flæsc sie gebrosnod, forðæm oft sio hælo ðæs lichoman on unðeawas wierð gecierred, ac ðonne he ðære hælo benumen wierð mid monigfaldum sare ðæs modes & ðæs flæsces, se lichoma ðonne wierð gedrefed, forðæm sio saul, ðonne hio hire unðonces gebædd wierð ðæt yfel to forlætanne ðæt hio ær longe on wóh hire agnes ðonces gedyde, secð ðonne ða forlorenan hælo, & wilnað ðære, suelce he ðonne wel & nytwyrðlice libban wolde, gif he forð moste. Murc[un]að ðonne forðy ðæt he Gode nolde ðiowigan ða hwile ðe he meahste, forðon he ðonne ðone demm his giemelieste mid nanum gesuince gebetan ne mæg, buton him ðurh his hreo[w]sung & ðurh Godes miltse geholpen weorðe. Forðæm cuæð se sealmscop : Donne God hie slog, ðonne sohton hie hine. Ongean ðæt sint to manianne ða metruman ðæt hie ongieten & gefreden ðæt hie sua micle ma beoð Godes bearn, & he hie sua micle ma lufað sua he hie suiður manað & suingð, forðæm, gif he ðæm gehiersuman mannum næfde geteohhad his eðel to sellanne, hwie wolde he hie mid ænegum ungetæsum læran ? Forðæm cuæð Dryhten to Iohanne ðam godspellere ðurh his engel,

for a long time wickedly exercised of her own free will, seeks her lost health, and desires it, as if she were going to live well and profitably, if spared. So he desponds, because he would not serve God while he could, because he cannot now remedy the mischief of his neglect with any toil, unless his repentance and God's mercy help him. Therefore the Psalmist said : "When God slew them, they sought him." On the other hand, the unhealthy are to be admonished to understand and perceive that they are so much the more God's children, and he loves them the more, the more he admonishes and chastises them. For if he had not intended to give his country to the obedient, why would he teach them with any severity ? Therefore the Lord spoke to

he cwæð: Ic ðreage & swinge ða þe ic lufge. Forðæm eac cwæð Salomon: Sunu min, ne agimeleasa ðu Godes swingan, ne ðu ne beo werig for his ðreaunga, forðæmpe God lufað ðone þe he ðreahð, & swingeð ælc bearn þe he underfón wile. Be ðæm ilcan se psalm scop cwæð: Swiðe manigfealde sint ryhtwisra monna earfeðu. Be ðæm eac se eadega Iob cwæð on his earfeðum, & geomriende clipode to Dryhtne, & cwæð: Gif ic ryhtwis wæs, ne ahof ic me na forðy, & ðeah ic eom gefylled mid broce & mid iermðum. Eac is to cyðonne ðæm medtrumum, gif hie willen geliefan ðætte Godes rice hiera sie, ðæt hie ðonne her on worlde ðolien earfeðu ðæm timum þe hie ðyrfen, swæ swæ mon sceal on elðiode. Be ðys ilcan is gecweden on kyninga bocum, swæ swæ hit geworden wæs, & eac us to bisene. Hit is gecweden ðætte þa stanas on ðæm mæran temple Salomonnes wæron ær (*om.*) swæ wel gefegede & swæ emne gesnidene & gesmæðde, ær hie mon to ðæm stede brohte þe hie on standan sceoldon, ðætte hie mon eft siððan on ðære halgan stowe swæ tosomne gesette ðæt ðær nan mon ne gehierde ne æhxe hlem ne bitles sweg. Ðæt ðonne tacnað us ðætte we scylen bion on ðisse elðidignesse utone beheawene mid swingellan, to ðæm ðæt we eft sien geteald & gefeged to ðæm gefohstanum on ðære Godes ceastre butan ðæm hiewcte ælcere swingan, ðætte swæ hwæt swæ nu on us unnyttes sie, ðætte ðæt aceorfe sio swingelle from us, swæ ðætte siððan an sib Godes lufe butan ælcum ungerade us swiðe fæste gebinde & gefege tosonne. Ðonne sint eac to manianne ða unhalan ðæt hie geðencen mid hu manigfealdum ungetæsum & mid hu heardum brocum us swingað & ðreageað ure worldcunde fæderas

John the Evangelist through his angel, saying: "I rebuke and chastise those I love." Therefore also Solomon said: "My son, neglect not the Lord's castigation, nor be weary of his rebuking, for God loves him he rebukes, and castigates all the children he will receive." Of the same the Psalmist spoke: "Very manifold are the troubles of the righteous." Of which also the blessed Job spoke in his troubles, and mourning cried to the Lord, saying: "If I was righteous, I did not therefore exalt myself, and yet I am filled with affliction and misery." It must also be made known to the unhealthy that, if they will believe that God's kingdom is theirs, they must suffer hardships here in the world while it is necessary for them, as one must in exile. Of the same is spoken in the books of Kings, as it happened, and also as an

he cwearð : Ic ðreage & suinge ða ðe ic lufige. Forðsam eac cwearð
 Salomonn : Sunu mīn, ne agiemeleasa ðu Godes suingan, ne ðu ne beo
 werig for his ðreawunge, forðsamðe God lufað ðone ðe he ðreað, &
 suingeð .ælc bearn ðe he underfōn wile. Be ðam ilcan se salmscop
 5 cwearð : Suiðe monigfalde sint ryhtwisra monna earfoðu. Be ðam eac
 se eadega Iob cwæð on his earfeðum, & geomriende cliopode to
 Dryhtne, & cwearð : Gif ic ryhtwis wæs, ne ahof ic me no forðy, & ðeah
 ic eom gefylled mid broce & mid iermðum. Eac is to cyðanne ðam
 mettrumum, gif hie willen geliefan ðætte Godes rice hiera sie, ðæt hie
 10 ðonne her on worulde ðoligen earfeðu ðam timum ðe hie ðyrfen, sua
 sua mon sceal on elðiode. Be ðys ilcan is gecueden on kyninga
 bocum, sua sua hit geworden wæs, & eac ús to bisene. Hit is
 gecueden ðætte ða stanas on ðam mæran temple Salomonnes wæron
 sua we[1] gefegede & sua emne gesnidene & gesmeðde, ær hie mon
 15 to ðam stede brohte ðe hie on standan scoldon, ðætte hie mon eft
 siððan on ðære halgan stowe sua tosomne gesette ðæt ðær nan monn
 ne gehierde ne æxe hlem ne bietles sueg. Ðæt ðonne tacnað us ðætte
 we scylen beon on ðisse ælðeodignesse utane beheawene mid suin-
 gellan, to ðam ðæt we eft sien geteald & gefeged to ðam gefogstanum
 20 on ðære Godes ceastre butan ðam hiewete ælcra suingean, ðætte sua
 hwæt sua nu on us unnytes sie, ðætte ðæt aceorfe sio suingelle from
 ús, sua ðætte siððan an sibb Godes lufe butan ælcum ungerade us
 suiðe fæste gebinde & gefege tosomne. Ðonne sint eac to manianne
 ða únhalan ðæt hie geðencen mid hu monigfaldum ungetæsum & mid
 25 hu heardum brocum us swingað & ðreagað ure worldcunde fædras

example for us; it is said that the stones in the famous temple of Solomon were so well fitted, and so evenly cut and polished before being brought to the place where they were to stand, that they were afterwards so joined together in the holy place, that no man heard there the sound either of axe or hammer. That shows us that we are to be in this exile outwardly cut with flagellation, that we may afterwards be reckoned and joined to the keystones in the city of God without the cutting of any flagellation, that all in us that is useless now may be cut away from us by the flagellation, so that afterwards our peace of God's love may bind and join us together very firmly without any discord. The unhealthy are also to be admonished to consider with how manifold severities and with how hard afflictions our worldly

& hlafordas, forðæm þe hie wilniað ðæt we him geðwære sien, & eac hiora ierfes wyrðe sien, & hie us ðy bliðran bion mægen. Ac hwelc wite sceal us ðonne to hefig ðyncean ðære godcundan ðreaunge wið ðæm þe we mægen gearnian ðone heofonlican eðel þe næfre to lore ne weorðeð, & forðæm ðæt we mægen forbugan ðæt wite ðæt næfre ne wierð geendod? Forðæm cwæð *sanctus* Paulus: Ure flæsclican fædras lærdon us, & we hie ondredon; hie ðreadon us, & we weorðodon hie. Hu micle swiðor sculon we ðonne bion gehiersume ðæm þe ure gasta Fæder bið wið ðæm þe we moten libban on ecnesse! Ure flæsclican fædras us lærdon to ðæm þe hiera willa wæs, ac ðæt wæs to swiðe scortre hwile, forðæmpe ðeos world is swiðe lænu, ac se gastlica Fæder he us lærð nytwyrðlicu ðing to underfonne, ðæt is ðæt we gearnigen ðæt ece lif. Eac sint to manianne ða mettruman ðæt hie geðencen hu micel hælo ðæt bið ðære heortan ðæt se lichoma sie mettrum, forðæm sio mettrumnes ðæt mod gehwierfeð gehwelces monnes hiene selfne to ongietanne, & ðæt gode mod þe sio hælu ful oft aweg adrifð ðæt gemynd ðære mettrymnesse geedniwað, ðætte ðæt mod þe ofer his mæð bið upahafen gemyne of ðæm swingum þe ðæt flæsc ðolað to hwæm eall mancynn gesceapen is. Ðæt wære swiðe ryhte getacnod ðurh Balaham on ðære lettinge his færeltes, gif he mid his hiersumnesse Godes stemne & his gebodum fullice folgian wolde, & on his willan fore. Balaham ðonne fulgeorne wolde feran ðær hiene mon bæd, ac his estfulnessse wiðsteah se esol þe he onuppan sæt. Ðæt wæs forðæmpe se assa geseah ðone engel ongean hiene standan, & him ðæs færeltes forwiernan, ðone þe ðæt mennisce mod gesion ne meahte.

fathers and masters chastise and correct us, because they wish to make us docile and worthy of their inheritance, and that they may be the more happy with us. But what punishment of divine correction shall seem to us too heavy in comparison with our meriting the heavenly country which is never lost, and avoiding endless punishment? Therefore St. Paul said: "Our fleshly fathers taught us, and we dreaded them; they rebuked us, and we revered them. How much more, then, must we obey our spiritual Father, that we may live eternally! Our fathers in the flesh taught us to do their will, but it was for a very short time, because this world is very transitory, but our spiritual Father teaches us to partake of useful things, that is, meriting eternal life." The unhealthy are also to be admonished to consider

& hlafordas, forðæm ðe hie wilniað ðæt we him geðwære sien, & eac
 hira irfes wierðe sien, & hie us ðe bliðran beon mægen. Ac hwelc
 wite sceal us ðonne to hefig ðyncan ðære godcundan ðreaunga wið
 ðæm ðe we mægen geearnian ðone hefonlican eðel ðe næfre to lore
 5 ne weorðeð, & forðæm ðæt we mægen forbugan ðæt wite ðæt næfre ne
 wierð geendod? Forðæm cuæð *sanctus* Paulus: Ure flæsclican fædras
 lærdon ús, & we hie ondredon; hie ðreadon ús, & we weorðodon hie.
 Hu micle suiðor sculon we ðonne beon gehiersume ðæm ðe ure gæsta
 Fæder bið wið ðæm ðæt we moten libban on ecnesse! Ure flæsclican
 10 fædras us lærdon to ðæm ðe hira willa wæs, ac ðæt wæs to suiðe
 scootre hwile, forðæmðe ðios woruld is suiðe lænu, ac se gæstlican Fæder
 he us lærð nytwyrðlicu ðing to underfonne, ðæt is ðæt we ge(e)arnigen
 ðæt ece lif. Eac sint to manianne ða mettruman ðæt hie geðencen hu
 micel hælo ðæt bið ðære heortan ðæt se lichoma sie medtrum, forðæm
 15 sio medtrymnes ðæt mod gehwierð gehwelces monnes hine selfne to
 ongiétanne, & ðæt góde mód ðe sio hælo ful oft aweg adriefð ðæt
 gemynd ðære medtrymnesse geedniewað, ðætte ðæt mód ðe ofer his
 mæð bið úpahæfen gemyne of ðæm *suigum* ðe ðæt flæsc ðolað to
 hwæm eal monncynn gesceapen is. Ðæt wære suiðe ryhte getacnod
 20 ðurh Balaham on ðære let[t]inge his færeltes, gif he mid his hiersum-
 nesse Godes stemne & his gebodum fullice folgian wolde, & on his
 willan fore. Baloham ðonne fulgeorne feran wolde ðær hine mon
 bæd, ac his [est]fulnesse witteah se esol ðe he onuppan sæt. Ðæt wæs
 forðæmðe se assa geseah ðone engel ongean hine standan, & him ðæs
 25 færeltes forwiernan, ðone ðe ðæt men(n)isce mód geseon ne meahte.

how very healthy it is for the heart that the body is unhealthy, because
 the want of health compels the heart of every man to consider him-
 self, and the good disposition which is very often driven away by health
 is restored by the memory of sickness, so that the heart which is unduly
 exalted remembers by the afflictions endured by the flesh what all man-
 kind is created for. That would have been very rightly illustrated by
 the obstruction of Balaam's journey, had he obediently wished fully to
 follow God's voice and commands, and had gone after his will. Balaam
 would very willingly have proceeded whither he was told, but his zeal
 was opposed by the ass on which he sat. That was because the ass saw
 the angel standing opposite to him, and preventing his progress, which
 the human mind could not see. So also, when the flesh is hindered by

Swæ eac, ðonne ðæt flæsc bið gelet mid sumum broce, hit getacnað ðæm mode for ðære swingan hwæt Godes willa bið, ðone ilcan willan þe ðæt mod hwilum ongieta ne mæg þe ofer ðæm flæsce sitt, & his waldan sceolde, forðæm ðæt flæsc oft lett ða geornfulnessse & ðone willan ðæs ðeondan modes her on worlde. Swæ swæ mon oft lett fundiendne monnan, & his færelt gælð, swæ gælð se lichoma ðæt mod, oððæt he gebrocod wierð mid sumre mettrymnesse, & ðonne ðurh ða mettrymnesse getacnað se lichoma ðæm mode ðone ungesewenan engel þe him togeanes stent, & him wiernð his unnyttan færelda ðurh ðæs lichoman mettrymnesse. Be ðæm cwæð *sanctus* Petrus swiðe ryhtlice : Ðæt dumbe & ðæt gehæfte neat ðreade ðone witgan for his yflan willan, ða hit clipode swæ swæ mann, & mid ðy gestierde ðæm witgan his unryhtre & dysigre [dysiglicre] wilnunge. Ðonne ðreað ðæt dumbe neat ðone unwisan monn, ðonne ðæt gebrocde flæsc gelærð ðæt upahafene mod to ryhtre & to nytwierðre eaðmodnesse. Forðæm ne meahte Balaham geearnian ða Godes gife þe he biddende wæs, ða he Israhela folc wiergean wolde & for hiene selfne gebiddan ; forðæm he wearð untygða þe he hwierfde his stemne nalles his mod : ðæt wæs ðæt he spræc oðer, oðer he sprecað wolde. Eac sint ða siocan to manianne ðæt hie ongieta hu micel Godes giefu him bið [ðæs *added*] flæsces geswinc, forðæm þe hit ægðer ge ða gedonan synna onweg aðwihð, ge hiene eac ðara gelett þe he dón wolde, gif he mealte, forðæm ðonne he bið gesargod on ðæs lichoman wundum, ðonne gewyrceað ða wunda on ðæm gebrocdeðan mode hreowsunge wunda. Be ðæm is eac gecweden [awriten] on Salomonnes cwidbocum ðætte sio

any affliction, it shows the mind with the castigation what God's will is, the same will which the mind, which presides over the flesh, and should control it, cannot sometimes perceive, because the flesh often balks the zeal and will of the flourishing mind here in the world. As a man in a hurry is often balked, and his journey delayed, so the body delays the mind until it is afflicted with some disease, and then with the disease the body shows the mind the unseen angel standing in front of it, and preventing its useless journey with the bodily disease. Therefore St. Peter said very rightly : "The dumb and captive beast rebuked the prophet for his evil desire, when it spoke like a man, and so restrained the wicked and foolish desire of the prophet." The dumb beast rebukes the foolish man, when the afflicted flesh trains the

.Sua eac, ðonne ðæt flæsc bið gelett mid *sumum* broce, hit getacnað
 ðæm mode for ðære suingan hwæt Godes willa bið, ðone ilcan willan
 ðe ðæt mod hwilum ongietan mæg ðe ofer ðæm flæsce sitt, & his
 wealdan sceolde, forðæm ðæt flæsc oft lætt ða geornfulnessse & ðone
 5 willan ðæs ðiondan modes her on worulde. Sua mon oft let[t]
 fundigendne monnan, & his færelt gælð, sua gælð se lichoma ðæt moil,
 oððæt he gebrocad wierð mid sumre mettrymnesse, & ðonne ðurh ða
 mettrymnesse getacnað se lichoma ðæm mode ðone ungesewenan engel
 ðe him togenes stent, & him wiernð his unnyttan færelda ðurh ðæs
 10 lichoma mettrymnesse. Be ðæm cwæð *sanctus* Petrus suiðe ryhtlice :
 Ðæt dumbe & ðæt gehæfte neat ðreade ðone witgan for his yfelan
 willan, ða hit cleopode sua sua monn, & mid ðy gestierde ðæm wit-
 gan his unryhtre & dyslicre wilnunga. Ðonne ðreah ðæt dumbe
 neat ðone unwisan monn, ðonne ðæt gebrocode flæsc gelærð ðæt
 15 úpahæfene mod to ryhttre & to nyttwyrðre eaðmodnesse. Forðæm
 ne meahthe Balaham gearnian ða Godes giefe ðe he biddende wæs, ða
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 wearð untygða ðe he hwierfde his stemne nales his mod : ðæt wæs
 ðæt he spræc oðer, oðer ðæt he sprecað wolde. Eac sint ða seocan to
 20 monianne ðæt hie ongieten hu micel Godes giefu him bið ðæs flæsces
 gesuinc, forðæmðe hit ægðer ge ða gedonan synna aweg aðwiewð,
 ge hine eac ðara gelett ðe he don wolde, gif he meahthe, forðæm
 (ðonne) he bið gesargod on ðæs lichoman wundum, ðonne gewyrceað
 ða wunda on ðæm gebrocodan mode hreo[w]sunge wunda. Bi ðæm
 25 is eac awriten on *Salomonnes cuidbocum* ðæt sio wund wolde

proud heart to righteous and profitable humility. Therefore Balaam
 could not gain the favour of God which he prayed for, wishing to
 curse the people of Israel, and pray for himself; he was unsuccessful,
 because he directed his voice, not his heart, to his object: that was, he
 spoke one thing, desiring to speak another. The sick are also to be
 admonished to understand how great a gift of God the troubles of the
 flesh are for them, because they both wash away the sins he has com-
 mitted, and also hinder him from doing those he would do, if he
 could, because, when he is tormented by the wounds of the body,
 these wounds cause wounds of repentance in the afflicted mind. About
 which it is also written in the Proverbs of Solomon, that the wound
 will heal after sloughing. The pain of the wound passes away with

wund wolde haligean, æfterðæmpe hio wyrsmde. Donne aflewð ðæt sar of ðære wunde mid ðy wormse, ðonne ðæt sar ðære swingellan ðissa worldbroca aðwiehð ægðer ge ða geðohtan synna ge ða gedonan of ðære saule. Eac cwæð Salomon ðætte ðæt ilce bio bi ðæm wundum þe bioð oninnan ðære wombe. Ðære wambe nama getacnað ðæt mod, forðæm swæ swæ sio wamb gemielt ðone mete, swæ gemielt ðæt mod mid ðære gesceadwisnesse his geðeahstes his sorga. Of Salomonnes cwidum we namon ðætte ðære wambe nama sceolde tacnian ðæt mod, ða ða he cwæð: Ðæs monnes lif bið Godes lehtfæt; ðæt Godes lehtfæt geondsecð & geondliht ealle ða diegelnesse ðære wambe. Swelce he cwæde: Ærest he hiene onliht mid his lehtfæte, ðonne he hiene geliffæst, & eft he hiene onliht, ðonne he hiene onælð mid ðæm tapore ðæs godcundan liegges. Ðæt bið ðonne, ðonne he deð ðæt he ongiet his agene unnytte ðeawas & geðohtas þe wen is ðæt he ær hæfde, ðeah he hit geðencean ne meahte. Ðæt worms ðonne ðara wunda [ðæt added] is ðæt broc ðæs lichoman, & ðæt sar innan ðære wombe, ðæt tacnað ða sorge ðæs modes. Sio sorg ðonne aswæpð aweg ðæt yfel of ðæm mode. Donne we beoð butan ðæm mode on ðæm lichoman geswencte, ðonne beo we swiggende gemanode mid ðære mettrymnesse ure synna to gemunanne, forðæmpe ðonne bið broht beforan ures modes eagum eal ðæt we ær yfles gedydon, forðæm swæ se lichoma swiður utan ðrowað, swæ ðæt mod swiður innan hreowsað ðæs unnyttes þe he ær dyde. Forðæm gelimpð ðætte ðurh ða openlican wunda & ðurh ðæt gesewene sar ðæs lichoman bið swiðe . wel aðwægen sio diegle wund ðæs modes, forðæm sio diegle wund

the slough, when the pain of the flagellation of worldly afflictions washes away both the committed and the meditated sins from the soul. Solomon also said that the same is the case with the wounds inside the belly. The word "belly" signifies the mind, because, as the belly digests food, so does the mind digest its sorrows with wise reflection. It was from the Proverbs of Solomon we gathered that the word "belly" signifies the mind, when he said: "Man's life is God's lantern; God's lamp investigates and illuminates all the secrets of the belly." As if he had said: "First, he illuminates him with his lamp, when he brings him to life, and again he illuminates him, when he inflames him with the taper of divine flame." That is,

halian, æfterðæmðe heo wyrmsde. Ðonne afeowð ðæt sár of ðære wunde mid ðy wormse, ðonne ðæt sár ðære suingellan ðissa woruld-broca aðwicheð ægðer ge ða geðohtan synna ge ða gedonan of ðære saule. Eac cuæð Salomon ðætte ðæt illce beo bi ðæm wundum ðe
 5 beoð oninnan ðære wambe. Ðære wambe nama getacnað ðæt mód, forðæm sua sua sio wamb gemielt ðone mete, sua gemielt ðæt mod mid ðære gescadwisnesse his geðeahtes his sorga. Of Salomonnes cuidum we namon ðætte ðære wambe nama scolde tacnian ðæt mod, ða ða he cuæð: Ðæs monnes lif bið Godes lehtfæt; ðæt Godes
 10 lehtfæt gindsecð & gindlicht ealle ða diogolnesse ðære wambe. Suelce he cuæde: Æresð he hiene onlicht mid his lehtfæte, ðonne he hiene gelieffæsð, & eft he hine onlicht, ðonne he hiene onælð mid ðæm tapure ðæs go(d)cundan lieges. Ðæt bið ðonne, ðonne he deð ðæt he ongiæt his agne unnytte ðeawas & geðohtas ðe wen is ðæt he
 15 ær hæfde, ðeah he hit geðencean ne meahte. Ðæt worms ðonne ðara wunda ðæt is ðæt broc ðæs lichoman, & ðæt sar innan ðære wambe, ðæt tacnað ða Sorge ðæs modes. Sio sorg ðonne aswæpð aweg ðæt yfel of ðæm mode. Ðonne we beoð butan ðæm mode on ðæm lichoman gesuencte, ðonne beo we suigende gemanode mid ðære
 20 mettrymnesse ura synna to gemunanne, forðæmðe ðonne bið broht beforan ures modes eagan eall ðæt we ær yfeles gedydon, forðæm sua se lichoma suiður utan ðrowað, sua ðæt mod suiður innan hreo[w]sað ðæs unnyttes ðe he ær dyde. Forðæm gelimpð ðætte ðurh ða openlican wunda & ðurh ðæt gesewene sár ðæs lichoman bið suiðe
 25 wel aðwægen sio diegle wund ðæs modes, forðæm sio diegle wund.

when he makes him understand his own unprofitable morals and ideas, which he probably had before, although he could not call them to mind. The slough of the wounds is the affliction of the body, and the pain inside the belly signifies the sorrow of the heart. Sorrow sweeps away evil from the heart. We are afflicted in the body outside the heart, when we are silently admonished by sickness to remember our sins, because then all the evil we formerly did is brought before the eyes of our mind, because the more the body suffers externally, the more the mind internally repents its former unprofitable works. Therefore it happens that through the open and visible wounds and pain of the body the secret wound of the mind is very well washed,

Ʒære hreowsunga hælð Ʒa scylde Ʒæs won weorces. Eac sint to manianne Ʒa medtruman to Ʒæm Ʒæt hie gehealden þa stenge [streng] Ʒære geðylde. Him is to sæcganne Ʒæt hie unablinedlice geðencen hu manig yfel ure Dryhten & ure Aliesend geðolode mid Ʒæm ilcan monnum þe he self gesceop, he hu fela edwites & unnyttra worda he forbær, & hu manige hleorslegeas he underfeng æt Ʒæm þe hiene bismredon. Se ilca se þe ælce dæg saula gereafað of Ʒæs ealdan feondes hondum, se ilca þe us ðwihð mid ðy halwyndan wætre, se na ne forbeag mid his nebbe Ʒara treowleasana manna spatl, Ʒonne hie him on Ʒæt nebb spætton. Se ilca se us gefrioð mid his forespræce from ecium wutum, se ilca swigende geðafode swingellan. Se þe us sealde ece are betweoxn his engla geferscipe, he geðafode Ʒæt hiene man mid fyste slog. Se þe us gehæleð from Ʒæm stice urra synna, he geðafode Ʒæt him mon sette Ʒyrnenne beag on Ʒæt heafod. Se þe us oferdrencð mid Ʒæs ecean lifes liðe, he gefandode gellan biternesse, Ʒa hiene Ʒyrste. Se þe for us gebæd to his Fæder, Ʒeah he him efnmihtig sie on his godhade, Ʒa Ʒa him man on bismet to gebæd, Ʒa swugode he. Se se þe deadum monnum lif gearwað, & he self lif is, he becom to deaðe. Forhwy Ʒonne sceal ænegum men Ʒyncean to reðe oððe to unieðe Ʒæt he Godes swingellan geðafige for his yfelan dædum, nu God self swæ fela yfles geðafode, swæ swæ we ær cwædon, for mancynne? Hwa sceal Ʒonne, Ʒara þe hal & god ondgiet hæbbe, Gode unðonfull beon, forðæm, Ʒeah he hiene for his synnum swinge, nu se ne for butan swingellan of Ʒys middangearde se þe butan ælcere synne wæs & giet is?

because the secret wound of repentance heals the sin of perverse works. The sick are also to be admonished to preserve the strength of patience. They are to be told to consider incessantly how many evils our Lord and Redeemer suffered among the same men whom he himself had created, and how much reproach and how many vain words he endured, and how many blows he received from his revilers. The same who daily snatches souls from the hands of the old foe, and who washes us with salutary water, did not turn away his face from the spittle of those faithless men, when they spat in his face. The same who frees us with his mediation from eternal punishments, silently endured stripes. He who gave us eternal honour in the company of his angels, allowed himself to be struck with fists. He who heals

5 ðære hreowsunga hælð ða scylðe ðæs wón weorces. Eac sint to
 manianne ða mettruman to ðæm ðæt hie gehealden ða strenge ðære
 geðylde. Him is to secgeanne ðæt hie unablinndlice geðencen hu
 monig yfel ure Dryhten & ure Alisend geðolode mid ðam ilcan man-
 10 num ðe he self gesceop, & hu fela edwites & unnyttra worda he forbær,
 & hu manige hleorslægeas he underfeng æt ðæm ðe hine bismredon.
 Se ilca se ðe ælce dæg saula gereafað of ðæs ealdan feondes honda,
 se ilca se ðe us ðwiehð mid ðy halwyndan wætre, se na ne forbeag
 mid his nebbe ðara triowleasena monna spatl, ðonne hie him on ðæt
 15 nebb spætton. Se ilca se us gefreoð mid his forespræce from ecum
 wutum, se ilca suigende geðafode swingellan. Se ðe us sealde ece
 are betwuxn his engla geferscipe, he geðafode ðæt hine mon mid
 fyste slog. Se ðe us gehæleð from ðæm stice urra synna, he geðafode
 ðæt him mon set[t]e ðyrnenne beag on ðæt heafud. Se ðe us ofer-
 20 drencð mid ðæs ecan lifes liðe, he gefandode geallan biternesse, ða
 hine ðyrstte. Se ðe for us gebæd to his Fæder, ðeah he him emmie-
 htig sie on his godhade, ða ða him mon on bismre to gebæd, ða swu-
 gode he. Se se ðe deadum monnum lif gearuwað, & he self lif is, he
 becóm to deaðe. Forhwy [ðonne] sceal ænigum menn ðyncan to reðe
 20 oððe to unieðe ðæt he Godes suingellan geðafige for his yfelum dædum,
 nu God self sua fela yfeles geðafode, sua sua we ær cuædon, for monn-
 cynne? Hwa sceal ðonne, ðara ðe hal & good andgiet hæbbe, Gode
 unðonfull beon, forðæm, ðeah he hine for his synnum suinge, nu se
 ne for butan suingellan of ðys middangearde se ðe butan ælcere synne
 25 wæs & giet is?

us from the stabs of our sins, allowed a crown of thorns to be put
 on his head. He who intoxicates us with the drink of eternal life,
 experienced the bitterness of gall when he thirsted. He who prayed
 for us to his Father, though he is equally mighty with him in his
 Godhead, when he was prayed to in mockery, was silent. He who
 makes life for dead men, and himself is life, himself came to death.
 Why, then, shall it seem to any man too severe or hard to endure the
 castigation of God for his evil deeds, since God himself, as we said
 above, suffered so much evil for mankind? Who, then, who has a
 sound and good understanding, ought to be unthankful to God, be-
 cause, although he chastise him for his sins, he did not depart without
 stripes from this world, who was, and still is, without any sin?

XXXVII. Ðætte on oðre wisan sindon to manianne ða þe him ondrædað Godes swingellan oððe manna, & forðy forlætað ðæt hie yfel ne doð; on oðre ða þe bioð swæ aheardode on unryhtwisnesse ðæt hie mon ne mæg mid nanre ðreaunge geðreatigean.

On oðre wisan sint to manianne ða þe him swingellan ondrædað, & forðæm unscēðfullice libbað; & on oðre wisan sint to manianne ða þe on hiera unryhtwisnessum swæ aheardode bioð ðæt hie mon mid nanre swingellan gebetan ne mæg. Ðæm is to cyðanne þe him swingellan ondrædað ðæt hie ðissa eorðlicena goda to swiðe ne gitsien, ðeah hie gesion ðæt ða yflan hie hæbben ongemang him, forðæm hie sint ægðerum gemæne ge yflum monnum ge godum; & ne fleon eac ðis andwearde yfel, swelce hie hit adreogan ne mægen, forðæmpe hit oft gode menn her on worlde dreogað. Eac hie sint to manianne, gif hie geornlice wilnien ðæt him yfel ðing losige, ðonne bio him swiðe egefull ðæt ece wite; nealles ðeah swæ egefull ðæt hie ealneg ðurhwunigen on ðæm ege, ac mid ðæm fostre ðære Godes lufan hie seolon uparisan & weaxan á ma & ma to lufianne ða godcundan weorc. Forðæm Iohannes se godspellere cwæð on his ærendgewrite, he cwæð: Sio fullfremede Godes lufu adrifeð aweg ðone ege. And eft cwæð *sanctus* Paulus: Ne underfengon ge no ðone Gast æt ðæm fulluhte to ðeowianne for ege, ac ge hiene underfengon to ðæm ðæt ge Gode geagnudu bearn beon scylen, forðy we clipiað to Gode, & cweðað, Fæder [, Fæder *added*]. Forðon cwið eac se ilca lareow: Ðær se

XXXVII. That those who fear God's chastisements or men's, and therefore abstain from evil-doing, are to be admonished in one way; in another, those who are so hardened in unrighteousness as not to be corrected by any reproof.

Those who dread chastisement, and therefore live innocently, are to be admonished in one way; in another, those who are so hardened in their unrighteousness that it is not possible to reform them with any chastisement. It is to be made known to those who fear chastisement that they are not to desire too much earthly prosperity, although they see that the wicked possess it among themselves, because it is common

XXXVII. Dætte ón oðre wisan sint to manienne ða ðe him ón-
 drædað Godes swingellan oððe monna, & forðy for-
 lætað ðæt hie yfel ne doð; ón oðre wisan ða ðe beoð
 swa aheadode ón unryhtwisnesse ðæt hi mon ne mæg
 5 mid nanre ðreaunge geðreatian.

On oðre wisan sint to monianne ða ðe him suingellan ondrædað, &
 forðæm unsceaðfullice libbað; & on oðre wisan sint to manianne ða
 ðe on hiera unryhtwisnessum sua aheadode beoð ðæt hie mon mid
 nanre swingellan gebetan ne mæg. Ðæt is to cyðanne ðe him swin-
 10 gellan ondrædað ðæt hie ðissa eorðlicena goda to suiðe ne gietsien,
 ðeah hie geseon ðæt ða yfelan hie hæbben ongemong him, forðæm hie
 sint ægðrum gemæne ge yfelum monnum ge góðum; & ne fleon eac
 ðis andwearde yfel, suelce hie hit adriogan ne mægen, forðonðe hit
 oft góde menn her ón worlde dreogað. Eac hie siut to monianne, gif
 15 hie geornlice wilnigen ðæt him yfel ðing losie, ðonne beo him suiðe
 egefull ðæt ece wite; nalles ðeah sua egeful ðæt hie ealneg ðurh-
 wunigen on ðæm ege, ac mid ðam fostre ðære Godes lufan hie sculon
 upárisan & weaxan á ma & ma to lufigeanne ða godcundan weorc.
 Forðæm Iohannis se godspellere cwæð on his ærendgewrite, ic cwæð:
 20 Sió fulfremede Godes lufu adrifeð aweg ðone ege. & eft cwæð *sanctus*
Paulus: Ne underfengon ge no ðone Gast æt ðæm fulluhte to ðeowi-
 géanne for ege, ac ge hine underfengon to ðæm ðæt ge Gode geagenudu
 bearn beon scielen, forðy we cliepiað to Gode, & cweðað, Fæder,
 Fæder. Forðæm cwið eft eac se ilca lariow: Ðær se Dryhtnes gast

to both bad and good; nor let them flee present evils, as if they could not endure them, because good men often endure them here in the world. They are also to be warned that, if they eagerly wish to avoid evil, they are to fear greatly eternal punishment; yet not to fear so much as always to continue fearing, but with the nourishment of God's love to rise and grow ever more and more, to love the divine works. Therefore John the Evangelist said in his letter: "The perfect love of God drives away fear." And again, St. Paul said: "Ye did not receive the Spirit at baptism to serve from fear, but ye received it to become God's own children, wherefore we call to God, and say, Father, Father." Therefore the same teacher says also again: "Where

Dryhtnes gast is, ƿær is freodom. Gif ƿonne hwelc mon forbireð his synna for ƿæm ege anum ƿæs wites, ƿonne nafað ƿæs ondrædendan monnes mod nanne gastes freodom, forƿæm, gif he hit for ƿæs wites ege ne forlæte, butan tweon he fullfremede ƿa synne. Ðonne nat ƿæt mod ƿæt him bið friodom forgifen, ƿonne hit bið gebunden mid ƿæs ðeowutes ege. Ðeah mon nu god onginne for sumes wites ege, hit mon sceal ƿeah geendian for sumes godes lufum. Se þe for ƿæm anum god deð ƿæt he sumre ƿreaunge yfel him ondræt, se wilnað ƿætte nan ƿing ne sie þe he him ondrædan ƿyrfe, ƿæt he ƿy orsorhlicor dyrre dôn unnytlicu ƿing & unaliefedu. Ðonne bið swiðe sweetol ƿætte him ƿonne losað beforan Gode his ryhtwisnes, ƿonne he ƿurh his agene geornfulnessse gesyngað unniedenga, ƿonne bið swiðe sweetol ƿæt he ƿæt god na ne dyde ƿær he hit for ƿæm ege dorste forlætan. Ongean ƿæt ƿonne sint to manianne ƿa men þe swingellan ne magon forwiernan ne na gelettan hiera unryhtwisnesse. Hie bioð to ƿrea-gianne & to swinganne mid swæ micle maran wite swæ hie ungefredelicor bioð aheadode on hiera unðeawum. Oft eac ƿa swylcan mon sceal forsion mid eallum forsewenissum, & unweorðian mid ælcra unweorðnesse, forƿæm ƿætte sio forsewenes him ege & ondrysnu on gebrenge, & eft æfterðon ƿæt hiene sio godcunde manung on wege gebrenge, & hiene to hyhte gehwierfe. Ðonne sint eac ƿæm ilcan monnum swiðe ðearlice to recceanne ƿa godcundan cwidas, ƿæt hie be ƿæm oncnawen, ƿonne hie geðencen ƿone ecean dom, to hwæm hiera agen wise wierð. Eac hie sculon gehieran ƿæt on him bið gefylled Salomonnes cwide þe he cwæð, he cwæð : Ðeah mon [ƿu] portige ƿone

the Spirit of the Lord is, there is freedom." If, then, any man refrains from his sins merely from fear of punishment, the mind of him who fears has no spiritual freedom, because, if he had not relinquished it from fear of punishment, he would doubtlessly have carried out the sin. The mind knows not that freedom is granted to it, when it is restrained by servile fear. Although a man has begun good from the fear of some punishment, yet he ought to finish from the love of something good. He who only does good because he fears the evil of some correction, wishes not to have cause to fear anything, that he may the more carelessly dare to do useless and unlawful things. It is very evident that his righteousness before God is lost, when he sins unnecessarily of his own desire, when it is very evident that he

is, ðær is freedoom. Gif ðonne hwelc mon forbireð his synna for ðæm ege anum ðæs wites, ðonne nafað ðæs ondrædendan monnes mod nanne gastes freedom, forðæm, gif he hit for ðæs wites ege ne forlete, butan tweon he fulfremede ða synne. Donne nat ðæt mód ðæt him 5 bið freedóm forgiefen, ðonne hit bið gebunden mid ðæs ðeowutes ege. Deah monn nu good onginne for sumes wites ege, hit mon sceal ðeah geendigéan for sumes gódes lufum. Se ðe for ðæm anum gód deð ðæt he sumre ðreaunge yfel him ondrætt, se wilnað ðætte nan ðing ne sie ðe he him ondrædan ðyrfe, ðæt he ðy orsorglicor 10 dyrre dón unnyttlicu ðing & unalifedu. Donne bið suiðe sweotol ðætte him ðonne losað beforan Gode his ryhtwisnes, ðonne he ðurh his agene geornfulnessse gesyngað unniedenga, ðonne bið suiðe sueotol ðæt he ðæt good na ne dyde ðær he hit for ðæm ege dorste forlætan. Ongean ðæt ðonne sint to monianne ða menn ðe suingellan ne magon 15 forwiernan ne na gelettan hiera unryhtwisnesse. Hie beoð to ðrea-geanne & to swinganne mid swa micle maran wite sua hie ungefredelicor beoð aheardode on hiera unðeawum. Oft eac ða swelcan monn sceal forsion mid eallum forsewennessum, & unweorðian mid ælcra unweorðnesse, forðæm ðætte sio forsewennes him ege & ondrysnu on 20 gebringe, & eft æfter ðæm ðæt hiene sio godcunde manung ón wege gebringe, & hine to hyhte gehwierfe. Donne sint eac ðæm ilcan monnum suiðe ðearllisce to recceanne ða godcundan cwidas, ðæt hie bi ðam oncnawæn, ðonne hie geðencen ðone ecean dóm, to hwæm hiera agen wise wírð. Eac hie sculon gehieran ðæt on him bið gefylled 25 Salomonnes cwide ðe he cwæð, he cwæð: Deah ðu portige ðone dyse-

did not do good, when from fear he durst neglect it. On the other hand, the men are to be warned whom chastisement cannot hinder or restrain from their wickedness. They are to be rebuked and chastised with so much the greater severity as they are more callously hardened in vice. Often also such men are to be despised with all possible contempt, and slighted with every slight, that the contempt may instil into them fear and reverence, and that afterwards the divine admonition may bring them on the road, and turn them to hope. Also the divine texts are to be vigorously quoted to such men, that they may learn from them to understand, when they consider the eternal doom, what their own prospects are. Let them also hear how in them is verified Solomon's saying; he said: "Even if thou pound

dysegan on pilan, swæ mon corn deð mid pilstafe, ne meahððu his dysig him from adrifan. Ðæt ilce sarette se witga, ƿa ƿa he cwæð : Ðu hie tobræce, & ðeah hie noldon underfôn ðine lare. Eft bi ðæm ilcan cwæð Dryhten : Ic ofslog ðis folc, & to forlore gedyde, & hie hie ðeah noldon onwendan from hiera won wegum, ðæt is, from hiera yflum weorcum. Be ðæm ilcan eft cwæð se witga : Ðis folc nis no gewend to ðæm þe hie swingð. Ymb ðæt ilce sargode se witga, swæ swæ god lareow deð, ðonne he his gingran swingð, gif hit him nauht ne forstent. Be ðæm cwæð se witga : We lacedon Babylon, & hio ðeah ne wearð gehæled. Ðonne bið Babylon gelacnod, nealles ðeah fullice gehæled, ðonne ðes monnes mod for his unryhtum willan & for his won weorcum gehierð scamlicè ðreaunga, & scondlice swingellan underfehð, & ðeahhwædre oferhygð ðæt he gecirre to beteran. Ðæt ilce eac Dryhten oðwat Israhela folce, ƿa hie wæron gehergode & of hiera earde alædde, & swæðeah noldon geswican hiera yflena weorca, ne hie noldon awendan of hiera wón wegum ; ƿa cwæð Dryhten : Ðis Israhela folc is geworden nu me to sindrum & to are & to tine & to iserne & to leade inne on minum ofne. Swelce he openlice cwæde : Ic hie wolde geclænsian mid ðæm gesode ƿæs broces, & wolde ðæt hie wurden to golde & to siolofre, ac hie wurdon gehwierfde inne on ðæm ofne to are & to tine & to iserne & to leade, forðæmpe hie noldon on ðæm geswincum hie selfe gecirran to nyttum ðingum, ac ðurhwunedon on hiera unðeawum. Witodlice ðæt ar, ðonne hit mon slihð, hit bið hludre ðonne ænig oðer andweorc. Swæ bið ðæm þe

the fool in a mortar, like corn with a pestle, thou wilt not be able to expel from him his folly." The same the prophet lamented, saying: "Thou shatteredst them, and yet they would not receive thine instruction." Again, the Lord spoke about the same thing: "I slew and destroyed this people, and yet they would not turn from their bad ways," that is, from their evil works. Of the same thing, again, the prophet spoke: "This people has not returned to its chastiser." The prophet was grieved about the same thing, as a good teacher is, when he chastises his disciple, if it does not profit him. Of which the prophet spoke: "We physicked Babylon, but without curing her." Babylon is physicked, but not restored to complete health, when a man's mind, because of his wicked desires and perverse works, hears

gan on pilan, swa mon corn deð mid piilstæfe, ne meahƿ þu his dysi
 him from adrifan. Ðæt ilce sarett se witga, ƿa ƿa he cwæð : Ðu hie
 tobræce, & ðeah hie noldon underfón ðine lare. Eft bi ƿæm ilcan
 cwæð Dryhten : Ic ofslog ƿis folc, & to forlore gedyde, & hie hie ðeah
 5 noldon ónwendan from hiera woom wegum, ƿæt is, from hiera yfelum
 weorcum. Bi ƿæm ilcan eft cwæð se witga : Ðis folc nis no gewend
 to ƿæm ðe hie swingð. Ymb ƿæt ilce sargode se witga, sua sua gód
 lareow deð, ƿonne he his gingran suingð, gif hit him nauht ne for-
 stent. Be ƿæm cwæð se witga : We lacnodon Babylón, & hio ðeah
 10 ne wearð gehæled. Ðonne bið Babylon gelacnad, nales ðeah fullice
 gehæled, ƿonne ƿæs monnes móð for his unryhtum willan & for his
 wón weorcum gehierð sceamlice ðreaunga, & sceandlice suingellan
 underfehð, & ðeahhwæðre oferhygð ƿæt he gecierre to bettran. Ðæt
 ilce eac Dryhten oðwat Israhela folce, ƿa hie wæron gehergeode & of
 15 hiera earde alædde, & swaðeah noldon gesuican hiera yfelena weorca,
 ne hie noldon awendan of hiera won wegum ; ƿa cwæð Dryhten : Ðiss
 Israhela folc is geworden nú me to sindrum & to are & to tine & to
 iserne & to leade inne on minum ofne. Suelce he ópenlice cwæde :
 Ic hie wolde geclænsian mid ƿæm gesode ƿæs broces, & wolde ƿæt hie
 20 wurden to golde & to seol[u]fre, ac hie wurdon gehwierfde inne on
 ƿam ofne to are & to tine & to iserne & to leade, forƿæmðe hie noldon
 on ƿæm gesuincium hie selfe gecirran to nyttum ƿingum, ac ƿurh-
 wunedon on hiera únðeawum. Witodlice ƿæt ár, ƿonne hit mon
 slihð, hit bið hludre ƿonne ænig oðer ondweorc. Sua bið ƿæm ðe

shameful reproaches, and receives disgraceful castigation, and yet scorns reformation. With the same also the Lord reproached the people of Israel, when their lands were ravaged, and themselves led away, and yet they would not cease their wicked deeds, nor turn from their perverse courses ; the Lord said : " This my people of Israel has been turned to scoriæ, and bronze, and tin, and iron, and lead in my furnace." As if he had openly said : " I wished to refine them with the liquefaction of affliction, and wished to transmute them to gold and silver, but they were converted in the furnace into bronze, and tin, and iron, and lead, because they would not in their troubles turn to profitable pursuits, but continued in their vices." Bronze, when struck, is the most sonorous substance there is. So he who mourns greatly

swiðe gnornað on ðære godcundan swingellan, he bið on middum ðæm ofne gecierred to are. Ðæt tin ðonne, ðonne hit mon mid sumum cræfte gemengð, & to tine gewyrçð, ðonne bið hit swiðe leaslice on siolofres hiewe. Swæ hwa ðonne swæ licet on ðære swingellan, he bið ðæm tine gelic inne on ðæm ofne. Se bið ðonne ðæm iserne gelic inne on ðæm ofne, se þe for ðære swingellan nyle his ðweorscipe forlætan, ac ofann his niehstan his lifes. Ðæt lead ðonne is hefigre ðonne ænig oðer andweorc. Forðy bið inne on ðæm ofne geworden to leade se se þe swæ bið geðryced [geðrysced] mid ðære hefignesse his synna ðæt he furðum on ðæm broce nyle alætan his geornfulness & ðas eorðlecan wilnunga. Be ðæm ilcan is eft awriten : Ðær wæs swiðe swiðlic geswinc, & ðær wæs micel swat agoten, & ðeah ne meahthe mon him of animan ðone miclan rust, ne furðum mid fire ne meahthe hine mon aweg adón. Hie us stiereð mid fyres broce, for-ðæmpe he wolde from us adon ðone rust urra unðeawa, ac we ðeah for ðæm broce ðæs fyres nyllað alætan from us ðæt rust ðara unnyttra weorca, ðonne we on ðære swingellan nyllað gebetan ure unðeawas. Be ðæm cwæð eft se witga : Idel wæs se blawere, forðæm hiera awiergdan weorc ne wurdon from him asyndrede. Eac is to wietonne ðætte oft ðæm bið gestiered mid manðwærlicre manunga, ðæm þe man mid heardre swingellan gecierran ne mæg, & ða þe ne magon ðrowunga gestieran yfelra weorca, oft hie hie forlætað for liðelicre oliccunga, swæ swæ ða siocan, ða þe man oft ne mæg gelacnian mid ðæm drencium strongra wyrta gemanges, ða ful oft bioð mid wlacum wætre gelacnode, & on ðære ilcan hælo gebrohte þe he ær hæfdon. Swæ

under the divine castigation, is turned into bronze in the midst of the furnace. Tin, when scientifically compounded and made into tin, has a colour deceptively like that of silver. Whoever, then, behaves hypocritically under his castigation, resembles the tin in the furnace. He is like iron in the furnace, who will not cease from perversity under affliction, but grudges his neighbour his life. Lead is the heaviest of substances ; therefore he is turned into lead in the furnace who is so oppressed with the weight of his sins that not even under affliction will he give up his lusts and earthly desires. Of the same is again written : "There was great toil and expenditure of sweat, and yet the great rust could not be cleaned off them, not even with fire." He

suiðe gnornað on ðære godcundan suingellan, he bið on middum ðæm ofne gecirred to áre. Ðæt tin ðonne, ðonne (hit mon) mid sumum cræfte gemengð, & to tine gewyrð, ðonne bið hit swiðe leaslice on siolufres hiewe. Sua hwa ðonne sua licet on ðære swingellan, he 5 bið ðæm tine gelic inne on ðæm ofne. Se bið ðonne ðæm isene gelic inne on ðæm ofne, se ðe for ðære suingellan nyle his ðweorscipe forlætan, ac ofán his nihtan his lifes. Ðæt lead ðonne is hefigre ðonne ænig oðer andweorc. Forðy bið inne on ðæm ofne geworden to leade se se ðe sua bið geðrysced mid ðære hefignesse his synna ðæt 10 he furðum on ðæm broce nyle alætan his geornfulnessse & ðas eorðlican wilnunga. Bi ðæm ilcan is eft awriten : Ðær wæs suiðe suiðlic gesuinc, & ðær wæs micel swat agoten, & ðeah ne meahte monn him of animan ðone miclan rust, ne furðum mid fyre ne meahte hiene mon aweg adón. He us stiereð mid fyres broce, for- 15 ðæmðe he wolde from ús adón ðone rust urra unðeawa, ac we ðeah for ðæm broce ðæs fyres nyllað álætan from ús ðæt rust ðara unnyttra weorca, ðonne we ón ðære suingellan nyllað gebetan ure unðeawas. Be ðæm cwæð eft se witga : Idel wæs se blawere, forðon hiera awi[e]rgdan weorc ne wurdon from him asyndred. Eac is to witanne 20 ðætte oft ðæm bið gestiered mid manðwærlicre manunga, ðæm ðe monn mid heardre suingellan gecirran ne mæg, & ða ðe ne magon ðrouunga gestieran yfelra weorca, eft hie hie forlætað for liðelicre olicunga, sua sua ða seocan, ða ðe mon oft [ne mæg] gelacnian mid ðæm drenc[i]um strangra wyrta gemanges, ða ful oft beoð mid 25 wlacum watre gelacnode, & on ðære ilcan hælo gebrohte ðe hie ær

corrects us with fiery affliction, because he would clean off from us the rust of our vices ; but we will not let go the rust of unprofitable works under the fiery affliction, when under chastisement we will not reform our vices. Of which the prophet spoke again : " The blower was useless, because their accursed works could not be parted from them." It is also to be known that those are often managed with humane admonition, who cannot be converted with severe chastisement ; and those who cannot be kept from evil works by suffering, often give them up for gentle flattery : as the sick, who often cannot be cured with draughts of mixtures of strong herbs, are often cured with tepid water, and restored to their former state of health. So also are

bioð eac ful oft ða wunda mid ele gehælda, ða þe mon mid gesnide gebetan ne meahte. And eac se hearda stan, se þe aðamans hatte, ðone mon mid nane isene ceorfan ne mæg, gif his mōn hrinð [onhrinð] mid buccan blode, he hnescað ongean ðæt liðe blod to ðæm swiðe ðæt hiene se cræftega wyrcean mæg to ðæm þe he wile.

XXXVIII. Ðætte on oðre wisan sindon to manianne ða þe to swiðe swigge bioð, on oðre wisan ða þe willað to fela idles & unnyttes gesprecan.

On oðre wisan sint to manianne ða swiðe swiggean, on oðre wisan ða þe bioð aidlode on oferspræce. Ða swiðe swiggean mon sceal læran ðætte hie, ðonne ðonne hie sumne unðeaw unwærlice fleoð, ðæt hie ne sien to wiersan gecierde, & ðæron befealdne, swæ him oft gebyreð, ðonne hie hiera tungan ungemetlice gemidliað ðæt hie beoð micle heficlicor gedrefde on hiera heortan ðonne ða ofersprecan, forðæm for ðære swiggean hiera geðohtas bioð aweallene on hiera mode, forðæm hie hie selfe niedað to healdonne ungemetlice swiggean, & forðæm bioð swiðe geðrycte. Forðæm gebyreð oft ðæt hie bioð swæ micle ungestæðelicor toflowene on hiera mode swæ hie wenað ðæt hie stilran & orsorgan beon mægen for hiera swiggean. Ac forðæmpe mon ne mæg utane on him ongietan for hiera swiggean hwæt mon tæle, hio bioð innane oft ahafene on ofermettum, swæ ðæt hie ða felasprecan forsið, & hie for nauht doð, & ne ongietað na hu swiðe hie onlucað hiera mod mid ðæm unðeawe ofermetta, ðeah hie ðæs lichoman muð belucen; ðeah sio tunge eaðmodlice licge, ðæt mod bið swiðe upahafen, & swæ

wounds very often healed with oil, which are not improved by lancing; and also the hard mineral called adamant, which no steel can cut, if sprinkled with the blood of a he-goat, softens so much with the liquid blood that the workman can make what he likes of it.

XXXVIII. That those who are too silent are to be admonished in one way, in another those who are given to speaking too much that is useless and unprofitable.

The very silent are to be admonished in one way, in another those who waste themselves with loquacity. The very silent are to be advised, when they avoid a vice incautiously, not to turn to a worse one and involve themselves therein, as it often happens to them that,

hæfdon. Sua beoð eac ful oft ða wunda mid ele gehælda, ða ðe mon mid gesnide gebetan ne meahste. & eac se hearda stán, se ðe ačamans hatte, ðone món mid nane isene ceorfan ne mæg, gif his mon ónhrinð mid buccan blode, he hnescað óngéan ðæt liðe blod to ðæm suiðe ðæt
5 hine se cræftega wyrcean mæg to ðæm ðe he wile.

XXXVIII. Ðætte ón oðre wisan sint to manienne ða ðe to swiðe swige beoð, on oðre wisan ða ðe willað to fela idles & unnyttes gespræcan.

On oðre wisan sint to monianne ða suiðe suigean, on oðre wisan
10 ða ðe beoð aidlode on oferspræce. Ða suiðe suigean mon sceal læran ðætte hie, ðonne ðonne hie sumne unðeaw unwærlice fleoð, ðæt hie ne sien to wyrsan gecirde, & ðærón befealdne, sua him oft gebyreð, ðonne hie hiora tungan ungemetlice gemíðliað ðæt hie beoð micle hefiglicor gedrefde on hiera heortan ðonne ða oferspræcean, forðæm for
15 ðære suigean hiora geðohtas beoð aweallene ón hiora móde, forðæm hie hie selfe nidað to healdonne ungemetlice swigean, & forðæm beoð suiðe forðrycte. Forðæm gebyreð oft ðæt hie beoð sua micle ungestæðelicor toflowene ón hiera móde sua hie wenað ðæt hie stilran & orsorgtran beon mægen for hiera suigean. Ac forðæmðe món ne mæg
20 utane on him ongietan for hiera suigean hwæt mon tæle, hie beoð innane oft áhafene on ofermettum, swa ðæt hie ða felasprecan forseoð, & hie for nauht dōð, & ne óngietað na hu suiðe hie onlucað hiera mód mid ðæm unðeawe ofermetta, ðeah hie ðæs lichoman múð belucen; ðeah sio tunge eaðmodlice licge, ðæt mód bið suiðe upáhafen, & sua

when they excessively restrain their tongues, they are much more severely afflicted in their hearts than the loquacious, since their thoughts boil in their hearts because of their silence, since they compel themselves to preserve excessive silence, and are therefore greatly troubled. Therefore it often happens that they are so much the more distracted in their minds with vacillation, the quieter and securer they expect to be able to be with their silence. But since we cannot find anything in their outward demeanour to blame, because of their silence, they are often internally elated, so as to despise the loquacious and count them as nought, and do not understand how much they open up their heart with the vice of pride, although they keep their bodily mouth shut; though the tongue lies humbly still, the heart is

micle freolicor he tælð on his ingeðonce ealle oðre men swæ he læs ongiett his agene uncysta. Eac sint to manian ða swiðe swiggean ðæt hie geornlice tilien to witanne ðæt him nis na ðæs anes ðearf to ðenceanne hwelce hie hie selfe utane eowigen mannum, ac him is micle mare ðearf ðæt hie geðencen hwelce hie hie innan geeowigen Gode, & ðæt hie swiður him ondræden for hiera geðohtum ðone diglan Deman, ðe hie ealle wat, ðonne hie him ondræden for hiera wordum & dædum hiera gefereana tælinge. Hit is awriten on Salomonnes cwidum : Sunu min, ongiet minne wisdom & minne wærscepe, & beheald ðin eagan & ðinne earan to ðæm ðætte ðu mæge ðin geðoht gehealdan. Forðæm nan wuht nis on us unstillre & ungestæððigre ðonne ðæt mod, forðæm hit gewit swæ oft from us swæ us unnytte geðohtas to cumað, & æfter ælcum ðara toflewð. Be ðæm cwæð se psalm scop : Min mod & min wisdom me forlet. And eft he gehwearf to him selfum, & wearð on his agenum gewitte, & cwæð : Ðin ðeow hæfð nu funden his wisdom, ðæt is ðæt he hiene gebidde to ðe. Forðæm, ðonne moun his mod gehæft, ðæt ðæt hit ær gewunode to fleonne hit gemett. Oft eac ða swiðe swiggean, ðonne hie monige unnytte geðohtas innan habbað, ðonne weorðað hie him to ðy maran sare innan, gif hie hie ut ne sprecað, & hwilum gebyreð, gif he hit gedæftelice asægð, ðæt he mid ðy his sorge gebett. Hwæt we wieton ðæt sio diegle wund bið sarre ðonne sio opene, forðæm ðæt worsm ðæt ðærinne gehweled bið, gif hit bið utforlæten, ðonne bið sio wund geopenod to hælo ðæs sares. Eac sculon wietan ða þe ma swigiað ðonne hie ðyrfen, ðætte hie hiera

greatly elated, and the less he notices his own vices the more freely he blames all other men in his heart. The very silent are also to be admonished eagerly to strive to understand that it is not only necessary for them to consider how they are to display themselves outwardly to men, but it is much more necessary for them to consider how they are to display themselves internally to God ; and that they are more to dread the secret Judge who knows them all, on account of their thoughts, than the blame of their companions for their words and deeds. It is written in the Proverbs of Solomon : " My son, attend to my wisdom and prudence, and direct thine eyes and ears to being able to guard thy thoughts." For there is nothing in us more restless and changeable than the mind, for it departs from us as often as vain

micle freolicor he tælð on his ingeðonce ealle oðre menn sua he læs ongítt his agene uncysta. Eac sint to maníanne ða suiðe suigean ðæt hie geornlice tiligen to wietanne ðæt him nis na ðæs anes ðearf to ðenceanne hwelce hie hie selfe utane eowien mannun, ac him is micle
 5 mare ðearf ðæt hie geðencen hwelce hi hie innan geeowigen Gode, & ðæt hi swiðor him ondræden for hiera geðohtum ðone diglan Deman, ðe hie ealle wát, ðonne hie him óndræden wið hiera wordum & dædum hiera gefereña tælinge. Hit is awriten ón Salomonnes cwidum : Sunu min, ongiæt minne wisdóm & minne wærscipe, & behald ðin eagean
 10 & ðin earan to ðæm ðætte ðu mæge ðin geðoht gehealdan. Forðæm nan wuht nis on us unstillre & ungestæððigre ðonne ðæt mód, forðæm hit gewitt sua oft fram us sua us unnytte geðohtas to cumað, & æfter ælcum ðara toflewð. Be ðæm cwæð se psalmsceop : Min mód & min wisdóm me forlet. & eft he gehwearf to him selfum, & wearð
 15 ón his agenum gewitte, & cwæð : Ðin ðeow hæfð nú funden his wisdóm, ðæt is ðæt he hine gebidde to ðe. Forðæm, ðonne monn his mod gehæft, ðæt ðæt hit ær gewunode to fleonne hit gemét. Oft eac ða suiðe suigean, ðonne hie monige unnytte geðohtas innan habbað, ðonne weorðað hie him to ðy maran sare innan, gif hie hi
 20 ut ne sprecað, ond hwilum gebyreð, gif he hit gedæftelice asægð, ðæt he mid ðy his sorge gebet. Hwæt we wiston ðæt sio diegle wund bið sarre ðonne sio opene, forðam ðæt worsm ðæt ðærinne gehweled bið, gif hit bið utforlæten, ðonne bið sio wund geopenod to hælo ðæs sares. Eac sculon weotan ða ðe ma swúgiað ðonne hie ðyrfen, ðætte hie hiera

thoughts approach us, and is dissipated by each of them. Of which spoke the Psalmist : "My mind and wisdom have forsaken me." And afterwards he returned to himself, and regained his wits, and said : "Now thy servant has found his wisdom, that is, praying to thee." Therefore, when a man restrains his mind, it finds that which it formerly used to avoid. Often also the very silent, when they have many unprofitable thoughts internally, they cause them all the more internal pain if they do not speak them out ; and sometimes it happens that, if they speak them out properly, they thus relieve their grief. We know that the hidden is more painful than the open wound, for when the matter which collects in it is allowed to escape, the wound is opened and the pain relieved. Those who are more silent than they

soige ne geiecen mid ðy ðæt hie hiera tungan gehealden. Eac hie sint to manianne, gif hie hiera nihstan lufien swæ swæ hie selfe, ðæt hie him ne helen forhwy hie hie tælen on hiera geðohtum [geðohte], forðæm sio spræc cymð hiera ægðrum to hælo, forðæmpe hio ægðer ge ðæt gehwelede on ðæm oðrum geopenað & utforlætt, ðæt he wierð ðonan gehæled, ge ðone oðerne gelærð, & his unðeawa gestierð. Se þe ðonne hwæt yfles ongitt on his nihstan, & hit forswigað, he deð swæ swæ se læce þe gesceawað his freondes wunde, & nyle hie ðonne gelacnian. Hu, ne bið he ðonne swelce he sie his slaga, ðonne he hiene mæg gehælan, & nyle? Forðæm is sio tunge gemetlice to midlianne, nalles ungemetlice to gebindanne. Be ðæm is awriten : Se wisa swugað, oð he ongitt ðæt him bið bettere to sprecanne. Nis hit nan wundor, ðeah he swugige, & bide his timan, ac ðonne he nytwyrðne timan ongit to sprecanne, he forsiehð ða swiggean, & sprycð eall ðæt he nytwyrðes ongiæt to sprecanne. Ond eft hit is awriten on Salomonnes bocum, ðæm þe Ecclesiastis hatton, ðætte hwilum sie spræce tiid, hwilum swiggean. Forðæm is gesceadwislice to ðenceanne hwelcum tidum him gecopust sie to sprecanne, ðætte, ðonne ðonne he sprecan wille, he his tungan gehealde ðæt hio ne racige on unnytte spræce, ne eft ne aseolce ðær he nytt spræcan mæg. Be ðæm swiðe wel cwæð se psalm scop : Gesete Dryhten hierde minum muðe & ða duru gestæðsignesse. Ne bæd he no ðæt he hiene mid ealle fortynde mid gehale wage, ac he bæd dura to, ðæt he meahte hwilum ontynan, hwilum betynan. Ðy we sculon geleornian ðæt we swiðe wærlice

ought to be must also know that they are not to increase their trouble by holding their tongue. They are also to be admonished, if they love their neighbours as themselves, not to conceal from them the reason of their blaming them in their mind, since speech is beneficial to both of them, because it both opens and lets out the inflammation in the one, and heals him, and teaches the other and restrains him from vices. He, then, who perceives any evil in his neighbour, and keeps silent about it, acts like the surgeon who looks at his friend's wound and will not cure it. How, is he not as it were his murderer, when he can cure him and will not? Therefore the tongue is to be moderately bridled, not to be bound immoderately. Of which it is written : "The wise man is silent, till he perceives that it is more profitable for him to speak."

sorge ne geiecen mid ðy ðæt hie hiora tungan gehealden. Eac hie sint to manianne, gif hie hiera nihstan lufien swa sua hie selfe, ðæt hie him ne helen forhwy hi hie tælen on hiera geðohte, forðæm sio spræc cymð hiora ægðrum to hælo, forðam ðe hie ægðer ge ðæt 5 gehwelede on ðæm oðrum geopenað & utforlæt, ðæt he wierð ðonon gehæled, ge ðone oðerne gelærð, & his unðeawa gestierð. Se ðe ðonne hwæt yfeles ongiet on his nihstan, & hit forswugað, he dēð sua sua se læce ðe gesceawað his freondes wunde, & nyle hie ðonne gelacnigan. Hu, ne bið he ðonne swelce he sie his slaga, ðonne he 10 hine mæg gehælan, & nyle? Forðæm is sio tunge gemetlice to midligánne, nales ungemetlice to gebindanne. Be ðæm is awriten : Se wisa suigað, oð he ongiet ðæt him bið nyttre to sprecanne. Nis hit nan wundur, ðeah he swúgie, & bide his timan, ac ðonne he nytwyrðne timan ongiet to sprecenne, he forsihð ða swigean, & spricð 15 eall ðæt he nytwyrðes óngiet to sprecanne. & eft hit is awriten on Salomonnes bocum, ðæm ðe Ecclesiastis hatton, ðætte hwilum sie spræce tíid, hwilum swigean. Forðæm is gesceadwislice to ðenceanne hwelcum tidum him gecopust sie to sprecanne, ðætte, ðonne ðonne he sprecan wille, he his tungan gehealde ðæt hio ne racige on unnytte 20 spræca, ne eft ne aseolce ðær he nytt sprecan mæg. Be ðæm suiðe wél cwæð se psalmsceop : Gesete Dryhten hirde minum muðe & ða duru gestæððignesse. Ne bæd he no ðæt he hine elle fortynde mid gehalé wage, ac he bæd dura to, ðæt he meahthe hwilum ontynan, hwilum betynan. Ðy we sculon geleornian ðæt we suiðe wærlice

It is no wonder that he is silent, and waits his time ; but when he perceives that it is a profitable time for speaking, he disregards silence and speaks all that he sees to be profitable to speak. And again, it is written in the books of Solomon which are called Ecclesiastes, that it is sometimes time for speech, sometimes for silence. Therefore he must sagaciously consider when it is profitable for him to speak, that, when he desires to speak, he may restrain his tongue, lest it be directed to unprofitable speeches, or, on the other hand, be idle when he can speak what is profitable. Of which the Psalmist spoke very well : "May the Lord put a guard over my mouth, and the door of constancy." He did not pray him to enclose him entirely with a whole wall, but he prayed that a door might be added, that he might

gecope tiid aredigen, & ðonne sio stefn gesceadwislice ðone muð ontyne, & eac ða tiid gesceadwislice aredigen þe sio swigge hiene betynan scyle. Ongean ðæt sint to læronne ða oferspræcan ðæt hie wacorlice ongieten from hu micelre ryhtwisnesse hie bioð gewietene, ðonne hie on monigfaldum wordum slidriað. Ac ðæt mennisce mod hæfð wætres ðeaw. Ðæt wæter, ðonne hit bið gepynd, hit miclað & uppað & fundað wið ðæs þe hit ær from com, ðonne hit flowan ne mot ðider hit wolde. Ac gif sio pynding wierð onpennad, oððe sio wering wierð tobrocen, ðonne toflowð hit eall, & ne wierð to nanre nytte, buton to fenne. Swæ deð ðæs monnes mod, ðonne hit gesceadwislice ne can his swiggean gehealdan, ac hit abricð ut on idle oferspræce, & wierð swæ monigfealdlice on ðæm todæled, swelce hit eall lytlum riðum torinne, & ut of him selfum aflowe, ðæt hit [eft *added*] ne mæge inn to his agnum ondgiete & to his ingeðonce gecieran. Ðæt ðonne bið forðæmpe hit bið todæled on to monigfalda spræca, swelce he self hiene selfne ute betyne from ðære smeauunga his agenes ingeðonces, & swæ nacodne hiene selfne eowige to wundianne his feondum, forðæmpe he ne bið belocen mid nanum gehieldum nanes fæstennes. Swæ hit awriten is on Salomonnes cwidum ðætte se mon se þe ne mæg his tungan gehealdan sie gelicost openre byrg, ðære þe mid nane wealle ne bið ymbworlit. Forðæm sio burg ðæs modes, þe mid nanre swiggean ne bið betyned sceal swiðe oft gefredan hiere feonda speru, forðæm hio ætieweð hie selfe swiðe opene hiere fiendum, ðonne hio hie selfe toweorpeð ut of hiere selfre mid unnyttum wordum, & hio bið micle to [þe] ieðre to oferfeolhtanne þe hio self fiht wið hie selfe

sometimes open, sometimes shut. Thereby we must learn to arrange very cautiously a proper time, and when the voice is to open the mouth prudently, and also to arrange sagaciously the time when silence is to close it. On the contrary, the loquacious are to be taught to note carefully from how great virtue they have departed, when they slip about among many words. The human mind has the properties of water. When water is dammed up, it increases and rises and strives after its original place, when it cannot flow whither it would. But if the dam is thrown open or the weir bursts, it runs off, and is wasted, and becomes mud. So does the mind of man when it cannot preserve a rational silence, but bursts out into idle loquacity, and so is diverted various ways, as if it were all dispersed in little rivulets, and had

gecope tiid aredigen, & ðonne sio stemn gesceadwislice ðone muð
 óntyne, & eac ða tid gesceadwislice aredigen ðe sio suige hine be-
 tynan scyle. Ongean ðæt sint to læranne ða oferspræcean ðæt hie
 wacorlice óngieten fram hu micelre ryhtwisnesse hie beoð gewietene,
 5 ðonne hie on monigfealdum wordum slidrigað. Ac ðæt mennisce mód
 haefð wætres ðeaw. Ðæt wæter, ðonne hit bið gepynd, hit miclað &
 uppað & fundað wið ðæs ðe hit ær from cóm, ðonne hit flowan ne mot
 ðider hit wolde. Ac gif sio pynding wierð onpennad, oððe sio wering
 wirð tobrocen, ðonne toflewð hit eall, & ne wierð to nanre nytte,
 10 buton to fenne. Sua deð ðæs monnes (mod), ðonne hit gesceadwislice
 ne cán his swigean gehealdan, ac hit abricð út on idle oferspræce, &
 wierð swa monigfealdlice on ðæm todaled, suelce hit eall lytlum riðum
 torinne, & ut of him selfum áflowe, ðæt hit eft ne mæge in to his
 agnum ondgiete & to his ingeðonce gecirran. Ðætte ne bið for-
 15 ðæmðe hit bið todaled & to monigfealda spræca, suelce he self hine
 selfne ute betyne from ðære smeaunga his agnes ingeðonces, & sua
 nacodne hine selfne eowige to wundigeanne his feondum, forðæmðe
 he ne bið belocen mid nanum gehieldum nanes fæstenes. Swa hit
 áwriten is on Salomonnes ewidum ðætte se mon se ðe ne mæg his
 20 tungan gehealdan sie gelicost openre byrig, ðære ðe mid nane wealle
 ne bið ymbworht. Forðæm sio burg ðæs modes, ðe mid nanre
 suigean ne bið bityned sceal suiðe oft gefredan hiere feonda spéru,
 forðæm hio ætieweð hie selfe suiðe opene hiere feondum, ðonne hio
 hie selfe toweorpeð ut of hiere selfre mid unnyttum wordum, & hio
 25 bið micle ðe ieðre to oferfeohanne ðe hio self fieht wið hie selfe

flowed out of himself, so that it cannot return again into his own understanding and mind. That is because it is diverted into too manifold speeches, as if he had externally shut himself out from the meditation of his own mind, and so exposed himself naked to the wounds of his foes, because he is not enclosed in any defences of a fortress. As it is written in the Proverbs of Solomon, that the man who cannot restrain his tongue is most like an open city, which is not circumvallated. Therefore the city of the mind which is not enclosed in any silence must very often experience the spears of its foes, because it lays itself very open to its foes when it throws itself out of itself with useless words, and it is much the easier to overcome, because it fights against itself with loquacity, helping the adversary ;

mid oferspræce to fultome ðæm wiðfeohrende, forðæm hio bið oft oferfohten butan ælcum geswince. Oft ðonne ðæt hefige mod glit nioðor & nioðor stæpmælum on unnyttum wordum, oð hit mid ealle afeleð, & to nauhte wierð; forðæm hit ær hit nolde behealdan wið unnyt word, hit sceal ðonne niedinga afeallan for ðæm slide. Æt ærestum lyst ðone mon unnyt sprecaþ be oðrum monnum, & ðonne æfter firste hiene lyst tælan & slitan ðara lif butan scylde þe he ðonne ymbspriçð, oððæt hit on last of his tungan utabirst to openum bismere ðæm oðrum. Swæ he sæwð ðone sticel ðæs andan, oððæt ðærof awiexð towesnes, & of ðære towesnesse bið ðæt fyr onæled ðære fiounga, & sio fioung adwæscð ða sibbe. Be ðæm wæs swiðe wel gecweden ðurh ðone wisan Salomon, ðætte se se þe ðæt wæter utforlete wære fruma ðære towesnesse. Se forlætt ut ðæt wæter, se þe his tungan stefne on unnyttum wordum læt toflowan. Ac se wisa Salomon sæde ðætte swiðe deop pól wære gewered on ðæs wisan monnes mode, & swiðe lytel unnyttas utafleowe [utfleowe]. Ac se se þe ðone wer bricð, & ðæt wæter utforlæt, se bið fruma ðæs geflites. Ðæt is ðonne se þe his tungan ne gemidlað, se towierpð anmodnesse. Eft cwæð Salomon : Se gemetgað ierre, se þe ðone dysegan hæta geswugian. Forðæm se næfre ne mæg ryhtwisnesse & gesceadwisnesse healdan, se þe ofersprecol bið. Ðæt tacnode se psalm scop, ða he cwæð : Se oferspræca wer ne wierð he næfre geryht ne gelæred on ðisse worlde. Eft cwæð Salomon be ðæm ilcan : Ne bið næfre sio oferspræc buton synne. Be ðæm cwæð eac Isaias se witga, he cwæð ðætte sio swigge wære [ðære added] ryhtwisnesse fultom & midwyrhta. Ðæt ðonne tacnað ðætte

therefore it is often overcome without any trouble. Often, then, the heavy mind slips down lower and lower by degrees in useless words, until it falls altogether, and becomes nought; because it would not formerly guard against useless words, it must therefore fall when it slips. At first a man takes pleasure in talking frivolity about others, and then after a time he likes to blame and backbite their lives without any fault of those he talks about, until at last it bursts forth from his tongue into open reviling of the others. Thus he sows the thorn of envy, until therefrom grows discord, and by discord the fire of hatred is kindled, and hatred extinguishes peace. Of which was very well said through the wise Solomon, that he who lets out the water is the cause of discord. He lets out the water, who allows the

mid oferspræce to fultome ðæm wiðfehtende, forðæm hio bið oft oferfohten butan ælcum gesuince. Oft ðonne ðæt hefige mod glit niðor & niðor stæpmælum on unnyttum wordum, oð hit mid ealle afielð, & to nauhte wirð; forðæm hit ær hit nolde behealdan wið 5 unnyt word, hit sceal ðonne niedinga afeallan for ðæm slide. *Æt ærestum lyst ðone mōnn unnyt sprecan be oðrum monnum, & ðonne æfter firste hine lyst tælan & slitan ðara lif butan scylde ðe he ðonne ymbs[p]riod, oððæt hit on last of his tungan utabirst to openum bismere ðæm oðrum. Swa he sæwð ðone sticel ðæs andan, oððæt* 10 *ðærof aweoxð towesnes, & of ðære towesnesse bið ðæt fyr ónæled ðære feounga, & sio feoung adwæsoð ða sibbe. Be ðæm wæs suiðe wel geoweden ðurh ðone wisan Salomon, ðætte se se ðæt wæter utforlete wære fruma ðære towesnesse. Se forlæt ut ðæt wæter, se ðe his tungan stemne on unnyttum wordum lætt toflowan. Ac se wisa Salo-* 15 *mon sæde ðætte suiðe deop pól wære gewered on ðæs wisan monnes móde, & suiðe lytel unnyttes utfleowe. Ac se se ðe ðone wér bricð, & ðæt wæter utforlæt, se bið fruma ðæs gefites. Ðæt is ðonne se ðe his tungan ne gemidlað, se towierpð anmodnesse. Eft cwæð Salomon: Se gemetgað irre, se ðe ðone disigan hætt geswugian. Forðæm se* 20 *næfre ne mæg ryhtwisnesse & gesceadwisnesse healdan, se ðe ofersprecol bið. Ðæt tacnode se salmsceop, ða he cwæð: Se oferspræcea wér ne wierð he næfre geryht ne gelæred on ðisse worlde. Eft cwæð Salomon bi ðæm ilcan: Ne bið næfre sio oferspræc butan synne. Bi ðæm cwæð eac Essaias se witga, he cwæð ðætte sio suyge wære* 25 *ðære ryhtwisnesse fultum & midwyrhta. Ðæt ðonne tacnað ðætte*

voice of his tongue to be dissipated in useless words. The wise Solomon said that a very deep pool is weired in the wise man's mind, and very little of what is useless flows out. He who breaks the weir and lets out the water is the cause of strife. That is, he who bridles not his tongue is he who destroys concord. Again, Solomon said: "He moderates anger who bids the fool be silent." Therefore he who is loquacious can never preserve virtue and wisdom. That the Psalmist showed when he said: "The loquacious man will never be corrected or taught in this world." Again, Solomon spoke of the same: "Loquacity is never without sin." Of which also Isaiah the prophet spoke, saying that silence is the support and helper of virtue. That signifies that the virtue of the mind which will never refrain from

ðæs modes ryhtwisnes bið toflowen, þe nyle forhabban ða ungemet-godan spræce. Be ðæm cwæð Iacobus se apostol : Gif hwa tiohhað ðæt he æfæst sie, & nyle gemidlian his tungan, ðæt mod liehð him selfum, forðæm his æfestnes bið swiðe idlu. And eft he cwæð : Sie æghwelc mon swiðe hræd & swiðe geornfull to gehieranne, & swiðe læt to spreccanne. Eft be ðæm ilcan he gecyðde hwæt ðære tungan mægen is, he cwæð ðæt hio wære swiðe unstillu, yfel & deaðberendes atres full. And eft us manode sio Soðfæstnes ðurh he selfe, ðæt is Crist, he cwæð : Ælces unnyttes wordes ðara þe men sprecað hie sculon eft ryht awyrcean on domes dæge. Ðæt bið ðonne openlice unnyt word, ðætte gesceadwise men ne magon ongietan ðæt hit belimpe to ryhtwislicre & to nytwyrðlicre ðearfe auðer oððe eft uferran dogore oððe ðonne. Gif we ðonne sculon ryht agyldan unnyttra worda, hwelc wite wene we ðæt se felaspræca scyle habban þe simle on oferspræce syngað ?

XXXIX. Ðætte on oðre wisan sint to manianne ða þe bioð to late,
on oðre ða þe bioð to hrade.

On oðre wisan sint to manianne ða þe bioð to late, on oðre ða þe bioð to hrade. Ða slawan sint to manianne ðæt hie ne forielden ðone timan for hiera slæwðe þe hie tela on dón mægen. Ða hradan ðonne sint to manianne ðæt hie to unwærlice ne onetton, ðylæs hie forhradien ðone betstan timan, & hie mede forðæm leosen. Ðæm slawan ðonne is to cyðanne ðætte oft, ðonne we nyllað hwæthwugu nytwierðes don, ðonne we magon, ðætte hwilum eft cymð sio tiid ymb lytel fæc ðæt

loquacity is dispersed. Of which the apostle James spoke : "If any one thinks to be pious, and will not bridle his tongue, the mind deceives itself, because his piety is very useless." And again, he said : "Let every man be very ready and zealous to hear, and very slow to speak." Again, about the same he showed what the power of the tongue is, saying that it is restless, evil, and full of deadly poison. And again, Truth, that is Christ, of itself warned us, saying : "Every vain word that men speak they shall account for at the day of doom." Those are evidently useless words, which wise men cannot perceive to belong to virtuous and useful necessity, either now or afterwards. If, then, we are to account for useless words, what punishment do we

Ʒæs modes ryhtwisnes bið toflown, Ʒe nele forhabban Ʒa ungemet-
 godan spræce. Be Ʒæm cwæð Iacobus se ápostol : Gif hwa teoch[h]að
 Ʒæt he æfæst sie, & nyle gemidlian his tungan, Ʒæt mod lihð him
 selfum, forƷæm his æfæstnes bið suiðe idlu. & eft he cwæð : Sie
 5 æghwelc mon suiðe hræd & suiðe geornful to gehieranne, & suiðe
 læt to spreccenne. Eft bi Ʒam ilcan he gecyðde hwæt Ʒære tungan
 mægen is, he cwæð Ʒæt hio wære unstill, yfel & deaðberendes
 atres full. & eft us manode sio Soðfæstnes Ʒurh hie selfe, Ʒæt is
 Crist, he cuæð : Ælces unnyttes wordes Ʒara Ʒe men sprecað hie
 10 sculon ryht awyrcean ón domes dæge. Ðæt bið Ʒonne openlice
 unnyt word, Ʒætte gescedwise menn ne magon ongietan Ʒæt hit
 belimpe to ryhtwislicre & to nytwyrðlicre Ʒearfe auðer oððe eft ufer-
 ran dogore oððe Ʒonne. Gif we Ʒonne sculon ryht agildan unnyttra
 worda, hwelc wite wene we Ʒæt se felaspræcea scyle habban Ʒe simle
 15 on oferspræce syngað ?

XXXIX. Ðætte on oðre wisan sint to manianne Ʒa Ʒe bioð to late,
 on oðre Ʒa Ʒe bioð to hrade.

On oðre wisan sint to manianne Ʒa Ʒe beoð to late, on oðre Ʒa Ʒe
 beoð to hrade. Ða slawan sint to manianne Ʒæt hie ne forielden Ʒone
 20 timan for hiera slæwðe Ʒe hie tiola ón dón mægen. Ða hradan Ʒonne
 sint to manianne Ʒæt hie to unwærlice ne onetten, Ʒylæs hie forhradien
 Ʒone betestan timan, & hiera mede forƷæm forleosen. Ðam slawum
 Ʒonne is to cyðanne Ʒætte oft, Ʒonne we nellað hwæthwugu nytwyrðes
 dón, Ʒonne Ʒonne we magon, Ʒætte hwilum eft cymð sio tíð ymb lytel

think that the loquacious ought to have, who is always sinning in loquacity ?

XXXIX. That those who are too slow are to be admonished in one way, in another those who are too quick.

Those who are too slow are to be admonished in one way, in another those who are too quick. The slow are to be admonished not to put off out of sloth the time when they can do good. The quick are to be admonished not to hasten on too rashly, lest they anticipate the best time, and so lose their reward. The slow are to be told that often, when we will not do something useful when we can, sometimes the

we ðonne willað, & ne magon. Forðæm, ðonne we forslawiað ðone gecopustan timan, ðætte we ðonne ne bioð onælde mid ðære lustbærnesse ures modes, ðonne bestilð sio slæwð on us, & ricsað ðonne ofer us, oððæt hio us awyrtwalað from ælcra lustbærnesse godra weorca. Be ðæm wæs swiðe wel gecweden ðurh Salomon ðone snottran : Sio slæwð giett slæp on ðone monnan. Se slawa ongitt hwæt him ryht bið to donne, swelce he ealneg wacige, & swæðeah he aslawað, forðonþe he nault ne wyrcð, ac sio slæwð him giett on ðone slæp, cwæð Salomon, forðæm, ðeah he ryhtlice ðence, lytlum & lytlum he forliet ðæt gode andgit, ðonne he forlæt ða geornfulnessse ðæs godan weorces. Be ðæm ilcan is eft swiðe ryhte gecweden : Ðæt ungeornfulle mod & ðæt toslopene hyngreð, forðæm hie næfre ne bioð gereorde mid godum weorcum, ne hie nyllað hie gehæftan & gepyndan hiera mod, swelce mon deopne pol gewerige, ac he læt his mod toflowan on ðæt ofdæle giemelieste & ungesceadwisnesse æfter eallum his willum, & ne gehæft hit na mid ðæm geswincum godra weorca, ac hit wierð gewundod mid ðy hungre ðæs nyðemestan & ðæs fulestan geðohtes ; ðonne hit fihð ðæt hit sie gebunden mid ege & mid lare, ðonne tostrett hit on yfelre & on unnytte wilnunga, & hæfð ðæs swiðe micelne hunger. Be ðæm eft wrat Salomon, & cwæð : Ælc idel mon lifað æfter his agnum dome. Be ðæm ilcan eft sio Soðfæstnes, ðæt is Crist, he cwæð on his godspelle : Ðonne an unclæne gast bið adriften of ðæm men, ðonne bið ðæt hus clæne. Ac gif he eft cymð, & ðæt hus idel gemett, he hit gefylleð mid swiðe monegum. Oft se slawa, ðonne he agælð & forielð ðæt weorc þe him niedðearf wære to wyr-

time comes a little afterwards when we wish, and cannot. Therefore, when we put off the fittest time, so that we are not inspired with a hearty desire, sloth steals on us, and rules over us, until it tears us away from every desire of good works. Of which was very well spoken through the wise Solomon : "Sloth infuses sleep into a man." The slow man perceives what he ought to do, as if he were always awake, and yet he is torpid, because he does nothing ; but sloth infuses sleep into him, says Solomon, because, although his thoughts are virtuous, by degrees he loses his good understanding, when he gives up the desire of the good work. Of the same is again very rightly said : "The indifferent and dissolute spirit shall hunger," because they are never refreshed with good works ; nor will they restrain and dam up

fæc ƿætte we ƿonne willað, & ne magon. Forƿæm, ƿonne we forslawiað ƿone gecopestan timan, ƿætte we, ƿonne ne beoð onælde mid ƿære lustbærnesse ures modes, ƿonne bistilð sio slæwð on us, & riccað ƿonne ofer ús, oððæt hio us awyrtwalað from ælcra lustbærnesse godra weorca.

5 Be ƿæm wæs suiðe wel gecweden ƿurh Salomon ƿone snottran : Sio slæwð giett slæp on ƿone monnan. Se slawa ongít hwæt him ryht bið to donne, swelce he ealneg wacige, & swaðeah he [a]slawað, forƿæmðe he nauht ne wyreð, ac sio slæwð him giet on ƿone slæp, cwæð Salomonn, forƿæm, ðeah he ryhtlice ðence, lytlum & lytlum he forlist

10 ƿæt gode andgiet, ƿonne he forlætt ƿa geornfulnessse ƿæs goðan weorces. Be ƿæm ilcan is eft suiðe ryhte gecweden : Ðæt ungeornfulle móð & ƿæt toslovene hyngreð, forƿæm hie næfre ne beoð gereorde mid godum weorcum, ne hie nellað hie gehæftan & gepyndan hiora móð, swelce mon deopne pool gewerige, ac he læt his móð toflowan on ƿæt

15 ofdele giemelieste & ungesceadwisnesse æfter callum his willum, & ne gehæft hit na mid ƿam gesuincium godra weorca, ac hit wirð gewundod mid ƿæm hungre ƿæs nyðemestan & ƿæs fulestan geðohtes ; ƿonne hit fihð ƿæt hit sie gebunden mid ege & mid lare, ƿonne tostret hit on yfelre & on unnytte wilnunga, & hæfð ƿæs suiðe

20 micelne hunger. Be ƿæm eft wrat Salomon, & cwæð : Ælc idel mon lifað æfter his agnum dóme. Be ƿæm ilcan eft sio Soðfastnes, ƿæt is Crist, he cwæð on his godspelle : Ðonne án unclæne gast bið adripen of ƿæm men, ƿonne bið ƿæt hus clæne. Ac gif he eft cymað, & ƿæt hus idel gemett, he hit gefylleð mid suiðe monigum. Oft se slawa,

25 ƿonne he agælð & forielt ƿæt weorc ðe him niedðearf wære to wyr-

their mind, as if a man weired a deep pool, but they let their mind flow away into the abyss of recklessness and folly according to all its desires, and do not restrain it with the labours of good works, but it is injured with the hunger of the lowest and foulest thoughts ; when it avoids being restrained by fear and instruction, it is distracted with evil and useless desires, and hungers after them ravenously. Of which, again, Solomon wrote, saying : " Every idle man lives after his own judgment." Of same again, Truth, that is Christ, spoke in his Gospel : " When an unclean spirit is driven out of a man, the house is clean. But if he returns, and finds the house empty, he fills it with very many." Often the slow man, when he hinders and delays the work he ought to do, thinks some works very

ceanne, ðonne ðynceað him sumu weorc swiðe hefgu, sumu swiðe unwærlicu, & ðonne he wenð ðæt he funden hæbbe hwæt he ryhtlice ondræde, ðonne wile he gerecean ðæt he noht unryhtlice hit ne forslæwde, ðonne him ðyncð ðæt he ryhte lade funden hæbbe. Be ðæm wæs swiðe ryhte gecweden ðurh Salomon ðone snottran : For cile nyle se slawa erigan on wintra, ac he wile biddan on sumera, & him mon nyle ðonne sellan. Ðæt is ðonne ðæt se slawa nulle erian for ciele, ðæt hwa sie gebunden mid hefignesse ðære slæwðe, ðæt hiene ne lyste sum nytwierðe weorc wyrcean. Forðæm is gecweden ðæt se slawa for ðæm ege ðæs ciles nulle erian, forðæm we oft for ðæm ege lytles yfeles forlætað micel god. Hit is swiðe wel be ðæm gecweden ðæt he eft bedecige on sumera, & him mon ðonne noht ne selle. Swæ bið ðæm þe nu on godum weorcum ne swæt, & swiðe swincð : eft ðonne sio sunne, ðæt is Crist, on domes dæge on mæstum wilme sætiewð, ðonne bið he idel, gif he on ðæm sumera bideð ingonges in hefonrice. Be ðæm men wæs eft swiðe wel gecweden ðurh Salomon ðone snottran, he cwæð : Se þe him ealneg wind ondræt, he sæwð to seldon ; & se þe him ælc wolcn ondræt, ne ripð se næfre. Hwæt getacnað ðonne se wind buton ða costunga ðæs awiergdan gastes, & hwæt þæt wolcn þe bið astyred from ðæm winde buton ða wiðerweardnesse unryhtwisra monna ? Se wind drifeð ðæt wolcn. Swæ deð se unclæna gast mid his winde ; he onstyreð unryhtwise men. We cwædon ær ðæt se sceolde lytel sawan, se þe him ðone wind ondrede ; & eft lytel ripan, se þe him ða wolcn ondrede. Ðæt is ðonne ðætte swæ hwelc swæ him ondræt oððe diofules costunga oððe

arduous, some very imprudent, and when he thinks he has found what he can rightly dread, he tries to prove that he did not wrongly procrastinate it, when he thinks he has found a good excuse. Of whom was very rightly spoken through the wise Solomon : "The sluggard will not plough in winter for cold, but he will beg in summer, and no man will give him anything." The sluggard will not plough in winter, when any one is hindered by the weight of sloth from desiring to do a useful work. It is said that the sluggard will not plough from fear of cold, because we often let go a great good from the fear of a trifling evil. Of which it is very well said that he will afterwards beg in summer, and no man will then give him anything. So it will be with him who does not sweat now with good works, and toil laboriously :

ceanne, ðonne ðynceað *him* sumu weorc suiðe hefug, sumu suiðe
 unwærlico, & *donne* he wenð æt he funden hæbbe hwæt he ryhtlice
 óndræde, ðonne wile he gerecean æt he noht unryhtlice hit ne for-
 slæwðe, ðonne *him* ðyncð æt he ryhte lade funden hæbbe. Be ðæm
 5 wæs suiðe ryhte gecweden ðurh Salomon ðone snottran : For ciele
 nele se slawa erian on wintra, ac he wile biddan ón sumera, & him
 mon nele ðonne sellan. Ðæt is ðonne æt se slawa nylle erian for
 ciele, æt hwa sie gebunden mid hefignesse çære slæwðe, æt hine
 ne lyste sum nytwyrðe weorc wyrcean. Forðæm is gecweden æt se
 10 slawa for ðæm ege ðæs ciele nylle erigean, forðæm we oft for ðæm
 ege lytles yfeles forlætað micel gód. Hit is suiðe wél be ðæm gecweden
 æt he eft bedecige on sumera, & him mon ðonne noht ne selle. Sua
 bið ðæm ðe nu on godum weorcum ne swæt, & suiðe ne suinceð :
 eft ðonne sio sunne, sæt is Crist, on domes dæge on mæstu wielme
 15 ætiewð, ðonne bið he idel, gif he ón ðæm sumra bidt ingonges in
 hefourice. Be ðæm men wæs eft suiðe wel gecweden ðurh Salomon
 ðone snottran, he cwæð : Se ðe him ealneg wind ondræt, he sæwð to
 s[e]lþdon ; & se ðe him ælc wolen ondrædt, ne ripð se næfre. Hwæt
 getacnað ðonne se wind buton ða costunga çæs awirgðan gæstes, &
 20 hwæt æt wolc ðe bið astyred from ðæm winde buton ða wiðer-
 weardnesse unryhtwisra monna ? Se wind drifeð æt wolcn. Sua
 deð se unclæna gæst mid his winde ; he onstyreð unryhtwise men.
 We cwædon ær æt se sceolde lytel sawan, se de him ðone wind
 ondrede ; & eft lytel ripan, se ðe him ða wolc ondrede. Hwæt is
 25 ðonne çætte sua hwelc sua *him* ondræt oððe deofles costunga oððe

hereafter, when the Sun, that is Christ, appears at the day of doom
 with the greatest heat, he will be empty-handed, if in summer he prays
 for entrance into the kingdom of heaven. Of this man it was, again,
 very well spoken through the wise Solomon ; he said : " He who
 always fears wind will sow seldom ; and he who fears every cloud will
 never reap." What signifies the wind but the temptations of the
 accursed spirit, and what the cloud which is stirred by the wind but
 the opposition of wicked men ? The wind drives the cloud. So does
 the unclean spirit with his wind ; he stirs up wicked men. We have
 remarked above, that he would sow little who dreaded wind ; and
 again, reap little who feared clouds. That is, that whoever fears either
 the temptations of the devil or the persecution of evil men, and therefore

yfelra monna ehtnesse, & forðy forlæt ðæt he hwæthwugu godes ne dō, ðonne nauðer ne he her ða corn godra weorca ne sæwð, ne he eft nænne sceaf ne ripð ðæs ecean edleanes. Ongean ðæt is to cyðonne ðæm þe bioð to hrade, ðonne hie forhradiað ðone timan godes weorces, ðæt hie forpærað ðæm edleane, & oft befeallað on micel yfel, ðonne hie nabbað ða gesceadwisnesse ðæt hie cunnen ðæs ðinges timan aredian, ne furðum ne giemað hwæt hie dón, oððe hwonne hie hwæt dón, ac hwilum hit gebyreð ðæt hie hit eft ongietað, æfter-ðæmþe hit gedón bið, ðæt hie ær swæ dón ne sceoldon. To swelcum monnum Salomon wæs sprecende, ða he his cniht lærde, he cwæð : Sunu min, ne do ðu nan wuht butan geðeahte, ðonne ne hriwð hit ðe, ðonne hit gedón bið ; ac læt simle gan ðin eagan beforan ðinum fotum. Ðonne stæppað ða eagan beforan ðæm fotum, ðonne ðæt ryhte & ðæt gesceadwislice geðeaht gæð beforan ðæm weorcum. Ac se þe agiemeleasað ðæt he ðence, ærðæmþe he dō, se stæpð forð mid ðæm fotum, & wincað mid ðæm eagam. He gæð on ðone weg, ac he nat on hwæt he gæð, ac he wierð swiðe hræðe on fielle. Swæ wierð se þe beforan ðæm stæpum his weorca ne locað mid ðæm eagam gesceadwisra geðeahtes.

XL. Ðætte on oðre wisan sint to manianne ða manðwæran, on oðre ða gram-bæran.

On oðre wisan sint to manianne ða monðwæran, on oðre ða gram-bæran. Forðæm oft gebyreð ðæm manðwæran, ðonne he wierð rice ofer oðre men, ðæt he for his manðwærnesse aslawað, & wierð to

abstains from doing any good, neither sows the grains of good works, nor afterwards reaps any sheaf of eternal reward. On the other hand, those who are too hasty are to be told, that when they anticipate the time of a good work, they lose their reward, and often fall into great evil, when they have not sense to be able to arrange the time for the thing, nor even care what they shall do, or when they shall do anything, though sometimes it happens that they know afterwards, after it has been done, that they ought not to have done so before. To such men Solomon spoke when he advised his servant, saying : " My son, do nothing without deliberation, then thou wilt not repent when it is done. But always make thine eyes go before thy feet." The eyes go before the feet, when good and wise deliberation precedes action.

yfelra monna ehtnesse, & forðy forlæt Ʒæt he hwæthwugu godes ne do,
 Ʒonne nauðer ne he her Ʒa corn godra weorca ne sæwð, ne he eft
 nænne sceaf ne ripð Ʒæs ecean edleanes. Ongean Ʒæt is to cyðanne
 Ʒæm Ʒe beoð to hrade, Ʒonne hie forhradigað Ʒone timan gódes
 5 weorces, Ʒæt hie forpærað Ʒæm edleane, & oft befeallað on micel yfel,
 Ʒonne hie nabbað Ʒa gesceadwisnesse Ʒæt hie cunnen Ʒæs Ʒinges
 timan aredian, ne furðum ne giemað hwæt hie dón, oððe hwonne hie
 hwæt dón, ac hwilum hit gebyreð Ʒæt hie hit eft ongietað, æfter-
 Ʒæmðe hit gedon bið, Ʒæt hie ær sua dón ne sceoldon. To swelcum
 10 monnum Salomon wæs sprecende, Ʒa he his cniht lærde, he cwæð :
 Sunu min, ne doo Ʒu nan wuht butan geðeahte, Ʒonne ne hriwð hit
 ðe, Ʒonne hit gedón bið ; ac læt simle gan Ʒin eagean beforan Ʒinum
 fotum. Ðonne stæppað Ʒa eagan beforan Ʒæm fotum, Ʒonne Ʒæt ryhte
 & Ʒæt gesceadwislice geðeaht gæð beforan weorcum. Ac se ðe agime-
 15 leasað Ʒæt he ðence, ærƷæmðe he dó, se stæpð forð mid Ʒam fotum,
 & wincað mid Ʒæm eagum. He gæð on Ʒone weg, ac he nat on hwæt
 he gæð, ac he wirð suiðe raðe on fielle. Sua wirð se ðe beforan
 Ʒæm stæpum his weorca ne locað mid Ʒæm eagum gesceadwisra,
 geðeahtes.

20 XL. Ðætte on oðre wisan sint to manienne Ʒa monnðwæran, on oðre
 Ʒa gramþæran.

On oðre wisan sint to manianne Ʒa monnðwæran, on oðre Ʒa gram-
 þæran. Forðæm oft gebyreð Ʒæm monnðwæran, Ʒonne he wierð riece
 ofer oðre menn, Ʒæt he for his monnðwærnesse aslawað, & wierð to

But he who neglects to deliberate before action, proceeds with his feet,
 and blinks with his eyes. He advances on the road without knowing
 his destination, and very soon falls. Such is the case with him who
 does not look before the steps of his works, with the eyes of the counsel
 of wise men.

XL. That the gentle are to be admonished in one way, in another
 the passionate.

The gentle are to be admonished in one way, in another the pas-
 sionate. For it often happens that, when the gentle obtain power over
 others, they become sluggish from their gentleness, and become too

unbald, forðæm sio unbieldo & sio manðwærnes bioð swiðe anlice. Forðæm oft, ðonne mon læt toslupan ðone ege & ða lare swiðor ðonne hit ðearf sie for wacmodnesse, ðonne wierð gehnescad ðonone sio ðreaung ðæs anwaldes. Ongean ðæt sint to manianne ða weamodan & ða grambæran, forðæm, ðonne hie underfoð ðone folgað, ðonne tyht hie & gremeð ðæt irre ðæt hie wealwiað on ða wedenheortnesse, & ðurh ðæt wierð tosliten sio stilnes hiera hieremonna modes, & bið godrefed sio smyltnes hiera lifes. Forðæm, ðonne ðæt icrre hæfð anwald ðæs monnes, ðonne gehrisð he on sume scylde, swæ ðæt he self nat hwæt he on ðæt icrre deð. Ða ierran nyton hwæt hie on him selfum habbað, & eac ðætte wierce is, ðæt hie ful oft wenað ðæt hiera ierre sie ryhtwislic anda & manung sumre ryhtwisnesse. Forðæm, ðonne hie wenað ðæt hiora unðeawas sien sum god cræft, ðonne gadriað hie hie & iecað butan ælcum ege. Oft eac ða manðwæran weorðað swæ besolcne & swæ wlace & swæ slawe for hiora manðwærnesse ðæt hie ne anhagað nane wuht nytwierðes don. Oft eac ða grambæran leogað him selfum, ðonne hie wenað ðæt hie ryhtne andan hæbben. Oft eac sio godnes ðære monðwærnesse bið diegelice gemenged wið sleacnesse. Oft eac ða grambæran wenað ðæt hiera unðeaw sie sumes ryhtwislices andan wielm. Ac we sculon manian ða manðwæran ðæt hie hæbben ða manðwærnesse, & fion ðæt ðær swiðe neah ligeð ðære manðwærnesse, ðæt is sleacnes. Ða grambæran we sculon manian ðæt hie ongieten hwæt hie on him selfum habbað. Ða manðwæran we sculon manian ðæt hie ongieten hwæt hie nabbað. Ne forlæten ða ierran ðone andan, ac geðencen ðæt he

timid, because timidity and gentleness are closely allied. Therefore, often when fear and instruction are relaxed more than is necessary, out of weakness of mind, the severity of authority is relaxed. The fierce and passionate are to be admonished differently; because, when they accept authority, their anger incites and provokes them to wallow in passion, and so the tranquillity of their subjects' minds is destroyed, and the calmness of their life is disturbed. Therefore, when anger possesses a man, he falls into some sin, so that he himself knows not what he does in his anger. The angry know not what they have in themselves, and also, what is worse, they often think that their anger is righteous zeal and admonition of some virtue. Therefore, thinking

únbeald, forðæm sio bieldo & sio monnðwærnes bioð swiðe anlice.
 Forðæm oft, ðonne mon læt toslupan ðone ege & ða lare suiður ðonne
 hit ðearf sie for waemódnese, ðonne wierð gehnescad ðonone sio
 5 ðreaung ðæs anwaldes. Ongean ðæt sint to manianne ða weamodan
 & ða gramþæran, [forðæm, ðonne hie underfoð ðone folgoð, ðonne tyht
 hie & gremeð] ðæt ierre ðæt hie wealwiað on ða wedenheortnesse, &
 ðurh ðæt wierð toslieten sio stilnes hiera hieremonna modes, & bið
 gedrefed sio smyltnes hiera lifes. Forðæm, ðonne ðæt ierre æfð an-
 10 nāt huæt he on ðæt irre deð. Ða irran nyton hwæt hie on him
 selfum habbað, & eac ðætte wierse is, ðætte hie ful oft wenað ðætte
 hiera hierre sie ryhtwislic anda & manung sumre ryhtwisnesse. For-
 ðæm, ðonne hie wenað ðæt hiera unðeawas sien sum gōd cræft, ðonne
 gadriað hie hie & iecceð butan ælcum ege. Oft eac ða monnðwæran
 15 weorðað sua besolcne & sua wlace & sua slawe for hira monnðwær-
 nesse ðæt hie ne anhagað nane wuht nyttwyrðes dōn. Oft eac ða
 gramþæra leogað him selfum, ðonne hie wenað ðæt hie ryhtne andan
 hæbben. Oft eac sio gōdnes ðære monnðwærnesse bið diegellice ge-
 menged wið sleacnesse. Oft eac ða gramþæran wenað ðæt hiera
 20 unðeaw sie sumes ryhtwislices andan wielm. Ac we sculon manian
 ða manðwæran ðæt hie hæbben ða monnðwærnesse, & fleon ðæt ðær
 suiðe neah liegeð ðære monnðwærnesse, ðæt is sleacnes. Ða gram-
 þæran we sculon monian ðæt hie ongieten hwæt hie on him selfum
 habbað. Ða monnðwæran we sculon monian ðæt hie ongieten hwæt
 25 hi nabbað. Ne forlæten ða ierran ðone andan, ac geðencen ðæt he

their vices are virtues, they accumulate and increase them without any
 fear. Often also the gentle become so torpid and effeminate and
 sluggish from their gentleness, that they cannot do anything useful.
 Often also the passionate deceive themselves in thinking that they
 have righteous zeal. Often also the virtue of gentleness is secretly
 mingled with remissness. Often also the passionate think that their
 vice is the fervour of righteous zeal. We must admonish the gentle to
 keep their gentleness, and avoid what is very nearly allied to gentle-
 ness, that is remissness. We must admonish the passionate to per-
 ceive what they have in themselves. We must admonish the gentle to
 perceive what they have not. The passionate are not to give up their

sie gescadwislic & gemetlic. Leornien hiene þa manðwæran & lufien, oððæt hie hiene hæbben. Lytlien ða grambæran hiera gedrefednesse. Ða manðwæran sint to manianne ðæt hie geornlice tilien ðæt hie hæbben ryhtwislicne andan. Ða grambæran sint to manianne, þe wenað ðæt hie ryhtwislicne andan hæbben, ðæt hie ðone gemengen wið manðwærnessc. * Forðæm us ætiewde se Halga Gast ægðer ge on culfran anlicnesse ge on fyres, forðæmpe ælcne ðara þe he gefylð, he hiene onælð ægðer ge mid ðære culfran bilwitnesse & manðwærnesse ge mid ðæs fyres reðnesse. Ne bið se no gefylled ðæs Halgan Gastes se þe on ðære smyltnesse his manðwærnesse forlætt ðone wielm ryhtwislices andan, oððe eft on ðæm wielme ðæs andan forlætt ðone cræft ðære manðwærnessc. Ic wene ðæt we magon ðis openlicor gecyðan, gif we *sancte* Paules lare sume on geman sæcgað, forðæm he hæfde twegen gingran swiðe gelices willan & on eallum ðingum swiðe onlice, & he hie ðeah lærde swiðe ungelice. Oðer hiera wæs haten Timotheus, oðer Titus. He cwæð to ðon Timotheo : Lære hie, & healsa, & tæl hiera unðeawas, & ðeah geðyldelice. To ðæm Tite he cwæð : Lær ðæt folc, & ðreata, & tæl, & hat, ðæt hie witen ðæt ge sume anwald habbað ofer hie. Hwæt mænde *sanctus* Paulus, ða he his lare swæ cræftelice tosced, & ðone oðre lærde ðæt he him anwald on tuge, oðerne he lærde geðyld, buton ðæt he ongeat Titum hwæne manðwæran & geðyldigran ðonne he sceolde, & Timotheus he ongeat hatheortran ðonne he sceolde? Titum he wolde onælan mid ryhtwislicum andan, Timotheum he wolde gemetgian. Oðrum he wolde geicean ðæt him wana wæs, oðrum he wolde oftien ðæs þe he to fela

zeal, but take care that it be discreet and moderate. Let the gentle learn and love it, until they have it. Let the passionate moderate their irritability. The gentle are to be admonished zealously to endeavour to have righteous zeal. The passionate, who think they have righteous zeal, are to be admonished to temper it with gentleness. The Holy Ghost appeared to us in the form both of a dove and of fire, because he inflames every one whom he inspires both with the simplicity and gentleness of the dove and the vigour of fire. He is not inspired with the Holy Ghost, who in the tranquillity of his gentleness gives up the fervour of righteous zeal; or, again, in the fervour of zeal gives up the virtue of gentleness. I think that we shall be able to explain this more clearly by citing some of St. Paul's instructions, for

sie gesceadwislic & gemetlic. Leorniað hine ða manðwæran & lufigað, oððæt hie hiene hæbben. Lytligen ða grambæran hiera gedrefednesse. Ða monðwæran sint to monianne ðæt hie geornlice tiligen ðæt hie hæbben ryhtwislicne andan. Ða grambæran sint to monianne, ðe 5 wenað ðæt hie ryhtwislicne andan hæbben, ðæt hie ðone gemengen wið monnðwærnesse. Forðæm us ætiede se Halga Gæsð ægðer ge on culfran onlicnesse ge on fyres, forðæm ðe ælcne ðara ðe he gefylð, he hiene onælð ægðer ge mid ðære culfran bilewitnesse & mannðwærnesse ge mid ðæs fyres reðnesse. Ne bið se nò gefylled ðæs Halgan Gæsðæs 10 se ðe on ðære smyltnesse his monðwærnesse forlæt ðone wielm ryhtwislicnes andan, oððe eft on ðæm wielme ðæs andan forlæt ðone cræft ðære monnðwærnesse. Ic wene ðæt we mægen ðis openlicor gecyðan, gif we *sanctus* Paulus lare sume ongemong secgað, forðæm he hæfde twegen gingran suiðe gelices willan & on eallum ðingum suiðe onlice, 15 & he hie ðeah lærde suiðe ungelice. Oðer hira wæs haten Timotheus, oðer Titus. He cuað to ðæm Timotheo: Lære hie, & healsa, & tæl hira unðeawas, & ðeah geðyldelice. To ðæm Tite he cuað: Lær ðæt folc, & ðreata, & tæl, & hat, ðæt hie wieten ðæt ge sume anwald habbað ofer hie. Hwæt mænde *sanctus* Paulus, ða he his lare 20 sua cræftelice toscead, & ðonc oðerne lærde ðæt he him anwald ontuge, oðerne he lærde geðyld, buton ðæt he ongeat Titum hwene monðwæran & geðyldigran ðonne he sceolde, & Timotheus he ongeat hatheortran ðonne he sceolde? Titum he wolde onælan mid ryhtwi[s]-licum andan, Timotheum he wolde gemetgian. Oðrum he wolde 25 geiecean ðæt him wana wæs, oðrum he wolde oftion ðæs ðe he to fela

he had two disciples of very similar will, and like in many respects, and yet he taught them very differently. One of them was called Timothy, the other Titus. He said to Timothy: "Teach and entreat them, and blame their faults, and yet patiently." To Titus he said: "Teach the people, and threaten, and blame, and command, that they may know that ye have authority over them." What meant St. Paul, when he made so marked a distinction in his instruction, telling the one to assume authority, while on the other he inculcated patience, but that he perceived Titus to be rather more gentle and patient than he ought to be, and Timothy hastier than he ought to be? He wished to inflame Titus with righteous zeal, Timothy he wished to moderate. He wished to supply the deficiencies of the one, while he moderated

hæfde. Oðerne he draf swiðe geornfullice mid sticele, oðrum he wið-teah mid bridle. Witodlice se mæra londbegengea, ƿæt wæs *sanctus* Paulus, he underfeng ƿa halgan gesamnunga to plantianne & to ymb-hweorfanne, swæ se ceorl deð his ortgeard. Sumu treowu he watrade, to ƿæm ƿæt hie ƿe swiðor sceolden weaxan. Sumu he cearf ðonne him ðuhte ƿæt hie to swiðe weoxen, ðylæs hie to ƿæm forweoxen ƿæt hie forscaroden, & ðy unwæstmbærran wæren. Sumu twigu he lealte mid wætre, ðonne hie to hwon weoxon, ƿæt hie ðy swiðor weaxan sceolden. Ac ƿa iersunga siendon swiðe ungelica : oðer bið swelce hit sie irres anlicnes, ƿæt is ƿæt mon wille æt oðrum his yfel aðreatian, & hine on ryhtum gebringan, oðer bið ƿæt irre ƿæt mon sie gedrefed on his mode butan ælcere ryhtwisnesse ; oðer ƿara irsunga bið to ungemetlice & to ungedafenlice atyht on ƿæt þe hio mid ryhte irsian sceal, oðer on ƿæt þe hio ne sceal bið ealneg to swiðe onbærned. Eac is to wiotonne ƿætte hwæthwugu bið betweoh ƿæm irsiendan & ƿæm ungeðyldegan, ƿæt is ƿæt ƿa ungeðyldegan ne magon aberan nanwuht ƿæs laðes þe him mon on liegeð oððe mid wórdum oððe mid dædum, ƿa irsiendan ðonne him to geteoð ƿæt ƿæt hie eaðe butan beon meahton : ƿeah hie nan mon mid laðe ne grett, hie willað grillan oðre men to ƿæm ƿæt hie niede sculon, & secað ƿa þe hie fleoð, & styriað geflietu & geciid, & fægnað ƿæt hie moten swincan on ungeðwærnessc. Ða swelcan we magon ealra betest geryhtan mid ðy ƿæt we hie forbugen, ðonne ðonne hie beoð onstyred mid hiera irre, forƿæm, ðonne hie swæ gedrefede beoð, hie nyton hwæt hie ðonne gehierað, ƿeah him mon stire, ac eft, ðonne hie hie selfe ongietað, hie onfoð ƿære lare swæ

the excesses of the other. The one he zealously drove with a goad, the other he restrained with a bridle. For the great husbandman, that is St. Paul, undertook the care of the holy assembly, to plant and tend, as the labourer does his orchard. Some trees he watered, to make them grow better ; some he pruned, when they seemed to grow too luxuriantly, to prevent them growing so much as to wither away and become unfruitful ; some twigs he irrigated with water, when they were slow of growth, to make them grow the better. But there are two very different kinds of anger : the one is, as it were, a counterfeit of anger, when one wishes to dissuade another from his evil ways, and bring him to virtue, and the other consists in a man's mind being agitated without any righteousness ; the former kind of anger is too

æfde. Oðerne he draf suiðe geornfullice mid sticele, oðrum he wiðteah
 mid bridle. Wietodlice se mæra landbegenga, ðæt wæs *sanctus* Paulus,
 he underfeng ða halgan gesomnunga to plantianne & to ymbhweorf-
 anne, sua se ceorl deð his ortgeard. Sumu treowu he watrode, to
 5 ðæm ðæt hie ðy suiður sceolden weaxan. Sume he cearf ðonne him
 ðuhte ðæt hie to suiðe weoxsen, ðylæs hie to ðæm forweoxen ðæt hie
 forseareden, & ðy unwæsðmbærran wæren. Sumu twigu he lehte mid
 wætere, ðonne hie to hwon weoxson, ðæt hie ðy suiður weaxan sceolden.
 Ac ða irsunga sindun suiðe ungelica : oðer bið suelce [hit sie] irres
 10 anlicnes, ðæt is ðæt mon wille æt oðrum his yfel aðreatigan, & hine
 on ryhtum gebringan, oðer bið ðæt ierre ðæt mon sie gedrefed on his
 mode butan ælcra ryhtwisnesse ; oðer ðara irsunga bið to ungemetlice
 & to ungedafenlice atyht on ðæt ðe hio mid ryhte irsian sceall, oðer on
 ðæt ðe hio ne sceal bið ealneg to suiðe onbærned. Eac is to wietanne
 15 ðætte hwæthwugu bið betweoh ðæm irsiendan & ðæm ungeðyldgan,
 ðæt is ðæt ða ungeðyldgan ne magon aberan nanwuht ðæs laðes ðe
 him mon on legð oððe mid wordum oððe mid dædum, ða iersigendan
 ðonne him to getioð ðæt ðætte hie eaðe butan bion meahton : ðeah
 hie nan mánn mid laðe ne grete, hie wiellað griellan oðre menn to
 20 ðæm ðæt hie niede sculon, & seceað ða ðe hie fleoð, & styrigað geflitu
 & geciid, & fægnað ðæt hie moten suincan on ungeðwærnesse. Ða
 suelcan we magon ealra betest geryhtan mid ðy ðæt we hie forbugen,
 ðonne ðonne hie beoð anstyred mid hiera ierre, forðæm, ðonne hie sua
 gedrefede bioð, hie nyton hwæt hie ðonne gehierað, ðeah him mon
 25 stiere, ac eft, ðonne hie hie selfe ongietað, hie onfooð ðære lare sua

immoderately and improperly excited against lawful subjects of indig-
 nation, the latter is always overmuch inflamed against what it ought
 to leave alone. It is also to be known that there is a difference
 between the passionate and the impatient, which is, that the impatient
 cannot bear any annoyance to which they are subjected either by the
 words or deeds of others, while the passionate incur what they could
 easily avoid : although no one annoy them, they try to provoke others,
 and compel them to strife, and seek those who avoid them, and stir
 up strife and abuse, and rejoice in being able to busy themselves with
 discord. We can best reform such men by avoiding them when they
 are excited with their anger, because, when they are so agitated, they
 do not know what they hear when checked, but afterwards, when they

micle lustlicor swæ him mon ær geðyldelicor forbær hiera irre, & swæ micle ma scamiað hiera unðeawes swæ hiene mon ær geðyldelicor forbær. Ac ðæt mod, ða hwile þe hit bið oferdruncen ðæs irres, eall ðæt him mon ryhtes sægð, hit ðyncð him woh. Forðæm eac ðæt wif þe Abigail hatte swiðe hergendlice forswigode ðæt dysig hiere fordruncnan hlafordes, se wæs haten Nabal, & eft, ða him ðæt lið gesciered wæs, full hergendlice hio hit him gecyðde, & he forðæm his agen dysig swæ micle bet onnew swæ he undruncenra wæs. Swæ eac, ðonne ðæt gelimpð ðæt ða irsiendan men oðrum monnum oferfylgað to ðæm swiðe ðæt hit mon him forberan ne mæg, ne sceal mon no mid openlice edwite him wiðslean, ac be sumum dæle arwyrðlice wandiende swiðe wærlice stieran. Ðæt we magon openlicor gecyðan, gif we Abneres dæda sume herongemong sæcgeað, hu Assael hiene unwærlice mid anwalde ðreatode, & him oferfylgde. Hit is awriten ðæt Abner cwæde to Assaele: Gecier la, & geswic, ne folga me, ðæt ic ðe ne ðyrfe ofstingan. He forhogde ðæt he hit gehierde, & nolde hiene forlætan. Ða ðyde Abner hiene mid hindewearde sceafte on ðæt smælðearme ðæt he wæs dead. Hwæs onlicnesse hæfde Assael ða buton ðara þe hiera hatheortnes hie swiðe hrædlice on forspild gelæt? Ða ðonne hie beresað on swolco weamodnesse hie sindon swæ micle wærlicor to ferbugonne swæ mon ongiæt ðæt hie on maran ungewitte bioð. Ðæs Abneres noma þe ðone oðerne fleah is on ure geðeode fæder leoftfæt. Ðæt getacnað ðætte ðara lareowa tungan þe ðæt uplice leoht bodiað, ðonne hie ongietað hwelcne monnan geswencedne mid irre & mid hatheortnesse onbærnedne, & ðonne for-

recover their senses, they receive advice so much the more cheerfully the more patiently their passion was formerly tolerated, and are so much the more ashamed of their fault the more patiently they were borne with before. But the mind, while intoxicated with passion, regards all the good that is said to it as wrong. Therefore, the woman called Abigail very laudably concealed the folly of her drunken lord, who was called Nabal, and afterwards, when his drunkenness had passed off, very laudably told it him, and he perceived his own folly the more easily the more sober he was. So also, when it happens that the passionate pursue others so much that it cannot be endured, they are not to be opposed with open reproach, but to be partially checked very scrupulously and cautiously. We can explain it more clearly, if we

micle lusðlicor sua him mon ær geðyldelicor forbær hiera irre, & sua micle má scamiað hiera unðeawes sua hiene mon ær geðyldelicor fo[r]bær. Ac ðæt mót, ða hwile ðe hit bið oferdruncen ðæs ierres, eal ðæt him mon ryhtes sægð, hit ðyncð him woh. Forðæm [ðæt]

5 wif ðe Ab[i]gall hatte suiðe herigendlice forsuigode ðæt dysig hiere fordruncnan hlafordes, se wæs haten Nabal, & eft, ða him ðæt lið gescired wæs, full herigendlice hio hit him gecyðde, & he forðæm sua micle bet his agen dysig oncnaw sua he undruncenra wæs. Sua eac, ðonne ðæt gelimpð ðæt ða iersigendan menn oðrum monnum ofer-

10 fylgeað to ðon suiðe ðæt hit mon forbera[n] ne mæg, ne sceal mon no mid openlice edwite him wiðslean, ac bi sumum dæle arwierðelice wandigende suiðe wærlice stieran. Ðæt we magon openlicor gecyðan, gif we Æfneres dæda sume herongemong secgað, hu Assael hine un-wærlice mid anwealde ðreatode, & him oferfylgde. Hit is awriten

15 ðæt Æfnere cwæde to Assaele: Gecier la, & gesuic, ne folga me, ðæt ic ðe ne dyrre ofstingan. He forhogde ðæt he hit gebierde, & nolde hine forlætan. Ða ðydde Æfner hine mid hindewerde scafte on ðæt smælðearme ðæt he wæs dead. Hwæs onlicnesse hæfde Assael ða buton ðara ðe hiera hatheortnes hie suiðe hrædlice on færspild

20 gelæd? Ða ðonne hie beræsað on suelce weamodnesse hie sindon sua micle wærlicor to oferbuganne sua mo[n] ongiet ðæt hie on maran ungewitte beoð. Ðæs Æfneres noma [ðe] ðone oðerne fleah is on ure geðiode fæder lechtfæt. Ðæt getacnað ðætte ðara lareowa tungan ðe ðæt u[p]lice leht bodiað, ðonne hie ongietað hwelcne monnan ge-

25 suencedne mid irre & mid hatheortnesse onbærnedne, & ðonne for-

meanwhile recount some of Abner's doings, how Asahel rashly and with violence threatened and pursued him. It is written that Abner said to Asahel: "Turn, and cease, follow me not, lest I pierce thee." He scorned to listen, and would not leave him. Then Abner pierced him with the butt-end of his spear through the small intestines, so that he died. Of whom was Asahel the type, but of those whose hastiness very soon draws them into destruction? who, when they fall into such anger, are the more cautiously to be avoided the more out of their senses they are seen to be. The name of Abner, who fled from the other, is, in our tongue, *father's lantern*. That means that the tongues of the teachers who proclaim the sublime light, when they perceive a man to be afflicted with anger and inflamed with fury,

wandiað ðæt hie mid ðæm kyclusum hiera worda ongean hiera irre worpien, swæ swæ Abner wandode ðæt he nolde ðone slean þe hiene draf. Swæ, ðonne ðonne ða hatheortan hie mid nane foreðance nyllað gestillan, ac swæ wedende folgiað hwam swæ swæ Assael dyde Abnere, & næfre nyllað geswican, ðonne is micel ðearf ðætte se, se ða hatheortnesse ofercuman wille, ðæt he hiene ongean ne hathirte, ac eowige him ealle stilnesse ongean ðæt, & ðeah swiðe wærlice hine pyngge mid sumum wordum, ðæt he on ðæm ongietan mæge be sumum dæle his unðeaw. Forðæm Abner, ða ða he ongean ðone cirde þe hiene draf, ne ofstang he hiene no mid ðæs speres orde, ac mid hindewardum ðæm sceafta. Ðæt is ðonne swelce mon mid forewearde orde stinge, ðæt mon openlice & unforwandodlice on oðerne ræse mid tælinge & mid ðrafunga. Ðæt is ðonne ðæt mon mid hindewarda sceafta ðone ðyde þe him oferfylge, ðæt mon ðone weamodan liðelice mid sumum ðingum gehrine, swelce he hiene wandiende oferswiðe. Swæ swæ Assael swiðe hrædlice afeoll, swæ ðæt ahrerede mod, ðonne hit ongiat ðæt him mon birgð mid ðære gesceadlican andsware, hit bið atæsed on ðæt ingeðonc, & mid ðære liðelican manunge to ðæm aredod ðæt hit sceal swiðe hrædlice afeallan of ðære weamodnesse þe hit ær on ahafen wæs. Se þe ðonne swæ forbygð ðone wiclm & ðone onræs his hatheortnesse, forðonþe hienc mon slea mid liðelicre andsware, ðonne bið his unðeaw ofslegen butan ælcere niedðrafunga, swæ swæ Assael wæs dead butan orde.

scruple to hurl the darts of their words against their anger, as Abner hesitated to slay him who pursued him. So, when the furious will not calm themselves with reflection, but follow any one as madly as Asahel did Abner, and will never stop, it is very necessary that he who wishes to subdue his fury, do not himself become angry, but oppose him with a display of calmness, and yet stab him very cautiously with words, that he may to a certain extent perceive his fault. Therefore Abner, when he turned against him who pursued him, did not pierce him with the point of the spear, but with the butt-end of the shaft. Piercing point-blank is assailing another with blame and reproof openly and unhesitatingly. Piercing the pursuer with the butt-

wandigað ðæt hie mid ðæm kycglum hiera worda ongean hiera ierre
 worpigen, sua sua Æfner wandade ðæt he nolde ðane slean ðe hine
 draf. Sua, ðonne ðonne ða hátheortan hie mid nane foreðonce nyllað
 gestillan, ac sua wedende folgiað hwam sua sua Assael dyde Æfnere,
 5 & næfre nyllað gesuican, ðonne is micel ðearf ðætte se, se ða hat-
 heortnesse ofercuman wielle, ðætte he hiene ongean ne hathierte, . . .
 wærlice
 * hine pyngre mid sumum wordum, ðæt he on ðæm ongietan mæge be
 sumum dæle his unðeaw. Forðæm Æfner, ða ða he ongean ðone cirde
 10 ðe hine draf, ne ofstong he hiene no mid ðy speres orde, ac mid hinde-
 werdum ðam sceaftre. Ðæt is ðonne suele mon mid forewearde orde
 stinge, ðæt mon openlice & unforwandodlice on oðerne ræse mid tælinge
 & mid ðrafunga. Ðæt is ðonne ðæt mon mid hindewearde sceaftre
 ðone ðyde ðe him oferfylge, ðæt mon ðone weamodan liðelice mid
 15 sumum ðingum gehrine, suele he hine wandigende ofersuiðe. Sua
 sua Assael suiðe hrædlice gefeol, sua ðæt ahrerede mōd, ðonne hit
 ongiæt ðæt him mon birgð mid ðære gesceadlican andsuare, hit bið
 getæsed on ðæt ingeðonc, & mid ðære liðelican manunga to ðam aredod
 ðæt hit sceal suiðe hrædlice afeallan of ðære weamodnesse ðe hit ær on
 20 [a]hæfen wæs. Se ðe ðonne sua forbygð ðone wielm & ðone onræs his
 hatheortnesse, forðæmðe hine mon slea mid liðelicre andsuare, ðonne
 bið his unðeaw ofslægen butan ælcere niedðrafunga, sua sua Assael wæs
 dead butan orde.

end of the shaft is gently touching the angry man in some things, as if one hesitated to overcome him. As Asahel very quickly fell, so when the excited mind perceives that it is preserved by the gentle answer, its thoughts are soothed, and with the gentle admonition it is made ready to fall very quickly from the passion to which it was raised before. He, then, who refrains from the fervour and impetuosity of his passion, by being slain by a gentle answer, has his vice slain without any reproof, as Asahel was killed without the point of the spear.

XLI. Dætte on oðre wisan sint to manian ða eaðmodan, on oðre ða upahæfenan on hiora mode.

On oðre wisan sint to manianne ða eaðmodan, on oðre ða upahæfenan. Ðæm eaðmodum is to cyðanne hu micel sio heanes is & hu soðlic þe hie to hopiað, & cac habbað. Ðæm upahafenum is to cyðonne hwelc nauht ðes worldgilp is þe hie clyppað & lufiað, & his ðeah nauht nabbað, ðeah hie wenen ðæt hie hiene hæbben. Gehieren ða eaðmodan hu ece ðæt is ðæt hie wilniað, & hu gewitende & hu unagen ðæt is ðæt hie onscuniað. Gehieren cac ða upahæfenan hu gewitende ða ðing sint þe hie gidsiað, & hu ecu ða sint þe hie forhyggeað, & forleosan willað. Gehieren ða eaðmodan ðære Soðfæstnesse stemne, ðæt is Crist ure lareow, he cwæð . Ælc ðara ðe bið geeaðmcd, he bið upahafen. Gehieren cac ða upahæfenan on hiera mode hwæt he eft cwæð : Ælc ðara ðe hiene selfne upahæfeð, he wierð gehiened. Gehieren ða eaðmodan hwæt Salomon cwæð, he cwæð : Sio eaðmodnes iernð beforan ðæm gilpe, & hio cymð ær ær ða weorðmyndu. Gehieren cac ða upahæfenan on hiera mode hu he eft cwæð, he cwæð : Ær ðæs monnes hryre bið ðæt mod upahafen. Gehieren ða eaðmodan hwæt God cwæð ðurh Æssaian ðone witgan, he cwæð : To hwæm locige ic buton to ðæm eaðmodum & to ðæm stillum & to ðæm þe him ondrædað min word ? Gehieren ða upahæfenan hwæt Salomon cwæð, he cwæð : Hwæt ofermodegað ðios eorðe & ðis dust ? Gehieren ða eaðmodan hwæt on psalmmu gecweden is, ðætte Dryhten locige to ðæm eaðmodan. Gehieren ða upahæfenan : Dryhten ongitt

XLI. That the humble are to be admonished in one way, in another those puffed up in spirit.

The humble are to be admonished in one way, in another the proud. The humble are to be told how great the loftiness is, and how genuine, which they aspire to, and also have. The proud are to be told how worthless this worldly glory is which they embrace and love, and have nothing of, although they think they have it. Let the humble hear how eternal that is which they desire, and how transitory and precarious that is which they shun. Let the proud also hear how transitory the things are that they desire, and how eternal those that they despise, and wish to lose. Let the humble hear the voice of

XLI. Dætte on oðre wisan sint to monianne ða eaðmodan, ón oðre wisan ða úpahæfenan on hira mode.

On oðre wisan sint to manianne ða eaðmodan, on oðre ða upahæfenan. Ðæm eaðmodum is to cyðanne hu micel sio heanes is & hu 5 soðlic ðe hie to hopiað, & eac habbað. Ðæm úpahæfenum is to cyðanne hwelc nawuht ðes woruldgielp is ðe hie clyppað & lufiað, & his ðawuht habbað, ðeah hie wenen ðæt [hie] hiene hæbben. Gehieren ða eaðmodan hu ece ðæt is ðæt hie wilniað, & hu gewitende & hu unagen ðæt is ðæt hie onscuniað. Gehieren eac ða úpahæfenan hu 10 gewitende ða ðing sint ðe hie gietsiað, & hu eciu ða sint ðe hie forhyccað, & forleosan willað. Gehieren ða eaðmodan ðære Soðfæsðnesse stemne, ðæt is Crist ure lareow, he cuæð: Ælc ðara ðe bið geeaðmed, he bið upahæfen. Gehieren eac ða úpahæfenan on hiera mode hwæt he eft cuæð, he cuæð: Ælc ðara ðe hine selfne úpahæfeð, he wierð ge- 15 hined. Gehieren ða eaðmodan hwæt Salomon cuæð: Sio eaðmodnes iernð beforan ðæm gielp, & heo cymð ær ær ða wyrðmynðu. Gehieren eac ða úpahæfenan on hira mode hu he eft cuæð, he cuæð: Ær ðæs monnes hryre bið ðæt mod upahæfen. Gehieren ða eaðmodan hwæt God cuæð ðurh Essaim ðone witgan, he cuæð: To 20 hwæm locige ic buton to ðæm eaðmodum & to ðæm stillum & to ðæm ðe him ondrædað min word? Gehieren ða úpahæfenan hwæt Salomon cuæð, he cuæð: Hwæt ofermoggað ðios eorðe & ðis dusð? Gehieren ða eaðmodan hwæt on psalmum gecueden is, ðætte Dryhtén loc[i]ge to ðæm eaðmodan. Gehieren ða úpahæfenan: Dryhten ongiæt suiðe

Truth, that is our teacher Christ, saying: "Every one who is humbled shall be exalted." Let the proud also hear in their hearts what he said again: "Every one who exalts himself shall be humbled." Let the humble hear what Solomon said: "Humility runs before pride, and comes before honour." Let the proud also hear in their hearts how he spoke again, saying: "Before a man's fall his heart is elated." Let the humble also hear what God said through the prophet Isaiah; he said: "To whom shall I look but to the humble and quiet, and those who fear my words?" Let the proud also hear what Solomon said; he said: "Why is this earth and this dust proud?" Let the humble hear how it is said in the Psalms that the Lord looks on the humble. Let the proud hear: "The Lord perceives pride from

swiðe feorran ða heahmodnesse. Gehieren ða eaðmodan hwæt Crist cwæð: Ne com ic to ðon on eorðan ðæt me mon ðenode, ac to ðon ðæt ic wolde ðegnian. Gehieren ða upahafenan hwæt Salomon cwæð, he cwæð ðæt ælces yfles fruma wære ofermetta. Gehieren ða eaðmodan ðætte Crist ure Aliesend hiene selfne geeaðmedde emne oð ðone deað. Gehieren ða upahafenan hwæt awriten is be hiera heafde & he hiora lareowe, ðæt is dioful: hit is awriten ðæt he sie kyning ofer ealle ða oferhygdan bearn, forðæm his ofermedu is fruma ures forlores, & se orðonc þe we mid aliesede sindon is Godes eaðmodnes. Se ure feond ðonne he wæs gesceapen ongemong eallum oðrum gesceaftum, ac he wilnode ðæt he wære ongieten & upahæfen ofer ealle oðre gesceafta. Ac se ure Aliesend, þe mara is & mærra eallum gesceaftum, he hiene gemedemede to bionne betweox ðæm læstum & ðæm gingestum monnum. Ðæm eaðmodum is to kyðonne ðætte, ðonne ðonne hie hie selfe swiðust eaðmedað, ðætte hie ðonne astigað to Godes anlicnesse. Secgeað eac ðæm upahæfenum ðætte, ðonne ðonne hie hie selfe upahæbbað, ðæt hie ðonne afeallað on ða bisene ðæs aworþnan engles. Ac hwæt is ðonne forcuðre ðonne sio upahæfennes? Forðæm ðonne hio bið atylt ofer hiere andefenu, ðonne bið hio afeorrod

[*The MS. is defective here.*]

afar." Let the humble hear what Christ said: "I came not on earth to be served, but to serve." Let the proud hear what Solomon said; he said that pride was the origin of all evil. Let the humble hear how Christ our Redeemer humbled himself even to death. Let the proud hear what is written about their head and teacher, that is the devil; it is written that he is king over all proud children, because his pride is the cause of our perdition, and the scheme of our redemption is God's humility. Our foe was created among all other creatures, but he desired his exaltation over all other creatures to be recognized. But our Redeemer, who is greater and nobler than all creatures, conde-

feorran ƿa heahmodnesse. Gehieren ƿa eaðmodan hwæt Crist cuæð :
 Ne com ic to ðon on eorðan ƿæt me mon ðenode, ac to ðon ƿæt
 ic wolde ðegnian. Gehieren ƿa úpahæfenan hwæt Salomon cuæð, he
 cuæð ƿæt ælc[es yfles] fruma wære ofermetta. Geh[i]eren ƿa eað-
 5 modan ƿætte Crisð ure Aliesend hiene selfne geeaðmedde emne oð
 ðo[ne] deað. Gehieren ƿa úpahæfenan hwæt awriten is be hira heafde
 & be hiera lareowe, ƿæt is dioful : hit is awriten ƿæt he sie kyning
 ofer eal ƿa oferhydigan bearn, forðæm his ofermedu is fruma ures
 forlores, & se orðonc ðe we mid aliesde siendon is Godes eaðmodnes.
 10 Se ure f[i]ond ðonne he wæs gesceapan ongemang eallum oðrum
 gesceaftum, ac he wilnode ƿæt he wære ongiesten upahæfen ofer calle
 oðre gesceafta. Ac se ure Aliesend, ðe mara is & mærra eallum
 gesceaftum, he hine gemedomode to bionne betwiux ƿæm læsðum &
 ƿæm gingestum monnum. Ðæm eaðmodum is to cyðanne ƿætte,
 15 ðonne ðonne hie hie [selfe] suiðusð eaðmedað, ƿætte hie ðonne astigað
 to Godes anlicnesse. Secgað eac ƿæm úpahæfenum ƿætte, ðonne
 ðonne hie hie selfe upahæbbað, ƿæt hie [ðonne] afeallað on ƿa biesene
 ƿæs aworpnan engles. Ac hwæt is ðonne forcuðre ðonne sio upa-
 hæfenes? Forðæm, ðonne (heo) bið atyht ofer hire andefnu, ðonne
 20 bið heo afeorrod suiðe feor from ƿære soðan heanesse. Hwæt mæg
 ðonne hierre bion ðonne sio soðe eaðmodnes? Sio, ðonne hio nieðe-
 mesð gebygeð, ðonne bið hio gelicosð hiere Dryhtne, se wunað ofer
 eallum ƿæm hiehstum gesceaftum. Ðonne is ðeah betwux ðissum
 twam sum ðing ðe mon wærlice sceal geðencean, ƿæt is ƿæt sume
 25 menn onderfóð eaðmodnesse hīw, sume ofermodnesse, sua sua hie
 nyton. Sume, ƿa ƿa wenað ƿæt hie eaðmode sien, hii dōð for ege

scended to be among the most insignificant and humblest of men. The humble are to be told that, when they humble themselves most, they rise to the similitude of God. Tell also the proud that, when they exalt themselves, they fall down to the example of the expelled angel. What, then, is worse than pride? Because, when unduly raised, it is estranged very far from true loftiness. What can be loftier than true humility? Which, when it bows lowest, is most like its Lord, who dwells over all the highest creatures. There is, however, something between these two to be considered carefully, which is that some men receive the appearance of humility, some of pride, without knowing it.

ðone weorðscipe mannum ðe hie Gode don scoldon. Oft eac ða upahæfenan, ðeah hie hwilum unforwandodlice sprecen, ðonne hie hwelces unðeawas stiran sculon, ðonne gesugiað hie for ege, & tlohchiað ðæt ðæt scyle bion for eaðmettum, & ðonne hie sprecað, ðonne wenað hie [ðæt hie] sprecen for unforwandodlicre & orsorglicre ryhtwisnesse. Ac hit bið oftor for ðære ungeðylde hiera upahæfenesse. Ða eaðmodan ðonne bioð oft geðrycte mid ðære synne ðæs eges, ðonne hie ne durren unðeawas tælan, & licettað ðeah ðæt hie ðæt don ðurh eaðmodnesse. Ac ða upahæfenan, ðonne hie licettað ðæt him ne sie nawuhtes cearu ofer ða ryhtwisnesse, weorðað ðonne unmidlod[e] sua & aðundene geniedde mid hiera upahæfenesse ðæt hie ða tælað & ðreatigað ðe hie ðreatian ne sceoldon, oððe [ða] ðe hie ðreatigan sceoldon suiður ðreatiað ðonne hie sceolden. Forðæm sint to manianne ða upahæfenan ðæt hie ne sien bealdran & orsorgra[n] ðonne hie scylen, ond ða eaðmodan sint to manianne ðæt hie ne sien suiður underðiedde ðonne hie mid ryhte scylen, ðylæs ða modgan ða forespræce ðære ryhtwisnesse gchwierfen to ofermodnesse, oððe eft ða eaðmodan ðonne hie [ma] wilniað oðrum monnum underðiedde beon ðonne hie ðyrfen, weorðen geniedde h[i]era unðeawas to herianne & to weorðianne. Eac is to geðencanne ðætte mon mæg oft ðy bet ða ofermodan

Some, who think they are humble, out of fear yield the honour to men which they owe to God. Often also the proud, though they sometimes speak unhesitatingly, when they have to correct some fault are silent from fear, and think it is out of humility, and when they speak, they think they speak from unrestrained and fearless righteousness. But it is oftener from the impatience of their pride. The humble are often oppressed by the sin of timidity, when they dare not blame faults, pretending to do so out of humility. But the proud, when they pretend to care for nothing but virtue, are compelled with the pride of their unrestrained elation to blame and threaten those they should not, or threaten those that they ought more than they ought. Therefore the proud are to be warned not to be bolder and more confident than they ought to be, and the humble are to be warned not to be more subservient than they ought properly to be; lest the proud pervert the advocacy of righteousness to presumption, or again, the humble, when they desire to be more subject to others than they ought, be compelled to praise and respect their faults. It must also be borne in mind, that the proud can often be better rebuked if they are sustained during the

ƿreatian, gif hie mon ongemang ƿære ƿreatunga fēt mid sumere
 heringe. Him mon sceal cyðan ƿara goda sum ƿe hie on him habbað
 oððe ƿara sum ƿe hie habban meah-ton, gif hie næfden. Sua we
 magon betesð ofaceorfan ƿæt us on him mislicað, ƿæt we æresð gedón
 5 ƿæt hie gehieren æt ús hwæthwugu ƿæs ƿe him licige, & mid ðy hiera
 mod getiøn to ús, ƿæt hit sie ƿe lusðbærre to gehieranne sua hwæt
 sua we him auðer oððe lean oððe læra wiellen. Forðæm hie beoð to
 myndgianne ƿara goda ƿe hie ær dydon, ƿæt hie sien ƿe lusðbærran
 to gehieranne ƿæt him mon ðonne beodan wielle. Swa [swa] wildu
 10 hors, ðonne we h[ie] æresð gefangnu habbað, we hie ƿacciað & straciad
 mid bradre handa & lemiað, to ðon ƿæt we eft on fierste hie moten
 mid gierdum fullice [ge]læran & ða temian. Sua eac se læce, ðonne
 he bietre wyrta deð to hwelcum drenc, he hie gesuæt mid hunige,
 ƿylæs he ða bieternesse ƿære wyrte ƿe hine gehæla[n] sceal æt fruman
 15 gefrede, ac ðonne se swæc ƿære bieternesse bið bediegled mid ƿære
 swetnesse, ðonne bið se deaðbæra wæta on ƿæm menn ofslægen mid
 ƿæm biteran drenc. Sua mon sceal on ƿæm úpahæfenum monnum
 ðone fruman & ðone ingong ƿære ƿreatunga & ƿære tælinge gemet-
 gian, & wið heringe gemengan, ƿætte hie for ƿære licunga ƿære
 20 heringe & ƿære olicunga ƿe hie lufigeað eac geðafigen ða tælinge & ða

reproof with a certain amount of praise. They are to be told of some
 of the good qualities that they have, or might have. We can best cut
 away that which we disapprove of in them by first making them hear
 from us something that pleases them, and thus inclining their hearts to
 us, that they may the more cheerfully hear whatever we wish either to
 blame or teach. Therefore they are to be reminded of the good they
 formerly did, that they may the more cheerfully hear what is to be en-
 joined on them; like wild horses, which, when first caught, we soothe
 and stroke with the palm of our hands, and subdue, that afterwards
 in course of time we may make them completely docile and tractable
 with whips. So also the physician, when he makes a draught of
 bitter herbs, sweetens it with honey, that the patient may not at
 first notice the bitterness of the herbs which are to cure him; but
 when the bitter taste is concealed by the honey, the deadly humour in
 the man is neutralized by the bitter drink. Thus the beginning and
 commencement of the blame and reproof of proud men is to be mode-
 rated and mingled with praise, that through the gratification of the
 praise and flattery they like, they may also suffer the blame and re-

ƿreaunga ƿe hie onscuniað. Oft we magon eac ƿa upahæfenan ƿy bet gelæra to urum willan, gif we him cyðað hu micle ðearfe we hiera habbað, suelce we maran ðearfe hæbben ƿæt hie geðeon ðonne hie selfe, & we hie ðonne biddað ƿæt hie for urum ðingum hira unðeawa gesuicen . ƿy ieðelicor bið sio upahæfenes to gode gehwierfed, gif hie ongietað ƿæt hiera eac oðre men ðurfon. Be ƿæm se ilca Moyses ƿe God self lærde, & hine lædde ðurh ƿæt westen mid ƿy fyrenan sweore on nicht, & on dæg mid ƿy sweore ƿæs wolcnes, he wolde Obab his swear ob ƿæs hæðendomes siðum alædan, & hie wolde underðiodan ælmihtigum Gode. He cuæð: We willað nu faran to ƿære stowe ƿe God us gehaten hæfð, ac far mid ús, ƿæt we ƿe mægen wel don, forƿæmðe God hæfð suiðe wel gchaten Israhela folce. Ða andsuarode he him, & cuæð: Ic nelle mid ƿe faran, ac ic wille faran to minre cyððe, & to ƿæm londe ƿe ic on geboren wæs. Ða andswarade him Moyses: La, ne forlæt ús, ac beo ure laðeow, ƿu cans eal ƿis westen, & wasð hwær we wician magon. Ne spræc he hit no forðyðe his mod auht genierwed wære mi[d] ƿære uncyððe ƿæs siðfætes, forƿæm hit wæs geweorðad mid ƿæm andgiete godcundes wisdomes, & wæs him self witga, forƿam hine God hiewcuðlicor on eallum ðingum & ðeawum innan lærde ðonne oðre menn mid his gelomlicre tospræce, & utane he

proof they dislike. Often also we can better teach the proud as we wish by telling them how much need we have of them, as if their prosperity were more necessary for us than for themselves, and then asking them to abstain from their vices for our sake; their pride is the more easily reformed the more need they see that other men have of them. Moses, for example, whom God himself taught, and led through the wilderness with the fiery pillar by night, and by day with the pillar of cloud, wished to wean his father-in-law Hobab from his heathen customs, and subject him to Almighty God. He said: "We will now proceed to the place promised us by God; and come with us, that we may treat thee well, for God has promised prosperity to the people of Israel." Then he answered him, saying: "I will not go with thee, but return to my home and the country where I was born." Then Moses answered him: "Do not leave us, but be our guide; thou knowest all this desert, and where we can encamp." He did not speak so because his mind was anxious from ignorance of the journey, for it was honoured with the understanding of divine wisdom, and he was himself a prophet, because God taught him morality and everything more familiarly than other men with his frequent conversations, and ex-

hine ne lærde mid ðæm sweore ðæs wolcnes. La ah ðeahhwæðre se foreðancula wer, forðæmðe he spræc to ðæm upahæfenan, he bæd his fultumes, swelce him niedðerf wære ; & bæd ðeah for ðæs oðres ðearfe, forðæm he tiochode him ma to fultemanne ; he sohte hine him to 5 látðeowe on ðæm wege, forðæm he teohchode hine to lædanne on lifes weg. Ac he dyde sua sua ofermod gefera deð : he sceolde beon ðære spræce sua micle gefægenra sua him mare ðearf wæs, & ðæs ðe gefægenra ðe he him sua eaðmodlice & sua arlice to spræc, he sceolde bion him micle ðy eaðmodra & his larum ðe suiður underðied.

- 10 XLII. Ðætte on oðre wisan sint to manianne ða anwillan, ón oðre ða (un)gestæððegan & unfæsðræda.

On oðre wisan sint to manianne ða anfealdan stræcan, on oðre ða unbealdan. Ðæm anfealdan stræcum is to cyðanne ðæt hie bet [ne t]ruwien him selfum ðonne h[i]e ðyrfen, ðonne hi [forðy] nyllað 15 geðafan beon oðerra monna geðeahthes. Ðæm unbealdum is to cyðanne hu giemelease hie bioð ðonne hie hie selfe to suiðe forsiðð, forðæm hie mon æt ælcum cierre mæg for hira leohtmodnesse of hiera agnum geðeahthe awendan. Ac ðæm anstræcum is to cyðanne, ðær hie ne wenden ðæt hie selfe beteran & wisran wæren ðonne oðre

ternally he guided him with the pillar of cloud. Behold, however, the provident man, speaking to the proud Hobab, asked his help as if it were necessary for him, and yet asked for the other's benefit, because he wished to help him more ; he sought him as a guide of their way, because he wished to lead him on the way of life. But he acted like a proud companion : he should have rejoiced so much the more at his speech, the more need he had ; and the more humbly and honourably he spoke to him, the more humble he should have been with him, and the more obedient to his advice.

- XLII. That the steadfast are to be admonished in one way, in another the fickle and inconstant.

The resolute are to be admonished in one way, in another the irresolute. The resolute are to be told not to trust in themselves more than they ought, when they are not willing to acquiesce in the plans of others. The irresolute are to be told how careless they are, when they despise themselves overmuch, because through their want of resolution they can on every occasion be moved from their own determination. The resolute are to be told that, if they did not deem

menn, ƿæt hie ne læten hiera geƿeaht & hiera wenan sua feor beforan ealra oðerra monna wenan. Ac ƿæm unbealdum is to kyðanne, gif hie be ænegum dæle wolden geƿencean hwæt hie selfe wæren, ƿonne ne leten hie no hie eallinga on ælce healfe gebigean, ne furðum no aweccgan, ƿeah ƿe hie mon manigfealdlice & mislice styrede, sua sua wác hreod & idel, ƿe ælc hwiða windes mæg aweccgan. Ac to ƿæm anstræcum is gecueden ƿurh *sanctus* Paulus : Ne sculon ge no ƿyncan eow selfum to wise. Ond eft he cuæð to ƿæm unbealdum : Ne læte ge eow ælcra lare wind aweccgan. To ƿæm anstræcum is gecueden ƿurh Salomon : Hie etað ƿone wæsðm hiera ægnes weg. Ðæt is ƿonne ƿonne hie beoð gefyllede mid hiera ægnum geƿeahte. Eft cuæð Salomon be ƿæm unbealdum : Dysigra monna mod bið suiðe unemn & suiðe ungelic, ond ƿæs wisan monnes mod bið suiðe emn, & simle him selfum gelic. He bið simle ryhtes geƿeahtes geƿafa, forƿæm he bið suið[e] arod & suiðe gereðre on ryhtum weorcum. Ac ƿara monna mod bið suiðe únemn, forƿæm hit gedeð hit self him selfum suiðe ungelic for ƿære gelomlican wendinge, forƿæm hit næfre eft ne bið ƿæt hit ær wæs. Eac is to wietanne ƿætte sume unðeawas cumað of oðrum unðeawum sua ilce sua h[i]e comon ær of oðrum. Forðy [ús] is to wietanne ƿæt we magon hie sua iðesð mid ƿreaunga gebetan, gif

themselves better and wiser than others, they would not let their plans and opinions preponderate so much over the opinions of all other men. The irresolute are to be told that, if they considered at all what they themselves were, they would not at all let themselves be inclined on every side, nor even be moved, although they were manifoldly and variously stirred up, like a weak and useless reed, which can be moved by every breath of wind. It is said to the resolute through St. Paul : "Ye must not think yourself too wise." And again, he said to the irresolute : "Let not the wind of every doctrine move you." To the resolute is said through Solomon : "They shall eat the fruit of their own way." That is, when they are filled with their own devices. Again, Solomon said of the irresolute : "The minds of fools are very variable and inconsistent ; but the wise man's mind is always even, and consistent with itself." He is always the supporter of good designs, because he is very bold and ready for good works. But the minds of those others are very variable, because they make themselves very inconsistent by constant changes, for they never remain the same as they were before. It is also to be known that some vices originate from others, just as these formerly originated from others. Therefore

we ðone biteran wille æt ðæm æsprynge forwyrceað & adrygað, for-
 ðæm ðære anwilnesse æwilm is ofermetta, & of ðære leochtmodnesse
 cymð sio twiefealdnes & sio unbieldo. Ða anstræcan ðonne sint to
 monianne ðæt hie ongieten ða upahæfenesse hiora modes, & geornlice
 5 tiligen ðæt hie hie selfe oferwinnen, ðylæs ðonne hie oferhyggað ðæt
 hie sien oferreahte utane mid oðerra manna ryhtum spellum & larum,
 hie ðonne sien innan gehæfte mid ofermetum. Eac hie sint to
 manianne ðæt hie geðencen ðætte Crist, ðe simle anes willan wæs &
 God Fæder, us salde bisne ur[ne] willan to brecanne, ða he cuað: Ne
 10 sece ic no minne willan, ac mines Fæder, ðe me hider sende. & eac
 he gehett ðæt he sua don wolde, ðonne he eft come on ðæm ytemestan
 dæge, forðæmðe he wolde ðæt we nu ðe bétt underfengen ðone cræft
 ðære lare. Ðæt he cyðde, ða he cuað: Ne mæg ic nane wuht don
 mines agnes ðonces, ac sua ic deme sua ic minne Fæder gehiere. Ac
 15 hwy sceal ænigum menn ðonne ðyncean to orgellic ðæt he onbuge to
 oðres monnes willan, ðonne Godes agen sunu, ðonne [he] cymð mid
 his mægenðrymme to demanne, & his wuldor to ætiewanne, he cyðde
 ðæt he no ðonne of him selfum ne demde, ac of ðæm ðe hine sent?
 Ongean ðæt sint to manianne ða unbealdan & ða unfæsðrædan ðæt
 20 hie hera mod mid stillnesse & gestaððignesse gestrongien. Sona

it is to be known that we can most easily reform them with reproof, if we stop the bitter spring at the source, and dry it up; for the source of obstinacy is pride, and from irresolution arise doubt and inconstancy. The resolute are to be admonished to know the pride of their minds, and zealously to strive to conquer themselves, lest, when they scorn to be outwardly convinced by the good arguments and advice of others, they be internally bound by pride. They are also to be admonished to consider how Christ, who was always of the same will with God the Father, gave us an example of overcoming our will, when he said: "I seek not my will, but that of my Father who sent me hither." And also he promised to do so, when he should return at the last day, wishing us now the better to receive the virtue of instruction. He showed it, when he said: "I cannot do anything of myself, but I judge as I hear my Father." Why, then, shall any man think it too ignominious to yield to another's will, when God's own Son, when he comes in his majesty to judge, and display his glory, said that he would not judge of himself, but of him who sends him? The irresolute and infirm of purpose, on the other hand, are to be admonished to strengthen their minds with calmness and constancy. The twigs of

aseariað ða twigu ðære hwurfulnessse, gif æresð se wyrtruma bið fo(r)corfen æt ðære heortan, ðæt (is) sio leohtmodnes. Ðy mon sceal fæsðne weal wyrcean, ðy mon ær gehawige ðæt se grund fæsð sie, ðær mon ðone grundweall onlegge. Ðy sceal eac bion ofersuiðed sio unfæsðrædnes & sio unbieldo ðara geðohta, ðy mon hine bewarige wið ða leohtmodnesse. Ðære leohtmodnesse & ðære leasmodnesse *sanctus* Paulus hine ladode, ða he cuæð: Wene ge nu ðæt ic ænigre leohtmodnesse bruce, oððe ðætte ic ðence æfter woruldluste, oððe wene ge ðæt ægðer sie mid me ge gise ge nese? Suelce he openlice cuæde ðæt hine ne meahste nân scur ðære hwurfulnessse astyrigean, forðæm he ðære leohtmodnesse unðeawes nanwuht næfde.

XLIII. Ðætte on oðre wisan sint to manianne ða ðe hie selfe forgiefað gifernesse, on oðre wisan ða ðe doð forhæfdnesse.

On oðre wisan sint to manigenne ða gifran, on oðre ða ðe forhæfdnesse doð, forðæm ðæm ofergifrum wile fylgean ofersprecolnes &

inconstancy soon wither, if the root has been cut out in the heart, that is levity. A strong wall must be built in a place where the ground has previously been ascertained to be firm, where the foundation is laid. Inconstancy and irresolution of the thoughts shall also be overcome by guarding against levity. Paul cleared himself of the imputation of levity and inconstancy, when he said: "Do ye think that I employ any levity, or that I think according to worldly lusts, or do ye think that it is with me both yes and no?" As if he had openly said that no breeze of inconstancy could move him, because he had nothing of the vice of levity.

XLIII. That those who give themselves up to gluttony are to be admonished in one way, in another those who practise abstinence.

The greedy are to be admonished in one way, in another those who practise abstinence; because loquacity, levity, frivolity, and wanton-

leohtlicu weorc & leaslicu & wrænnes, & ðæm swiðe fæstendan oft folgað ungeþyld, & hwilum eac ofermetta. Gif ðam gifran ungemetlicu spræc ne eglde, ðonne ne burne se weliga ðe suiður on ðære tungan ðe on oðrum limum, se ðe on ðæm godspelle gesæd is ðætte 5 ælce dæge symblede, ðæt wæs se se ðe cwæð : Fæder Habraham, miltsa me, & onsend Ladzarus, ðætte he gewæte his ytemestan finger on wættre, & mid ðæm gecele mine tungan, forðæm ic eom cwielmed on ðys liege. Mid þy worde wæs getacnod ðætte ða ðe ælce dæg symblað, on ðære tungan suiður syngiað ðonne on (o)ðrum limum, for- 10 ðæm[ðe] he wæs eall biernende, & ðeah ða tunga suiðust mænde, & him ðære kelnesse bæd. Ond eft ðæm gifrum suiðe hrædlice him willað fylgan leohtlicu weorc & unnyt. Ðæt trymeð sio halige æ, ðær hio cusæð : Ðæt folc sæt, æt, & dranc, & siððan aryson, & eodon him plegean. Sua oft se oferæt wierð gehwierfed to fierenluste, 15 forðæm ðonne sio womb bið full & aðened, ðonne bid aweaht se anga ðære wrænnesse. Forðæm wæs gecueden to ðæm lytegan feonde, ðe ðæs ærestan monnes mod ontynde on ðæs æples gewilnunge, & hit ða gewearp mid synne grine, to ðæm wæs gecueden mid ðære godcundan

ness are apt to follow gluttony, and impatience, sometimes also pride, often follow abstinence. If the greedy were not afflicted with loquacity, the rich man would not have burned more in the tongue than in his other members, of whom it is said in the Gospel that he feasted daily, and who it was that said : "Father Abraham, have pity on me, and send Lazarus, that he may wet the tip of his finger in water, and cool with it my tongue, because I am tormented in this flame." With this speech was signified, that they who feast daily, sin more in the tongue than other members, because he was burning all over, and yet specially mentioned his tongue, and asked to have it cooled. And, again, frivolous and unprofitable works very soon follow gluttony. Which the holy law confirms, saying : "The people sat, ate, and drank, and then arose, and went to play." So gluttony often becomes lasciviousness, because, when the belly is full and distended, the goad of lust is excited. Therefore it was said with the divine voice to the cunning foe, who inflamed the mind of the first man with the desire of the

(un)nyttum geðohtum
 ðu ricsast ofer ða menniscan heortan. Forðæm ðæm þe on gifernesse
 gewitene bioð wile folgian firenlust. Ðæt cyððe se witga, ða he ðæt
 openlice sæde ðætte swæ gewearð, & ðæt gebiecnede ðæt ða giet diegle
 wæs, he cwæð: Koka aldormon towearp ða burg æt Hierusalem.
 Ðara koka aldormon bið sio womb, forðæm eall hiora geswinc &
 hiora ðenung belimpeð to hiere, hu heo weorðe mid swotlecustum
 mettum gefylled. Ða weallas ðonne Hierusalem getacniað ða mægenu
 ðære saule. Ða mægenu bioð arærede mid wilnunge to ðære uplican
 sibbe. Ac *ðæra koka ealdormon towierpð ða weallas Hierusalem.
 Ðæt is, ðonne ðonne sio womb bið aðened mid fylle for gifernesse,
 ðonne towierpð hio ðurh firenlustas ða mægenu ðære saule. Ongean
 ðæt ðonne is to kyðonne ðæm fæstendum, gif ðæs modes forhæfdnes full
 oft mid ungeðylde ne ascoke ða sibbe of ðæm sceate ðære smyltnesse,
 ðonne ne cwæðe *sanctus* Petrus to his cnihtum swæ swæ he cwæð, he
 cwæð: Nu ge habbað geleafan, wyrcað nu god weorc, & habbað ðonne
 wisdom, & on ðæm wisdom habbað forhæfdnesse, & eac lærað, &
 hūru on ðære forhæfdnesse geðylde. Ne cwæde he no swæ, gif he ne
 ongeate ðæt him wæs ðæs wana, ac forðype he ongeat ðæt sio unge-
 ðyld oft dereð ðæm monnum þe micle forhæfdnesse habbað, ða lærde
 he ðæt hie huru sceolden ða habban toeacan ðære forhæfdnesse.
 Gif eac sio scyld ðara ofermetta ne gewundode ðy oftor ðæt mod ðæs
 fæstendan, ðonne ne cwæde no *sanctus* Paulus: Se þe fæstan wille, ne
 tæle he no ðone þe ete. And eft he cwæð to Kolossensum, ða he

apple, and caught it in the trap of sin: "On thy belly and breast thou shalt creep." As if he had openly said: "With gluttony and unprofitable thoughts thou rulest over the hearts of men, because lust follows those who are found in gluttony." Which the prophet proclaimed, when he openly said what really happened, and signified that which was yet obscure, saying: "The chief of cooks overthrew the city of Jerusalem." The cooks' chief is the belly, because all their toil and service concerns it, how it is to be filled with the most luscious dainties. The walls of Jerusalem signify the virtues of the soul. The virtues are raised by the desire of celestial peace. But the chief of the cooks overthrows the walls of Jerusalem. That is, that when the belly is distended with repletion through greediness, it over-

stemne : On ðinre wambe & on ðinum breostum ðu scealt snican. Suelce he openlice cuæde : On giefernesse & on unnytum geðohtum ðu ricsa(s)ð ofer ða menniscan heortan. Forðæm ðæm ðe on giefernesse ongietene beoð wile folgian fierenlust. Ðæt cyðde se witga, ða he

5 ðæt openlice sæde ðætte sua gewearð, & ðæt gebiecnede ðæt ða giet diegle wæs, he cuæð : Koka ealdormon towearp ða burg æt Hierusalem. Ðara koka ealdormon bið sio womb, forðæm eall hiera gesuine & hiera ðenung belimpeð to here, hu heo weorðe mid swotlecustum mettum gefylled. Ða weallas ðonne Hierusalem getacniað ða mæ genu

10 ðære saule. Ða mæ genu beoð aræredu mid wilnunge to ðære úplican sibbe. Ac ðara koka ealdormon towierpð ða weallas Hierusalem. Ðæt is, ðonne ðonne sio wamb bið aðened mid fülle for giefernesse, ðonne towierpð hio ðurh fierenlustas ða mæ genu ðære saule. Ongean ðæt ðonne is to cyðanne ðæm fæstendum, gif ðæs modes forhæfdnes

15 ful oft mid ungeðylðe ne ascoker ða sibbe of ðæm sceate ðære smyltnesse, ðonne ne cuæde *sanctus* Petrus to his cnihtum [sua] sua he cuæð, he cwæð : Nu ge habbað geleafan, wyrceað nu gôd weorc, & habbað ðonne wisdóm, & on ðam wisdom [habbað] forhæfdnesse, & eac lærað, & huru on ðære forhæfdnesse geðylde. Ne cuæde he no sua,

20 gif he ne óngeate ðæt him wæs ðæs wana, ac forðyðe he ongeat ðæt sio ungeðyld oft dereð ðæm mannum ðe micle forhæfdnes(se) habbað, ða lærde he ðæt hie huru sceoldon ða habban toecan ðære forhæfdnesse. Gif eac sio scyld ðara ofermetta ne gewun[d]ode ðy oftor ðæt mód ðæs fæstendan, ðonne ne cuæde [nó] *sanctus* Paulus : Se ðe fæstan wille,

25 ne tæle he no ðone ðe etc. & eft he cwæð to Kolosensum, ða he

throws with lust the virtues of the soul. On the contrary, the abstinent are to be told that, if the abstinence of the spirit did not very often with impatience drive out peace from the bosom of tranquillity, St. Peter would not have spoken to his disciples as he did, when he said : "Now that ye have faith, do now good works, and have wisdom, and in wisdom have abstinence, and also teach it, and in abstinence patience." He would not have said so, had he not perceived that they wanted it ; and seeing that impatience often injures the man of great abstinence, he enjoined it on them in addition to abstinence. If also the sin of pride did not wound all the oftener the minds of the abstinent, St. Paul would not have said : "He who wishes to fast must not blame him who eats." And again, he said to

ongeat ƿæt hie gūpun hīera fæstenes : Oft ƿonne mon ma fæst ƿonne he ƿyrfe, ƿonne eowað he utan eaðmodnesse, & for ƿære ilcan eaðmodnesse he ofermodegað innan mīcle ƿy hefiglicor. Gif ƿæt mod full oft ne aðunde on ofermettum for ƿære forhæfdnesse, ƿonne ne talode se ofermoda Phariseus to swæ mīcle mægene ƿa forhæfdnesse swæ he dyde, ƿa he cwæð : Ic fæste tuwa on wucan. Ongean ƿæt sint to manianne ƿa ofergifran, ðeah hie ne mægen ƿone unðeaw forlæten ƿære gifernesse & ƿære oferwiste, ƿæt hie huru hiene selfne ne ƿurhstinge mid ƿy sweorde unrylthæmdes, ac ongiete hu mīcel leoltmodnes & leasferðnes & oferspræc cymð of ƿære oferwiste, ƿylæs hie hit mid ƿæm oðrum yfle geiece, & eac ƿonne he hīs wombe swæ hnesclīce oleað, ƿæt he forƿæm ne weorðe wælreowlice gefangen mid ƿæm grīuum uncysta. Ac we sculon geðencean, swæ oft swæ we ure hand doð to urum muðe for gifernesse ofergemet, ƿæt we geedniwīað & gemyndgīað ƿære scylde þe ure ieldesta mæg us on forworhte, & we bioð swæ mīcle fierr gewitene from urum æfterran Mæge þe us eft geðingode, swæ we ofðor aslīdað on ƿæm unðeawe. Ongean ƿæt sint to manianne ƿa fæstendan ƿæt hie huru georulīce gīcmen, ƿær ƿær hie fleoð ƿone unðeaw ƿære gifernesse, ƿætte of ƿæm gode ne weorðe wīerse yfel acuned, ƿætte, ƿonne ƿonne ƿæt flæsc hlænað, ƿæt mod ne beræse on ungeðyld, & ƿonne sie unnyt ƿætte ƿæt flæsc sie oferwiðed, gif ƿæt mod bið mid ƿæm ierre oferswiðed. Oft eac, ƿonne ƿæt mod ƿæs fæstendan bið mid ƿy ierre ofseten, ƿonne cymð sīo blīs seldhwaune, swelce hīo sie cuma oððe elðīodig, forƿæm ƿæt mod bið mid ƿy ierre gewemmed, & forƿæm forliest ƿæt god ƿære forhæfdnesse

the Colossians, when he perceived that they boasted of their abstinence : " Often, when a man fasts more than he need, he makes an outward display of humility, and is all the more proud internally because of the same humility." If the heart were not very often inflated with the pride of abstinence, the proud Pharisee would not have esteemed abstinence so great a virtue as he did, when he said : " I fast twice in the week." The gluttonous, on the contrary, are to be admonished, if they cannot abstain from the vice of greediness and gluttony, at any rate not to run themselves through with the sword of fornication, but understand how much frivolity, folly, and loquacity proceeds from gluttony, lest they aggravate it with the other evil, and lest by pampering their belly so delicately they be cruelly caught in the trap of vices.

ongeat ƿæt hie guldun hiera fæstennes : Oft ƿonne mon ma fæst ƿonne
 he ƿyrfe, ƿonne eoweð he utan eaðmodnesse, & for ƿære ilcan eaðmod-
 nesse he ofermodgað innan micle ƿy hefelicor. Gif ƿæt mod ful oft
 ne aþunde on ofermettum for ƿære forhæfdnesse, ƿonne ne talode se
 5 ofermoda Phariseus to sua micle mægene ƿa forhæfdnesse sua he
 dyde, ƿa he cwæð : Ic fæste tuwa ón wican. Ongean ƿæt sint to
 manianne ƿa ofergifran, ƿeah hie [ne] mægen ƿone unðeaw forlætan
 ƿære gifernesse & ƿære oferwiste, ƿæt he huru hine selfne ne ƿurh-
 stinge mid ƿy sweorde unrythæmedes, ac óngiete hu micel lecht-
 10 modnes & leasferðnes & oferspræc cymeð of ƿære oferwiste, ƿylæs he
 hit mi(d) ƿæm oðrum yfele geiece, & eac ƿonne he his wambe sua
 hnesdlice oledð, ƿæt [he] forðæm ne weorðe wælhreo[w]lice gefangen
 mid ƿæm grinum uncysta. Ac we sculun geðencean, sua oft sua we
 ure hand doð to urum muðe for gifernesse ofergemet, ƿæt we geedni-
 15 wiað & gemyndgiað ƿære scylde ðe ure ieldesta mæg us on [for]worhte,
 & we beoð sua micle fier gewitene fram urum æfterra[n] Mæge ðe us
 eft geðingode, sua we oftor aslidað on ƿæm unðeawe. Ongean ƿæt
 sint to manianne ƿa fæstendan ƿæt hie huru geornlice giemen, ƿær ƿær
 hie fleoð ƿone unðeaw ƿære gifernesse, ƿætte of ƿæm gode ne weorðe
 20 wyrse yfel akenned, ƿætte, ƿonne ƿonne ƿæt flæsc hlænað, ƿæt mod ne
 beræse on ungeðyld, & ƿonne sie unnyt ƿætte ƿæt flæsc sie ofer-
 swiðed, gif ƿæt mod bið mid ƿæm ierre oferswiðed. Oft eac, ƿonne
 ƿæt mod ƿæs fæstendan bið mid ƿy irre ofseten, ƿonn[e] cymð sio blis
 seldhwanne, suelce hio sie cuma oððe elðeodig, forðæm ƿæt mod bið
 25 mid ƿy ierre gewemmed, & forðæm forliesð ƿæt gód ƿære forhæfdnesse,

But we must consider, as often as we put our hand to our mouth for
 excessive greediness, that we renew and recall to mind the sin wherewith
 our oldest kinsman ruined us, and that we have departed so much the
 further from our later Kinsman who afterwards interceded for us, the
 oftener we fall into that vice. The abstinent, on the contrary, are to
 be admonished to be very careful, that, when they avoid the vice of
 gluttony, from that good a worse evil may not arise, lest, when the
 flesh becomes lean, the mind rush into impatience, so that the victory
 over the flesh is useless, if the mind is overcome by anger. Often also,
 when the mind of the abstinent man is oppressed with anger, joy comes
 seldom, as if it were a guest or stranger ; because the mind is polluted
 with anger, and therefore loses the advantage of abstinence, because he

forðæmpe he hiene no ne beheold wið ða gastlican scylde. Be ðæm wæs swiðe ryhte geweden ðurh ðone witgan : On eowrum fæstendagum bið ongieten eower willa. And sona ðæræfter he cwæð : To gemotum & to gecidum & to iersunga & to fystgebeate ge fæstað. Willa belimpð simle to blisse & ðæt fystgebeat to ierre. On idelnesse ðonne bið se lichoma mid fæstenne geswenced, ðonne ðæt mod bið forlæten & onstýred & todæled ungeðafenlice & unendebyrdlice on unðeawas. Ond ðeah hie sint to manianne ðæt hie no hiera fæsten ne gewanigen, ne eft ne wenen ðæt hit anlepe full healic mægen sie beforan ðæm dieglan Deman, ðylæs hic wenen ðæt hit anlepe micelre geearnunga mægen sie, & ðonne weorðen on hiera mode forðy to upahæfene. Be ðæm wæs geweden ðurh Esaias ðone witgan : Ne geceas ic no ðis fæsten, ac ðyllic fæsten ic geceas : brec ðæm hýngriendum ðinne hlaf, & ðone widfarendan & ðone wædlan læd on ðin hus. Be ðæm we magon geðencean hu lytelu sio forhæfdnes bið gesewen, gif hio ne bið mid oðrum godum weorcum geieced. Be ðæm cwæð Iohel se witga : Gehalgiað eower fæsten. Ðæt is ðonne ðæt mon his fæsten gehalgige, ðæt he hit geiece mid oðrum godum weorcum ; ðonne mæg he eowian ðær Gode swiðe licwyrðe forhæfdnesse. Forðæm is to cyðonne ðæm fæstendum ðæt hie witen ðæt hie ðonne Gode swiðe licwyrðe forhæfdnesse brengað, ðonne hie ðearfendum monnum sellað hiora ondlifene ðone dæl þe hie him selfum ofteoð. Ac us is swiðe geornlice to gehieranne hwæt Dryhten ðreatiende cwæð to Iudeum ðurh Sacharias ðone witgan ; he cwæð : Eall ðæt ðæt ge fæston & weopon on ðæm fiftan & on ðæm siofoðan monðe

did not refrain from the spiritual sin. Of which was very rightly said through the prophet : "By your fast-days is known your will." And soon after he said : "For meetings, and disputes, and anger, and fisticuffs ye fast." Good will always belongs to joy, and fisticuffs to anger. In vain therefore is the body afflicted with fasting, when the mind is let loose, and excited, and distracted improperly and unreasonably by vices. And yet they are to be admonished not to diminish their fasting, nor, again, to think that it alone is a very lofty virtue in the eyes of the unseen Judge, lest they think that it alone is a virtue of great merit, and so become too much puffed up in spirit. Of which was spoken through Isaiah the prophet : "I chose not this

forðæmðe he hine nó ne beheold wið ða gæstlican scylde. Be ðæm
 wæs suiðe ryh[te] gecueden ðurh ðone witgan : On eowrum fæsten-
 dagum bið óngieten eower willa. & sona ðæræfter he cuæð : To
 gemotum & to gecidum & to iersunga & to fystgebeate ge fæstað.
 5 Willa belimpð to blisse simle & ðæt fyst[gebeat] to irre. On iedel-
 nesse ðonne bið se lichoma mid fæstenne gesuenced, ðonne ðæt mod
 bið forlæten & onstyred & todæled ungedafenlice & unendebyrdlice ón
 unðeawas. Ond ðeah hie sint to manianne ðæt hie nó hiera fæsten
 ne gewanigen, ne eft ne wenen ðæt hit anlipe full healic mægen sie
 10 beforan ðæm dieglan Deman, ðylæs hie wenen ðæt hit anlipe micellre
 geearnunge mægen sie, & ðonne weorðen on hiera mode [forðy] to
 úpahæfene. Be ðæm wæs gecueden ðurh Essaiað ðone witgan : Ne
 geceas ic no ðis fæsten, ac ðyllic fæsten ic geceas : brec ðæm hyn-
 griendum ðinne hlaef, & ðone widfarendan & ðone wædlan læd ón ðin
 15 hus. Be ðæm we magon geðencean hu lytelu sio forhæfdnes bið
 gesewen, gif hio ne bið mid oðrum goodum weorcum geiced. Be
 ðæm cuæð Iohel se witga : Gehalgiað eower fæsten. Ðæt is ðonne
 ðæt mon his fæsten gehalgige, ðæt he hit geice mid oðrum godum
 weorcum ; ðonne mæg he eowian ðær Gode suiðe gelicweorðe forhæfd-
 20 nesse. Forðæm is to cyðanne ðæm fæstendum ðæt hie wieten ðæt hie
 ðonne Gode suiðe licwyrðe forhæfdnesse briengað, ðonne hie ðearfen-
 dum monnum sellað hiera ondliefene ðone dæl ðe hi him selfum
 oftioð. Ac us is suiðe geornlice to gehieranne hwæt Dryhten ðreati-
 gende cuæð to Iudeum ðurh Sacharias ðone witgan ; he cuæð : Eall
 25 ðæt ðæt ge fæstun & weopun on ðæm fiftan & on ðam siofoðan monðe

fasting, but this is the fasting I chose : break thy bread for the hungry, and lead the wanderer and beggar into thine house." From which we can consider how lightly abstinence is estimated, if it is not increased with other virtues. Of which Joel the prophet spoke : "Hallow your fast." A man hallows his fast when he increases it with other good works ; then he can show to God a very acceptable abstinence. Therefore the abstinent are to be told, that they bring to God a very worthy abstinence, when they give that portion of their substance to the poor of which they deprive themselves. But we must listen attentively to what the Lord said, rebuking the Jews through Zachariah the prophet ; he said : " All your fasting and weeping in the

nu hundsiofontig wintra, ne fæste ge ƿæs nauht me, and ƿonne ge æton, ƿonne æton ge eow selfum, & ƿonne ge druncon, ƿonne druncon ge eow selfum. Ne fæst se no Gode ac him selfum, se þe ƿæt nyle ƿearfum sellan ƿæt he ƿonne on mæle læfð, ac wile hit healdan eft to oðrum mæle, ƿæt he eft mæge his wambe mid gefyllan. Ac swa he sceal etan ƿætte hiene sio gewilnung ƿære gifernesse of his modes fæstrædnes(se) ne gebrenge, ne eft sio ƿræsting ƿæs lichoman ƿæt mod ne ascrence mid upahæfennesse. Gehieren ƿa oferetolan ƿa word ƿe Crist of his agnum muðe cwæð, he cwæð: Behaldað eow ƿæt iowre heortan ne sien gehefgode mid oferæte & druncennesse & on to manigfaldum ymbehogan ƿisse worlde, ƿylæs iow on ƿæm weorcum gemete se reða & se egeslica dæg, se cymð ofer ealle eorðwaran un-ðinged, swæ swæ grin. Gehieren eac ƿa fæstendan hwæt he eft cwæð, he cwæð: Ne geunclænsað ƿæt no ƿone mon ƿæt on his muð gæð, ac ƿæt ƿæt of his muðe gæð, ƿæt hiene geclænsað. Gehieren ƿa oferetolan hwæt *sanctus* Paulus cwæð: Fulga nu se mete ƿære wambe willan, & sio wamb ƿæs metes, ƿonne towierpð God ægðer. And eft he cwæð: Ne gewunige ge no to oferetolnesse & to oferdruncennesse. And eft he cwæð: Se ofermete ne befæst us næfre Gode. Gehieren eft ƿa fæstendan hwæt he to him cwæð, he cwæð þæt ƿæm clænum wære eal clæne, & ƿæm unclænum nære nauht clæne. Gehieren eft ƿa oferetolan hwæt he to him cwæð, he cwæð ƿætte hiera womb wære hiora God, & hie dyden him hiora bismer to weorðscipe. Gehieren eac ƿa fæstendan hwæt he to him cwæð, he cwæð ƿæt ƿæm forhæbbendum hwilum gebyrede ƿæt hie gewiten of hiera geleafan, & for-

fifth and seventh months for now seventy years, was not for me; and when ye ate, ye ate for yourselves, and when ye drank, ye drank for yourselves." He fasts not for God, but for himself, who will not give the poor what he leaves of his meal, but wishes to keep it for another meal, to fill his belly with it afterwards. But he ought to eat so that the impulse of greediness may not move him from the consistency of his mind, nor, again, the mortification of his body deceive the mind with pride. Let the greedy hear the words which Christ spoke with his own mouth, saying: "Take care that your hearts be not oppressed with gluttony, and drunkenness, and too manifold cares of this world, lest in these works ye be overtaken by the fierce and terrible day, which shall come unawares on all the dwellers of earth, like a snare." Let the

nu hundsiofantig wintra, ne fæste ge ðæs nauht me, & ðonne ge
 æton, ðonne æte ge eow selfum, & ðonne ge druncon, ðonne dru(n)con
 ge eow selfum. Ne fæsð se no Gode ac him selfum, se ðe ðæt nyle
 ðearfum sellan ðæt he ðonne ón mæle læfð, ac wile hit healdan eft
 5 to oðrum mæle, ðæt he eft mæge his wambe [mid] gefyllan. Ac sua
 he sceal etan ðætte hine sio gewilnung ðære gifernesse of his modes
 fæsðrædnesse ne gebrienge, ne eft sio ðræsðing ðæs lichoman ðæt mod
 ne ascrence mid úpahæfenesse. Gehieren ða oferetolan ða word ðe
 Krist of his agnum muðe cuæð, he cuæð: Behealdað eow ðæt eowre
 10 heortan ne sîn gehefegode mid oferæte & druncennesse & on to
 monigfaldum ymbehogan ðisse worulde, ðylæs eow ón ðæm weorcum
 gemete se reða & se egeslica dæg, se cymð ofer ealle eorðwaran un-
 geðinged, sua sua grîn. Gehieren eac ða fæstendan hwæt he eft cuæð,
 he cuæð: Ne geunclænsað ðæt nó ðone mon ðæt on his muð gæð,
 15 ac ðæt [ðæt] of his muðe gæð, ðæt hine geunclænsað. Gehieren ða
 oferetolan hwæt *sanctus* Paulus cuæð: Fulga nu se mete ðære wambe
 willan, & sio wamb ðæs metes, ðonne towyrpð God ægðer. & eft
 he cuæð: Ne gew[u]nigen ge to oferetolnisse & to oferdruncennisse.
 & eft he cuæð: Se ofermete ne befæsð ús næbre Gode. Gehieren eft
 20 ða fæstendan hwæt he to him cuæð, he cuæð ðæt ðæm clænum
 wære eal clæne, & ðæm unclænum nære nan wuht clæne. Gehieren
 eft ða oferetolan hwæt he to him cuæð, he cuæð ðætte hira wamb wære
 hiera God, & hie dydon hiera bysmer him to wyrðscipe. Gehieren
 eac ða fæstendan hwæt he to him cuæð, he cuæð ðæt ðæm forhæb-
 25 bendum hwilum gebyrede ðæt hie gewieten of hiera geleafan, & for-

abstinent hear what he said again ; he said : " What goes into a man's
 mouth defiles him not, but what comes from his mouth, that defiles
 him." Let the greedy hear what St. Paul said : " If the meat follow
 the belly's will, and the belly the meat's, God will destroy them both."
 And again, he said : " Accustom yourselves not to gluttony and drun-
 kenness." And again, he said : " Gluttony will never unite us to God."
 Again, let the abstinent hear what he said to them ; he said that to
 the pure all is pure, and to the impure is nothing pure. Again, let
 the greedy hear what he said to them ; he said that their belly was
 their god, and that they gloried in their disgrace. Let the abstinent
 also hear what he said to them ; he said that it sometimes happened
 to the abstinent that they departed from their faith, and " forbid men

biodað mannum Ʒæt hie hiwien, & Ʒa mettas þe God self gesceop to etonne geleaffullum monnum, Ʒæm þe ongietað soðfæstnesse, & Gode Ʒanciað mid godum weorcum his gifa. Gehieren Ʒa oferetolan hwæt *sanctus* Paulus cwæð, he cwæð Ʒæt hit wære god Ʒæt mon foreode flæsc & win for bisene his broðrum. Gehieren Ʒa fæstendan hwæt he eft cwæð, he cwæð Ʒæt ge moston drincan gewealden wines for eowres magan medtrymnesse. ForƷæm he Ʒæt cwæð Ʒæt he wolde Ʒæt Ʒa oferetolan geleornodon Ʒæt hie to ungemetlice ne wilmoden flæscmetta, & eft Ʒa fæstendan ne forsawen Ʒa etendam, forƷæmpe hie Ʒære Godes gife brucað þe Ʒa oðre forberað.

XLIV. Ðætte on oðre wisan sint to manianne Ʒa þe hiora agnu Ʒing mildheortlice sellað, & on oðre Ʒa þe Ʒonne giet wilniað oðerra monna gereafian.

On oðre wisan sint to manianne Ʒa þe Ʒonne hiera god mildheortlice sellað, on oðre wisan Ʒa þe Ʒonne git flitað æfter oðerra monna, & hie reafiað. To manianne sint Ʒa þe hiora mildheortlice sellað Ʒætte hie ne aʒinden on hiora mode to Ʒon Ʒæt hie hie ahebben ofer Ʒa þe hie hiora sellað, ne hie selfe Ʒy betran ne talien þe Ʒa oðre, Ʒeah þa oðre be him libben. Ac Ʒa eorðlican hlafordas sint to Ʒæm gesette Ʒætte hie Ʒa endcbyrdnesse & Ʒa Ʒenunga hiora hieredum gebrytnige, & hie gerecce, & Ʒæt folc is to Ʒæm gesett Ʒæt hie scylen be hiora rædum libban. Ðæm hlafordum is beboden Ʒæt hie him don Ʒæt

marriage, and the meats which God himself made to be eaten by believers who understand the truth, and thank God for his gifts with good works." Let the gluttonous hear what St. Paul said; he said that it were good for a man to abstain from meat and wine, as an example to his brothers. Let the abstinent also hear what he said again; he said that "ye may drink wine moderately for the weakness of your stomachs." He said so, because he wished the greedy to learn not to desire flesh-meats immoderately, and, again, the abstinent not to despise the eaters, because they avail themselves of the gifts of God from which the others abstain.

beodað monnum ƿæt hie hiwien, & ƿa mettas ƿe God self gesceop to etanne geleafullum monnum, ƿæm ƿe ongietað soðfæsðnisse, & Gode ðonciað mid goodum weorcum his giefa. Gehieren ƿa oferetolan hwæt *sanctus* Paulus cwæð, he cweð ƿæt hit wære good ƿæt mon foreode 5 flæsc & wín for bisene his broðrum. Gehiren ƿa fæstendan hwæt he eft cweð, he cweð ƿæt ge moston drincan gewealden wines for eowres magan mettrymnesse. Forðæm he ƿæt cweð ƿæt he wolde ƿæt ƿa oferetolan geleornoden ƿæt hie to ungemetlice ne wilnoden flæscmetta, ond eff[t] ƿa fæstendan ne forsawen ƿa etendan, forðæmðe hie ƿære 10 Godes giefe brucað ƿa ƿe oðre forbærað.

XLIV. Ðætte on oðre wisan sint to manianne ƿa ƿe hiora agnu ðing mildheortlice sellað, & on oðre wisan ƿa ƿe ðonne giet wilniad oðerra monna gereafigan.

On oðre wisan sint to manianne ƿa ƿe hira góð mildheortlice sellað, 15 on oðre wisan ƿa ƿe ðonne giet fietað æfter oðer(r)a monna, & hie reafiað. To manienne sint ƿa ƿe hira mildheortlice sellað ƿætte hie ne aðinden on hiora mode to ƿæm ƿæt hi hi hæbben ofer ƿa ƿe hie hiora sellað, ne hie selfe ðy beteran ne taligen ƿe ƿa oðre, ðeah ƿa oðre be him libben. Ac ƿa eorðlican hlafordas sint to ƿæm gesette 20 ƿæt hie ƿa endebyrdnesse & ƿa ðegnunga hiora hieredum gebrytnige, & hie gerecce, & ƿæt folc is to ƿæm gesett ƿæt hie scylen be hira rædum libban. Ðæm hlafordum is beboden ƿæt hie him doon ƿæt

XLIV. That those who generously give away their own property are to be admonished in one way, in another those who still desire to rob others.

Those who generously give away their property are to be admonished in one way, in another those who still strive after that of others, and rob them. Those who generously give away their own are to be admonished not to be puffed up in spirit, so as to exalt themselves above those to whom they give their property, nor account themselves better than the others, although these live by them. Earthly masters are appointed to arrange the degrees and avocations of their households, and rule them, and the people are appointed to live by their decrees. The masters are commanded to do for them what is needful,

hiora ðearf sie, & ðæm ðegnum is beboden ðæt hie læten him ðæt to genyhte ðæt hie him sellen. And ðeah oft agyltað ða hlafordas, & ða men ðurhwuniað on Godes hyldo ða þe ryhtwise bioð, & ða habbað his unhyldo þe hit him bryttian sceoldon, & ða bioð butan ierre þe be hiora gifum libban sculon. Eac sint to manianne ða þe ðonne mildheortlice sellað ðæt hie ðonne habbað, ðæt hie ðonne ongieten ðæt hie sint gesette ðæm hefencundan Gode to ðeningmonnum, to dælonne ðas lænan god. Forðæm hie hie sculon swa micle estelicor dælan swæ hie ongietað ðæt him lænre & unagenre bið ðæt hie ðær dalað, forðæm hie magon ongietan ðæt hie bioð to hiora ðenunga gesette Godes gife him to dælonne. Hwý sculon hi ðonne bion forðæm upahæfene & aþundene on hiora mode? Him wære ðonne micel ðearf ðæt hie leten Godes ege hie geeaðmedan. And eac him is micel ðearf ðæt hie geornlice geðencen ðæt hie to unweorðlice ne dælen ðæt him befæst bið, ðylæs hie auht sellen ðæm þe hie nanwuht ne scoldon, oððe nauht ðæm þe hie hwæthwugu scoldon, oððe eft fela ðæm ðe hie lytel scoldon, oððe lytel ðæm þe hie micel scoldon, ðylæs hie unnytlice forweorpen ðæt ðæt hie sellen for hiora hrædhydignesse, oððe him eft hefðlice ofðynce ðæs þe hie sceal don, & hie scylen selfe bion bidende, & forðy weorðen geunrotsode, oððe hie eft her wilnigen ðara leana ðæs þe hie on ælmessan sellað, ðylæs sio gidsung ðæs lænan lofes adwæsce ðæt leoht ðære giofolnesse, oððe eft sio giofolnes sie gemenged wið unrotnesse, oððe he eft for ðæm giefum, þe him ðonne ðynceð ðæt he swiðe wel atogen hæbbe, his mod swiður fægnige & blissige ðonne hit gemetlic oððe gedafenlic sie. Ac ðonne hie hit eall

and the servants are commanded to content themselves with what is given to them. And yet the masters often sin, and the servants who are righteous continue in God's grace, and those incur his displeasure who ought to distribute it to them, and those are without anger who have to live by their gifts. They are also to be admonished who generously give away what they have, to understand that they are appointed stewards of the God of heaven, to distribute these transitory goods. They must so much the more graciously distribute them the more transitory and precarious they perceive that that is which they distribute, because they can understand that they are appointed to their ministration to distribute to them God's gifts. Why, then, shall they be on that account proud and inflated in their minds?

h[i]ra ðearf sie, & ðæm ðegnum is beboden ðæt hie him ðæt to
 genyhte don ðæt hie him sellen. & ðeah oft agyltað ða hlafordas, &
 ða menn wuniað on Godes hyldo ða ðe ryhtwise beoð, & ða habbað
 his únhyldo ðe hit him bry[t]ian sceoldon, & ða beoð butan ierre ðe
 5 be hiera giefum libban sculon. Eac sint to manienne ða ðe ðonne
 mildheortlice sellað ðæt hie ðonne habbað, ðæt hie ðonne angieten ðæt
 hie sint gesette ðæm hefencundan Gode to ðeningmannum, to dælanne
 ðas lænan gód. Forðæm hie hie sculon sua micle estelicor dælan sua
 hie ongietað ðæt him lænre & unagenre bið ðæt hie ðær dælað, forðæm
 10 hie magon ongietan ðæt hi beoð to hiera ðenunga gesette Godes giefu
 to dælanne. Hwý sculon hie ðonne beon forðæm upahæfene & aþun-
 dene on hira mode! Him wære ðonne micel ðearf ðæt hie leten
 Godes ege hie geeaðmedan. & eac him is micel ðearf ðæt hie geornlice
 geðencen ðæt hie to unweorðlice ne dælen ðæt him befæsð bið,
 15 ðylæs hie awuht sellen ðæm ðe hie nanwuht ne sceoldon, oððe nan
 wuht ðæm ðe hie hwæthwugu sceoldon, oððe eft fela ðam ðe hie
 lytel sceoldon, oððe lytel ðæm ðe hie micel sceoldon, ðylæs hie unnyt-
 lice forweorpen ðæt ðæt hie sellen for hira bræðhydignesse, oððe him
 eft hefiglice ofðynce ðæs ðe hie sealdon, & [hi] scylen selfe beon bid-
 20 dende, & forðý weorðen geunrotsode, oððe hie eft her wilnigen ðara
 leana ðæs ðe hie on ælnessan sellað, ðylæs sio gidsung ðæs lænan
 lofes adwæsce ðæt leoht ðære giofolnesse, oððe eft sio giofolness sie
 gemenged wið unrottnesse, oððe [he] eft for ðæm giefum, ðe him ðonne
 ðynceð ðæt he suiðe wel atogen hæbbe, his mod suiður fægigne &
 25 blissige ðonne hit gemetlic oððe gedafenlic sie. Ac ðonne h[i]e hit

It were very necessary for them to let the fear of God humble
 them. It is also very necessary for them carefully to resolve not
 to distribute what is entrusted to them dishonourably, lest they give
 anything to those to whom they ought to give nothing, or nothing
 to those they ought to give something; or, again, much to those
 they ought to give little, or little to those they ought to give much,
 lest through their hastiness they uselessly throw away what they give,
 or afterwards bitterly repent having given it, and themselves have to
 ask, and therefore be disheartened; or afterwards desire to receive here
 the rewards of their charity, lest the desire of transitory praise quench
 the light of generosity; or, again, the generosity be mingled with
 sadness, or, again, because of the gifts which they think they have

ryhtlice gedæled hæbben, ðonne ne teon hie nanwuht ƿæs lofes & ƿæs
 ƿances to him, ƿylæs hie hit eall forleosen, ðonne hie hit gedæled
 hæbben, ne him selfum ne tellen to mægene hiora friodom; ac gehieren
 hwæt awriten is on ƿæm ærendgewrite *sancte* Petres: Gif hwa
 ƿenige, ƿenige he swelce he hit of Godes mægene ƿenige, næs of his
 selves, ƿylæs he to ungemetlice fægnige for his godum weorcum. Ac
 gehieren hwæt awriten is on Cristes bocum, hit is awriten. Ðonne ge
 eall hæbben gedon ƿæt eow beboden is, ðonne cweðe ge ƿæt ge sien
 unnytte ðeowas, forðæm ge ƿæt an worhton ƿæt ge niede scoldon.
 Ond eft, ƿylæs ða rummodnessa sio unrotnes gewemme, gehierað ðone
 cwide þe *sanctus* Paulus cwæð to Corintheum, he cwæð ƿætte ðone
 gladan giefan God lufode. Ond eft, ƿylæs hie for ƿæm dale ƿæs fios
 wilnigen ƿysses lænan lofes, gehieren hie ðone cwide þe on Cristes
 bocum awriten is, ƿæt is ƿæt sio winestre hond ne scyle witan hwæt
 sio swiðre dó. Ðæt is, ðonne ðonne he his ælmessan dælð, ƿæt ƿær
 ne sie wið gemenged nan gilp ƿisses andweardan lifes, ne he ne scrife
 ƿæs hlisan buton hu he ryhtost wyrce. Ne he ne gime hwelce hylde
 he mid ƿære ælmessan gewrixle, ac gehiere hwæt awriten is on Cristes
 bocum, he cwæð: Ðonne ðu hæbbe gegearwod underngifl oððe æfengifl,
 ne laða ƿæarto no ðine friend, ne ðinne broður, ne ðine cuðan, ne ðine
 welegan ncahgeburas, ƿylæs hie ðe dón ƿæt selfe. Ac ðonne ðu forme
 gierwe on ælmessan laða ƿæarto wædlan & wanhale & healte & blinde,
 ðonne bist ðu eadig, forðon hie nyton mid hwæm hie hit ðe forgielden.
 And ƿætte mon ðonne ðurhteon mæge, ƿæt he ƿæt ne forielde, ac ge-
 hieren hwæt awriten is on Salomones bocum, hit is awriten ƿæt mon

expended well, their minds be glad and rejoice beyond measure or propriety. But when they have distributed it all rightly, they must not arrogate to themselves any of the praise and gratitude, lest they lose it all when they have distributed it, or account their liberality a virtue; but let them hear what is written in St. Peter's letter: "If any one minister, let him minister as if he ministered by the power of God, not by his own, lest he rejoice overmuch at his good works." And let them hear what is written in Christ's books; it is written: "When ye have done all that ye are told, then say that ye are useless servants, because ye have only done what ye were obliged to do." And again, lest discontent pollute generosity, hear St. Paul's saying to the Corinthians; he said that God loved the cheerful giver. And again,

eall ryhtlice gedæled hæbbe, *ƿonne* ne teon hie nanwuht ƿæs lofes &
 ƿæs ƿonces to him, ƿylæs hie hit eal forleosen, *ƿonne* hie hit gedæled
 hæbben, ne him selfum ne te(1)len to mægene hiora freedom ; ac ge-
 hieren hwæt awriten is on ƿæm ærendgewrite *sancte* Petres : Gif hwa
 5 ƿenige, ƿenige he suelce he hit of Godes mægene ƿenige, næs of his
 selfes, ƿylæs he to ungemetlice fægenige for his godum weorcum. Ac
 gehieren hwæt awriten is on Kristes bocum, hit is awriten : *Ɔonne* ge
 eall hæbben gedoon ƿæt eow beboden is, ƿonne cude ge ƿæt ge sien
 unnytte ƿeowas, forƿæm ge ƿæt an worhton ƿæt ge niede scoldon.
 10 & eft, ƿylæs ƿa rúmmodnessa sio unrotnes gewemme, gehierað ƿone
 cuide ƿe *sanctus* Paulus cuæð to Corintheum, he cuæð ƿætte ƿone
 gladan giefan God lufode. & eft, ƿylæs hie for ƿæm gedale ƿæs feos
 wilnigen ƿisses lænan lifes, gehieren hie ƿone ewide ƿe on Cristes
 bocum awriten is, ƿæt is ƿæt sio winestre hand ne scyle witan hwæt
 15 sio suiðre dó. Ðæt is, *ƿonne ƿonne* he his ælmessan dælð, ƿæt ƿær
 ne sie wið gemenged nan gielp ƿisses andweardan lifes, ne he ne scrife
 ƿæs hlisan buton hu he ryhtosð wyrce. Ne he ne gieme hwelce hylde
 he mid ƿære ælmessan gewriexle, ac gehiren hwæt awriten is on Cristes
 bocum, he cuæð : *Ɔonne ƿu* hæbbe gegearwod underngiefl oððe æfen-
 20 giefl, ne laða ƿu no ƿærto ƿine friend, ne ƿine broðor, ne ƿine cuðau,
 ne ƿine welegan neahgeburas, ƿylæs hie ƿe dón ƿæt selfe. Ac ƿonne
 ƿu feorme gierwe on ælmessan laða ƿærto wædlan & wanhale & healte
 & blinde, ƿonne bis ƿu eadig, forƿæm hie nyton mid hwan hie hit ƿe
 forgielden. & ƿætte mon *ƿonne ƿurhteon* mæge, ƿæt he ƿæt ne forilde,
 25 ac gehieren hwæt awriten is on *Salamonnes* bocum, hit is awriten ƿæt

lest for the distribution of property they desire this transitory life, let
 them hear the words written in the books of Christ, which are, that
 the left hand is not to know what the right does. That is, when a man
 gives alms, that no boasting of this present life is to be mingled there-
 with, nor is he to care for any fame except that of doing what is best.
 Nor is he to care what favour he gain by his alms, but hear what is
 written in the books of Christ ; he said : " When thou hast prepared a
 dinner or supper, invite not thy friends or brothers, nor thine acquaint-
 ances or wealthy neighbours, lest they do the same by thee. But when
 thou hast prepared a feast, charitably invite thereto the poor and sick
 and halt and blind ; then thou shalt be blessed, for they know not how
 to recompense thee." And what a man can accomplish, he is not to

ne scyle cweðan to his frind : Ga, & cum to morgen, ðonne selle ic ðe hwæthwugu, gif he hit him ðonne sellan mæge. And eft, ðylæs mon unnytlice mierre ðæt ðæt he hebbe, gehieren men ðisne cwide : Hald ðine ælnessan, ðylæs ðu hie forweorpe. And eft ða þe to lytel sellað ðæm þe micles ðorfton, sculon gehieran *sancte* Paulæs cwide, he cwæð : Se þe lytel sæwð he lytel ripeð. And ðeah ne selle mon to fela ðæm þe lytles ðyrfe, ðylæs hwa him self weorðe to wædlan, & him ðonne gehreowe sio ælmesse. Be ðæm cwæð *sanctus* Paulus : Ne bio ge oðrum monnum swæ giofole ðæt hit weorðe eow selfum to geswince, ac ofer ðæt þe ge selfe genog hæbben, sellað ðæt ðearfum, & mid ðy gebetað hiora wædle, ðætte swæ ilce swæ hie bioð her gefylde mid ure genyhtsunnesse, we beon eac mid hiora genyhtsunnesse. Ðæt is ðonne hiora genyhtsunnes Godes milts, ða geearnað se se on his gaste bið wædla. Ac ðonne ðæs sellandan mod ne cann ða wædelnesse geðolian, ðonne him micles oftogen bið ðæs þe he habban wolde ; ðonne oncann he hiene selfne for ðære hrædhydignesse þe he ær to fela sealde. Forðy man sceal ær geðencean, ær he hwæt selle, ðæt he hit eft forberan mæge butan hreowe, ðylæs he forleose ða lean ðæs þe he ær sealde, & ðæt mod eac weorðe wiers forloren ðurh ða gnornunga. Gehieren eac ða þe nanwuht ne sellað ðæm þe hic lytles hwæthwugu sceoldon, hwæt to him gecweden is on ðæm godspelle, hit is gecweden : Sele ælcum ðara þe ðe bidde. Eft gehieren ða ða þe hwæthwugu sellað ðæm þe hie nane wuht ne scoldon hwæt to him gecweden is on Salomonnes bocum, hit is gecweden : Sele ðin god, & na ðeah ðæm synfullum. Do wel ðæm eaðmodum & ðæm arleasum noht. And eft

delay : hear what is written in the books of Solomon ; it is written, that we are not to say to our friend : " Go, and come to-morrow, then I will give thee something," if we can give it him then. And again, lest men uselessly waste their possessions, let them hear these words : " Keep thine alms, lest thou throw them away." And again, let those who give too little to those who need much, hear St. Paul's words ; he said : " He who sows little, will reap little." And yet we must not give too much to those who need little, lest we ourselves become poor, and repent of our alms. Of which St. Paul spoke : " Be not so liberal with others as to make it a hardship for yourselves, but of your superfluity give to the poor, and thus ameliorate their poverty, so that as they are here filled with our plenty, we may also be so with theirs." Their plenty is

mon ne scyle cweðan to his friend : Ga, & cum to morgenne, ðonne
 selle ic ðe hwæthwugu, gif he hit him ðonne sellan mæge. Ond eft,
 ðylæs mon unnytlice mierre ðæt ðæt he hæbbe, gehieren menn ðisne
 cwide : Heald ðine ælnessan, ðylæs ðu hie forweorpe. & eft ða ðe to
 5 lytel sellað ðæm ðe micles ðorfton, sculon gehieran *sancte* Paulus cuide,
 he cuæð : Se ðe lytel sæwð he lytel ripð. & ðeah ne selle mon to fela
 ðæm ðe lytles ðyrfe, ðylæs hwa him self weorðe to wædlian, & him
 ðonne gehreowe sio ælmesse. Be ðam cwæð *sanctus* Paulus : Ne beo
 ge oðrum monnum sua gifole ðæt hit weorðe eow selfum to gesuince,
 10 ac ofer ðæt ðe ge selfe genog hæbben, sellað ðæt ðearfum, & mid ðy
 hiera wædle gebetað, ðætte sua ielce sua hie beoð her gefyllede mid
 ure genyhtsumnesse, we beon eac mid hiera genyhtsumnesse. Ðæt is
 ðonne hiera genihtsumnes Godes milts, ða geearnað se se on his gæste
 bið wædla. Ac ðonne ðæs sellendan mōd ne cann ða wædelnesse
 15 geðolian, ðonne him micles oftogen bið ðæs ðe he habban wolde ; ðonne
 oncann he hiene selfne for ðære hrædhydignesse ðe he ær to fela
 sealde. Forðy mon scel ær geðencean, ær he hwæt selle, ðæt he hit
 eft forberan mæge butan hreowe, ðylæs he forlose ða lean ðæs ðe he
 ær sealde, & ðæt mōd eac weorðe wirs forloren ðurh ða gnornunga.
 20 Gehieren eac ða nanwuht ne sellað ðæm ðe hie lytles hwæthwugu
 scoldon, hwæt to him gecweden is on ðæm godspelle, hit is gecweden :
 Sele ælcum ðara ðe ðe bidde. Eft gehieren [ða] ða ðe hwæthwugu
 sellað ðæm ðe hie nane wuht ne scoldon, hwæt to him gecweden is on
 Salomonnes bocum, hit is gecweden : Sele ðin good, & na ðeah ðam
 25 synnfullum. Doo wel ðæm eaðmodum, & ðam arleasum nanwuht. Ond

God's mercy, which he earns who is poor in spirit. But the mind of
 the giver knows not how to endure poverty, when he is deprived of
 much that he would have ; then he reproaches himself with the hasti-
 ness with which he formerly gave too much. Therefore he must con-
 sider, before he gives away anything, whether he can afterwards forego
 it without regret, lest he lose the reward of his former generosity, and
 the spirit be still more lost through his murmuring. Let those also
 hear, who give nothing to those to whom they ought to give a little,
 what is said to them in the Gospel ; it is said : " Give to all who ask
 thee." Again, let those who give something to those they ought to give
 nothing to, hear what is said to them in Solomon's books ; it is said :
 " Give away thy goods, yet not to the sinful. Do good to the humble,

hit is geeweden on Tobius bocum : Sete ðin win, & lege ðinne hlaf ofer ryhtwisra monna byrgenne, & ne et his nauht, ne ne drinc mid ðæm synfullum. Se ðonne itt & drincð mid ðæm synnfullum, & him selð his hlaf & his win, se ðæm unrihtwisum fultemað, & hiene arað, forðæmpe he unrihtwis bið. Swæ eac manige welige menn on ðys middangearde lætað cwelan hungre Cristes ðearfan, & fedað yfle gliimen mid oferwiste, & bioð ðæm to ungemetlice cystige. Ða ðonne þe hiora hlaf sellað ðæm synnfullum þe ðearfende booð, nalles no forðæmpe hie synfullu bioð, ac forðæmpe hie men bioð, & ðearfende bioð, ne selð se no synnfullum his hlaf, ac ryhtwisum, gif he on him ne lufað his yfel, ac his geccynd, ðæt is ðæt he bið man swæ same swæ he. Eac sint to manianne ða þe nu hiora mildheortlice sellað, ðæt hie geornlice giemen ðæt hie eft ða synne ne gefremmen þe hie nu mid hiora ælnessan aliesað, ðylæs hie eft scylen dón ðæt selfe. Ne fortruwige he hiene æt ðære ciepinge, ne wene he no ðæt Godes ryhtwisnes sie to ceape, swelce he hie mæge mid his penengum gebycggean, & dón siððan swelc yfel swelce hie willen butan ælcere oðerre wrace, ða hwile þe hie penengas hæbben mid to gioldanne. Mare is ðæt mod ðonne se mete, & se lichoma ðonne ðæt hrægl. Ac ðonne hwa ægðer ge mete ge hrægl ðearfendum rumedlice selð, & his mod & his lichoman mid unryhtwisnesse besmit, ðonne selð he Gode ða læstan ryhtwisnesse, & oftihð him ðære mæstan, ðonne he syngað on his mode & on his mægene, & selð ðeah his ælnessan : selð Gode his æhta, & hiene selfne diofle. Ongean ðæt sint to manianne ða þe ðonne giet wilniað oðre men to reafianne, ðæt hie geornlice gehieren ðone cwide

but not to the impious." And again, it is said in the books of Tobias : "Place thy wine and lay thy bread on the tombs of the righteous, and eat and drink none of it with the sinful." He eats and drinks with the sinful, and gives them his bread and wine, who aids and honours the unrighteous man, because he is unrighteous. So also, many rich men in this world let Christ's poor die of hunger, and support vile mountebanks in luxury, and are immoderately generous to them. Those who give their bread to the sinful who are poor, not at all because they are sinful, but because they are men and poor, do not give their bread to sinners but to righteous men, if they do not love in them their evil, but their nature, that is, their being men as well as themselves. Those who now give away their own generously, are also to be admo-

eft hit is gecweden on Tobius bocum : Sete ðin wīn, & lege ðinne hláf
 ofer ryhtwisra monna byrgenne, & ne et his nanwuht, ne ne drinc mid
 ðæm synfullum. Se ðonne itt & drincð mid ðæm synfullum, & him
 selð his hláf & his wīn, se ðæm unryhtwisan fultumað, & hine arað,
 5 forðæmðe he unryhtwis bið. Sua eac monige welige menn on ðys
 middangearde lætað cuelan hungre Cristes ðearfan, & fedað yfe
 gliigmenn mid oferwiste, & beoð to ungemetlice kystige. Ða ðonne
 ðe hira hláf sellað ðæm synfullum ðe ðearfende beoð, nalles nō for-
 ðæmðe hie synnfulle beoð, ac forðæmðe hie menn beoð, & ðearfende
 10 beoð, ne selð se nō synfullum his hláf, ac ryhtwisum, gif he on him ne
 lufað his yfel, ac his gecynd, ðæt is ðæt he bið man swa same sua he.
 Eac sint to manianne ða ðe nū hiera mildheortlice sellað, ðæt hie
 geornlice giemen ðæt hie eft ða synne ne gefremmen ðe hie nu mid
 hira ælnessan aliesað, ðylæs hie eft scilen dōn ðæt selfe. Ne for-
 15 truwiġe he hiene æt ðære cipinge, ne wene he no ðæt Godes ryht-
 wisnes sie to ceape, swelce he hie mæġe mid his peningum gebygcġean,
 & don siððcan suelc yfel suelce hie willen butan ælcra oðerre wrace,
 ða hwile ðe h[i]e peningas hæbben mid to gielðanne. Mare is ðæt mōd
 ðonne se mete, & se lichoma ðonne ðæt hræġl. Ac ðonne hwa æġðer
 20 ge mete ge hræġl ðearfendum rumodlice selð, & his mōd & his licho-
 man mid únryh(t)wisnesse besmit, ðonne selð he Gode ða læsðan ryht-
 wisnesse, & oftieð him ðære mæstan, ðonne he syngað on his mode
 & on his mæġene, & selð ðeah his ælnessan : selð Gode his æhta,
 & hine selfne diobule. Onġean ðæt sint to manigenne ða ðe ðonne
 25 giet wilniað oðre menn to reafġeanne, ðæt hie geornlice gehieren ðone

nished to be very careful not to commit the sin again which they now
 atone for with their alms, lest they afterwards have to do the same.
 Let them not be too confident of their bargain, nor think that God's
 righteousness is for sale, as if they could buy it with their money, and
 afterwards sin as much as they like with impunity, as long as they have
 money to buy themselves off with. "The spirit is more than meat, and
 the body than raiment." When any one liberally gives both meat and
 clothing to the poor, and pollutes his mind and body with unrighteous-
 ness, he gives to God the least righteousness, and withholds from him
 the greatest, when he sins in his mind and virtue, and yet gives his
 alms : he gives his possessions to God, and himself to the devil. On
 the other hand, those who still desire to rob others are to be admo-

þe gesæd is on ðæm goðspelle, ðæt Dryhten cweðan wille, ðonne he cymð to ðæm dome, he cwilð : Me hungrede, & ge me nauht ne saldon etan. Me ðyrste, & ge me ne saldon drincan. Ic wæs cuma, & ge me noldon onfón. Ic wæs nacod, & ge me noldon bewrion. Ic wæs untrum & on carcærne, & ge min noldon fandian. Ðæm monnum is gehaten ðæt he wille cweðan to him : Gewitað from me, awiergede, on ece fyr, ðæt wæs gegearwod diofle & his englum. Ne scirð he no hwæðer hie reafoden, oððe hwelc oðer yfel fremeden, & swæðeah cwilð ðæt hie scylen bion gehæfte on ecium fyre. Be ðæm we magon geðencan hu micles wites ða bioð wierðe þe oðre menn reafiað, nu ða swæ micel wite habbað þe hiora agen ungesceadwislice healdað. Nu ða swæ micel wite habbað ðe hiora agen nyllað sellan, geðenceað ðonne hwelces wites ge wenen ðæm þe oðre men reafiað. Hwæt wene ge ðæt [hwæt] sio ðurhtogene unryhtwisnes geearnige, nu sio unðurhtogene arfæstnes swæ micel wite geearnað? Gehieren ða reafaras, ða þe higiað wið ðæs ðæt hie willað oðre men bereafian, hwæt be him gecweden is, hit is gecweden : Wa ðæm þe ealneg gadrað on hiene selfne ðæt hefige fenn, & gemanigfaldað ðætte his ne bið. Ðæt is ðonne ðæt mon gadrige ðæt ðicce fenn on hiene, & hiene mid ðy gelicfegige, ðæt se gidsere him on geheapige ða byrðenne corðlicra æhta mid unryhte, & his weorðig & his land mid unryhte ryme. Ac hie scoldon gehieran ðone cwide þe be him gecweden is in Essaias bocum, hit is gecweden : Wa eow þe gadriað hus to huse, & spannað ðone æcer to ðæm oðrum oð ðæs londes mearce, swelce ge anc willen gebugean ealle ðas eorðan. Swelce he openlice cwæde : Hu feorr

nished to listen attentively to the speech which it is said in the Gospel the Lord will say when he comes to judgment; he will say: "I hungered, and ye gave me not anything to eat. I thirsted, and ye gave me not to drink. I was a stranger, and ye would not receive me. I was naked, and ye would not clothe me. I was sick and in prison, and ye would not visit me." It is promised to these men that he will say: "Depart from me, ye accursed, into eternal fire, which is prepared for the devil and his angels." He does not say whether they robbed, or did any other evil, and yet says that they are to be held in eternal fire. From which we can understand of how great punishment those are worthy who rob others, since those are punished so severely who unwisely retain their own. Since those are punished

cuide ðe gesæd is on ðæm godspelle, ðæt Dryhten cueðan wille, ðonne
 he cymð to ðæm dome, he cuið: Me hyngrede, & ge me nawuht ne
 sealdun etan. Me ðyrste, & ge me ne sealdon drincan. Ic wæs cuma,
 & ge me noldon onfôn. Ic wæs nacod, & ge me noldon bewreon. Ic
 5 wæs untrum & on cearcerne, & ge min noldon fandian. Ðæm monnum
 is gehaten ðæt he wille cueðan: Gewitað *from* me, awiergde, on ece
 fyr, ðæt wæs gegearwod diofle & his englum. Ne scirð he no hwæðer
 hie reafoden, oððe hwelc oðer yfel fremeden, & swaðeah cwið ðæt
 hie scylen bion gehæfte on ecum fyre. Be ðæm we magon geðencean
 10 hu micles wites ða beoð weorðe ðe oðre menn reafiað, nu ða sua
 micel wite habbað ðe hiora agen ungesceadwislice healdað. Nu ða
 sua micel wite habbað ðe hira agen nyllað sellan, geðenceað ðonne
 hwelces wites ge wenen ðæm ðe oðre men reafiað. Hwæt wene ge
 hwæt sio ðurhtogene unryhtwisnes gearnige, nu sio unðurtogene
 15 arfæsðnes swa micel wite gearnað? Gehieren ða re[a]feras, ða ðe
 higiað wið ðæs ðæt hie willað oðre menn bereafian, hwæt be him
 gecweden is, hit is gecweden: Wa ðæm ðe ealrig gaderað an hine
 selfne ðæt hefige fenn, & gemonigfaldað ðæte his ne bið. Ðæt is
 ðonne ðæt mon gadrige ðæt ðicke fenn on hine, & hine mid ðy
 20 gehefegige, ðæt se gitsera him on geheapige ða byrðenne eorðlicra
 æhta mid unryhte, & his worðig & his land mid unryhte ryme. Ac
 hi scoldon gehiran ðon[e] cwide ðe bi him gecweden is in *Essaies*
 bocum, hit is gecweden: Wa eow ðe gadriað hus to huse, & spannað
 ðone æcer to ðæm oðrum oð ðæs landes mearce, swelce ge ane willen
 25 gebugean ealle ðas eorðan. Swelce he openli[ce] cwæde: Hu feor

so severely who will not give away their own, consider what punish-
 ments are to be expected for those who rob others. What do ye
 think that unrighteousness carried out deserves, when neglected piety
 deserves so great punishment? Let the rapacious, who are always
 striving to rob others, hear what is said of them; it is said: "Woe
 to him who always gathers on himself the heavy mud, and increases
 what is not his." Gathering on oneself the thick mud, and loading
 oneself therewith, is when the avaricious man heaps on himself wrong-
 fully the burden of earthly possessions, and wrongfully enlarges his yard
 and lands. But they should hear the words spoken about them in the
 books of *Isaiah*; it is said: "Woe to you who gather house to house,
 and join one field to another to the boundary of the land, as if ye

wolde ge nu ryman eower land? Wolde ge nu ƿæt ge næfden nanne gemacan on ƿys gemænan middangearde? Ðu cwist nu ƿæt þu wille geswican ƿonne, ær þe þu genoh hæbbe. Hwonne bið ƿæt, ƿæt ƿe swæ ƿynce, oððe hwonne bið ƿæt, ƿæt þu nyte hwiðer þu maran wilnige? Á þu fintst wið hwone þu meahht flitan. Ac gehiere ge feohgidseras hwæt be eow gecweden is on Salomonnes bocum, hit is gecweden: Ne wierð se gidsera næfre full fros, & se þe worldwelan lufað ungesceadwislice, ne cymð him of ƿæm nan wæstm. Ac him meahhte cuman, gif he hie to swiðe ne lufode, & he hie wel wolde dælan. Ac forƿæmpe he hie her lufað & hilt, he hie eac her forlæt butan ælcum wæstm & ælcum edleane. Ac ƿa ƿe wilniað ƿæt hie her bion gefylde mid callum welum & mid ƿæm willan bioð onælde, hie sculon gehieran ƿone cwide þe be him gecweden is on Salomonnes bocum, hit is gecweden: Se þe æfter ƿæm higað ƿæt he eadig sie in ƿisse worlde, ne bið he unseaðfull, ac ƿa hwile þe he girnð ƿæt he his welan iece, he agiemeleasað & forgit ƿæt he forbuge his synna. Swæ swæ fleogende fugol, ƿonne he gifre bið, he gesihð ƿæt æs on eorðan, & ƿonne for ƿæm luste ƿæs metes he forgitt ƿæt grin ƿæt he mid awierged wierð; swæ bið ƿæm gidsera. He gesihð ƿone welan þe he wilnað, & he ne geliefð ƿæs grines þe he mid gebroden wyrð, ærðon he hit gefrede. Ac ƿa þe wilniað ƿisses middangeardes gestreona, & nyllað witan ƿone demm þe him æfter cuman sceal, hie sculon gehieran ƿone cwide þe be him gecweden is on Salomonnes bocum, hit is gecweden: Ðæt ierfo ƿæt ge ærest æfter higiað, æt siðestan hit bið bedæled ælcra bledsunge. On ƿys andweardan life we onginnað ærest

wished to dwell alone in all this earth." As if he had openly said: "How far will ye now extend your lands? Would ye now have no companion on this common earth? Thou sayest now, that thou wilt cease, before thou hast enough. When will it seem to thee so? or when will it be that thou wilt not know whether thou desirest more? But thou wilt always find some one to strive against." Hear, ye avaricious, what is said of you in Solomon's books; it is said: "The avaricious man is never full of money, and he who foolishly loves worldly riches never reaps any advantage from them." But he might, if he did not love them overmuch, and would distribute them well. But since he loves and keeps them here, he shall also leave them here without any advantage or reward. But those who desire to be filled

wolde ge nú ryman eower land? Wolde ge nu ƿæt ge. næfden nanne gemacan on ƿys gemænan middangearde? Ðu cuist nu ƿæt wille geswican ðon, ær ðe ðu genoh hæbbe. Hwonne bið ƿæt, ƿæt ðe swa ðynce, oððe hwonne bið ƿæt, ƿæt ðu nyte hwæðer ðu maran wil-
 5 nige? Ac ðu findst wið hwone ðu meahht flitan. Ac gehiere ge feohgietseras hwæt be eow gecweden is on Salomonnes bocum, hit is gecweden: Ne wyrð se gitsere næfre full feos, & se ðe woruldwelan lufað ungesceadwislice, ne cymð him of ƿæm nan wæsðm. [Ac him meahhte cuman, gif he [hi] to swiðe ne lufode, & he hi wel wolde
 10 dælan.] Ac forðæmðe he hi her lufað & hielt, he hi eac her forlæt butan ælcum wæsðme & ælcum edleane. Ac ða ðe wilniað ƿæt hi her beon gefylde mid eallum welum & mid ƿæm willan beoð onælede, hie sculon gehieran ðone cwide ðe be him gecweden is on Salomonnes bocum, hit is gecweden: Se ðe æfter ƿæm higað ƿæt he eadig sie on
 15 ðisse worulde, ne bið he unsceaðful, ac ða hwile ðe he giernð ƿæt he his we[o]llan iece, he agiemeleasað & forgiet ƿæt he forbuge his synna. Swa swa fleogende fugel, ðonne he gifre bið, he gesihð ƿæt æs on eorðan, & ðonne for ƿæm luste ƿæs metes he forgiet ƿæt grin ƿæt he mid awierged wirð; swa bið ƿæm gitsere. He gesihð ðone welan ðe
 20 he wilnað, & he ne geliefð ƿæs grines ðe he mid gebrogden wyrð, ærðon he hit gefrede. Ac ða ðe wilniað ðisses middangeardes gestreona, & nyllað wietan ðone demm ðe him æfter cuman sceal, hie sculon gehieran ðon(e) cwide ðe bi him gecweden is on Salomonnes bocum, hit is gecweden: Ðæt ierfe ƿæt ge ærest æfter hiegiað, æt siðesðan hit bið
 25 bedæled ælcra bledsunge. On ƿys andweardan life we onginnað æresð

here with all riches, and are inflamed with that desire, shall hear the words which are spoken about themselves in the books of Solomon; it is said: "He who aspires to be prosperous in this world, will not be innocent, but while he desires to increase his wealth, he neglects and forgets to avoid sins." As a flying bird, when it is hungry, sees the bait on the earth, and from its desire of the meat, forgets the snare with which it is strangled; so it is with the avaricious man. He sees the riches he desires, and does not believe in the deceitful snare until he experiences it. Those who desire the possessions of this world, and ignore the mischief that follows, must hear what is said of them in the books of Solomon; it is said: "The inheritance that ye first aspire to, will at the end be deprived of every blessing." In this

libban to ðæm ðæt we æt ytmestan onfon sumne dæl bledsunga. Se ðonne þe wilnað ðæt he wolde on ðæm anginne his lifes woruldspedig weorðan mid unrhyte, se hiene wile selfne bedælan ðære bledsunge & ðæs welan on ðæm ytmestan dæge. Ac ðonne hie wilniað ðurh ða nauhtgidsunga ðæt hie hiora worldspeda geicen, ðonne weorðað hie bedælde ðæs ecean eðles ures Fæder. Ac ða þe wilniað fela to begietonne, & eac ða þe magon begietan call ðæt hie wilniað, gehieren hwæt Crist self cwæð, he cwæð: Hwæt forstent ænegum men, ðeah he gemangige ðæt he calne ðisne middangeard age, gif he his saule forspilde? Swelce sio Soðfæstnes openlice sæde: Hwelc fremu bið men ðæt hie gestriene eall ðæt him ymbutan sie, gif he forliet ðæt him oninnan bið, swelce he call gegaderige ðætte his ne sie, & forspilde hiene selfne? Ac mon mæg ðy hraðor ðara reafera gidsunge gestillan, gif se lareow him geredð hu fleonde ðis andwearde lif is, & hie gemyndgað ðara welcgra þe longe strindon, & lytle hwile brucon; hu hrædlice se færlca deað hie on lytelre hwile hereafodc ðæs þe hie on longre hwile mid unrhyte striendon. Deah hie hit hrædlice ætsomme ne gestriendon, hie hit ðeah swiðe hrædlice ætsomme forluron, & his nauht mid him ne læddon buton ða synne ðara yfelena weorca hie brohton to Godes dome. Ac hit mæg caðe gesælan, gif we him swelc sæcgeað, ðæt hie eac mid us ða oðre tælen, & hie ðonne eft hiora selfra gescamige, ðonne hie gemunað ðæt hie ðæt ilce doð ðæt hie on ðæm oðrum tældon.

present life, we begin at first to live in order to receive some portion of blessing at the end. He, therefore, who desires to become rich at the beginning of his life by unfair means, will deprive himself of blessing and riches at the last day. When they desire through their wicked avarice ever to increase their worldly riches, they will be deprived of the eternal country of our Father. Those who wish to acquire much, and also those who can acquire all they desire, may hear what Christ himself said; he said: "What profits it any man to buy up the whole of this world, if he destroy his soul?" As if Truth had openly said: "What benefits it a man to acquire all that is without him, if he lose what is within him, as if he gathered all that is not his,

libban to ðæm ðæt we æt ytemestan onfón sumne dæl bledsunge. Se
 ðonne ðe wilnað ðæt wolde on ðæm angienne his lifes woroldspedig
 weorðan mid unryhte, se hine wile selfne bedælan ðære bledsunge &
 ðæs we[o]lan on ðæm ytemestan dæge. Ac ðonne h[i]e wilniað ðurh ða
 5 nawhtgitsunga ðæt hie hira woruldspeda ie icenn, ðonne weorðað hie
 bedælede ðæs ecean eðles ures Fæder. Ac ða ðe wilniað fe[o]la to begie-
 tanne, & eac ða ðe magon begietan eall ðæt hie wilniað, gehieren hwæt
 Krist self cwæð, he cwæð: Hwæt forstent ænigum menn ðæt, ðeah
 he mangige ðæt he ealne ðisne middangeard age, gif he his saule for-
 10 spildt? Swelce sio Soðfæsðnes openlice cwæde: Hwelc fremu bið
 menn ðæt he gestriene eal ðæt him ymbutan sie, gif he forliesð ðæt
 him oninnan bið, swelce he eall gegadrige ðætte his ne sie, & forspilde
 hine selfne? Ac mon mæg ðy hraðor ðara reafera gitsunga gestillan,
 gif se lareow him gerecð hu fleonde ðis andwearde lif is, & h[i]e
 15 gemy(n)dgað ðara weligera ðe lange striendon, & lytle hwile brucon;
 hu [h]rædlice se færlica deað he on lytelre hwile bereafode ðæs ðe hi
 on langre hwile mid unryhte strindon. Ðeah hie hit hrædlice ætsomme
 ne gestriendon, hie hit ðeah swiðe hrædlice ætsomme forluron, & his
 nawht mid him ne læddon buton ða synne ðara yfelena weorca hie
 20 brohton to Godes dome. Ac hit mæg eaðe gesælan, gif we him swelc
 secgað, ðæt hie eac mid ús ða oðre tælen, & hie ðonne eft hira selfra
 gescamige, ðonne hie gemunað ðæt hie ðæt ilce doð ðæt hie on ðæm
 oðrum tældon.

and destroyed himself?" But it is more easy to quiet the greed of
 the rapacious, if the teacher tell them how fleeting this present life is,
 and remind them of the rich men who were long of acquiring what
 they enjoyed for a short time, how quickly unexpected death in a short
 time deprived them of what they for a long while had been wrongfully
 acquiring. Although they did not soon accumulate it, yet they very
 quickly lost it all at once, and took away none of it with them, except
 the sin of the evil works which they brought to God's judgment. It
 can easily happen that, if we tell them such things, they will also join
 us in blaming the others, and afterwards be ashamed of themselves,
 remembering that they do the same that they blamed in the others.

XLV. Ðætte on oðre wisan sint to manianne ða þe nohwæðer ne oðerra monna ne wilniað, ne hiora agen nyllað sellan ; on oðre wisan ða þe willað sellan ðæt hie gestrienað, & ðeah nyllað geswican ðæt hie oðre men ne reafien.

On oðre wisan sint to manianne ða þe nauðer ne oðerra monna ne wilniað, ne hiora agen nyllað sellan ; on oðre ða þe hiora agen willað sellan, & ðeah ne magon forlætan ðæt hie oðre men ne reafien. Ac ða ðonne þe hiora agen nyllað sellan, ne eac oðerra monna ne gidsiað, hie sint to manianne ðæt hie geornlice geðencen ðæt ðios eorðe, þe him ðæt gestreon of com, eallum monnum is to gemanan geseald, & forðæm eallum monnum bringð gemæne foster. Hwæt se ðonne unryhtlice talað, se þe talað ðæt he sie unscyldig, gif he ða god, þe us God to gemanan sealde, him synderlice agnað. Ac ðonne hie nyllað sellan ðæt ðæt hie underfeugon, ðonne mæstað hie hie selfe on hiora niehstena cwale, forðæm he neallice swæ fela ðearfena ofsleað swæ hie ieðlice mid hiora ælmessan gehelpan meahton, gif hie woldon. Forðæm, ðonne ðonne we ðæm ðearfum hiora niedðearfe sellað, hiora agen we him sellað, nealles ure ; & ryhtlicor we magon cweðan ðæt we him gielden scyldc ðonne we him mildheortnesse don. Forðæm sio Soðfestnes, ðæt is Crist, ða ða he lærde ðæt mon ælmessan wærlice sellan sceolde, ða cwæð he : Giemað ðæt ge eowre ryhtwisnesse ne dón beforan mannum. To ðæm cwide belinpeð eac ðæs psalm-scopes song þe he sang, ða he cwæð : Se todælð his god, & selð

XLV. That those who neither desire the property of others, nor care to give away their own, are to be admonished in one way ; in another those who desire to give away what they acquire, and yet will not cease robbing others.

In one way are to be admonished those who neither desire the property of others, nor care to give away their own ; in another those who wish to give away their own, and yet cannot give up robbing others. Those who will not give away their own, and do not desire that of others, are to be admonished to consider carefully that this earth, whence their gain came, is given to all men to be held in common, and therefore produces for all men common nourishment. He argues,

XLV. Dætte on oðre wisan sint to manianne ða ðe nohwæcer ne oðerra monna ne wilniað, ne hiora agen nyllað sellan ; on oðre wisan ða ðe willað sellan cæt hi gestrinað, & ðeah nyllað geswican cæt hi oðre men ne reafigen.

5 On oðre wisan sint to manianne ða ðe nauðer ne oðerra monna ne wilniað, ne hira agen nyllað sellan ; on oðre ða ðe hira agen willað sellan, & ðeah ne magon forlætan cæt hie oðre menn ne reafigen. Ac ða ðonne ðe hira agen nyllað sellan, ne eac oðerra monna ne gitsiað, hie sint to manianne cæt hie geornlice geðencen cæt ðios eorðe, ðe
 10 him cæt gestreon of com, eallum mannum is to gemanan geseald, & forðæm eallum mannum bringð gemæenne foster. Hwæt se ðonne unryhtlice talað, se [ðe] talað cæt he sie unscyldig, gif he ða good, ðe us God te[o] geman[an] sealde, him synderlice æгнаð. Ac ðonne hie nyllað sellan cæt cæt hie underfengon, ðonne mæstað hie hie selfe on
 15 hira niehstena cwale, forðæm hie nealice swa fela ðearfena ófsleað swa hie iðelice mid hiera ælmessan gehelpan meahton, gif hie woldon. Forðæm, ðonne ðonne we cæm ðearfum hiera niedðearfe sellað, hiera ægen we him sellað, nalles ure ; & ryhtlicor we magon cweðan cæt we him gielden scyldo ðonne we him mildheortnesse dón. Forðæm
 20 sio Soðfæstnes, cæt is Crist, ða ða he lærde cæt mon ælmessan wærllice sellan sceolde, ða cwæð he : Giemað cæt ge eowre ryhtwisnesse ne dón beforan monnum. To cæm cwide belimpð eac cæs psalmscopes sang ðe he sang, ða he cwæð : Se todæld his gód, & selð ðearfum,

therefore, wrongly, who argues that he is innocent, if he appropriates specially to himself the good things which God gave us for common use. . But when they will not give away what they have received, they fatten on the death of their neighbours, because they kill about as many poor men as they could easily have helped with their alms, if they would. Therefore, when we give the poor what they require, we give them their own, not ours ; and we can more rightly say that we pay them a debt, than that we act generously towards them. Therefore Truth, which is Christ, teaching us to give alms cautiously, said : " Take heed that ye do not your righteousness before men." To this speech belongs also the Psalmist's song, which he sang, saying : " The righteousness of him who distributes his goods, and gives to the

ðearfum, his ryhtwisnes wunað on ecesse. Nolde he no ða rum-
 modnesse hatan mildheortnes, ac ryhtwisnes, forðæm ðætte us from
 ðæm gemæuan gode geseald bið, hit is cynn ðæt we ðæs eac gemæn-
 lice brucen. Be ðæm cwæð Salomon : Se þe ryhtwis bið, he bið á
 sellende, & no ne blinð. Eac hie sint to manianne ðæt hie geornlice
 geðencen ðætte se ficbeam, se on ðæm godspelle gesæd is ðætte nanne
 wæstm ne bære, ac stod unnyt; forðæm him wearð irre se goda wyrhta
 forðæm he ofergreow ðæt lond butan wæstm. Ðonne ofergrewð se
 ficbeam ðæt land, ðonne se gidsere hyt & heleð to unnytte ðæt ðæt
 monegum men to nytte weorðan mealte. Swæ se ficbeam ofer-
 sceadoð ðæt land ðæt hit under him ne mæg gegrowan, forðon hit
 sio sunne ne mot gescinan, ne he self nanne wæstm ðærofer ne bireð,
 ac ðæt land bið call unnyt swæ he hit oferbræt, swæ bið ðæm unnyt-
 wyrðan & ðæm unwisan men, ðonne he mid ðære sceade his slæwðe
 oferbræt ða scire þe he ðonne hæfð, & ðonne nauðer ne ðone folgoð
 self nytne gedon nyle, ne ðone toletan þe hiene ðurh ða sunnan godes
 weorces geondscinan wille, & nytwyrðne & wæstmberne gedon wile.
 Ac mancgra monna gewuna is ðæt hie hie mid ðissum wordum ladiað,
 & cweðað : We brucað ures agnes, ne gitsige we nanes oðres monnes.
 Gif we nauht ðæs ne doð þe us mon mid gode leanian ðurfe, ne do we
 eac nan woh þe us mon fore tælan ðurfe. Ac forðæm hie cweðað ðas
 word þe hie belucað hiera modcs earan ongean ða godcundan lare.
 Hwæt se welega þe on ðæm godspelle getæld is, & him bi gecweden is
 ðæt he ælce dæge simblede, & mid micelre wiste wære gefiormod, &
 ælce dæge geglenged mid purpuran & mid hwitum hrægle, nis hit no

poor, lasts for ever." He would not call generosity mercy, but right-
 eousness, because it is reasonable for us to enjoy in common that
 which is given us from the common property. Of which Solomon
 spoke : " He who is righteous is always giving, and never ceases."
 They are also to be admonished to consider carefully that the fig-tree,
 of which it is said in the Gospel that it bore no fruit, stood useless ;
 therefore the good labourer was angry with it for overgrowing the land
 without fruit. The fig-tree overgrows the land, when the miser hides
 and uselessly conceals that which might be useful to many. As the
 fig-tree overshadows the land, so that nothing grows under it, because
 the sun's rays cannot reach it, and it does not bear any fruit above it
 itself, but the land is all useless, it spreads over it so ; so it is with the

his ryhtwisnes wunað on ecnesse. Nolde he no ða rúmmodnesse
 hatan mildheortness, ac ryhtwisnes, forðæm ðætte us from ðæm
 gemænan góde geseald bið, hit is cynn ðæt we ðæs eac gemænelice
 bruceu. Be ðæm cwæð Salomon : Se ðe ryhtwis bið, he bið a sel-
 5 lende, & no ne blinð. Eac hie sint to manien(u)e ðæt hie geornlice
 geðcencen ðætte se flicbeam, ðe on ðæm godspelle gesæd is ðætte
 na[n]ne wæsðm ne bære, stóð unnyt ; forðæm him wearð ierre se goda
 wyrhta forðæm he ofergreow ðæt land butan wæsðme. Ðonne ofer-
 grewð se flicbeam ðæt lond, ðonne se gitsere hyt & heleð to unnytte
 10 ðæt ðæt manegum menn to nytte weorðan meahte. Swa se flicbeam
 ofersceadað ðæt lond ðæt hit under him ne mæg gegrowan, forðæm
 hit sio sunne ne mot gescinan, ne he self nanne wæsðm ðærofer ne
 bireð, ac ðæt land bið eal unnyt swa he hit oferbræt, swa bið ðæm
 unnytwyrcan & ðæm unwisan menn, ðonne he mid ðære scande his
 15 slawðe oferbræt ða scire ðe he ðonne hæfð, & ðonne nauðer ne ðone
 folgað self nytne gedón nyle, ne ðone tolætæn ðe hine ðurh ða sunnan
 goodes weorces giendscinan wille, & nytwyrcne & wæsðmbærne gedón
 wille. Ac manigra manna gewuna is ðæt hie hie mid ðissum wordum
 ladiað, & cueðað : We brucað ures ægnes, ne gitsige we nanes oðres
 20 monnes. Gif we nauht ðæs ne dooð ðe us mon mid goode leanian
 ðyrfe, ne dó we eac nan woh ðe us mon fore tælan ðurf. Ac forðæm
 hie cueðað, ðas word ðe hie belucað hiera modes earan ongean ða god-
 cundan lare. Hwæt se weliga ðe on ðæm godspelle getæld is, & him
 bi gecwæden is ðæt he ælce dæge symblede, & mid micelre wiste wære
 25 gefeormod, & ælce dæge geglenged mid purpuran & mid hwitum

useless and foolish man, when with his disgraceful sloth he covers the
 district he possesses, and will neither himself make his authority bene-
 ficial, nor admit him who is ready to shine over it with the sun of
 good works, and make it useful and fruitful. But many men's
 habit is to excuse themselves with these words, saying : " We
 enjoy our own, not coveting that of others. If we do nothing de-
 serving of a good reward, we also do no harm that we can be
 reproached with." But they speak thus because they shut the ears of
 their heart against the divine instruction. It is not said of the rich
 man blamed in the Gospel, of whom it is said that he fasted daily,
 and was regaled with great luxury, and was arrayed daily in purple
 and white raiment, that he was blamed for robbing others, but because

gessæd ƿæt he for ƿy getæled wære ƿy he oðre men reafode, ac forƿyƿy he his agnes ungemetlice breac, & oðrum monnum nauht ne sealde; & ƿeah æfter ƿisse worlde he underfeng helle wite, nalles no forƿyƿe he auht unaliefedes dyde, ac forƿæmpe he ƿæs aliefdan nanwuht nolde forlætan, ac his swiðe ungemetlice breac, & hiene selfne eallenga ge-sealde ƿiossum worldwelum. Eac sint to manianne ƿa fæsthafolan ƿæt hie ongieten ƿæt ƿæt sint ƿa forman læƿo þe hie Gode gedon mægen, ƿæt hie ƿæm nan wuht ne dón þe him eall sealde ƿæt hie habbað. Be ƿæm cwæð se psalmscop: He ne sealde Gode nanne medsceat for his saule ne nænne geðingsceat wið his miltse. Ðæt is ƿonne se medsceat wið his saule ƿæt he him gilde god weorc for ƿære gife ƿe he him ær sealde. Be ƿæm ilcan cwæð Iohannes: Ælc triow man sceal ceorfan, þe gode wæstmas ne birð, & weorpan on fyr, & forbærnan. Nu is ƿonne sio æx asett on ƿone wyrtruman ƿæs treowes, ac ondræden him ƿone dynt swæ neah, ƿa þe noht to gode ne doð, & ƿeah wenað ƿæt hie sien unscyldige, forƿæmpe hie nan læð ne doð. Ac him is ƿearf ƿæt hie forlæten ƿa orsorgnesse & ƿæt dysig hiora slæwðe, ƿylæs hie weorðen awyrwalode of ƿys andweardan life. Swæ swæ ƿæt treow þe ƿa wyrtruman bioð forcorfene forsearað, swæ hie magon ondrædan ƿæt him weorðen ƿa wyrtruman forcorfene on ƿys andweardan life, gif hie for hiora giemelieste nyllað beran ƿa bleða godra weorca. Ongean ƿæt sint to manianne ƿa þe willað sellan ƿæt ƿæt hie habbað, & ƿeah nyllað forlætan ƿæt hie oðre men ne reafien; hie sint to manianne ƿæt hie geðencen, ongemang ƿæm þe hie wilniað ƿæt hie giofole ƿyncen, ƿæt hie for ƿæm godan hlisan ƿy forcuðran ne

he enjoyed his own immoderately, and gave nothing to others; and yet after this world he received the punishment of hell, not at all because he had done anything unlawful, but because he would not abstain from anything of what was lawful, but enjoyed it very immoderately, and gave himself up altogether to these worldly riches. The miserly are also to be admonished to understand that the chief injury they can inflict on God consists in doing nothing for him, who gave them all that they have. Of which the Psalmist said: "He gave God no price for his soul, nor any ransom for his mercy." The price of his soul is, paying him good works for the gift he formerly granted him. Of the same John the Evangelist spoke: "Every

hrægle, nis hit no gesæd ðæt he for ðy getæled wære ðy he oðre menn
 reafode, ac forðyðe he his ægenes ungemetlice breac, & oðrum monnum
 nawuht ne sealde; & ðeah æfter ðisse worulde he underfeng helle wite,
 nalles no forðyðe he awuht unaliefedes dyde, ac forðæmðe he ðæs alief-
 5 dan nanwuht nolde forlætan, ac his swiðe ungemetlice breac, & hine
 selfne eallinga gesealde ðiossum woruldwelum. Eac sint to manianne
 ða fæsðhafula ðæt hie ongieten ðæt ðæt sindon ða forman læðeo ðe hie
 Gode gedoon mægen, ðæt hie ðæm nawuht ne don ðe him eall sealde
 ðæt hie habbað. Be ðæm cwæð se psalm scop: He ne sealde Gode
 10 nanne metsceat for his saule ne nænne geðingsceat wið his miltse. Ðæt
 is ðonne se medsceat wið his saule ðæt he him gielde góð weorc for ðære
 giefe ðe he him ær sealde. Be ðæm ilcan cwæð Iohannes se godspe[1]-
 lere: Ælc treow mon sceal ceorfan, ðe goode wæsðmas ne birð, &
 weorpan on fýr, & forbærnan. Nu is ðonne sio æxs aset on ðane wyr-
 15 truman ðæs treowes, ac ondræden him ðone dynt swa neah, ða ðe nauht
 to gode ne doð, & ðeah wenað ðæt hie sien unscyldige, forðæmðe hie
 nan lað ne doð. Ac him is ðearf ðæt hie forlæten ða órorgnesse & ðæt
 dysig hiera slæwðe, ðylæs hie wyrðen awyrwalode of ðys andwerdan
 life. Swa swa ðæt treow ðe ða wyrtruman beoð færcorfene forsearað,
 20 swa hie magon ondrædan ðæt him weorðen ða wyrtruman færcorfene
 on ðys anweardan life, gif hie for hiera giemeliste nyllað beran ða bleða
 godra weorca. Ongean ðæt sint to manianne ða ðe willað sellan ðæt
 ðæt hie habbað, & ðeah nyllað forlætan ðæt hie oðre menn ne reafigen;
 hie sint to manigenne ðæt hie geðencen, ongemang ðæm ðe hie wilniað
 25 ðæt hie gifule ðyncen, ðæt hie for ðæm godan hlisan ðy forcuðran ne

tree that does not bear good fruits shall be cut down and cast into the fire and burnt." Now is the axe placed at the root of the tree, and let those fear the impending stroke, who do no good, and yet deem themselves innocent because they do no harm. But it is necessary for them to relinquish their indifference and foolish sloth, lest they be rooted out of this present life. As the tree whose roots are cut off withers, so they have cause to fear having their roots cut off in this present life, if they from carelessness will not produce the fruits of good works. Those, on the other hand, who are willing to give what they have, and yet will not abstain from despoiling others, are to be admonished to take care, whilst they wish to seem generous, that for

weorðen, ðylæs him gebyrge, swæ swæ we ær bufan cwædon, ðonne hie hiora agen ungesceadwislice & ungemetlice dælen, ðæt hie ðonne for wædle weorðen on murcunga & on ungeðylde, ðæt hie eft onginnen gitsian & reafian for hiora wædle. Hwelc mæg him mare unsælð becuman ðonne him becymð ðurh ða ælmeßan, gif he hie to ungemetlice dælð, & ðurh ðæt wierð eft gidsere? Hu, ne bið he ðonne swelce he sawe god, & him weaxe of ðæm ælc yfel? Ac hie sint ærest to manianne ðæt hie cummen hiora agen gesceadwislice gehealdan, & siððan ðæt hie oðerra monna ne giernen; forðæmpe no se ðorn ðære gidsunga ne wierð forsearod on ðæm helme, gif se wyrtruma ne bið forcorfen oððe forbærned æt ðæm stemne. Swæ wierð eac gestiered ðæm gidsere ðæs reafices, gif he ær ðæm gedale cann gemetgian hwæt hiene onhagige to sellanne, hwæt he healdan scyle, ðæt he eft ðæt god ðære mildheortnesse ne ðyrfe gescendan mid gidsunge & mid reafice. Siððan hie ðonne ðæt geliornod hæbben, ðonne sint hie siððan to læronne hu hie scylen mildheortlice dælan ðæt ðæt hie ofer ðæt habbað þe hie hiora gidsunge mid gestillan sculon; forðæm, gif hie swæ ne doð, ðonne sculon hie eft niedenga gadrian oðer ierfe on ðæs wrikle þe he ær for mildheortnesse & for rummodnesse sealdon, swelce hie setten ða synne wið ðære ælmeßan. Oðer is ðæt hwa for hrcowsunge his synna ælmeßan selle, oðer is ðæt he forðy syngige & reafige ðy he teohhige ðæt he eft scyle mid ðy reafice ælmeßan gewyrcean. Ac ðæt nis nan ælmesse, forðon hio nanne swetne wæstm forð ne brengeð, ac sona on ðæm wyrtruman abitriað ða bleða. Forðæm Dryhten

that good fame they do not become the more depraved, lest it happen to them, as we said above, that, when they distribute senselessly and immoderately, because of their poverty they become discontented and impatient, so that from poverty they begin again to be greedy and rapacious. What greater misfortune can befall them than that which befalls them through their alms, through which, if distributed immoderately, they become avaricious again? Is it not as if they were to sow good, and every evil were to grow up thence for them? But they are first to be admonished to know how to retain their own wisely, and secondly, not to desire that of others; because the thorn of greed never withers in the crown, unless the root has been cut off or burnt at the stem. So also the avaricious man can be cured of

weorðen, ðylæs him gebyrige, swa swa we ær bufan cwædon, ðonne
 hie hiera ægen ungesceadwislice & ungemetlice dælen, ðæt hie ðonne
 for wædle weorðen on murcunga & on ungeðylde, ðæt hie eft ongiennen
 gietsian & reafian for hiera wædle. Hwælc mæg him mare unslæwð
 5 becuman ðonne him becymð ðurh ða ælmessan, gif he hie to ungemet-
 lic[e] dælð, & ður[h] ðæt wyrð eft gietsere? Hu, ne bið he ðonne
 swelce he sæwe good, & him weaxe of ðæm ælc yfel? Ac hie sint ærest
 to manianne ðæt hie cunnen hiora ægen gesceadwislice gehealdan, &
 siððan ðæt hie oðerra monna ne giernen; forðæm[ðe na] se ðorn ðære
 10 gitsunga ne wyrð forsearod on ðæm helme, gif se wyrtruma ne bið
 færcorfen oððe forbærned æt ðæm stemne. Swa wyrð eac gestiered
 ðæm gitsere ðæs reafaces, gif he ær ðæm gedale cann gemetgian hwæt
 hine anhagige to sellanne, hwæt he healdan scyle, ðæt he eft ðæt good
 ðære mildheortnesse ne ðyrfe gesciendan mid gidsunge & mid reaface.
 15 Siððan hie ðonne ðæt geleornod hæbben, ðonne sint hie siððan to
 læranne hu hie scilen mildheortlice dælan ðæt ðæt hie ofer ðæt hab-
 bað ðe hie hiora gitsunge mid gestillan sculon; forðæm, gif hie sua
 ne doð, ðonne sculon hie eft niedenga gadrian oðer ierfe on ðæs wriexle
 ðe hie ær for mildheortnesse & for rummodnesse sealdon, swelce hie
 20 setten ða synne wið ðære ælmessan. Oðer is ðæt hwa for hreowsunge
 his synna ælmessan selle, oðer is ðæt he forðy syngige & reafige ðy he
 tlohchie ðæt he eft scyle mid ðy reaface ælmessan gewyrcean. Ac ðæt
 nis nan ælmesse, forðæm hio nanne swetne wæsðm forð ne bring(ð),
 ac sona on ðæm wyrtruman abiteriað ða bleða. Forðæm Dryhten

extortion, if before distributing he knows how to determine what he
 cares to give, and what he ought to keep, so that he may not after-
 wards have to disgrace the virtue of generosity with greed and extor-
 tion. When they have learnt this, they are then to be taught how
 to distribute generously that which they have over what they are
 to satisfy their greediness with; because, if they do not so, they will
 necessarily have to collect another property afterwards, to make up
 for the one that they formerly charitably and generously gave away,
 as if they put the sin against the alms. It is one thing to give alms
 from repentance of sins, another to sin and rob because one desires
 afterwards to give alms with the spoil. But that is no alms, because
 it does not produce any sweet fruit, but soon the fruits turn bitter on

Ʒurh Essaias Ʒone witgan forcwæð swelce ælmessan, & Ʒus spræc : Ic eom Dryhten : ic lufige ryhte domas, & ic hatige þa lac þe bioð on woh gereafodu. And eft he cwæð : Arleasra offrung bið awierged, forðæm hio bioð brohte of unryhtum gestreonum & of mandædum. & oft bið genumen on Ʒearfendum monnum Ʒæt Ʒæt hie Ʒonne wenað Ʒæt hie Gode sellen. Ac Dryhten gecyðde Ʒurh Salomon Ʒone snotran hu micel his irsung æfter Ʒære dæde bið, Ʒa he cwæð : Se þe me brengð lac of earmes monnes æhtum on woh gereafodum, Ʒonne bið Ʒæt swelce hwa wille blotan Ʒæm fæder to Ʒance & to lacum his agen bearn, & hit Ʒonne cwolle beforan his eagam. Hwæt bið Ʒonne unabereudlicre to gesionne Ʒonne Ʒæs bearnes cwalu beforan Ʒæs fæder eagam ? Be Ʒæm we magon ongietan mid hu micle irre Dryhten geðyldegað Ʒa ælmessan þe him mon of reaflice bringð, nu he hie tealde gelice Ʒæs bearnes cwale beforan Ʒæs fæder eagam. Ac Ʒa reaferas geðenceað swiðe oft hu micel hie sellað, & swiðe seldun he willað gemunan hu micel hie nimað, swelce hie Ʒa medsceattas rimen þe hie Gode sellen, & Ʒa scylda willen forgietan þe hie wið hiene geworhton. Ac hie scoldon gehieran Ʒone cwide þe awriten is in Ageas bocum Ʒæs witgan ; he cwæð : Se þe medsceattas gadrað, he legeð hie on Ʒyrelne pohhan. On Ʒyrelne pohhan se legeð Ʒæt he to medsceatte sellan Ʒencð, se þe wat hwær he hiene legeð, & nat hwær he hiene forlist. Swæ bið Ʒæm þe witan willað hwæt hie sellað, & nyllað wiotan mid hwelcum wó hie hit gestriendon oððe forworhton ; forðæm hie doð swelce hie hit on Ʒyrelne pohhan sætten,

the root. Therefore the Lord, through the prophet Isaiah, rejected such alms, and thus spoke : " I am the Lord : I love righteous judgments, and I hate those offerings which are wrongfully seized." And again, he said : " The offering of the wicked is accursed, because it is brought from unrighteous gain and evil deeds." And often that which they think they give to God is taken from the poor. But the Lord proclaimed, through the wise Solomon, how great his indignation is at such a deed, saying : " If any man brings me an offering, wrongfully snatched from the possessions of a poor man, it is as if one were to wish to sacrifice to the father his own child as a gratification and offering, and kill it before his eyes." What sight is more intolerable than the death of a child before its father's eyes ? By which we can understand with

ưurh Essaias ưone witgan forcwæð swelce ælmessan, & ưus spræc : Ic
 eom Dryhten : ic lufige ryhte domas, & ic hatige ưa lác ưe beoð on
 woh gereafodu. & eft he cwæð : Arleasra offrung bið awierged,
 forưæm hie beoð brohte of unryhtum gestreonum & of mândædum.
 5 & oft bið genumen on ưearfendum monnum ưæt ưæt hie ưonne wenað
 ưæt hie Gode sellen. Ac Dryhten gecyðde ưurh Salomon ưone snottran
 hu micel his ưrsung æfter ưære dæde bið, ưa he cwæð : Se ưe me
 bring lác of earmes monnes æhtum on woh gereafodu, ưonne bið
 ưæt swelce hwa wille blotan ưæm fæder to ưance & to lacum his ægen
 10 bearn, & hit ưonne cwelle beforan his eagam. Hwæt bið ưonne
 unabarendlicre to gesionne ưonne ưæs bearnes cwalu beforan ưæs fæder
 eagam ? Be ưæm we magon ongietan mid hu micle irre Dryhten
 geưyldegað ưa ælmessan ưe him man of reaflice brin[g]ð, nu he hie
 tealde gelice ưæs bearnes cwale beforan ưæs fæder eagam. Ac ưa
 15 reaferas geðenceað swiðe oft hu micel hie sellað, & swiðe seldon hie
 willað gemunan hu micel hie nimað, swelce hie ưa metsceattas rimen
 ưe hie Gode sellen, & ưa scylda willen forgietan ưe hie wið hiene
 geworhton. Ac hie sceoldon gehieran ưone cwide ưe awriten is in
 Ageas bocum ưæs witgan ; he cwæð : Se ưe medsceattas gaderað, he
 20 legeð hie on ưyrelne pohchan. An ưyrelne pohchan se legeð ưæt he
 to metsceatte sellan ưencð, se ưe wat hwær he hiene leget, & nát hwær
 he hiene forliesð. Swa bið ưæm ưe witan willað hwæt hie sellað,
 & nyllað witan mid hwelcum woo hie hit gestriendon oððe for-
 worhton ; forưæm hie doð swelce hie hit on ưyrelne pohchan fæsten,

what indignation the Lord endures the alms which are brought to
 him from rapine, since he accounted them like the slaughter of the
 child before its father's eyes. But the rapacious very often think
 of how much they give, and will very seldom remember how much
 they take, as if they calculated the wages they have paid to God,
 and wished to ignore the sins they have committed against him. But
 they should hear the saying which is written in the books of the pro-
 phet Haggai ; he said : " He that collects wages, puts them in a purse
 with holes in it." He puts what he intends to pay as wages into a
 purse with holes in it, who knows where he puts it, but does not know
 where he loses it. So it is with those who like to know what they
 give, but not how wrongfully they acquired or wasted it ; for they,

forðæam hie gemunon ðone tohopan þe hie to ðæm gestrium habbað, & forgietað hiora demm þe him of ðæm gestreõnum cymð, oððe com.

XLVI. Ðætte on oðre wisan sint to manianne ða geðwæran, on oðre ða ungeðwæran.

On oðre wisan sint to manianne ða gesibsuman, on oðre ða ungesibsuman. Ða ungesibsuman sint to manianne ðæt hie gewisslice witeu ðæt hie no on to ðæs monegum godum cræftum ne ðioð, ðæt lic æfre mægen gastlice bion, gif hie ðurl ungemodnesse agiemeleasiað ðæt hie anmode bion nyllað on ryhte & on gode. Hit is awriten on *sancte Paulæ bocum* ðætte ðæs gastes wæstm sie lufu & gefea & ryhtwislicu sibb. Se þe ðonne ne gemð hwæðer he ða sibbe healde, ðonne forsæcð he ðone wæstm his gastes. Eft cwæð *sanctus Paulus* : Ðonne betweoxn eow bið yfel anda & geflitu, hu ne bioð ge ðonne flæsclice ? And eft he cwæð : Seceað sibbe & god to eallum monnum ; butan ðære ne mæg nan mon God gesion. Ond eft he manode, & cwæð : Geornlice gebinde ge iow tosomne mid anmodnesse & mid sibbe, ðæt ge sien swæ gelices modes swæ ge sint gelices lichoman, swæ swæ ge calle sint gelaðode to anum tohopan. To ðæm gebanne ðæs tohopan nan man ne mæg cuman, butan he ðider irne mid anmodnesse wið his niehstan. And ðeah wel manige onfoð synderlicre gife, & ðonne ofermodgiende forlætað ða giefe þe mare is, ðæt is sio anmodnes ; swæ swæ manige doð, gemidliað hiora gifernesse, & atemiað hiora lichoman ðæt hie magon bet fæstan ðonne oðre, &

as it were, put it in a purse with holes in it, because they remember their hope of the property, but forget the injury they suffer from it, or have suffered.

XLVI. That the peaceful are to be admonished in one way, in another the quarrelsome.

The peaceful are to be admonished in one way, in another the quarrelsome. The quarrelsome are to be admonished to know certainly that they do not possess so many good qualities, as ever to be able to be spiritual, if through strife they neglect to live properly and virtuously on good terms with others. It is written in the books of St. Paul, that the fruit of the Spirit is love, and joy, and righteous

forðæm hie gemunan ðone tohopan ðe hie to ðæm gestreonum habbað, & forgietað hira demm ðe him of ðæm gestreonum cymð, oððe coom.

XLVI. Dætte on oðre wisa sint to manianne ða geðwæran, on oðre
5 ða ungeðwæran.

On oðre wisan sint to manigenne ða gesibsuman, on oðre ða ungesibsuman. Ða ungesibsuman sint to manigen[n]e ðæt hie gewisslice wieten ðæt hie na on to ðæs manegum goodum cræftum ne beoð, ðæt hie æfre mægen gæsðlice beon, gif hie ðurh ungemodnes(se) agiemeleasiað ðæt hie anmode beon nyllað on ryhte & on góde. Hit is awrieten on *sancte* Paules bocum ðætte ðæs gæstes wæsðm sie lufu & gefea & ryhtwislicu sibb. Se ðe ðonne ne giemð hwæðer he ða sibbe healde, ðonne forsenç he ðone wæsðm his gæstes. Eft cwæð *sanctus* Paulus :
15 Ðonne betweoxn eow bið yfel anda & geflitu, hu ne beoð ge ðonne flæsclice ? Ond eft he cuæð : Seccað sibbe & gód to eallum mannum ; butan ðære ne mæg nan man [God] gesion. Ond eft he manode, & cuæð : Geornlice gebinde ge eow tosomne mid anmodnesse & mid sibbe, ðæt ge sien gelices modes swa ge sint gelices lichoman, sua sua ge ealle sint gelaðode to anum tohopan. To ðæm gebanne ðæs
20 tohopan nan monn mæg cunnan, butan he ðider ierne mid anmodnesse wið his niehstan. & ðeah [wel] manige onfóð synderlicre giefe, & ðonne ofermogdiende forlætað ða giefe ðe mare is, ðæt is sio anmodnes ; sua sua manige dōð, gemidliað hiera giefernesse, & atemiað hira lichoman ðæt hie magon bet fæstan ðonne oðre, &

peace. He, then, who does not care to keep peace, rejects the fruit of his spirit. Again, St. Paul said : "When there are among you evil spirit and strife, are ye not then carnal ?" And again, he said : "Seek peace and goodness with all men, without which no man can see God." And again he admonished, saying : "Zealously unite yourselves with concord and peace, that ye may be of like mind as ye are of like body, as ye are all called to the same hope." To the summons of that hope no man can come, unless he run thither with concord towards his neighbour. And yet very many receive a special gift, and then presumptuously relinquish the gift which is greater, that is concord ; as many do who bridle their greediness and subdue their bodies, so as to be able to fast better than others, and then through

Ɔonne for Ɔæm godan cræfte forleosað Ɔone þe betra bið Ɔonne sio forhæfdnes, Ɔæt is anmodnes. Ac se þe wille ascadan Ɔa forhæfdnesse from Ɔære anmodnesse, geðence se Ɔone cwide þe se psalmscop cwæð, he cwæð: Lofiað God mid tympanan & on choro. Se tympana bið [ge]worht of dryggium felle, & Ɔæt fell hlyt, Ɔonne hit mon slihð, & on Ɔæm chore bioð monege men gegadrode anes hwæt to singanne anum wordum & anre stemne. Se Ɔonne se his lichoman swencð, & Ɔa anmodnesse wið his niehstan forlæt, se hereð Dryhten mid tympanan, & nyle mid choran. Oft eac, Ɔonne hwane mara wisdom uparæð Ɔonne oðre menn, Ɔonne wile he hiene asceadan from oðerra monna geferræddenne, & swæ micle swæ he ma wat, & wisra bið Ɔonne oðre menn, swa he ma dysegað, & swiður wind wið Ɔone cræft Ɔære anmodnesse. Ac hie scioldon gehieran Ɔone cwide þe sio Soðfæstnes self cwæð, he cwæð: Habbað sealt on eow & sibbe betweoxen eow. Ðæt sealt he nemde for wisdom, forðæm he wolde Ɔæt we hæfdæn ægðer ge sibbe ge wisdom, forðæm hit ne bioð nane cysta ne nan cræft Ɔæt mon hæbbe wisdom, & nulle wilnian sibbe; forðæm swæ swæ he bet wat, swæ he wiers agylt, & maran demm gedrigð him selfum mid Ɔæm lote. He mæg hiene ðy læs beladian Ɔæt he næbbe wite gearnad ðy he meahte mid his wisdome wærlice Ɔa synne forbugan, gif he wolde. Ac him wæs swiðe ryhte to gecweden ðurh Iacobus Ɔone apostol, he cwæð: Gif ge hæbben yfelne andan on iow & tionan & geflitu on iowrum mode, ne gilpe ge no, ne ne fægnað Ɔæs, & ne flitað mid iowrum leasungum wið Ɔæm soðe; forðæm se wisdom nis ufan cumen of hefonum, ac he is eorðlic & wildeorlic &

that good quality lose that which is better than abstinence, that is concord. Let him who wishes to separate abstinence from concord consider the words of the Psalmist; he said: "Praise God with the timbrel and in the dance." The timbrel is made of dry hide, which sounds when struck; and in the dance a number of men are assembled to sing something with the same words and voice. He, therefore, who mortifies his body, and neglects to live in concord with his neighbour, praises the Lord with the timbrel, but will not do so with the dance. Often also, when any one is exalted above others by greater wisdom, he wishes to separate himself from the society of others; and the more he knows, and the wiser he is than others, the more foolish he becomes, and the more he opposes the virtue of con-

ƿonne for ƿæm goodan cræfte fo[r]leosað ƿone ƿe betera bið ƿonne sio
 forhæfdnes, ƿæt is anmodnes. Ac se ƿe wille ascadan ƿa forhæfdnesse
 from ƿære anmodnesse, geðence se ƿone cwide ƿe [se] psalm scop cuæð,
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 5 geworht of drygum felle, & ƿæt fell hlyt, ƿonne hit mon sliehð, &
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 10 ræð ƿonne oðre menn, ƿonne wile he hiene ascadan from oðerra
 monna geferrædenne, & sua micle sua he ma wát, & wisra bið ƿonne
 oðre menn, sua he ma dysegað, & suiður wienð wið ƿone cræft ƿære
 anmodnesse. Ac hie sceoldon gehieran ƿone cuide ƿe sio Soðfæsðnes
 self cwæð, he cwæð : Habbað sealt on eow, & habbað sibbe betweoxn
 15 eow. Ðæt sealt he nemde for wisdom, forðæm he wolde ƿæt we
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 20 næbbe wite geearnað ðy he meahte mid his wisdom e warlice ƿa
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 ƿæs, & ne flitað mid eowrum leasungum wið ƿæm soðe ; forðæm se
 25 wisdom nis ufan cumen of hefenum, ac he is eorðlic & wildiorlic &

cord. But they should hear the words of Truth itself, saying : "Have
 salt in you, and have peace among you." He mentioned salt instead
 of wisdom, because he wished us to have both peace and wisdom ; for
 it is no excellence or virtue to have wisdom, and not to care for peace,
 because the more he knows, the worse his guilt, and the greater the
 injury he inflicts on himself with the deceit. He is the less able to
 excuse himself from deserving punishment, the more able he was with
 his wisdom carefully to avoid sin, if he would. But it was very rightly
 said to him through the apostle James ; he said : "If ye have a bad
 spirit among you, and contumely and strife in your hearts, boast not
 nor rejoice thereat, and strive not with your falsehoods against the
 truth ; for that wisdom has not descended from heaven, but is earthly

eac deofullic. Ac se þe of Gode cymð, he bið godes willan & gesibsum. Ðæt is ðonne ðæs he sie clænes willan & godes, ðæt he clænlice & ryhtwislice ongiete ðæt ðæt he ongiete. Ðæt is ðonne ðæt he gesibsum sie, ðæt he hiene nanwuht ne ahebbe ofer his gelican, ne from hiora geferrædenne ne ðiede. Ðæm ungesibsumum is to cyðanne ðæt hie witen ðætte swæ lange swæ hie bioð from ðære lufe aðied hiora nihstena, & him ungemode bioð, ðætte hie nanwuht godes ne magon ða hwile Gode bringan to ðances. Be ðæm is awriten on Cristes bocum : Gif þu wille ðin lac bringan to ðæm wiofude, & þu ðonne ðær ryhte ofðence hwæthugu ðæs þe ðin niehsta ðe wiðerweardes gedon hæbbe, forlæt ðonne an ðin lac beforan ðæm wiofude, & fer ærest æfter him ; læt inc geseman ær þu ðin lac bringe ; bring siððan ðin lac. Ðæt is ðæt hwa fare mid his mode æfter his nihstan, & him unne ðæt he to ryhte gecierre. Of ðisum bebode we magon geðencean hu unabereudlic gylt sio towesnes bið, ðonne ða lac forðæm bioð forsæcene. Nu man ælc yfel mæg mid gode adilgian, is ðæt ðonne for micel scyld þe gedeð ðætte nan god ne bið andfenge, buton man ær ðæt yfel forlæte. Ac ða ungesibsuman sint to manianne, gif hie nyllen hiora lichoman earan ontynan to gehieronne ða godcundan lare, ðæt hie ontynen hiora modes eagan, & giemen ðissa eorðlicena gesceafta, hu ða fuglas, þe him gelice bioð, & anes cynnes bioð, hu gesibsumlice hie farað, & hu seldon hie willað forlætan hiora geferscipe, & eac ða dumban nietenu, hu hie hie gadriað heapmælum, & hie ætsomne fedað. Nu we magon gecnawan on ðara ungesceadwisra nietena gesibsumnesse hu micel yfel sio gesceadwislice gecynd ðurh ða

and animal, and also devilish. But that which comes from God is of good will and peaceful." Being of pure and good will, is purely and righteously understanding what he understands. Being peaceful consists in not exalting himself at all above his equals, nor separating himself from their society. The quarrelsome are to be told to know, that as long as they keep aloof from the love of their neighbours, and are at variance with them, they cannot bring anything good to please God. Of which is written in the books of Christ : "If thou wilt bring thine offering to the altar, and there remember well something that thy neighbour has done against thee, leave thine offering before the altar, and go first after him ; reconcile thyself with him before thou bring thine offering ; then bring thine offering." That is, that he is

eac diofullic. Ac se se ðe of Gode cymð, he bið godes willan & gesibsum. Ðæt is ðonne ðæt he sie clænes willan & goodes, ðæt he clænlice & ryhtwislice ongiete ðæt ðæt he ongiete. Ðæt is ðonne ðæt he gesibsum sie, ðæt he hiene nanwuht ne ahebbe ofer his gelican, ne
 5 from hiera geferrædenne ne ðiede. Ðæm ungesibsuman is to cyðanne ðæt hie wieten ðætte swa lange sua hie beoð from ðære lufe aðied hiera niehstena, & him ungemode beoð, ðætte hie nanwuht godes ne magon ða hwile Gode bringan to ðances. Be ðæm is awriten on Cristes bocum : Gif þu wille ðin lác bringan to ðæm wiofude, & þu
 10 ðonne ryhte ofðence hwæthwugu ðæs ðe ðin niehsta ðe wiðerweardes gedón hæbbe, forlæt ðonne an ðin lác beforan ðæm weofude, & fêr ærest æfter him ; læt inc geseman ær þu ðin lác bringe ; brieng siððan ðin lác. Ðæt is ðæt hwa fare mid his mode æfter his niehstan, & him unne ðæt he to ryhte gecierre. Of ðissum bebode we magon
 15 geðencean hu unabereudlic gylt sio towesnes bið, ðonne ða lác forðæm beoð forsacene. Nu man ælc yfel mæg mid goode adilegian, is ðæt ðonne for micel scyld ðæt gedeð ðætte nan good ne bið andfenge, buton mon ær ðæt yfel forlæte. Ac ða ungesibsuman sint to manien(n)e, gif hie nyllen hiera lichoman earan ontynan to gehieranne ða godcundan
 20 lare, ðæt hie ontynen hiera modes eagan, & giemen ðissa eorðlic[na] gesceafta, hu ða fuglas, ðe him gelice beoð, & anes cyn[n]es beoð, hu gesibsumlice hie farað, & hu seldon hie willað forlætan hiera geferrædenne, & eac ða dumban nietenu, hu hie [hie] gadriað heapmælum, & hie ætsomne fedað. Nu we magon gecnawan on ðara ungescead-
 25 wisra nietena gesibsumnesse hu micel yfel sio gesceadwislice gecynd

to go in quest of his neighbour, and give him the chance of returning to what is right. From this precept we can judge how intolerable an evil discord is, when offerings are refused because of it. Since every evil can be neutralized with good, it is too great a sin which causes no good to be acceptable, unless the evil be relinquished beforehand. The quarrelsome are to be admonished, if they will not open their bodily ears to hear the divine instruction, to open their mental eyes, and observe these earthly creatures ; how birds of one and the same kind fly so peacefully, and how seldom they care to desert their family ; and also how the dumb cattle gather together in herds, and feed together. Now we can understand from the peacefulness of irrational animals, how great a sin the rational race of man commits in being quarrel-

ungesibsumnesse gefremeð, ðonne he on gesceadwislicum ingeðonce forliest ðæt ða dumbau nietenu gehealden habbað on hiora gecynde. Ongean ðæt sint to manianne ða gesibsuman, ðonne hie lufiað ða sibbe þe hie her habbað swiður ðonne hit ðearf sie, & ne wilniað na ðæt hie to ðære ecean sibbe becumen. Ac sio stilnes þe hie ðær wilniað oft swiðe hefiglice dereð hiora ingeðonce, forðæm swæ him ðios stilnes & ðios iednes ma licað, swæ him læs licað ðæt ðæt hie to gelaðode sindon, & swæ hiene swiður lyst ðisses andweardan lifes, swæ he læs secð ymb ðæt ece. Be ðissum ilcan cwæð Crist ðurh hiene selfne, ða ða he ðas eorðlican sibbe tosed & ða hefonlican, & his apostolas spon of ðisum andweardan to ðæm ecean, he cwæð: Mine sibbe ic eow selle, & mine sibbe ic læte to iow. Swelce he cwæde: Ic iow [on]læne ða gewitendan, & ic eow geselle ða ðurhwunien-dan. Gif ðonne ðæs monnes mod & his lufu bið behleapen eallunga on ða lænan sibbe, ðonne ne mæg he næfre becuman to ðære þe him geseald is. Ac swæ is ðios andwearde sibb to habbanne ðæt we hie sculon lufian, & ðeah oferhygean, ðylæs ðæt mod ðæs þe hie lufað on synne befealle, gif he hie to ungemetlice lufað. Eac sint to manianne ða gesibbsuman ðæt hie to ungemetlice ðære sibbe ne wilnien, ðylæs hie for ðære wilnunga ðisse eorðlican sibbe forlæten untælde oðerra monna yfle ðeawas, & hiene ðonne selfne swæ aðiede from ðære sibbe his Sceppendes mid ðære geðafunga ðæs unryhtes; ðylæs, ðonne he him ondræt ða towesnesse utane, he sie innan asliten from ðæm ge-ðoftscipe ðæs incundan Deman. Hwæt is elles ðios gewitendlice sibb, buton swelce hit sie sum swæð ðære ecean sibbe? Hwæt mæg bion

some, when with their rational intellect they neglect what the dumb animals preserve in their kind. The peaceful, on the other hand, are to be admonished, when they love the peace that they have here more than they ought, and do not desire to attain to eternal peace. But the tranquillity they desire often injures their minds very severely, because, the more this tranquillity and ease please them, the less they are pleased with that to which they are called, and the more they desire this present, the less they aspire to the eternal life. Of this same Christ spoke through himself, when he distinguished between this earthly and the heavenly peace, and diverted his apostles from the present to the eternal peace, saying: "My peace I give to you, and my peace I leave with you." As if he had said: "I lend you this

þurh ða ungesibsumnesse gefremeð, ðonne he on gesceadwislicum inge-
 ðonce forliesð ðæt ða dumban nietenu gehealden habbað on hiera ge-
 cynde. Ongean ðæt sint to manienne ða gesibbsuman, ðonne hie lufigað
 ða sibbe ðe hie her habbað suiður ðonne hit ðearf sie, & ne wilniãð
 5 na ðæt hie to ðære ecean sibbe becumen. Ac sio stillnes ðe hie ðær
 wilniãð oft swiðe hefelice dereð hira ingeðonce, forðæm swa him
 ðios stillnes & ðios iernes ma licað, sua him læs licað ðæt ðæt hie
 to gelaðode sindon, & sua hie[ne] swiður lysð ðisses andweardan,
 swa he læs secð ymb ðæt ece. Be þysum ilcan cwæð Crist þurh
 10 hiene selfne, ða ða he ðas eorðlican sibbe toscead & ða hefonlican,
 & his apostolas spón of ðissum andweardan to ðæm ecan, he cuæð :
 Mine sibbe ic eow selle, & mine sibbe ic læte to eow. Swelce he
 cwæde : Ic eow onlæne ðas gewitendan, & ic eow geselle ða þurhwini-
 endan. Gif ðonne ðæs monnes mod & his lufu bið behleapen eallunga
 15 on ða lænan sibbe, ðonn ne mæg he næbre becuman to ðære ðe him
 geseald is. Ac swa is ðios andwearde sib to habbanne ðæt we hie
 sculon lufian, & ðeah oferhyggean, þylæs ðæt mod ðæs ðe hie lufað on
 synne befealle, gif he hie to ungemetlice lufað. Eac sint to manianne
 ða gesibsuman ðæt hie to ungemetlice ðære sibbe ne wilnigen, þylæs
 20 hie for ðære wilnunga ðisse eorðlican sibbe forlæten untælde oðerra
 monna yfele unðeawas, & hiene ðonne selfne swa aðiede from ðære
 sibbe his Scippendes mid ðære geðafunga ðæs únryhtes ; þylæs, [ðonne]
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 geðoftscipe ðæs incundan Deman. Hwæt is elles ðios gewitendlice
 25 sabb, buton swelce hit sie sum swæð ðære ecean sibbe ? Hwæt mæg

transitory, and give you the lasting peace." If, then, the mind and
 love of man are entirely devoted to the transitory peace, he can never
 attain to the one which is given to him. But we are to have this
 present peace in such a way as to love, and yet despise it, lest the
 mind of him who loves it fall into sin, if he love it too immoderately.
 The peaceful are also to be admonished not to desire peace too ex-
 cessively, lest, through desire of this earthly peace, they leave unblamed
 the bad vices of others, and so alienate themselves from the peace of
 their Creator by conniving at unrighteousness ; lest, when they fear
 discord outwardly, they be inwardly cut off from the society of the
 internal Judge. What else is this transitory peace but, as it were, a
 footprint of the eternal peace ? What can be more foolish than to

dyslicre ðonne hwa lufige hwelcre wuhte spor on ðæm duste, & ne lufige ðæt ðætte ðæt spor worhte? Be ðæm cwæð David, ða he hiene eallunga geðicde to ðæm geðoftscipe ðære incundan sibbe, he cýðde ðæt he nolde habban nane gemodsumnesse wið ða yfelan, ða he cwæð: Hu ne hatige ic ða ealle, Dryhten, ða þe ðe hatigað? & for ðinum feondum ic aswand on minum mode, & mid fulryhte hete ic he hatode, forðæm hie wæron eac mine fiend? Swæ mon ðonne sceal fullfremedlice Godes fiend hatigean, ðætte mon lufige ðæt ðæt hie bioð, & hatige ðæt ðæt hie doð. He sceal weorðan his life to nytte mid þy ðæt he næte his unðeawas. Ac hu wene we hu micel scyld ðæt sie ðæt mon aðreote ðære nætinge yfelra monna, & nime sibbe wið ða wyrrestan, nu se witga ðæt brohte Gode to lacum & to offrunga ðæt he ðara yfelena fiendscipe ongean hiene selfne aweahte for Gode? Forðæm wæs eac ðætte Lewis cynn gefengon hiora sweord, & eodon ut ðurh ðone here, sleande ða scyldgan; & forðæm hit is awriten ðæt hiora honda wæron gehalgode Gode, forðæmpe hie ne sparodon ða synnfullan, ac slogon. Be ðæm wæs eac ðætte Fines forseah his neahgebura friondscipe, ða he ofsloh his agenne geferan, ða he hiene forlæg wið ða Madianiten, & ða forlegisse mid he ofslog, & swæ mid his irre he gestilde Godes irre. And eft cwæð Crist ðurh hiene selfne: Ne wene ge no ðæt ic to ðæm come on eorðan ðæt ic sibbe sende on eorðan, ac sweord. Forðæm, ðonne we us unwærlice geðiedað to yfelra monna freondscipe, ðonne gebinde we us to hiora scyldum. Be ðis ilcan wæs ðætte Gesaphat, se þe ær on eallum dædum his lifes wæs to herianne, fulneah mid ealle forwearð

love the trace of anything in the dust, and not to love that which made the trace? Of which David spoke, when he entirely joined the society of internal peace, and proclaimed that he would have no concord with the wicked, saying: "How, do I not hate all those, O Lord, who hate thee? Before thy foes my spirit shrank, and I hated them with perfect hatred, because they were also my foes." We ought to hate God's enemies so perfectly as to love what they are, and hate what they do. We must help their lives by blaming their faults. But how can we think how great a sin it is to tire of blaming the bad, and make peace with the worst, when the prophet brought it as a gift and offering to God, that he excited the hostility of the wicked against himself for the love of God? Therefore it was that the

bion dyslicre ðonne hwa lufige hwelcre wuhte spor on ðæm duste, & ne lufige ðæt ðætte ðæt spor worhte? Be ðæm cwæð Daudi, ða he hine eallunga geðiedde to ðæm geðoftscipe ðære incundan sibbe, he cyðde ðæt he nolde habban nane gemodsumnesse wið ða yfelan, ða he 5 cuæð: Hu ne hatige ic [ða] ealle, Dryhten, ða ðe ðe hatigað? & for ðinum feondum ic aswand on minum mode, & mid fulryhte hete ic hie hatode, forðæm hie wæron eac mine find? Swa mon ðonne sceal ful[]fremedlice Godes fiend hatigean, ðætte mon lufige ðæt ðæt hie beoð, & hatige ðæt ðæt hie doð. He sceal weorðan his life to nytte 10 mid ðy ðæt he næte his unðeawas. Ac hu wene we hu micel scyld ðæt sie ðæt monn aðreote ðære nætinge yfelra monna, & nime sume sibbe wið ða wierrestan, nu se witga ðæt brohte Gode to lacum & to offrunga ðæt he ðara yfelena feondscipe ongean hine selfne aweahte for Gode? Forðæm wæs ðæte Lewis kynn gefengon hiera sword, & eodon 15 út ðurh ðone here, sleande ða scyl[d]gan; & forðæm hit is awriten ðæt hiera honda wæren gehalgode Gode, forðæmðe hie ne sparodan ða synfullan, ac slogon. Be ðæm wæs eac ðætte Fines forseah his neahgebura freondscipe, ða he ofslog his a(ge)ne geferan, ða he hine forlæg wið ða Madianiten, & ða forlegisse he mid ofslog, & swa mid 20 his ierre he gestilde Godes ierre. & eft cwæð Crist ðurh hine selfne: Ne wene ge no ðæt ic to ðæm come on eorðan ðæt ic sibbe sende on eorðan, ac sword. Forðæm, ðonne we us unwærlice geðiedað to yfelra monna freondscipe, ðonne gebinde we us to hiera scyldum. Be ðys ilcan wæs ðætte Gesaphað, se ðe ær on 25 eallum dædum his lifes wæs to herigenne, fullneah mid ealle for-

tribe of Levi grasped their swords, and went out through the host, slaying the sinful; and therefore it is written that their hands were hallowed to God, because they spared not the sinful, but slew them. Therefore, also, Phineas despised the friendship of his neighbours, when he slew his own companion because he lay with the Midianitish woman, and slew the harlot also; and so with his anger he appeased the anger of God. And again, Christ said through himself: "Think not that I came on earth to send peace on the earth, but a sword." Because, when we incautiously associate ourselves in friendship with wicked men, we bind ourselves to their sins. From this same cause Jehosaphat, who before was praiseworthy in all the deeds of his life, very nearly perished entirely through the friendship of Ahab. He was rebuked

for Achabes freondscipe. He wæs geleahrtod from Gode, ðurh ðone witgan him wæs to gecweden: Ðu fultumodest ðæm arleasum, & ðu gemengdest ðinne freondscipe wið ðone þe hatode God, & mid ðæm ðu gearnode Godes irre, ðær ða godan weorc ær næren on ðe mette; ðæt wæs ðæt ðu adydest ða bearwas of Iudea londe. Be ðæm we magon gehieran ðette swæ micle swæ we us swiðor geðiedað & gemodsumiað to ðara yfelena monna freondscipe, ðette we swæ micle fierr bioð ðæm hielstan ryhte aðicdde. Eac sint to manianne ða gesibsuman ðæt hie him ne ondræden ðæt hie ðas lænan sibbe ongean hie selfe gedrefen mid ðære ðreaunga, ðonne hit tocyrd ðæt hie hit sprecau sculon. Ond eft hie sint to manianne ðæt hie ðeah ða sibbe anwealge oninnan him gehealden, ða þe hie utane mid ðære ðrafunga gedrefað. Aegðer ðara Daurid sæde ðæt he swiðe wærllice beholde, ða he cwæð: Ic lufode ða þe sibbe hatedon, & ðonne ic him cidde, ðonne oncuðon hie me butan scylde. Hie oncuðon hiene for ðære cease, & he wæs ðeah hiora freond; ne aðreat hiene no ðæt he ða dysogan ne tælde, & ðeah þe hie hiene tældon, he hie lufode. Be ðys ilcan cwæð eft Paulus: Ic wolde, gif hit swæ bion meahte, ðæt ge wið ælcne monn hæfden sibbe eowres gewealdes. Forðæm he cwæð: Gif hit swæ bion meahte, and eac he cwæð: Eowres gewealdes, forðæm he wisse ðæt hit bið swiðe unioðe aegðer to donne, ge wið ðone to cidanne þe yfel deð, ge cac sibbe wið to habbanne. Ac us is swiðe micel ðearf, ðeah ðeos hwilendlice sib for ure cease gedrefed weorðe on ðara yfelena monna mode, ðæt hie ðeah on ussum callunga gehealden sie. Forðæm he cwæð be ðære sibbe: Eowres gewealdes,

by God, when it was said to him through the prophet: "Thou helpedst the wicked man, and mingledst thy friendship with him who hated God, and therefore thou hast merited the anger of God, because the good works were not formerly found in thee; that was, that thou didst remove the groves from the land of Judah." From which we can hear, that the more we associate and agree in the friendship of the wicked, the farther we are separated from the highest righteousness. The peaceful are also to be admonished not to fear to disturb this transitory peace with themselves by severity, when they have to speak. And again, those who outwardly trouble them with severity are to be admonished to preserve peace entire within themselves notwithstanding. Both of which David said that he very carefully

wearð for Achabes freondscipe. He wæs geleaftrad from Gode, ƿurh
 ƿone witgan him wæs to gecweden : Ðu fultemodes ƿæm arleasum,
 & ƿu gemengdest ƿinne freondscipe wið ƿone ƿe hatode God, &
 mid ƿæm ƿu geearnode Godes irre, ƿær ƿa godan weorc ær næren
 5 ón ƿe mette ; ƿæt wæs ƿæt ƿu adydes ƿa bearwas of Iudea londe.
 Be ƿæm we magon gehieran ƿætte sua micle sua we us swiður
 geƿiedað & gemodsumið to ƿæra yfe[le]na freondscipe, ƿætte we
 swa micle fier beoð ƿæm hiehstan ryhte aƿiedde. Eac sint to
 monigenne ƿa gesibsuman ƿæt hie him ne óndræden ƿæt hie ƿas lænan
 10 sibbe ongean hie selfe gedrefen mid ƿære ƿreaunga, ƿonne hit tocymð
 ƿæt hie hit sprecan sculon. Ond eft hie sint to manianne ƿæt hie
 ƿeah ƿa sibbe anwealge oninnan him gehealden, ƿa ƿe hie utane mid
 ƿære ƿrafunga gedrefað. Ægðer ƿara Dauid sægde ƿæt he swiðe
 wærlice beheolde, ƿa he cwæð : Ic lufode ƿa ƿe sibbe hatodon, &
 15 ƿonne ic him cidde, ƿonne oncuðon hie me butan scylde. Hie oncuðon
 hiene for ƿære cease, & he wæs ƿeah hiora freond ; ne aƿreat hine no
 ƿæt he ƿa dysegan ne tælde, & ƿeah ƿe hie hine tældon, he hie lufode.
 Be ðys ilcan cwæð eft Paulus : Ic wolde, gif hit swa beon meahte, ƿæt
 ge wið ælcne monn hæfden sibbe eowres gewealdes. Forƿæm he
 20 cwæð : Gif hit swa beon meahte, & eac he cwæð : Iowres gewealdes,
 forƿæm he wisse ƿæt hit bið swiðe unieðe ægðer to donne, ge wið ƿone
 to cidanne ƿe yfel deð, ge eac sibbe wið to habbenne. Ac us is swiðe
 micel ƿearf, ƿeah ƿeos hwilendlice sibb for ure cease gedrefed weorðe
 25 healden sie. Forƿæm he cwæð bi ƿære sibbe : Iowres gewealdes,

observed, saying : "I loved those who hated peace ; and when I
 chid them, they attacked me without cause." They attacked him
 because of the quarrel, and yet he was their friend ; he did not
 tire of blaming the foolish, and although they blamed him, he loved
 them. Of this same St. Paul spoke again . "I would, if it could be
 so, that ye had peace with every man, as far as is in your power."
 He said "if it could be so," and he also said "as far as is in your
 power," because he knew that it is very difficult to do both, to chide
 him who does evil, and to preserve peace with him. But it is very
 necessary for us, although this transitory peace be disturbed by our
 quarrel in the minds of the wicked, that it be entirely preserved
 in ours. Therefore he said of peace, "as far as is in your power,"

forðæm sio sib mid ryhte bion sceal ægðer ge on ðæs cidendan monnes mode ge on ðæs geðafiendan. Gif hio ðonne of oðres gewite, on ðæs oðres hio ðurhwunige. Be ðæm se ilca Paulus on oðre stowe manode his gingran, & ðus cwæð: Swæ hwa swa urum wordum & gewritum hieran nylle, do hit mon us to witanne, & næbbe ge nænne gemanan wið hiene, forðæm ðætte hiene gesceamige. And eft æfter ðæm he cwæð: Ne scule ge wið hiene gebæran swæ swæ wið fiond, ac ge him sculon cidan swæ swæ bræder. Swelce he openlice cwæde: Forlætað ða uterran sibbe, & habbað ða innerran fæste, ðætte eower unsib geeaðmede ðæs synnegan mod, swæ ðeah ðæt sio sib of iowre heortan ne gewite, ðeah hiere mon ne recce.

XLVII. Ðætte on oðre wisan sint to manianne ða wrohtgeornan, on oðre ða sibsuman.

On oðre wisan sint to manianne ða þe wrohte sawað, on oðre ða sibsuman. Ða wrohtgeornan sint to manianne ðæt hie geðencen hwæs folgeras hie sindon. Be ðæm aworpnan engle is awriten on ðæm godspelle ðæt he sewe ðæt wiod on ða godan æcras. Forðy wæs be him gecweden: Sum man ðis dyde þe ure fiond wæs. Be ðæs ilcan feondes linum is ðus [ge]oweden ðurh Salomon: Aworpen mon bið ā unnyt, & gæð mid wō muðe, & bicneð mid ðæm eagum, & trit mid ðæm fet, & spricð mid ðæm fingre, & on wore heortan bið yfel donde, & on ælce tid saweð wrohte. Her we magon gehieran, ða he be ðæm wrohtgeornan secgean wolde, ðæt he hiene nemde se aworpnā; forðæm,

because peace ought properly to be in the heart both of the chider and of him who suffers himself to be chid. If, then, it depart from the heart of the one, let it remain in the other's. About which the same Paul admonished his disciples in another place, and spoke thus: "If any one will not listen to our words and letters, let it be made known to us, and have no intercourse with him, that he may be ashamed." And again, he said afterwards: "Ye must not treat him as an enemy, but remonstrate with him like a brother." As if he had openly said: "Relinquish the outer peace, and hold fast to the inner, that your enmity may humble the sinner's heart, yet so that peace may not depart from your heart, although it is not regarded."

forðæm sio sib mid ryhte beon sceal ægðer ge on ðæs cidendan monnes mode ge on ðæs geðafendan. Gif hio ðonne of oðres gewite, on ðæs oðres hio ðurhwunige. Be ðæm se ilca Paulus on oðre stowe monode his gingran, & ðus cwæð : Swa hwa swa urum wordum & gewritum
 5 hieran nylle, do hit mon us to witanne, & nabbe ge nanne gemanan wið hine, forðæm ðætte hine gesceamige. & eft æfter ðæm he cwæð : Ne scule [ge] wið hine gebæran swa swa wið feond, ac ge him sculon cidan swa swa breðer. Swelce he openlice cwæde : Forlætað ða uterran sibbe, & habbað ða innerran fæste, ðætte eower unsibb
 10 geeaðmede ðæs synnigan mod, swa ðeah ðæt sio sib of eowre heortan ne gewite, ðeah hiere mon ne recce.

XLVII. Ðætte on oðre wisan sint to monianne ða wrohtgeornan, on oðre ða gesibsuman.

On oðre wisan sint to monigenne ða ðe wrohte sawað, on oðre ða
 15 gesibsuman. Ða wrohtgeornan sint to manigenne ðæt hie geðencen hwæs folgeras hie sindon. Be ðæm aworpnan engle is awriten on ðæm godspelle ðæt he sewe ðæt weod on ða godan æceras. Forðy wæs bi him gecweden : Sum mon ðis dyde ðe ure feond wæs. Be ðæs ilcan feondes limum is ðus gecweden ðurh Salomon : Aworpen man bið
 20 ā unnyt, & gæð mid wo muðe, & bicneð mid ðæm eagum, & trit mid ðæm fet, & spricð mid ðæm fingre, & on wore heortan bið yfel donde, & on æl[c]e tid saweð wrohte. Her we magon gehieran, ða he be ðæm wrohtgeornan secgean wolde, ðæt he hine nemde se aworpnā ; forðon,

XLVII. That lovers of strife are to be admonished in one way, in another the peaceful. ·

Those who sow strife are to be admonished in one way, in another the peaceful. The lovers of strife are to be admonished to consider whose followers they are. Of the expelled angel it is written in the Gospel that he sowed the weed in the good fields. Therefore it was said of him : "An enemy of ours did this." Of the same enemy's members is thus spoken through Solomon : "An apostate is always useless, and goes with perverse mouth, and winks with the eyes, and treads with the foot, and speaks with the finger, and does evil with perverse heart, and is always sowing strife." In this passage we can hear how, when he wished to speak of the lover of strife, he called him the apostate,

gif he ær on ðæs ofermodan engles wisan innan his ingeþonce of Godes gesihðe ne afeolle, ðonne ne become he no utane to ðæm sæde ðære wrohte. Be ðæm is ryhtlice awriten ðæt hie biečne mid ðæm eagum, & sprece mid ðæm fingrum, & trit mid ðy fet; forðæmpe innor bið se hierde, ðæt is se willa, se hielt 7a limu utan. Forðæm, ðonne mon ða fæstrædnesse his modes innan forlisð, ðonne bið he hwilum swiðe ungestæðsiglice astyred utane on his limum, & gecyðð on ðære styringe ðara telgena utane ðæt ðær ne bið nan fæstuung on ðæm wyrtruman innan. Ac gehieren ða wrohtsaweras hwæt awriten is on ðæm godspelle, hit is awriten: Eadige bioð ða gesibsuman, forðæm hie bioð Godes bearn genemde. Be ðæm worde we magon geðencean, nu ða sint Godes bearn genemde þe sibbe wyrcæð, ðætte ða sindon butan twion diofles bearn, þe hie toweorpan willað, forðæmpe ælc ðara þe hiene mid unryhte ascadan wile from ðære geðwærnesse, he wile forlætan ðære lufan grennesse, & forsearian on ðære ungeðwærnesse. Forðæm, ðeah he hwelcne wæstm forðbrenge godes weorces, gif he ne bið of godum willan & of untwyfaldre lufan ongunnen, ne bið he nauht. Geðencen be ðissum ða wrohtsaweras hu manigfaldlice hie gesyngiað, ðonne hie ðæt an yfel ðurhtcoð, & mid ðæm anum yfle aterað of ðære mennescan heortan ealle ða godan cræftas. Mid ðæm anum yfle hie gefremmað unrin oðerra yfla, forðæm ða þe ða wroht sawað, hie adwæsceað ða sibbe, þe modor is ealra godra cræfta. Forðonpe nan cræft nis Godes deorwyrðra ðonne sio lufu, ne eft ðæm deofle nan cræft lioftæla ðonne hie mon slite. Swæ hwa ðonne swæ ða wrohte bið sawende, & mid ðy ða sibbe

because, had he not formerly fallen in his thoughts from the sight of God, like the proud angel, he would not have become outwardly the seed of strife. Of whom it is rightly written that he winks with his eyes, and talks with his fingers, and treads with his foot; because the guardian, that is the will, who keeps the members externally, is inside. Therefore, when a man loses the consistency of his mind internally, he is sometimes very unsteadily agitated externally in his members, and shows by the agitation of the twigs outside that there is no stability in the root inside. But let the sowers of strife hear what is written in the Gospel; it is written: "Blessed are the peaceful, for they shall be called the children of God." From these words we can suppose that, since those who make peace are called the children of

gif he ær on ðæs ofermodan engles wisan innan his geðance of Godes
 gesiehðe ne afeolle, ðonne ne becoþe he no utane to ðæm sæde ðære
 (wrohte). Be ðæm is ryhtlice awriten ðæt he bicne mid ðæm eagum,
 & sprece mid ðæm fingrum, & trit mid ðæm fet; forðæmðe innor
 5 bið se hierde, ðæt is se willa, se hielt ða leomu utan. Forðæm,
 ðonne mon ða fæstrædnesse his modes innan forlist, ðonne bið he
 hwilum swiðe ungestæðiglice astyred utane on his limum, & gekyðð
 on ðære styringe ðara telgena utane ðæt ðær ne bið nan fæstnung on
 ðæm wyrtruman innan. Ac gehiren ða wrohtsaweras hwæt awriten
 10 is on ðæm godspelle, hit is awriten: Eadige beoð ða gesibsuman,
 forðon hie beoð Godes bearn genemde. Be ðæm worde we magon
 geðencean, nu ða sint Godes bearn genemned ðe sibbe wyrcað, ðette
 ða sindon butan tweon diofles bearn, ðe hie toweorpan willað, for-
 ðæmðe ælc ðara ðe hine mid unryhte ascadan wille from ðære geð-
 15 wærnesse, he wile forlætæn ðære lufan grennisse, & forsearian ón ðære
 ungeðwærnesse. Forðæm, ðeah he hwelcne wæstm forðbrenge godes
 weorces, gif he ne bið of góðum willan & of untwiefaldre lufan on-
 gunnen, ne bið he nawuht. Geðencen be ðissum ða wrohtsaweras hu
 monigfaldlice hie gesyngiað, ðonne hie ðæt án yfel ðurhtioð, & mid
 20 ðæm anum yfele aterað of ðære menniscan heortan ealle ða godan
 cræftas. Mid ðam anum yfele hie gefremmað unrím oðerra yfela,
 forðam ða ðe ða wrohte sawað, hie adwæscað ða sibbe, ðe modor is
 ealra godra cræfta. Forðonðe nan cræft nis Gode deorwyrðra ðonne
 sio lufu, ne eft ðæm deofle nan cræft leoftætra ðonne hie mon slite.
 25 Swa hwa ðonne swa ða wrohte bið sawende, & mid ðy ða sibbe

God, those are without doubt the devil's children who try to destroy
 it, because every one who wickedly tries to keep himself aloof from
 concord, will relinquish the greenness of love, and wither in dissension.
 Therefore, although he bring forth some fruit of good works, if it is
 not begun from good will and sincere love, it is nothing. From this
 let the sowers of strife consider how manifoldly they sin when they
 commit that single evil, and with it tear away from the human heart
 all good qualities. With that single evil they commit a multitude of
 other evils, because those who sow strife extinguish peace, which is the
 mother of all good qualities. Therefore no virtue is more acceptable
 to God than love, nor, again, any vice more pleasing to the devil than
 quarrelsomeness. Whoever, therefore, sows strife, and so destroys the

ofslīhð on his geferan, he bið hiewenlice ðiow ðæm Godes fionde, þe simle wiðbritt ðæm untruman mode ðære sibbe þe he self forlet, & hiene mid ðæm forworhte, oð he ofdune afeoll, & nu git wilnað ðæt he us ðone weg fordicige, ðæt we ne mægen upastigan on ðone weg & on ða are þe he of afioll. Ongean ðæt sint to manianne ða þe ða sibbe sawað, ðæt hie swæ micel weorc to recceaslice & to unwærdlice ne don, & huru ðær ðær hie nyton hwæðer sio sib betre betweox gefæstnod bið, þe ne bið, forðæm swæ swiðe swæ hit dereð ðætte ænig wana sic ðære sibbe betweox ðæm godum; swæ swiðe hit eac dereð ðæt hio ne sic gewanod betweox ðæm yfelum. Forðæm, gif ða ðweoran & ða unryhtwisan hiora yfel mid sibbe gefæstniað, & tosomne gemengeað, ðonne bið geicced hiora mægen, & hiora yfelan weorcum gefultemad, forðæm swæ micle swæ hie gemodsumran bioð betweox him, swæ hie bioð bealdran ða godan to swencannc. Be ðæm wæs ðætte sio godcunde stemn cwæð to ðæm cadegan Iobe ymb ða bodan ðæs idlan fætes, ðæt is se awergða Antecrist, hio cwæð: His flæ[s]ces lima clifað ælc on oðrum. And eft hio dyde sciella to bisene his heorðcnihtum, & ðus cwæð: Ælces fisces sciell bið to oðerre gefeged, ðæt ðær ne mæg nan æðm ut betweox. Swæ eac ða his folgeas, swæ hie unwiðerweardran & gemodran bioð, swæ hie swiðor hlecað tosomne, & eac fæstor tosomne bioð gefegede to godra monna hienðe. Swæ eac se se þa unryhtwisan tosomne sibbað, he seleð ðære unryhtwisnesse fultom & mægen, forðæm hie magon ða godan swæ micle swiður geswencean swæ hie hiora anmodlicor ohtað. Be ðæm cwæð se æðela lareow *sanctus* Paulus, ða he geseah ðæt folc Fariseo &

peace of his companion, is a familiar servant of God's enemy, who is always depriving the infirm mind of the peace which he himself relinquished, and so ruined himself, till he fell down, and still wishes to block up our road, lest we ascend the path to the dignity he fell from. Those, on the contrary, who sow peace are to be admonished not to do such great works too recklessly and rashly, and especially when they do not know whether peace is better established between the two, or not; because, as much as any diminution of peace between the good is injurious, so much is it also injurious, if it is not diminished, between the bad. Because, if the perverse and unrighteous consolidate their evil with peace, and combine it together, their power is increased, and their evil deeds helped, because the greater their unanimity between

ofslīhð on his geferan, he bið hiewcuðlice ðeow çæm Godes feonde, ðe
 simle wiðbritt çæm untruman mode ðære sibbe ðe he self forlét, &
 hine mid çæm forworhte, oð he ofdune afeoll, & nu giet wilnað çæt
 he ús ðone weg fordikige, çæt we ne mægen astigan on ðone weg &
 5 on ða are ðe he of áfeoll. Ongean çæt sint to manienne ða ðe ða
 sibbe sawað, çæt hie swa micel weorc to receleaslice & to unwærlice
 ne don, & huru çær çær hie nyton hwæðer sio sibb betre betwux
 gefæstnod bið, ðe ne bið, forçæm swa swiçe swa hit dereð çætte ænig
 wana sie çære sibbe betwux çæm goodum, swa swiçe hit eac dereð
 10 çæt hio ne sie gewanod betwux çæm yfelum. Forçæm, gif ða
 ðweoran & ða unryhtwisan hiera yfel mid sibbe gefæstnigað, & to-
 somne gemengað, ðonne bið geiced hiera mægen, & hiora yfelum
 weorcum gefultumod, forðon swa micle swa hie gemodsummeran bioð
 betwux him, swa hie beoð bealdran ða godan to swenceanne. Be çæm
 15 wæs çætte sio godcunde stemn cwæð to çæm eadgan Iobe ymb ða
 bodan çæs idlan fætes, çæt is se awirgda Antexrist, hio cwæð: His
 flæsces lima clifað ælc on oðrum. & eft hio dyde sciella to bisene his
 heorðcneohum, & ðus cwæð: Ælces fises sciell bið to oðerre gefeged,
 çæt çær ne mæg nan æðm ut betwuxn. Swa eac ða his folgeras, swa
 20 hie unwiðerwardran & gemodran beoð, swa hie swiður hlecað to-
 somne, & eac fæstor tosomne beoð gefegde to godra monna hienðe.
 Swa eac se se ðe ða unryhtwisan tosomne sibbað, he seleð çære un-
 ryhtwisnesse fultom & mægen, forçæm hie magon ða góðan swa micle
 swiður geswencean swa hie hiora anmodlicor ehtað. Be çæm cwað
 25 se æðela lareow *sanctus* Paulus, ða he geseah çæt folc Phariseo &

themselves, the bolder they will be to trouble the good. Therefore
 the divine voice spoke to the blessed Job about the messengers of the
 useless vessel, that is the accursed Antichrist; it said: "The limbs of his
 flesh cleave together." And again, it used scales as an illustration for
 his domestic servants, speaking thus: "The scale of every fish is joined
 to the other, so that no breath can pass out between." So also his fol-
 lowers, the more friendly and unanimous they are, the more closely they
 unite, and the more firmly they join together to annoy the good. So also
 he who reconciles the wicked together, supports and strengthens un-
 righteousness, because the more unanimously they persecute the good,
 the more they will be able to afflict them. Of which the noble
 teacher St. Paul spoke, when he saw how the sects of the Pharisees

Saducia anmodlice his ehton, he tilode hie betweox him to tosceadanne, & þus cwæð : Hwæt do ge, broðor, doð esnlice. Hu, ne eom ic eower gefera, & eom Fariseisc swæ same swæ ge? & forðæm min mon eht þe ic bodige ymb ðone tohopan deadra monna æristes. Forðæm he cwæð ða word, forðæm ða Saducie andsacedon ðære æriste æfter deaðe, & ða Fariseos geliefdon ðære æriste, swæ swæ ða halgan gewritu bodiað. Swæ he tosced ðara ehtera anmodnesse þe hiene ær woldon fordon, & Paulus com gesund ðanon. Eac sint to manianne ða þe on ðæm bioð abisgode ðæt hie sibbe tiliað, ðæt hie ærest tiligen to gedyðonne ðæm ungesceadwisum modum hu sio lufu bion seyle ðære inweardlican sibbe, ðylæs him æfter firste sio uterre sib derige; forðon, ðonne ðonne hie geðenceað ða ryhtan lufe, ðæt hie eac geðencen ðæt hie ne weorðen beswicene mid ðære uterran lufe, & ðonne hie ongietað ða godcundan sibbe, ðætte sio eorðlice sib hie ne geteo to wyrstan. Ond eft ðonne sume yfele men swæ gerade bioð ðæt hie ne magon godum monnum derigean, ðeah hie willen, ðonne is betre ðeah ðæt mon eorðlice sibbe betweox ðæm fæstnige, oððæt hie mægen ongietan ða uplican sibbe; ðætte hie ðurh ða menniscan sibbe mægen astigan to ðære godcundan sibbe, ðeah hio him ðonne [giet] fior sie, forðæm ðæt yfel hiora unrihtwisnesse hie hæfð ðonne git ahirde, ðætte hie ðonne gemanðwæriges sio lufu & sio geferræden hiora nihstena, & hie to betran gebrenge.

and Sadducees unanimously persecuted him, trying to set them at variance, and spoke thus : "What ye do, brothers, do manfully. What, am I not your companion, and a Pharisee as ye are? And I am persecuted because I preach about the hope of the resurrection of the dead." He spoke thus because the Sadducees denied the resurrection after death, and the Pharisees believed in it, as the holy Scriptures tell. So he disturbed the unanimity of his persecutors, who before wished to destroy him, and escaped unhurt. Those who busy themselves with promoting peace are also to be admonished first to try and show the unwise minds what the love of inner peace ought to be, lest

Saducia anmodlice his ehtan, he tiolode hie betwux him to toscadanne, & ðus cwæð: Hwæt do ge, broður, doð esnlice. Hu, ne eom ic eower gefera, & eom Fariscisc swa same swa ge? Ond forðæm mīn monn eft ðe ic bodige ymb ðone tohopan deadra monna ærestes. Forðæm 5 he cwæð ða word, forðæm ða Saducie antsacodon ðære æriste [æfter deaðe, & ða Farisseos geliefdon ðære æriste], swa swa ða halgan gewritu bodigað. Swa he toscod ðara ehtera anmodnesse ðe hine ær woldon fordon, & Paulus com gesund ðonon. Eac sint to manianne ða ðe on ðam beoð abisgode ðæt hie sibbe tiligað, ðæt hie ærest 10 tilgen to kyðanne ðæm ungesceadwisum modum hu sio lufu beon scyle ðære inweardlican sibbe, ðylæs him æfter firste sio uterre sib derige; forðon, ðonne ðonne hie geðencað ða ryhtan lufe, ðæt hie eac geðencen ðæt hie ne weorðen beswicene mid ðære uterran lufe, & ðonne hie óngitað ða godcundan sibbe, ðætte sio eorðlice sib hi ne geteo to 15 wirsan. Ond eft ðonne sume yfele menn swa gerade beoð ðæt hie ne magon godum monnum derian, ðeah hie willen, ðonne is betere ðeah ðæt mon eorðlice sibbe betwux ðæm fæstnige, oððæt hie mægen ongietan ða uplican sibbe; ðætte hie ðurh ða menniscan sibbe mægen astigan to ðære godcundan sibbe, ðeah hio him ðonne giet feorr sie, 20 forðæm ðæt yfel hiera unryhtwisnesse hie hæfð ðonne giet ahierde, ðætte hie ðonne gemonnðwærige sio lufu & sio geferræden hiora niehstena, & hie to beteran gebrenge.

the outer peace injure them after a time; that, when they think of righteous love, they may also take care not to be deceived by the outer love, and when they understand the divine peace, the earthly peace may not deteriorate them. And again, when any bad men are so circumstanced as not to be able to injure the good, although they desire it, it is better to confirm earthly peace between them, until they can appreciate sublime peace; that through human peace they may ascend to divine peace, although it is yet far from them, because the evil of their unrighteousness still hardens them, that love and the society of their neighbours may humanise and reform them.

XLVIII. Dætte on oðre wisan sint to manianne ða þe ða halgan æ ryhtlice ongietan ne cunnon; on oðre wisan ða þe hie ryhtlice ongietað, & ðeah for eaðmodnesse swugiað ðæt hie hie ne bodiað.

On oðre wisan sint to manianne ða þe ða halgan æ ryhtlice ongietan ne cunnon; on oðre þa þe hie ryhtlice ongietan cunnon, & ðeah for eaðmodnesse swugiað ðæt hie hie ne bodiað. Ða sint to manianne þe þa æ ryhtlice ne ongietað, ðætte hie geðencen ðætte hie ðone halwyndan drync ðæs æðelan wines ne gehwierfen him selfum to attre, & ðæt isen ðæt hie men mid lacnian sculdon, ðæt hie mid ðæm hie selfe to feore ne gewundigen, ðylæs hie mid ðy tole ðæt hale lic gewierden þe hie sceoldon mid ðæt unhale awegaceorfan. Eac hie sint to manianne ðæt hie geðencen ðæt ða halgan gewritu sint us to leoftfatum gesealde, ðæt we mægen gesion hwæt we don scylen on ðisse niht, ðæt is ðis andwearde lif, swæ swæ ðæt liohtfæt lieht on niht urum eagum, ðætte ða gewritu on dæg lichten urum mode. Ac ðonne hwa ne con ða ryhtlice ongietan, ðonne bið him ðæt lioht aðiestrod. Ne gehwierfde hiene næfre ðæt unryhtwise ingeðonc to ðæm won andgiete, gif he ær nære aðunden on ofermettum. Ac ðonne hie wenað ðæt hie selfe wisran sien ðonne oðre, ðonne forhygcað hie ðæt hie folgien oðrum monnum æfter betran ondgiete, & wilniað ðæt hie gegitsen & gelicetten æt ðæm ungetydum folce wisdomes naman. Higiað ðonne ealle mægene ðæt hie ðæt gedwellen ðæt oðre menn

XLVIII. That those who cannot rightly understand the holy law are to be admonished in one way; in another those who understand it rightly, and yet for humility refrain from preaching it.

Those who cannot rightly understand the holy law are to be admonished in one way; in another those who can understand it rightly, and yet from humility refrain from preaching it. Those who do not understand the law rightly are to be admonished not to turn the salutary draught of noble wine into poison for themselves, and not to wound themselves mortally with the lancet with which they should cure men, lest they destroy the sound flesh with the instrument that should cut away the

XLVIII. Ðætte on oðre wisan sint to manianne ða ðe ða halgan æ
ryhtlice ongietan ne cunnon; on oðre wisan ða ðe hie
ryhtlice ongietað, & ðeah for eaðmodnesse swugiað ðæt
hi hi ne bodigeað.

5 On oðre wisan sint to manigenne ða ðe ða halgan æ ryhtlice ongietan
ne cunnon; on oðre ða ðe hie ryhtlice ongietan cunnon, & ðeah for
eaðmodnesse swugiað ðæt hie hie ne bodiað. Ða sint to maniene ðe
ða æ ryhtlice ne ongietað, ðætte hie geðencen ðætte hie ðone hal-
wendan drync ðæs æðelan wines ne gehwyrfen him selfum to attre,
10 & isen ðæt hie menn mid lacnian sculdon, ðæt hie mid ðæm hie
selfe to feore ne gewundigen, ðylæs hie mid ðy tole ðæt hale lic
gewierden ðe hie sceoldon mid ðæt unhale awegaceorfan. Eac hie
sint to manigenne ðæt hie geðencen ðæt ða halgan gewritu sint ús to
15 liohtfatum gesald, ðæt we mægen geseon hwæt we don scylen on
ðisse niht, ðæt is ðis andwearde lif, swa swa ðæt leohtfæt lieht on
nicht urum eagum, ðætte ða gewritu on dæg liechten urum mode. Ac
ðonne hwa ne cann ða ryhtlice ongietan, ðonne bið him ðæt leoht
aðiestrod. Ne gehwyrfde hine næfre ðæt unryhtwise ingeðonc to
ðæm wón andgiete, gif he ær nære on ofermettum aþunden. Ac ðonne
20 hie wenað ðæt hie wisran sien selfe ðonne oðre, ðonne forhyggeað hie
ðæt hie folgien oðrum monnum æfter bettran andgiete, & wilniað ðæt
hie gegitsien & gelicetten æt ðæm ungetydum folce wisdomes naman.
Higiað ðonne ealle mægene ðæt hie ðæt gedwellen ðæt oðre menn

unsound. They are also to be admonished to consider that the holy Scriptures are given us as lanterns, that we may see what we are to do in this night, that is, this present life, as the lantern gives light to our eyes at night, that the Scriptures may enlighten our mind by day. But when a man cannot appreciate it properly, his light is obscured. The unrighteous mind would never have perverted him to the perverse understanding, had he not been previously inflated with pride. But when they think that they are themselves wiser than others, they do not care to follow other men after better understanding, but wish to gain by greed and hypocrisy the name of wisdom from the untaught multitude. They strive, then, with all their might to obscure that which others have rightly and sagaciously understood, and try to

ryhtlice & gesceadwislice ongicten habbað, & hiora agen unryht willað mid ðy getrymman. Be ðæm wæs swiðe wel gecweden ðurh Amos ðone witgan, he cwæð: Hie snidon ða Galatiscan wif þe bearneacne wæron, & woldon mid ðy geryman hiora landgemæru. Ðæt folc wæs gehaten Galað on Ebreisc, ðæt is on Englisc gewitnesse heap, for-ðæm eall sio gesamnung ðære halgan ciricean ðurh ondetnesse hielt ða gewitnesse ðære soðfæstnesse. Ðy is swiðe ryhte getacnod ðurh Galaðes noman sio halge gesomnung, forðæmpe ealle ða geleaffullan bodigeað be Gode ðætte soð is. Ðonne getacniað ða eacuiendan wif ða saula þe ða gebodu ongietað, & hie mid godeundlicre lufan underfoð: gif ðæt underfangne ondgiæt to ryhtre tide bið forðbroht, ðonne bið hit mid ðy ðurhtogenan weorce gedon, swelce hit sie geboren. Ðæt is ðonne ðæt mon his mearce bræde, ðæt mon his hligsan & his noman mærsige. Ac ðonne mon snið ða bearneacan wif on Galað hiora mearce mid to ryman [hrymanne], ðonne ða gedwolmen mid wore lare ofsleað ðæt mod geleaffulra monna, ðonne ðonne hit furðum ryht andgit underfangen hæfð, & him hwæthwugu sio soðfæstnes on geeacnod bið, ærðæmpe hit fullboren sie, & willað mid ðy gedon ðæt hie mon hlige wisdomes, mid ðy þe hie ofsniðen mid ðy seaxe hefiglices gedwolan ða unborenan bearn, þe ðonne furðum bioð mid wordum geeacnode on geleaffulra mode; ac hie wilniað mid ðy ðæt hie mon herige, & cweðe ðæt hie sien wise lareowas. Ac gif we wilnion ðæt hie ðæs wós geswicen, ðonne sculon we hie ealra ðinga ærest & geornost læran ðæt hie ne wilnigen leasgilpes, forðæm, gif se wyrtruma ðære upahæfenesse ærest wierð forcorfen, ðonne bið hit sona

confirm their own unrighteousness thereby. Of which was very well spoken through the prophet Amos; he said: "They cut open the pregnant women of Gilead, to strengthen their boundaries." The people was called in Hebrew Gilead, which is in English "the heap of testimony," because the whole assembly of the holy church preserves the testimony of truth through confession. Therefore the holy assembly is very rightly signified by the name of Gilead, because all believers proclaim about God what is true. The pregnant women signify the souls which understand the commands, and receive them with divine love: if the received understanding is brought forth at the proper time, its birth is as if it were caused by the accomplished

ryhtlice & gesceadwislice ongieten habbað, & hira agen unryht willað
 mid ðy getrymman. Be ðæm wæs swiðe wel gecweden ðurh Amos
 ðone witgan, he cwæð: Hie sindon ða Galatis[can] wif ðe bearne[a]-
 cene wæron, & woldon mid ðy getryman hira landgemæru. Ðæt folc
 5 wæs gehaten Galað on Ebrise, ðæt is on Englisc gewitnesse heap,
 forðæm eal sio gesomnung ðære halgan ciricean ðurh ondetnesse hielt
 ða gewitnesse ðære soðfæsðnesse. Ðy is swiðe ryhte getacnod ðurh
 Galates naman sio halige gesomnung, forðæmðe ealle ða geleaffullan
 bodiað be Gode ðæt soð is. Ðonne getacniað ða [ge]eacniendan wif ða
 10 saule ðe ða gebodu angietað, & hie mid godcundlicre lufan underfōð:
 gif ðæt underfangne andgit to ryhtre tide bið forðbroht, ðonne bið
 hit mid ðy ðurhtogenan weorce gedōn, swelce hit sie geboren. Ðæt is
 ðonne ðæt mon his mearce bræde, ðæt mon his hlisan & his naman
 mærsige. Ac ðonne mon snið ða bearneacnan wif ón Galað hira
 15 mearce mid to rymanne, ðonne ða gedwoldmenn mid wore lare ofsleað
 ðæt mod geleaffullra monna, ðonne ðonne hit furðum ryht andgiet
 underfangen hæfð, & him hwæthwugu sio soðfæsðnes on geeacnod
 bið, ærðæmðe hit fullboren sie, & willað mid ðy gedōn ðæt hie mon
 hlige wisdomes, mid ðy ðe hie ofsniðen mid ðy seaxe hefiglices
 20 gedwolan ða unborenan bearn, ðe ðonne furðum beoð mid wordum
 geeacnode on geleaffullra mode; ac hie wilniað mid ðy ðæt hie mon
 herige, & cweðe ðæt hie sin wise lareowas. Ac gif we wilnigen ðæt
 hie ðæs wós geswicen, ðonne sculon we hie ealra ðinga ærest &
 geornost læran ðæt hie ne wilnigen leasgielpes, forðæm, gif se wyr-
 25 truma ðære úpahafennisse ærest wyrð forcorfen, ðonne bið hit sona

work. Extending one's boundaries is proclaiming one's name and fame. Men cut open the pregnant women in Gilead to increase their territories, when heretics with perverse doctrine slay the minds of believers, when they have received a right understanding, and truth is partially begot on them, before it is completely born, and wish so to get a reputation for wisdom by cutting out with the knife of grievous error the unborn children, who are begot with words in the minds of the faithful; but they wish to be praised for it, and accounted wise teachers. But if we wish them to cease from evil, we must teach them first and most zealously of all things, not to desire false glory, because if the root of pride is first cut away, it is evident that the

swutol ƿæt ƿa twigu forseariað ƿære unryhtan lare. Eac hie sint to manianne ƿætte hie ƿurh hiora gedwolan & ƿurh hiora ungeðwærnesse ƿa Godes æ, þe us forbiet deoffum to offrienne, ƿæt hie þa ilean æ ne gehwierfen to diofulgilde. Be ƿæm Dryhten siofiende cwæð ƿurh Ossei ƿone witgan, he cwæð: Ic him sealde hwæte & win & ele & gold & sylofr ic him sealde genoh, & ƿæt hie worhton to diofolgielsum Bale hiora gode. Ac ƿonne we underfoð ƿone hwæte æt Gode, ƿonne we ongietað inweardlice ƿa æ, & onwrið þa diglan cwidas, swelce we nimen ƿone clænan hwæte, & weorpen ƿæt ceaf onweg. And ðonne us selð God his win, ƿonne he us oferdrencð mid ƿære lare dioplices ondgietes. And ƿonne he us selð his oele, ƿonne he us his bebodu openlicor gecyð, & mid ƿæm ure lif liðelice & getæslicere fereð. And ƿonne he us selð micel siolfor, ƿonne he us selð mycele getyngnesse & wlitige spræce ymbe soðfæstnesse to cyðonne. ðonne he us gewelegað mid golde, ƿonne he ure heortan onliht & gebirht mid ƿæm sciman healices ondgietes. ðis is eall ryhtwisra monna offrung Gode, ac hit brengeð eall ƿa 'gedwolmen Båle, midƿæmpe hie hiora hieremonna mod gedwellað, & eall hiera ondgiet forhwerfað mid hiora wó lare. ðonne he doð ƿone hwæte & ƿæt win & ƿone oele & ƿæt silofr to diofolgielsum, ƿonne hie ƿa gesibsumnesse & ƿa gesceadwisnesse to gedwolan & to ungeðwærnesse gehwierfað. Forƿæm hie sint to manianne ƿæt hie geornlice geðencen, ƿonne hie mid forhwerfde mode ƿære sibbe bebod gehwerfað to ungeðwærnesse, ƿæt hie ƿonne hie selfe ofsleað from lifes wordum mid ryhtum Godes dome. Ongean ƿæt sint to manianne ƿa þe ƿa word ƿære halgan æ ryhtlice

twigs of unrighteous doctrine will soon wither. They are also to be admonished with their errors and discord not to pervert the law of God, which forbids us to sacrifice to devils, to idolatry. Of which the Lord spoke sadly through the prophet Hosea, saying: "I gave them wheat and wine and oil and gold and silver; I gave them enough, and they made it into idols for their god Baal." We receive the wheat from God, when we inwardly understand the law, and reveal the obscure sayings, as if we took the pure wheat, and threw away the chaff. And God gives us his wine, when he intoxicates us with the doctrine of deep understanding. And he gives us his oil, when he proclaims to us his commands more openly, and therewith leads on our life gently and softly. And he gives us much silver, when he gives us great

swutol ðæt ða twigu forseariað ðære unryhtan lare. Eac hie sint to manigenne ðætte hie ðurh hiera gedwolan & ðurh hiera ungeðwærnesse ða Godes æ, ðe us forbiet diofulum to offrienne, ðæt hie ða ilcan æ ne gehwierfen to diofulgilde. Be ðæm Dryhten siofigende cwæð ðurh
 5 Ossei ðone witgan, he cwæð: Ic him sealde hwæte & win & [o]le & gold & siolfor; ic him sealde genog, & ðæt hie worhton to diofulgieldum Bale hiera gode. Ac ðonne we underfōð ðone hwæte æt Gode, ðonne we ongietað inweardlice ða æ, & onwreoð ða dieglan cwidas, swelce we nimen ðone clænan hwæte, & weorpen ðæt ceaf onweg. &
 10 ðonne us selð God his wīn, ðonne he us oferdrencð mid ðære lare dioplices andgites. & ðonne he us selð his ele, ðonne he us [his bebodu] openlicor gecyð, & mid ðæm [ure lif] liðelice & getæslicce fereð. & ðonne he us seleð micel siolfor, ðonne he us selð micle getyngnesse & wlitige spræce ymb soðfæsðnesse to cyðanne. Ðonne
 15 he us gewelegað [mid golde], ðonne he ure heortan onlieht & gebierht mid ðæm sciman healices angietes. Ðis is eall ryhtwisra monna offrung Gode, ac hit briengað eal ða gedwolmen Bale, midðæmðe hie [hiora] hieremonna mōd gedwellað, & eall hiera andgit forhwirfað mid hiera wore lare. Ðonne hie doð ðone hwæte & ðæt wīn & ðone ele
 20 & ðæt siolfor to diofulgieldum, ðonne hie ða gesibsumnesse & gesceadwisnesse to gedwolan & to ungeðwærnesse gehwyrfað. Forðæm hie sint to manigenne ðæt hie geornlice geðencen, ðonne hie mid forhwirfede mode ðære sibbe bebod gehwierfað to ungeðwærnesse, ðæt hie ðonne hie selfe ofsleað from lifes wordum mid ryhtum Godes dome.
 25 Ongean ðæt sint to manigenne ða ðe ða word ðære halgan æ ryh(t)lice

eloquence and fair speech to preach the truth. He enriches us with gold, when he illuminates and brightens our hearts with the splendour of lofty understanding. All this is the offering of righteous men to God, but heretics bring it all to Baal, because they seduce the minds of their subjects, and pervert their whole understanding with their perverse doctrine. They make the wheat and wine, oil and silver, into idolatry, when they pervert peace and wisdom to error and discord. Therefore they are to be warned to consider carefully, that when they with perverted mind turn the commandments of peace into discord, they kill themselves with the words of life by the righteous judgment of God. On the other hand, those who are able to understand the words of the holy law properly, and yet will not humbly teach them,

ongietan cunnon, & hie swæðcalh eadmodlice nyllað læran, hie sint to manianne ðæt hie hie selfe ongieten on ðæm halgum gewritum, ærðæmpe hie oðre læren, ðylæs hie eahtigen oðerra monna dæda, & forgieten hie selfe, & ðonne hie eall ða halgan gewritu ryhtlice ongieten hæbben, ðæt hie ne forgieten hwæt be ðæm upahæfenum gecweden is, hit is gecweden : Dysig bið se læce & untyd þe wilnað ðæt he oðerne mannan gelacnige, & nat ðæt he self bið gewundod. Forðæm sint to manianne ða þe eadmodlice nyllað læran Godes word, ðætte ðonne ðonne hie ða untruman lacnian willað, ðætte hie ær gesceawien ðæt ator hiora agenra medtrymnesse on him selfum, ðylæs hie hie selfe acwellen, ðær ðær hie ða oðre lacniað. Ac him mon sceal manian ðæt hie geðencen ðætte hie hie selfe ne geunðwærien ðæm wordum þe hie lærað mid ðy ðæt hie oðer don, oðer hie læren. Ac gehieren hwæt awriten is on ðæm ærendgewrite *sancte* Petres, hit is awriten : Swæ hwa swæ spræce, spræce he Godes worde, swelce ða word na his ne sien, ac Godes. Gif hit ðonne Godes word bioð, næs his, forhwy sceal hwa ðonne beon ahæfen on ðæm, swelce hit his agnu word sien ? Ac hie scoldon gehieran ðone cwide þe *sanctus* Paulus cwæð to Corinthum, he cwæð : Swæ swæ of Gode beforan Gode we sprecað on Criste. Se ðonne spricð of Gode beforan Gode, se þe ongit ðæt he ða word ðære lare from Gode onfeng, & ðurh ða wilnað Gode to licianne, nealles monnum. Hie seulon gehieran ðone cwide þe awriten is on Salomonnes bocum, hit is awriten ðætte God onscunige ælene ofermodne mon. Se ðonne þe mid Godes wordum his agenne gilp secð, he wile reafian ðone þe hie him sealde his anwaldes ; & ne ondræt him

are to be admonished to understand themselves in the holy Scriptures before they teach others, lest they observe the deeds of others, and forget themselves, and when they have properly understood all the holy Scriptures, not to forget what is said, of the proud ; it is said : " Foolish and unskilful is the physician who desires to cure another, and knows not that he himself is wounded." Therefore, those who will not humbly teach the words of God, are to be admonished, when they wish to cure the sick, first to look to the poison of their own diseases in themselves, lest they themselves die while curing the others. They are to be admonished to consider, that they are not themselves to cause discord with the words they teach, by doing one thing and teaching another. But let them hear what is written in the letter

ongietan cunnon, & hie swaðeah eaðmodlice nyllað læran, hie sint to manigenne ðæt hie hie selfe ongieten on ðæm halgum gewritum, ærðæmðe hie oðre læren, ðylæs hie eahtigen oðer(ra) monna dæda, & forgieten hie selfe, & ðonne hie eal ða halgan gewritu ryhtlice ongiten
 5 hæbben, ðæt hie ne forgiten hwæt bi ðæm úpahæfenum gecweden is, hit is gecweden : Dysig bið se læce & untyd ðe wilnað ðæt he oðerne mon gelacnige, & nat ðæt he self bið gewundad. Forðæm sint to monigenne ða ðe eaðmodlice nyllað læran Godes word, ðætte ðonne ðonne hie ða untruman lacnian willað, ðætte [hie] ær gescea-
 10 wigen ðæt ater hiera agenra mettrymnessa on him selfum, ðylæs hie selfe acwelen, ðær ðær hie ða oðre lacniað. Ac hie mon sceal manian ðæt hie geðencen ðætte hie selfe ne geunðwærigen ðæm wordum ðe hie lærað mid ðy ðæt hie oðer don, oðer hie lærað. Ac gehieren hwæt awriten is on ðæm ærendgewrite *sancte* Petres, hit is awriten :
 15 Swa hwa swa sprece, sprece he Godes worde, swelce ða word no his ne sien, ac Godes. Gif hit ðonne Godes word bioð, næs his, forhwy sceal hwa ðonne bion ahæfen on ðæm, swelce hit his agenu word sien ? Ac hie scoldon gehieran ðone cuide [ðe] *sanctus* Paulus cwæð to Corintheum, he cwæð : Sua sua of Gode beforan Gode we sprecað on
 20 Criste. Se ðonne spricð of Gode beforan Gode, se ðe ongiet ðæt he ða word ðære lare from Gode onfeng, & ðurh ða wilnað Gode to liciganne, nalles mannum. Hie sculou gehieran ðone cuide ðe awriten is on Salomonnes bocum, hit is awriten ðætte God anscunige sælne ofermodne man. Se ðonne ðe mid Godes wordum his agenne gielp secð,
 25 he wile reafian ðone ðe hie him sealde his anwaldes ; & ne ondræt him

of St. Peter ; it is written : " Whoever speaks, let him speak with the word of God, as if the words were not his, but God's." If, then, they are God's words, not his, why shall any one be proud on account of them, as if they were his own words ? But they should hear what St. Paul said to the Corinthians ; he said : " As if from God before God we speak in Christ." He speaks from God before God, who understands that he has received the words of instruction from God, and through them desires to please God, not men. They shall hear the words written in Solomon's books ; it is written that God abominates all proud men. He who seeks his own glory with God's words, wishes to deprive him who gave them to him of his authority ; and is not afraid of subordinating God to himself, although God gave

no, ðeah he dō God behindan hiene, ðeah þe him God gefe ƿæt ƿæt ƿær mon herod. Eac hie sculon gehieran hwæt to ðæm lareowum geeweden is ƿurh Salomon, hit is geeweden: Drinc ƿæt wæter of ƿinum agnum mere, & ƿætte of ƿinum agnum pytte aflowe, & læt ƿine willas irnan wide, & todæl hie, læd hie giوند ƿin land, & gegierwe ƿæt hie irnen bi herestrætum, & hafa hie ðeah ðe anum, ƿylæs elƿio-dige hie ne dælen wið ðe. Donne drincod se lareow ƿæt wæter of his agnum mere, ðonne he gehwierfod ærest to his agnum ingeƿonce to hladanne ƿæt wæter, ƿæt is to wyrcanne ƿæt [ƿæt] he lærð. Donne he drincod of ðæm wielme his agnes pyttes, ðonne he bið self geƿwæned & wel gedrenced mid his agnum wordum. Swiðe wel wæs ƿios spræc mid ƿy geieced þe Salomon cwæð: Læt forð ƿine wyllas, & todæl ƿin wætru æfter herestrætum. Ðæt is ƿætte se lareow sceal ærest self drincan of ðæm wille his agnes lare, & siððan geotan mid his lare ƿæt ilce wæter on his hieremonna mod. Ðæt is ðonne ƿæt mon his wætru utlæte, ƿæt se lareow mid ƿy cræftē his lareowdomes utanc on oðre menn geote, oððæt hie innan gelærede weorðen. Ðæt is ðonne ƿæt mon his wætru todæle æfter kyninga herestrætum, ƿæt mon ða godcundau spræc ƿære mengio ƿæs foles todæle gemetlice ælcum be his andefene. Ac forðonpe oft sio wilnung ƿæs idlan gilpes gegripod ƿæt mod ƿæs lareowes, ðonne he ongiet ƿæt ða Godes word moncgum men liciað þe ƿurh his muð bioð gesprecen, forðæm was geeweden ƿæt ƿæt we ær sædon ƿurh Salomon ðone snottran, he cwæð: Ðeah ƿu ƿin wætru todæle, hafa hie ðeah ðe self, & ne sele elƿiodegum hiora nowuht. He mænde þa awicrdan gastas. Bi ƿæm spræc Danid swiðe

him what men praise. They shall also hear what is said to teachers through Solomon; it is said: "Drink the water from thine own cistern, and that which flows from thine own well, and let thy springs flow widely, and divide them, lead them over thy lands, and make them flow along the highroads, and yet keep them to thyself, lest strangers share them with thee." The teacher drinks the water from his own cistern, when he turns first to his own mind to draw the water, that is, to do what he teaches. He drinks from the flow of his own well, when he is himself softened and well watered with his own words. To these words were very well added what Solomon said: "Send forth thy streams, and disperse thy waters along the highroads." That is, that the teacher is first to drink of the spring of his own doctrine,

no, ðeah ðe he do God behindan hine, ðeah ðe him God geafe ðæt ðæt
 ðær mon hereð. Eac hie sculon gehieran hwæt to ðæm lareowum
 gecweden is ðurh Salomon, hit is gecweden : Drinc ðæt wæter of
 ðinum agenum mere, & ðætte of ðinum agnum pytte aflowe, & læt
 5 ðine willas iernan wide, & todæl hie, læd hie gind ðin lond, & gegier
 ðæt hie iernen bi herestrætum, & hafa hie ðeah ðe anum, ðylæs elðio-
 dige hie dælen wið ðe. Ðonne drincð se lareow ðæt wæter of h(i)s
 agnum mere, ðonne he gehwifð æresð to his agnum ingeðonce to
 hladanne ðæt wæter, ðæt is to wyrceanne ðæt ðæt he lærð. Ðonne
 10 he drincð of ðæm wielme his agnes pyttes, ðonne he bið self geðwæned
 & wel gedrenced mid his agnum wordum. Swiðe we[1] wæs ðios spræc
 mid ðy geieced ðe Salomon cwæð : Læt forð ðine willas, & todæl ðin
 wætru æfter herestrætum. Ðæt is ðætte se lareow ærest sceal self
 drincan of ðæm wille his agenre lare, & siððan geotan mid his lare ðæt
 15 ilce wæter on his hieremonna mod. Ðæt is ðonne ðæt mon his wætru
 útlæte, ðæt se lareow mid ðy cræfte his lareowdomes utane on ôðre
 menn giote, oððæt hie iunan gelærede weorðen. Ðæt is ðonne ðæt
 mon his wætru todæle æfter cýninga herestrætum, ðæt mon ða god-
 cundan spræce ðære menigo ðæs folces todæle gemetlice ælcum be his
 20 andefne. Ac forðon ðe oft sio wilnung ðæs idlan gielpes gegripð ðæt
 mod ðæs lareowes, ðonne he ongiet ðæt ða Godes word manegum
 menn liciað ðe ðurh his múð beoð gesprečen, forðæm wæs gecweden
 ðæt ðæt we ær sædon ðurh Salomon ðone snotran, he cwæð : Ðeah ðu
 ðin wætru todæle, hafa hie ðeah ðe self, & ne sele elðiodigum hira
 25 nauht. He mænde ða awiergedan gæstas. Bi ðæm spræc Dauid

and then with his instruction to pour the same water over the minds of his subjects. Sending out one's waters means, that the teacher is to water other men outwardly with the art of his instruction, until they become learned inwardly. Dispersing one's waters along the king's highways means, that we are to disperse the divine words among the multitude of the people suitably, to each according to his capacity. But since often the desire of vainglory seizes on the mind of the teacher, when he sees that the words of God which are spoken through his mouth please many, that was said which we have quoted above, through the wise Solomon, who said : " Although thou disperse thy waters, yet keep them for thyself, and give nothing of them to strangers." He meant the accursed spirits. Of whom

cūðlice on salmum, swæ he hit oft acunnad hæfde, he cwæð : Elþiodige arison wið me, & wunnon wið me, swiðe stronge wæron ða þe min ehton. We cwædon ær ðæt Salomon cwæde ðæt mon scolde his wætru todælan, & ðeah him self eall habban. Swelce he openlice cwæde : Iow is micel ðearf ðæt ge swæ ætfeolen ut ðære lare, swæ swæ ge eow innan ne geðieden to ðæm awierdum gæstum ðurh upahefenese eowres modes, ðylæs ge ðurh ða ðenunga ðara Godes worda to iow forlæten iowre fiend, ðylæs iow ðonan awult gemænes weorðe. Ðonne we doð ægðer, ge we ða wætru todælað æfter kyninga herestrætum, ge eac us selfe habbað, ðonne [ðonne] we swiðe wide uttogeotað ða lare, & swæ-ðeah ðurh ða ne wilnigeað woruldgilpes.

XLVIV. Ðætte on oðre wisan sint to manianne ða þe medomlice cunnon læran, & ðeah for miclum ege & for micelre eaðmodnesse forwandiað ; & on oðre wisan ða þe ðonne git to ðæm gewintrede ne bioð ne geðigene, & ðeah for hrædhlygnesse bioð to gegripene.

On oðre wisan sint to manian [manicne] ða þe medomlice læran magon, & ðeah for micelre eaðmodnesse him ondrædað ; on oðre ða ða þe unmedome bioð to ðære lare oððe for gioguðe oððe for unwisdom, & ðeah for hiora fortruwodnesse & for hiora hrædwilnesse bioð to [ge]-scofene. Ða ðonne sint to manianne þe nytwyrðlice læran meahton, & ðeah for ungemetlicre eaðmodnesse hit onscuniað, hie sint to manianne ðæt hie be ðæm læssan ðingum ongieten hu swiðe hie gesyngiað on

David spoke very positively in the Psalms, as he had often experienced, saying : " Strangers arose against me, and fought against me, and my persecutors were very strong." We said above, that Solomon said that a man ought to disperse his waters, and yet keep them all for himself. As if he had openly said : " It is very necessary that ye so apply yourselves outwardly to instruction as not to associate inwardly with the accursed spirits through pride of spirit, lest through the ministration of God's word ye allow your enemies access to yourselves ; lest ye have anything in common." But we do both ; we disperse the waters along the king's highways, and also keep them for ourselves, when we disperse instruction very widely, and yet through it desire not worldly glory.

swiðe cuðlice on psalmum, swa he hit oft acunnad hæfde, he cwæð :
 Elðiodige arison wið me, & wunnon wið me, & swiðe stronge wæron
 ða ðe min ehton. We cwædon ær ðæt Salomon cwæde ðæt mon sceolde
 his wætru todælan, & ðeah him self eall habban. Swelce he openlice
 5 cwæde : Eow is micel ðearf ðæt ge swa sætfeolen út ðære lare, swa swa
 ge eow innan ne geðieden to ðæm awiergedum gæstum ðurh úpahafe-
 nesse eowres modes, ðylæs ge ðurh ða ðenunga ðara Godes worda to
 eow forlæten eowre fiend, ðylæs eow ðonon awuht gemænes weorðe. Ac
 ðonne we doð ægðer, ge we ða wætru todælað æfter kyninga herestræ-
 10 tum, ge eac us selfe habbað, ðonne ðonne we swiðe wide úttogetað
 ða lare, & suaðeah ðurh ða ne wilniað woruldgielpes.

XLIV. Ðætte on oðre wisa sint to manianne ða ðe medomlice
 cunnon læran, & ðeah for mi(c)lum ege & for micelre
 eaðmodnesse forwandiað ; & on oðre wisan ða ðe ðonne
 15 giet to ðæm gewintrede ne beoð ne geðiegene, & ðeah
 for hrædhdygnesse bioð to gegripene.

On oðre wisan sint to maniane ða ðe medomlice læran magon, &
 ðeah for micelre eaðmodnesse him ondrædað ; on oðre ða ða ðe u(n)-
 medome bioð to ðære lare oððe for gioguðe oððe for unwise, &
 20 ðeah for hira fortruwodnesse & for hira hrædwilnesse beoð to gesco-
 fene. Ða ðonne sint to manigenne ðe nyttweorðlice læran meahon,
 & ðeah for úngemetlicere eaðmodnesse hit onscuniað, hi sint to mani-
 genne ðæt hie be ðæm læssan ðingum ongieten hu suiðe hie gesyngiað

XLIX. That those who are capable of teaching properly, and yet
 from great fear and humility refuse, are to be admonished
 in one way ; and in another those who are not yet old or
 experienced enough for it, and yet from hasty zeal under-
 take it.

Those who are capable of teaching properly, and yet from great
 humility are afraid, are to be admonished in one way ; in another
 those who are unfit for teaching either from youth or want of wisdom,
 and yet are impelled by their presumption and hasty zeal. Those
 who could teach usefully, and yet from immoderate humility avoid it,
 are to be admonished to understand from the lesser how much they

ðæm maran. Hwæt, hie witon, gif hiora nichstan friend weorðað
 wæðlan, & hie fioh habbað, & his ðonne him oftioð, ðæt hie bioð
 ðonne fultemend to hiora wædle. Hwý ne magon hie ðonne geðen-
 cean, gif hie on ðæm gesyngiað, hu micle swiður hie gesyngiað, ðonne
 hie oftioð ðære lare ðæm synfullum broðrum, swelce hie gehyden lifes
 læcedom, & his forwiernen ðæm cwelendum modum? Be ðæm cwæð
 Salomon: Hu nyt bið se forholena cræft oððe ðæt forhydde gold?
 Oððe gif hwele folc bið mid hungre geswenced, & hwa his hwæte
 gehyt & oðhielt, hu ne wilt he ðonne hiora deaðes? Be ðisum magon
 ongietað ða lareowas hweleas wites hie wierðe bioð, ðonne hie lætað
 ða sawla acwel[[]]an for hungre hiora worda, & hie nyllað hie fedan
 mid ðæm hlafe ðære gife þe hie onfengun. Bi ðæm wæs swiðe wel
 gecweden ðurh Salomon: Se þe his hwæte hyt, hienc wiergð ðæt folc.
 Ðæt is ðonne ðæt mon his hwæte ahyde, ðæt se lareow ahyde ða word
 ðære halgan lare. Forðæm he for ðære anre scylde ðære swigan bið
 awierged & fordemed from ðæm folce, forðæm he manigne gelæran
 meahte, gif he wolde. Hwæt we magon geðencean, gif hwele god læce
 bið þe wel can wunda sniðan, & ðonne gesihð ðæt his hwaem ðearf
 bið, & ðonne for his slæwðe agiemeleasað & forwirnð ðæt he his helpe,
 ðonne wille we cweðan ðæt he sie genoh ryhtlice his broður deaðes
 scyldig for his agenre slæwðe. Nu ðonne, nu ða licumlican læceas
 ðus scyldige gereahthe sint, nu is to ongietonne æt hu micelre scylde ða
 bioð befangne ða þe ongietað ða wunda on ðæm modum, & agiemelea-
 siað ðæt hie hie lacnigen, & mid hiora wordum sniðen. Be ðæm wæs
 swiðe wel gecweden ðurh Ieremias ðone witgan, he cwæð: Awyrgeð

sin in the greater. Surely they know that if their nearest friends are
 reduced to poverty, and they have money, and withhold it from them,
 they promote their poverty. Why do they not consider, if they sin
 in that, how much more they sin when they withhold instruction from
 their sinful brothers, as if they hid the medicine of life, and withheld
 it from the dying? Of which Solomon spoke: "Of what use is the
 concealed art or the hidden gold?" Or, if a nation is afflicted with
 famine, and any one hides and withholds his wheat, does he not desire
 their death? From this the teachers can understand what punish-
 ment they are worthy of, when they let souls starve for want of their
 words, and will not feed them with the bread of the gift they have
 received. Of which was very well spoken through Solomon: "He

on ðæm maran. Hwæt, hie witon, gif hiera niehstan friend weorðað
 wædlan, & hie feoh habbað, & his ðonne him oftioð, ðæt hie beoð
 ðonne fultemend to hiera wædle. Hwý ne magon hie ðonne geðen-
 cean, gif hie on ðæm gesyngiað, hu micle swiður hie gesyngiað, ðonne
 5 hie oftioð ðære lare ðæm synfullum broðrum, swelce hie gehyden lifes
 læcedóm, & his forwirnen ðæm cwelendum monnum ? Be ðæm cwyæð
 Salomon : Hu nytt bið se forholena cræft oððe ðæt forhyd[d]e gold ?
 Oððe gif hwelc folc bið mid hungre geswenced, & hwa his hwæte
 gehyt & oðhielt, hu ne wilt he ðonne hiera deaðes ? Be ðissum magon
 10 ongietan ða lareowas hwelces wites hi wyrðe bioð, ðonne hie lætað
 ða sawla acwellan for hungre hira worda, & hie nyllað hie fedan
 mid ðæm hlafe ðære giefe ðe hie onfengon. Bi ðæm wæs swiðe wel
 gecweden ðurh Salomon : Se ðe his hwæte hytt, hine wier[gð] ðæt folc.
 Ðæt is ðonne ðæt mon his hwæte ahyde, ðæt se lareow gehyde ða word
 15 ðære halegan lare. Forðæm he for ðære anre scylde ðære swigan bið
 awierged & fordemed from ðæm folce, forðæm he manig[ne ge]æran
 meahte, gif he wolde. Hwæt we magon geðencean, gif hwele góð læce
 bið ðe wel cann wunda sniðan, & ðonne gesihð ðæt his hwam ðearf
 bið, & ðonne for his slæwðe agiemeleasað & forwirnð ðæt he his helpe,
 20 ðonne wille we cweðan ðæt he sie genog ryhtlice his broðor deaðes
 scyldig for his agenre slæwðe. Nu ðonne, nu ða lichomlican læcas.
 ðus scyldige gerehte sint, nu is to óngietanne æt hu micelre scylde ða
 beoð befangne ða ðe ongietað ða wunda on ðæm modum, & agiemelea-
 siað ðæt hi hi laenigen, & mid hiera wordum sniðen. Be ðæn wæs
 25 swiðe wel gecweden ðurh Ieremias ðone witgan, he cwæð : Awierged

who hides his wheat is cursed by the people." Hiding the wheat is
 when the teacher hides the words of holy doctrine. He is accursed
 and condemned by the people for the one sin of silence, because he
 could have taught many, if he would. We can consider, that if a
 good physician, who well knows how to cut wounds, sees that some
 one has need of him, and from sloth is neglectful and withholds his
 help, we will say that he is very rightly guilty of his brother's death,
 because of his own sloth. If, then, the physicians of the body are
 thus held guilty, we must consider how greatly they sin who under-
 stand the wounds of the mind, and neglect to treat and cut them with
 their words. Of which was very well spoken through the prophet
 Jeremiah ; he said : " Accursed is the man who keeps his sword from

bið se mon se þe wyrrið his sweorde blodes. Ðæt is ðonne ƿæt mon forwerne his sweorde blodes, ƿæt hwa forwirne his lare ƿæt he mid ƿære ne ofslea ƿæs flæsces lustas. Eft cwæð Moyses be ðæm ilcan : Min sweord itt flæsc. Gehieren eac ƿa þe oninnan him gediglað & gehydað ƿa godcundan lare ðone egeslican Godes cwide þe to him gecweden is, forðæm ƿæt se ege ðone oðerne ege utadrife, ƿæt is ðonne se cwide hu mon ƿæt fioh befæste ðæm eipemen þe he sceolde forðsellan to wæstmæ, & ƿa forþyþe he forwandode ƿæt he swæ ne dyle, ƿa agcaþ he lit to unðances, & his eac hæfde micelne dem. Eac hie sculon gehieran ƿæt[te] *sanctus* Paulus geliefde ƿæt he swæ micle unscyldigra wære his nihtena blodes swæ he læs wandode ƿæt he hiera unƿeawas ofsloge. Hie magon gehieran be ðæm cwide þe he cwæð, he cwæð : Hwæt ge sint calle mine gewitan ƿæt ic eom clæne & unscyldig nu git to dæg cowres ælces blodes, forðæm ic næfre ne forwandode ƿæt ic iow ne gecyðde eall Godes gcðealt. Eac hie sculon gehieran hu *sanctus* Iohannes wæs gemanod mid ƿæs engles stemne, ƿa ƿa he cwæð to him : Se þe gehiere ƿæt hiene mon clipige, clipige he eac oðerne, & cweðe, cum. Ðæt is, se þe ongiete ƿæt he sie geeigged mid godcundre stemne, ƿætte he eac ciggende & lærende oðre ðider tio & laðige ðider he getogen bið, ƿylæs he finde ƿa duru betynede ongean hiene, ƿonne he cume, gif he cume idelhende to, & ƿa mid him ne bringe, þe he ðider laðian sceolde. Hie scoldon gehieran hu *Essaias* se witga hreowsiende hiene selfne tælde, ƿa he wæs onæled mid þy upcundan lihte, he cwæð : Wa me ƿæs ic swugode ! Eac hie sculon gehieran ƿætte ƿurh Salomon is gehaten ðæm monnum þe lust-

blood." Keeping one's sword from blood is withholding one's instruction, and not slaying with it the lusts of the flesh. Again, Moses spoke of the same : " My sword shall eat flesh." Let those also who conceal and hide within themselves the divine doctrine, hear the awful words of God which are addressed to them, that the one fear may drive out the other, telling how the money was committed to the merchant to be lent out at interest, and when he neglected to do so he got no thanks for it, and suffered great injury from it. They should also hear that St. Paul believed that he was so much the more guiltless of his neighbour's blood the less he hesitated to slay their vices. They can hear it in the words he spoke, saying : " Ye are all my witnesses that I am pure and guiltless of the blood of each of you up to this

bið se mann se ðe wirnð his sweorde blodes. Ðæt is ðonne ðæt mann forwirne his sweorde blodes, ðæt hwa forwirne his lare ðæt he mid ðære ne ofslea ðæs flæsces lustas. Eft cwæð Moyses be ðæm ilcan : Min sword itt flæsc. Gehieren eac ða ðe oninnan him gediglað & 5 gehydað ða godcundan lare ðone egeslican Godes cwide ðe to him gecweden is, forðæm ðæt se ege ðone oðerne ege útadrife, ðæt is ðonne se cwide hu mon ðæt feoh befæste ðæm ciepemen ðe he scolde forðsellan to wæstmæ, & ða forðyðe he forwandode ðæt he swa ne dyde, ða ageaf he hit to unðances, & his eac hæfde micelne dem. Eac hi 10 sculon gehiran ðætte *sanctus* Paulus geliefde ðæt he swa micel unscyldigra wære his niehstena blodes swa he læs wandade ðæt he hira unðeawas ofsloge. Hi magon gehieran be ðæm cuide ðe he cwæð, he cwæð : Hwæt ge sint ealle mine gewietan ðæt ic eom clæne & unscildig nu giet to dæg eowres ælces blodes, forðæm ic næfre ne 15 forwandode ðæt ic eow ne gecyðde eall Godes geðeahht. Eac hi sculon gehieran hu *sanctus* Iohannes wæs gemanod mid ðæs engles stemne, ða ða he cwæð to him : Se ðe gehire ðæt hine mon clipige, clipie he eac oðerne, & cweðe, cum. Ðæt is, se ðe ongiete ðæt he sie gecieged mid godcundre stemne, ðætte he eac cigende & lærende 20 oðre ðider tio & laðige ðider he getogen bið, ðylæs he finde ða duru betynede ongean hine, ðonne he cume, gif he cume idelhende to, & ða mid him ne brenge, ðe he ðider laðian scolde. Hie scoldon gehieran hu Essaias se witga hreowsigende hine selfne tælde, ða he wæs [on]æled mid ðy úpcundan leohte, he cwæð : Waa me ðæs ic swigode ! Eac hie 25 sculon gehieran ðætte ðurh Salomon is gehaten ðæm monnum ðe lust-

day, because I never neglected to reveal to you all the counsel of God." They ought also to hear how St. John was admonished by the voice of the angel, saying to him : "He who hears one calling to him, let him call another also, and say 'Come.'" That is, that he who perceives that he is called with the divine voice, is also to draw and invite others to where he is drawn, by calling and teaching them, lest he find the door shut against him when he comes, if he comes empty-handed, and does not bring with him these he ought to invite thither. They ought to hear how the prophet Isaiah repented and blamed himself, when he was inspired with the sublime light, saying : "Woe is me that I was silent !" They ought also to hear what is promised through Solomon to the men who cheerfully and actively

lice & unslawlice lærað ðæt ðæt hie ðonne cumon, ðæt is ðæt him seyle bion hiora wisdom geieced & gemanigfaldod. Salomon cwæð: Ðæs monnes saul þe wel spricð hio bið amæst, & swæ hwa swæ oðerne ðrencð, he wirð self oferdruncen. Swæ eac se þe ut wel lærð mid h's wordum, he onfehð innan ðæs ingeðonces fætuesse, ðæt is wisdom. Swæ eac se þe ne wiernð ðæs wines his lare ða mod mid to oferdrencanne þe hiene gehieran willað, he bið eac oferdrenced & wel afeald mid ðæm drynce mislicra & manigfuldra gifa. Hwæt we hierdon ðæt Dæuid brohte Gode to lacum ðæt ðæt he ða lare ne hæl þe him God geaf. Ðæt he cyððe, þa he cwæð: Dryhten, ðu wast ðæt ic ne wirne mine wolora, & ðine ryhtwisnesse ic ne digle on minre heortan; ðine hælo & ðine ryhtwisnesse ic sæege. Gehierað hwæt on Cantica Canticorum is awriten ðæt se brydguma sceolde sprecean to ðære bryde, he cwæð: Hlyst hider, ðu þe eardast on friondes ortgearde, & gedoo ðæt ic mæge gehieran ðine stemne.

[*End of Cotton, No. I.*]

teach what they can, that is, that their wisdom shall be increased and multiplied. Solomon said: "The soul of the man who speaks well shall be fattened, and whoever makes another drunk shall himself be intoxicated." So also, he who externally teaches well with his words, shall receive internally fatness of mind, that is, wisdom. So also, he who does not withhold the wine of his instruction to intoxicate the minds who wish to hear him, shall also be intoxicated and well fed with draughts of various and manifold gifts. We have heard how David brought as an offering to God his not having hid the doctrine given him by God. He made it known, when he said: "Lord, thou knowest that I do not withhold my lips, and do not conceal thy righteousness in my heart; I speak out thy salvation and righteousness."

lice & unslawlice lærað ƿæt ƿæt hie ƿonne cunnon, ƿæt is ƿæt him
 scylen hiera wisdom bion geieced & gemanigfalðod. Salomon cuæð :
 Ðæs mon[n]es sawl ƿe wel spricð hio bið amæst, ond swa hwa swa
 oðerne drencð, he wirð self oferdruncen. Swa eac se ƿe út wel lærð mid
 5 his wordum, he onfehð innan ƿæs inngedonces fætnesse, ƿæt is wisdom.
 Swa eac se ƿe ne wirnð ƿæs wines his lare ƿa mod mid to oferdren-
 can[n]e ƿe hine gehieran willað, he bið eac oferdrenced & wel aféd
 mid ƿæm drence mislicra & monigfaldra giefra. Hwæt we hirdon ƿætte
 Daudid brohte Gode to lacum ƿæt ƿæt he ƿa lare ne hæl ƿe him God
 10 geaf. Ðæt he cyðde, ƿa he cwæð : Dryhten, ƿu wast ƿæt ic ne wyrne
 minra welera, & ƿine ryhtwisnes[se] ic ne diegle on minre heortan ;
 ƿine hælo & ƿine ryhtwisnesse ic secge. Gehierað hwæt on Cantica
 Canticorum is awriten ƿæt se brydguma scolde sprecan to ƿære bryde,
 he cwæð : Hlyst hider, ƿu ƿe eardasð on freondes orgearde, & gedoo
 15 ƿæt ic mæge gehiran ƿine stemne. Ðæt is sio halige gesomnung
 Godes folces, ƿæt eardað on æppeltunum, ƿonne hie wel begað hira
 plantan & hiera impan, oð hie fulweaxne beoð. Ðæt bið ƿonne ƿæt
 mon his stemne gehiere, ƿonne ƿa gecorenan menn giornfulle bioð ƿis
 worda to gehlystanne. & ƿonne wilnað se brydguma, ƿæt is Crist,
 20 ƿæt he gehire ƿa stemne ƿære bryde, ƿæt is Cristenra monna gesom-
 nung, ƿonne he ƿurh gesce[a]dwisra & him gecorenra monna mód him
 to clipað, & hie lærð ƿurh hiora muð. Eac hie sculon gehieran hwæt
 Moyses dyde, ƿa he ongeat ƿæt God wæs ƿæm folce ierre, he bebed
 ƿæt menn namen hiora sweord Godes andan mid to wrecanne, & cwæð
 25 ƿæt ƿa scolden bion synderlice Godes ƿegnas, ƿa ƿe unwandiende ƿara

Hear also what is written in the Song of Songs, how the bridegroom spoke to the bride : " Listen here, thou who dwellest in a friend's orchard, make me able to hear thy voice." That is, the holy assembly of God's people, which lives in orchards, when they carefully tend their plants and shoots till they are full-grown. Hearing his voice is when the elect are eager to listen to his words. And the Bridegroom, that is Christ, desires to hear the voice of the bride, that is the assembly of Christians, when he calls to them through the minds of wise men, who are chosen by him, and teaches them through their mouth. They ought also to hear what Moses did, when he saw that God was angry with the people ; he bade men to take their sword to avenge God's anger, and said that those who unhesitatingly slew the sins of the guilty

should be specially God's servants. He said : " Let him who is God's servant, come hither to me, and put his sword on his hip, and pass from gate to gate through the midst of the city, and let every man slay his brother and his friend and his neighbour." Putting one's sword on one's hip is preferring the zeal of instruction to the lusts of the flesh, and taking care to subdue and conquer unlawful lusts and doctrines, when one desires to teach holiness. Running from one gate to another is running with reproof from one vice to another, through which death can enter into a man's soul. Running through the middle of the city is being so impartial towards Christian people in the reproofing of their sins as neither to flatter any man nor care for any man's flattery. As to which it was very rightly said, that they were to slay their brothers and friends and neighbours. A man slays his brother and his friend and his neighbour, when no relationship makes him hesitate to punish the sins of the guilty. If he is called the servant of God who is inspired by the zeal of divine love to slay vices, does not he absolutely refuse to be God's servant, who refuses to rebuke as much as he can the vices of worldly men ? On the other hand, those who have neither age nor wisdom enough to be able or know how to teach, and yet hasten to undertake it, are to be warned not to block up for themselves the way of reformation, which might in time come to them, when they assume so hastily the burden of so arduous a ministration. But when they prematurely assume what they neither can nor know how to manage, they have cause to fear losing what in due time they might have attained, that is, wisdom, which they prematurely desire and display, but which very rightly proves their destruction. They can consider that young birds, if they try to fly before their wings are fully developed, are made to descend by the desire which before exalted them, till they perish. They are also to be admonished to consider that, if a big, heavy roof is placed on a new wall before it is dry and firm, not a hall, but a ruin is built. They are also to be admonished to consider, that those women who bring forth the children they have conceived before they are properly formed, fill, not houses, but tombs. Therefore Christ himself, who could easily have strengthened whom he wished,

scyldgena gyltas ofslogen. He cwæð: Se ðe Godes ðegn sie, ga hider
 to me, & do his sward to his hýpe, & gáð from geate to geate ðurh
 midde ða ceastre, & ofslea ælc mon his broður & his freond & his
 nihstan. Ðæt is ðonne ðæt mon his sward doo ofer his hýpe, ðæt
 5 mon ða geornfulnessse his lare læte furður ðonne his flæsces lustas, &
 . ðæs gieme ðæt he un[a]liefede lustas & lara atemige & oferwinne,
 ðonne he wilnað ðæt he haligdom lære. Ðæt is ðonne ðæt mon ierne
 from geate to oðrum, ðæt he ierne ðreatigende from ðara unðeawa
 ælcum to oðrum, ðe deað mæge ingán on ðæs monnes móð. Ðæt is
 10 ðonne ðæt mon ierne ðurh mid[d]e ða ceastre, ðætte mon sua emn sie
 betweox cristenum folce on ðære ðreaunga hiera scylda ðæt he nauðer
 ne nanum men ne olice, ne he nanes monnes oleccunga ne rec[c]e.
 Be ðæm wæs swiðe ryht[lice] gecweden ðæt mon scolde ofslean his
 broður & his freond & his niehstan. Ðonne mon ofslihð his broður
 15 & [his] friond & his niehstan, ðonne he for nanre sibbe ne wandað
 ðæt he ða gyltas ne wrece on scy[l]degum monnum. Nu se is ðonne
 gehaten Godes ðegn se ðe mid ðæm andan onæled bið godcundre lufan
 unðeawas to ofsleanne, hu, ne wiðsæcð se ðonne eallunga Godes ðegn
 to bionne, se ðe wiðsæcð ðæt he ne ðreage swa he swiðusð mæge
 20 worulðmonna unðeawas? Ongean ðæt sint to manianne ða ðe nabbað
 nauðer ne ildo ne wisdom to ðon ðæt hie mægen oððe cunnen læran,
 & hi ðeah forhradiað ðæt hie hit ongiennað, ðylæs hie himselfum
 fordikigen ðone weg ðære bote, ðe him on fierste becuman mehte,
 ðonne hi him to tioð ða byrðenne swa micelre ðenunge swa hræðlice.
 25 Ac ðonne hie him ær tide to tioð ðæt hi ne magon ne ne cunnon, ðonne
 is him to ondræðanne ðæt him weorðe to lore ðæt hie to ryhtre tide
 gefolgian mehton, ðæt is se wisdom, ðe hie ær tide wilniað & eowiað,
 ac he him wyrð ðonne swiðe ryhtlice to lore. Hwæt hie magon ge-
 ðencean ðæt fugla briddas, gif hie ær wilniað to fleoganne, ær hira
 30 feðra fulwe[a]xene sin, ðætte sio wilnung hie geniðrað ðe hi ær úpa-
 hefð, oð hie forweorðað. Eac hie sint to manigenne ðæt hie geðencen,
 gif mon on niwne we[a]ll unadrugodne & unastiðodne micelne hróf &
 hefigne onsett, ðonne ne timbreð he no healle ac hryre. Eac [hi] sint
 to manigenne ðæt hi geðencen ðætte ða wif ðe ða geeacnodan bearn
 35 cennað ðe ðonne gît fulborene ne bioð, ne fyllað hie nó mid ðæm hus
 ac byrgenna. For ðissum ðingum wæs ðætte Crist self, ðe swiðe

gave an example to teachers, to prevent the unlearned from teaching : when he had taught his disciples the art of teaching, he yet said : "Sit yet within the city, until ye are fully prepared with spiritual power." We sit within the city when we shut ourselves up behind the bars of our mind, lest from loquacity we wander too far. But afterwards, when we are fully prepared with the divine power, then we have come forth from the city, that is, from our own mind, to teach others. Of this same, Solomon spoke to young men : "Thou, young man, be not ready to call out and advise, not even in thine own affairs, and even when asked twice, wait with the answer until thou knowest that thy speech has both beginning and end." Therefore our Redeemer, though in heaven he is creator and teacher of angels, would not be a teacher of men on earth until he was thirty years old, because he wished to instil into presumptuous men the reverence of salutary fear ; although he himself could not sin, he would not proclaim the gift of perfect life until he was himself of complete age. It is written in the Gospel, that our Saviour, when he was twelve years old, stayed behind his mother and relations in the city of Jerusalem. And afterwards, when his relations sought him, they found him in the midst of the wisest doctors in Jerusalem, listening to their words, and asking about their doctrines. We must vigilantly consider that our Saviour, when he was twelve years old, was found sitting in the midst of the teachers, asking, not teaching ; because he wished to make it an example that the unlearned might not presume to teach, since he wished to be disciple and to be taught, the same who formerly taught those who taught him then with the power of divine authority. And again, Paul said to his disciple : "Command this, and teach, and let no man despise thy youth." We must know that adolescence is often called youth in the holy Scriptures. Which we can understand more clearly if we quote one of Solomon's sayings among the rest ; he said : "Rejoice, young man, in thy youth." If he did not consider it all one, he would not have called the young man both young man and youth.

hrædlice meahste getrymian ðone ðe he wolde, sealde bisene ðæm
 lareowum to ðæm ðæt ða unlæredan ne scoldon læran : siððan he his
 cnihtas gelæred hæfde ðone cræft ðæs lareowdomes, he cwæð swa ðeah :
 Sittað eow nu giet innan ceastre, oððæt ge weorðen fullgearowode mid
 5 ðæm gæsðlican cræfte. Ðonne we sittað innan ceastre, ðonne we ús
 betynað binnan ðæm locum ures modes, ðylæs we for dolspræce to
 widgangule weorðen. Ac eft ðonne we fullgearowode weorðað mid
 ðæm godcundan cræfte, ðonne bio we of ðære ceastre út afærene, ðæt
 is of úrum agnum ingeðonce, oðre men to læranne. Be ðys ilcan cwæð
 10 Salomon to iongum monnum : Ðu gionga, bio ðe úniðe to clipianne
 & to læranne, ge furðum ðina agna spræca, & ðeah ðe mon tuwa
 frigne, gebid þu mid ðære andsware, oð þu wite ðæt ðin spræc hæbbe
 ægðer ge ord ge ende. For ðissum ilcan ðingum wæs ðætte ure Aliesend,
 ðeah he on hefenum sie Sciepend & engla lareow, nolde he ðeah on
 15 eorðan bion monna lareow, ær he wæs ðritiges geara eald, forðæmðe
 he wolde ðæm fortruwodum monnum andrysn o halwendes eges on
 gebrengan ; ðeah ðe he self gegyltan ne meahste, nolde he ðeah ær
 bodian ða gief e ðæs fulfremedan lifes, ærðæmðe he self wære fulfre-
 medre ielde. Hit is awriten on ðæm godspelle ðætte ure Hælend, ða
 20 he wæs twelfwintre, wurde beæftan his meder & his mægum innan
 ðære ceastre Hierusalem. Ac eft, ða his mægas hine sohton, ða fundon
 hie hiene tomiddes ðara wietena ðe ðær wisoste wæron in Hierusalem,
 hlystende hiora worda, & frinende hiora lara. Ðonne is ús [ðæt]
 swiðe wocorlice to geðenceanne ðætte ure Hælend, ða ða he twelf-
 25 wintre wæs, ða wæs he gemét sittende tomiddes ðara lareowa frig-
 nende, nalles lærende ; forðæm he us wolde ðæt to bisene dcn ðætte
 ða únlæredan ne dorsten læran, nu he ðonne wolde cniht bion, & wolde
 ðæt hiene mon lærde, se ilca se ðe ða ær lærde ðe hine ða lærdon mid
 ðæm cræfte ðæs godcundan anwaldes. Ond eft Paulus cwæð to his
 30 cnihte : Bebid ðis & lære, & ne forsio nan mon ðine gioguðe. We scu-
 lon wietan ðætte oft bið on halgum gewristum genemned mid feorwe
 to giuguðhade. Ðæt we magon sweotolor ongietan, gif we Salomones
 cuida sumne herongemong eowiað, he cwæð : Bliðsa, cniht, on ðinum
 gioguðhade. Gif he hit ðonne ne tiohhode eall tó anum, ðonne ne
 35 nemde he ðone cniht ægðer ge cniht ge giong mán.

L. That those who desire worldly honour, and possess it prosperously, are to be admonished in one way ; in another those who desire worldly honour, and when they have desired it, continue in it with great hardship and misfortune.

In one way are to be admonished those who prosperously attain all their worldly desires ; in another way those who desire the joys and wealth of this world, and yet are kept from them by adverse misfortunes. Those who always attain what they desire in this world are to be admonished not to neglect, when they have attained it all, to seek him who helps them to it all ; lest they love this exile more than their own country, and fix their affections on what is lent them here ; and lest the comforts and pleasures of their journey seduce them, so that they forget whither they are bound ; and lest, for the fair moon that they see by night, they despise the brightness of day and of the sun. They are also to be admonished not to believe that the pleasures and comforts which happen to them in this world are the rewards intended for them by God, but are the consolation of the miseries ; while the rewards of the good we do are in the eternal life. Therefore we must fortify our minds against the flatteries of this world, lest we love them with our whole heart, and subject ourselves to them entirely. But he who does not overcome the prosperity he has here with prudence of mind, and love of the better life, makes of the flatteries of this transitory world his own eternal death. Therefore the prophet Ezekiel rebuked the people of Israel, and said that they would be destroyed and vanquished with prosperity, as the Idumæans were, because they rejoiced too much in the prosperity of this world. But the Lord rebuked them through the prophet, saying : "They made my land their inheritance with joy, and with all their heart and mind." From these words we can understand that they were very severely blamed, not because they rejoiced, but because they rejoiced with all their heart and mind. Of which Solomon said : "The folly of the young kills them, and the prosperity of fools destroys them." Of the same St. Paul spoke : "Let those who have be as if they had nothing, and

L. Dætte on oðre wisan sint to manianne ða ðe woroldare wilniað,
 & hie ðonne orsorglice habbað; & on oðre ða ðe woroldare
 wilniað, & ðonne hie gewilnode habbað, hie ðonne mid micelre
 earfoðnesse & mid micle broce ón wuniað.

- 5 On oðre wisan sint to manianne ða ðe eall orsorglice begitað ðisse
 worulde, ðæt ðæt hie wilniað; on oðre wisan ða ðe ðisses andweardan
 middangeardes wilna & welena wilniað, & swa ðeah mid sumum wiðer-
 weardum brocum hiora him bið færwirded. Ða ðonne sint to mani-
 enne ðe simle habbað ðisse worulde ðæt ðæt hie wilniað ðæt hie ne
 10 agiemelesien, ðonne hi hit eall hæbben, ðæt hie ne secen ðone ðe him
 to eallum gefultemað, ðylæs hie lufigen ðás elðiodignesse ofer hiora
 ægenne eðel, & hior[a] mod eal ahon on ðæt ðe him her gelæned bið,
 & ðylæs hie gedwelle sio gehydnese & ða getæsu ðe hie on ðæm wege
 habbað, ðæt hie forgieten hwider hie scylen, & ðylæs hie for ðæm
 15 fægeran mōnan ðe hi on niht gesioð forhyccgen ðæs dages bierhto &
 ðære sunnan. Eac hi sint to monienne ðætte hie nō ne geliefen ðætte
 ða willan & ða getæsu ðe him on ðisse worulde becomað, ðætte ðæt
 sien ða lean ðe him God getiohchod hæfð, ac bið ðissa iermða forfor, &
 ða lean bioð on ðæm ecean life ðæs ðe we to gōde doð. Forðy we
 20 sculon ure mōd getrymman wið ðisses middangeardes olicunga, ðylæs
 we hie mid ealle mode lufigen, & us mid ealle here underðieden. Ac
 se se ðe ðas orsorgnesse ðe he her hæfð ne forswið mid ðære gescead-
 wisnesse his ingeðonces & mid ðære lufan ðæs beteran lifes, ðonne
 gehwierf(ð) he ða olicunga ðisse gewitendan worulde him to ecum
 25 deaðe. For ðissum ðingum wæs ðætte Ezechiel se witga ðreade
 Israhela folc, & cwæð ðæt hie wolden weorðan forlorene & oferwun-
 nene mid orsorgnesse, swa swa Idumeas wæron, forðæm hi to swiðe
 bliðsodon on ðisses middangeardes orsorgnesse. Ac Dryhten hie
 30 ðreade ðurh ðone witgan, ða he cwæð: Hie dydon min land him
 selfum to ierfelonde mid gefean & mid ealre heortan & mid ealle mode.
 Be ðæm wordum we mægon gehieran ðæt hie wæron swiðe suiðlice
 getælde, næs nō forðæmðe hie fægnodan, ac forðæmðe hie mid ealre
 heortan & mid ealle mode fægnodan. Be ðæm cwæð Salomon:
 Giongra monna dolscipe hi ofslitð; & dysigra monna orsorgness hi
 35 fordeð. Be ðæm ilcan cwæð *sanctus* Paulus: Sien ða hæbbendan

those who enjoy this world as if they enjoyed it not." That we may so love this outward and earthly support, as not to avert our minds from the desire and zeal of divine love, lest that which is lent to us in this present exile as a support and mercy cause us mourning and exile from eternal life ; that we may not rejoice as if we were glad of these transitory things, when we see, while among them, how poor we are in eternal things. Of the same Solomon spoke in the book of Song of Songs concerning the holy assembly, saying : " The Lord's left hand is under my head, and his right hand embraces me." He said that God's left hand was under his head. That signifies prosperity of this present life. The inner love of sublime life presses the hand. The right hand embraces him, when he holds him in such a desire that he loves the eternal life with all devotion. Again, it was said through the wise Solomon that in his right hand was long life, and in his left wealth and honour. When he compared wealth and honour with the left hand, he taught us how to love each. Again, of the same the Psalmist spoke : " May thy right hand save me." He did not say " thy left hand," but " thy right." He thus showed that he did not mean this present life, but sought the salvation of eternal life. Of the same is again written in Exodus, the book of Moses ; it is written : " Thy right hand, O Lord, has crushed thy foes." Those who are God's enemies, though they prosper on the left, are crushed with the right hand ; that is, that this present life often exalts the wicked, but the coming of eternal bliss casts them down. Therefore those who live prosperously in this world are to be admonished to consider carefully that the prosperity of this present life is sometimes lent, that through it they may be led to a better life, sometimes that their confusion may be the greater in eternity. Why else was the land of Canaan promised to the people of Israel, but because the untaught people would not believe in the promise of a distant land after a time, unless he who promised them the greater land gave them a near one at once ? And also that they might the more firmly and certainly believe in the eternal things, whenever he promised them to them ; lest he should attract them to the gift

swelce hie nowiht hæbben, & ða ðe ðisses middangeardes notigað
 swelce hi his nó ne notigen. Ðætte we swa lufigen ðisne uterran &
 ðisne eorðlican fultum ðætte we forðæm from ðære wilnunga & from
 ðære geornfulnessse ðære godcundan lufan ure mód ne awenden, ðylæs
 5 us weorðe to wope & to elðiodignesse ðæs ecean lifes ðæt ðæt us on
 ðisse elðiodignesse to fultume & to are gelæned is; ðætte we ne
 fægnigen, swelce we gesælige sien for ðissum gewitendan ðingum,
 ðonne ðonne we betweox ðæm ongieten hu earme we bioð ðara ecena
 ðinga. Be ðissum ilcan cwæð Salomon on Cantica Canticorum ðære
 10 béc be ðære halgan gesomnunge, he cwæð: Dryhtnes winestre hand
 is under minum heafde, & his swiðre hand me beclipð. Sio winestre
 hand Godes he cwæð wære under his heafde. Ðæt tacnað orsorgnesse
 ðisses andweardan lifes. Ða hand ðonne geðrycð sio incunde lufu
 ðæs uplican lifes. Sio swiðre hand hine ðonne beclipð, ðonne ðon(n)e
 15 he hine gehielt on ðæm willan ðæt he mid ealre estfulnessse lufað ðæt
 ece lif. Eft wæs gecueden ðurh Salomon ðone snottran ðætte on his
 swiðran handa wære lang lif, & on his winestran wære wela & wyrð-
 mynt. Ða he lærde hu we ægðer lufian sceolden, ða he mæt ðone
 welan & ðone wyrðmynd to ðære winestran handa. Eft be ðæm ilcan
 20 cwæð se psalmsceop: Gehæle me ðin sio swiðre. Ne cwæð he nó ðin
 sio winestre hond, ac ðin sio swiðre. Mid ðæm he gecy(ð)de ðæt he
 ne mænde ðis andwearde lif, ac ðæs ecean lifes hælo he sohte. Be
 ðæm ilcan is eft awriten on Exodo, ðæt is Moyses béc, hit is awriten:
 Ðin swiðre hand, Dryhten, gebræc ðine feond. Ða ðonne ðe Godes
 25 fiord bioð, ðeah hi on ðære winstran handa bion geðigene, hi beoð
 mid ðære swiðran tobrocene, ðæt is ðætte oft ðis andwearde lif úpa-
 hefeð ða yfelan, ac se tocyme ðære ecan eadignesse hie geniðrað. Ðy
 sint to manienne ða ðe on ðisse worulde orsorglice libbað, ðæt hie
 geornlice ongieten ðætte sio orsorgnes ðisses andweardan lifes hwilum
 30 bið to ðæm gelæned ðæt hie sien ðurh ða to beteran life getogene,
 hwilum to ðæm ðæt hie sien ðy swiður on ecnesse gesciende. For-
 hwan wæs elles Canonea land Israhe(la) folce gehaten, buton forðæmðe
 ðæt ungetyde folc nolde geliefan ðeah him mon feorr land on fierste
 gehete, gif him sona ne sealde sum on neaweste se him ðæt mare
 35 gehett? Ond eac forðæm ðætte hie ðy fæslicor & ðy úntweogend-
 licor gelifden ðara ecena ðinga, swa hwanne swa him ða gehete, ðylæs

with the promises and hope alone, but also with the gift he drew them to the hope. That also the Psalmist proclaimed very openly, saying: "He gave them kingdoms of other races, and they possessed the wealth of many nations, that they might preserve righteousness and seek his law." But when the human mind responds not to God's kindness with good works, he is very justly degraded with that wherewith he is thought to be honoured. Of which was again spoken through the Psalmist: "Thou didst humiliate them when they exalted themselves." So, when useless men will not requite the divine gift with righteous works, but try to destroy themselves altogether here with the pride of abundant wealth and prosperity, what outwardly exalts them, inwardly makes them fall. About this same it was also said of the rich man, of whom it was said that he suffered in hell; it was said: "Thou hast received all thy good here in the world." The evil man receives a portion of good in this world, that he may hereafter receive the more evil in the future life, if here he would not for the good turn to God. Those, on the contrary, who desire the joys and wealth of this world, and yet are debarred from them, and afflicted in this world by adversity, are to be admonished to consider carefully with how great favour the Creator and Ruler of all creation watches over them, when he does not leave them to their own desires; as the physician, when he has no hope of the patient, and thinks that he cannot help him, allows him to do and take whatever he likes; but him whom he thinks he can help, he debars from very many of his desires. We even debar our children from playing with our money, those same children to whom we hereafter intend to leave our lands and estates and inheritance altogether, and make our heirs. So let those who are humbled by the adversities of this present world, learn from this example to rejoice and hope in the eternal inheritance: if God had not resolved to save them in eternity, he would not have bridled them with such severe reproof of his instruction. Those who desire these transitory things, and yet are debarred from them by misfortune and adversity, are also to be admonished to consider carefully that righteous men are often exalted with transitory authority, till

hi mid ðæm gehatum & mid ðæm tohopan anum hi spone to ðære
 giefe, ac eac mid ðære giefe he hi teah on ðone tohopan. Ðæt eac
 ge cyðde se psalmsceop swiðe openlice, ða he cwæ(ð): He him sealde
 ricu oðerra kynrena, & manigra folca gestreones hie wieoldon, to ðon
 5 ðæt hi his ryhtwisnesse geheolden, & his æ sohten. Ac ðonne ðæt
 mennisce móð Godes glædmodnesse mid godum wƿorcum ne geand-
 sworað, ðonne bið he swiðe ryhtlice mid ðæm gehined ðe mon wenð
 ðæt mid gearod sie. Be ðæm wæs eft geoweden ðurh ðone salmsceop:
 Ðu hie geniðrades, ða hi hi selfe úpahofon. Swa, ðonne ðonne unnyttan
 10 men ða godcundan gife nyllað leanian mid ryhtum weorcum, ac willað
 hi selfe her mid ealle fordon mid ðære fortruwunga ðæs toflowendan
 welan & orsorgnesse, & ðonon ðe hi utan bioð ahæfene, ðanon hie
 bioð innan afeallene. Be ðys ilcan wæs eac gecweden be ðæm wele-
 gan ðe gesæd is ðætte on hel(l)e ðrowude, hit wæs gecweden: Ðu
 15 ónfenge ðin god eal her ón worulde. Forðæm anfehð se yfla auht
 goodes on ðisse worulde ðæt he eft ðy maran yflis on ðæm toweardan
 life, gif he her nolde for ðæm goode to Gode gecieran. Angean ðæt
 sint to man[i]ggenne ða ðe ðises mid[d]angeardes wilna & we[o]lana
 wilniað, & him swaðeah sum wiðerweardnes his fo[r]wiernð, & hi
 20 geswencð on ðisse worulde, ða sint to manienne ðæt hie geornlice
 geðencen mid hu micelre giefe ofer him wacað se Scippend & se
 Stihtere ealra gesceafta, ðonne he hi nyle lætan to hiera agnum
 wilnungum; swa swa se læce, ðonne he ðæm siocan ne truwað, &
 wenð ðæt his gehelpan ne mæge, ðonne alief(ð) he him eal ðæt ðæt
 25 hine lysð to dónne & to ðycganne, ac ðæs ðe he wenð ðæt he
 gehelpan mæge, ðæm he forwiernð swiðe fe[o]la ðæs ðe he wilnað.
 Hwæt we eac wiernað urum cildum urra peninga mid to plegianne,
 ðæm ilcum ðe we eft tiochiað urne eard & urne eðel & ure ierfe eall æt-
 somne tó te forlætanne, & hie tiochiað us to ierfeweardum to habbanne.
 30 Ac nimen him nú be ðisse bisene gefean & tohopan ðære ecan ierfe-
 weardnesse, ða ðe sio wiðerweardnes ðisses andweardan lifes geeaðmet:
 ac gif hi God næfde on ecnesse getiochod to gehælanne, ðonne ne
 gebridlode he hi nó mid swa swiðlicre ðreaunga his lare. Eac sint
 to manigenne ða ðe ðissa hwilendlicra ðinga wilniað, & him ðeah sum
 35 broc & sumu wiðerweardnes hiera forwiernð, ðætte hie geornfullice
 geðencen ðætte oft ryhtwise menn mid ðys hwilendlican anwealde

through their authority they are caught by sins as in a snare; as we said above in this same book of David, God's favourite, that he was a better man when a subject than when king. When he was a subject, he met his enemy, and yet for the fear of God and love of righteousness, he durst not slay him. But afterwards, when king, by the advice and encouragement of his own lust, he slew and circumvented his faithful officer. Who, then, can desire possessions or authority or honour without danger, since he who desired them not fell into such danger? Who can be saved from such things without great difficulty and danger, if he whom God himself chose for king fell into such a sin when king? They are also to be admonished to consider how it is written about Solomon, how, after being so wise, he fell, even until he began to sacrifice to idols. It is not said that he had any adversity in this world before he fell; but when wisdom was entirely granted to him, he forgot himself, and the science and discipline he had learnt, so that he would not have any trouble with it, either less or more.

LI. That those who are bound in marriage are to be admonished in one way, in another those who are free from those ties.

Those who are bound in marriage are to be admonished in one way, in another those who are free from those ties. Those who are bound by those ties are to be admonished, when they mutually think how to please one another, each of them to try so to please the other in their union, as not to displease their Creator; and so to perform earthly works, as not to neglect desiring those of God; and so to rejoice in present good, as to dread seriously eternal evils; and so also to lament the evils of this world, as yet to fix their entire hope on eternal good; and when they perceive how fleeting are their present works, and how lasting is that which they desire, to let no worldly evil break their spirit, nor any good deceive them, but let the joy of heavenly good fortify them against affliction; and, again, to let the expectation of coming evil at the future judgment alarm them

weorðað upahæfene, oð hie ðurh ðone anwald weorðað mid synnum gefangne, sua sua mid sume grine, swa swa [we] ær herbiufan sædon on ðisse ilcan héc bi Dauide ðæm Godes dirlinge ðæt he wære ryhtwisra ða ða he ðeng wæs ðonne he wære siððan he kyning wæs. Ða 5 ða he ðegn wæs, he met[t]e his feond, & ðeah for Godes ege & for ryhtwisnesse lufum he hine ne dorste ofslean. Ac eft siððan he kyning wæs, for lare & for tichtinge his agenes firenlustes he ofslog & besirede his getreowne ðegn. Hwa mæg ðonne æhta oððe anwaldes oððe weorðscipes wilnian butan plio, nu se swelc plioh ðærón gefór, 10 se ðe his nó ne wilnode? Hwa mæg ðonne for ðyllecum hion gehealden butan miclum gesuince & miclum plio, nū se on ðæm rice on swelce synne befioll, se ðe God self to ðæm rice geceas? Eac hie sint to manigenne ðæt hie geðencen hu hit awriten is be Salamonne, hu he æfter swa miclum wisdome afioll, emne oððæt he dioflum ongan 15 gieldan. Nis hit nó gesæd ðæt he ænig wuht wiðerweardes on ðys middangearde hæfde, ærðæmðe he afeol; ac siððan him se wisdom to forlæten wæs eallunga he forgét hine selfne & ða lare & ðone ðiodscipe ðe he geliornode, swa ðæt he his nan geswinc habban nolde ne læsse ne mare.

20 LI. Ðætte on oðre wisan sint to manianne ða ðe beoð gebundne mid synrædenne, on oðre wisan ða ðe freo bioð ðara benda.

On oðre wisan sint to manienne ða ðe mid synnrædenne bioð gebundene, on oðre ða ðe ðara benda bioð fr[i]o. Ða sint to manigenne ðe mid ðæm gebundene bioð, ðonne ðonne hie betwuh him 25 ðenceað hu hiera ægðer oðres willan dón seyle, ðæt hira swa tilige ægðer oðrum to licianne on hiera gesinscipe, ðæt hi ne mislicien hiera Scippende, & ðæt hie swa wyrren ðisses middangeardes weorc ðæt hie ne forlæten to wilnianne ðara ðe Godes sien, & swa gefeon ðissa andweardena góða ðæt hi him eac geornlice ondræden ða ecan yflu, 30 & swa eac ðara yfela ðisse worulde hiofen ðæt hi huru hiora tohopan anwealgne gefæstnigen to ðæm ecum godum, & ðonne hie ongieten hu gewitendlic ðis anwearde bið ðæt ðæt hie her doð, & hu ðurhwunienede ðæt bið ðæt hi wilnið, ðætte ðonne nawðer ne nan yfel ðis[ses] middangeardes hiora móð ne gebrece ne nan géd hie ne 35 beswice, ac se gefea ðara hefonlicena góða hi gehierde wið ðæm

in their prosperity ; because the mind of the Christian consorts, which is both firm and infirm, and cannot fully despise these transitory things, can yet associate with the eternal with its aspirations, although it still lies in the lusts of the flesh, by fortifying and filling itself with lofty hope. And although he have with him something of earthly and human habits on the road—the road is this present life—he must not relinquish the hope of attaining to God for his good will ; and yet let him not accomplish altogether the desire of the body, lest he altogether fall from that whence he ought to derive his most certain hopes. Of which Paul treated very well in few words in his Letter to the Corinthians, saying : “ Let these who have wives be as if they had none, and those who weep as if they wept not, and those who rejoice as if they rejoiced not.” He has a wife as if he had none, who has her for bodily solace, and yet for the enjoyment and love does not turn from better works. He also has a wife as if he had none, who understands that all these pleasant things are transitory, and yet for necessity takes care of his flesh, and however with great desire of the spirit yearns for the eternal joy. A man weeps and yet does not weep, when he bewails the miseries of this world, and yet knows that he shall be comforted, and rejoice in eternal joy. And, again, a man rejoices and yet does not rejoice, when he exalts his mind from these earthly to heavenly things, and yet does not relinquish the fear of falling from the lofty to the lower things. About which St. Paul discoursed very well immediately after, saying : “ The face of this world shall pass away.” As if he had openly said : “ Ye must not at all love this world too much, because, although ye love it, it cannot always last : ye fix your affections on it in vain, because it will elude you, although ye love it as if it were lasting.” The married are to be admonished, although they be sometimes displeased at something in one another, to tolerate it patiently ; and let each of them pray for the other, that through it they may be saved, because it is written : “ Bear your burdens in common among yourselves, then will ye fulfil God's law.” Love is God's law ; the law and love bring

brocum, & eft se wena þara toweardena yfela on ðæm toweardan dōme hie geegeige on ðære orsorgnesse; forðæm ðæt mōd þara cristenra gesamhiwena, ðætte bið ægðer ge trum ge untrum & ne mæg fullice forsion þas hwilendlican ðing, he mæg ðeah hine formengan to ðæm
 5 ecum mid his willan, ðeah he ðonne giet on ðæs flæsces lustfulnessse liege, mid ðæm ðæt he hine getrymige & gefylle mid ðæm uplican tohopan. Ond ðeah he hæbbe hwæt eorðlices & mennisclices him on gewunan on ðys wege—se weg is ðis andwearde lif—ne forlæte he ðeah ðone tohopan ðæt he becum (to) Gode for his godan willan, &
 10 swa ðeah ne fulga he eallunga ðæs lichoman wilnunga, ðylæs he eallunga afealle ðonon ðe he fæsðlicost tohopia[n] scolde. Ymb ðæt reahte Paulus swiðe wel mid feaum wordum on his ærendgewriteto Corintheum, he cwæð: Ða ðe wif hæbben, sien þa swelce hie nan hæbben, & þa ðe wepen, sien þa swelce hi nō ne wepen, & þa ðe fægnigen, sien þa swelce
 15 hi nō ne fægnigen. Se ðonne hæfð wif swelce he nan næbbe, se ðe hit hæfð for licumlicre frofre, & ðeah for ðæm bryce & for ðære lufe hine né awent from bettrum weorcum. Se hæfð eac wif swelce he nan næbbe, se ðe óngiet ðætte eal þas andweardan ðing bioð gewitendlicu, & ðeah for niedþearfe hæf[ð] giemne his flæsces, & hwæðre mid micelre
 20 wilnunga his gæstes giernð þæs ecan gefean. Ðæt is ðonne ðæt mon wepe, & ne wepe, ðæt mon þa iermðo ðisses middangeardes wepe, & swa ðeah wite ðæt he sceal bion afref(r)ed, & blissian on ðæm ecum gefean. & eft is ðæt mon blissige & ne blissige ðæt mon ahebbe his mod of ðissum eorðlican to ðæm hefonlican, & ðeah ne forlæte ðæt he him ne
 25 óndræde ðæt he afealle of ðæm uplican to ðæm niðerlican. Ymb ðæt [swiðe wel] ðærryhte æfter rehte *sanctus* Paulus, þa he cwæð: Ðyses middangeardes ansien ofergæð. Swelce he openlice cwæde: Ne sculon ge nō eallunga to swiðe lufian ðisne middangeard, forðam, ðeah ge hine lufigen, he eow ne mæg ealneg standan; on idelniss[e] ge fæst-
 30 niað eower mōd on him, forðæm ðe he eow flihð, ðeah ge hine lufigen swelce he wunigende sie. To manigenne sint þa gesomhiwan, ðeah hira hwæðrum hwæthwugu hwilum mislicige on oðrum, ðæt hie ðæt geðyldelice forberen; & gebidde hira ægðer for oðer ðæt hie mægen þurh ðæt weorðan gehælede, forðæm hit awriten is: Berað eowre
 35 byrðenna gemænelice betwux iow, ðonne gefylle ge Godes æ. Sio lufu ðonne is Godes æ: sio æ & sio lufu us briengað monig (g)ōd

us much good from Christ, and bear patiently with our evil. We imitate Christ, and also carry out the imitation, when we cheerfully give to others what God gives us, and patiently bear with their evil. The married, and also every one else, are to be admonished not to think less of what other men bear with and tolerate in them, than of what they bear with in others; because he can much the more easily endure the injuries done to him by others, if he will remember those he does to others. The married are also to be admonished to remember that they are not associated for any other purpose than the procreation of children. Therefore they ought to consider that, if they associate too often and too immoderately, they are not in lawful union, if they make a habit of it; but, because they defile their lawful union with unlawful intercourse, it is very necessary that they efface the sin with frequent prayer. Therefore the skilful physician of the heavenly medicine, that is St. Paul, both taught the sound and showed the unsound a remedy, saying: "It is good for a man to be without a wife." And again he said: "It is good for men that each have his own wife, and each wife her husband, lest they commit fornication." He did both; he both inspired with fear those who committed fornication, and gave permission to those who could not forego it, that those who could not stand, if they had to fall, might fall on the soft bed of marriage, not on the hard earth of fornication. And, again, he said to the weak: "Let the husband give his wife her due in their union, and in like manner the wife to her husband." But after he had given some fitting leave to the married to do their will, he said: "I do not say what I said before, commanding, but advising and permitting." He spoke very much as if it were a sin, when he said he would allow and permit it. The sin is the sooner healed because it is not unlawful; but, although lawful, it is not to be committed too often. Which Lot signified for us very well in himself, when he fled from the burning city of Sodom, and came to Zoar, when he durst not hastily withdraw from the city up into the mountains. When he fled from the burning city of Sodom, he showed that we are to flee from the unlawful heat of our bodies. The height of the mountains signifies

from Criste, & ure yfelu geðyldelice forberað. Ac ðonne we onhyrigað
 Criste, & eac ða ónhyri[n]ge gefyllað, ðonne we lustlice sellað oðrum
 ðæt ðæt us God selð, & geðyldelice forberað hiora yfelu. Ða gesin-
 hiwan mon sceal manian, & eac gehwelcne mon, ðæt hie nó læs ne ne
 5 geðencen hwæt oðre men him forberað & geðafiað, ðonne hie geðenceað
 hwæt hi oðrum monnum forberað; forðæmðe he mæg micle þy ieð
 adreogan ða tionan ðe him oðre men doð, gif he wile gemunan ða ðe he
 oðrum monnum deð. Eac sint to manigenne ða gesinhiwan ðæt hi ge-
 munen ðæt hie for nanum oðrum ðingum ne bioð gesomnode, buton
 10 forðæm ðæt hie sculon bearna strienan. Forðæm hi sculon geðencean,
 gif hie to oftrædlice & to ungemetlice hie gemengað on ðæm hæmede,
 ðæt hie ne bioð nó on ryhtum gesinscipe, gif hie ðæt on gewunan hab-
 bað, ac forðæmðe hie gewemmað ðone aliefedan gesinscipe mid ðære un-
 liefedan gemengnesse, him is micel nie(d)ðearf ðæt hie mid oftrædlicum
 15 gebedum ða scylde adiligien. Forðæm wæs ðæt se getyda læce ðæs
 hefonlican læcedomes, ðæt wæs *sanctus* Paulus, ægðer ge ða halan lærde
 ge ðam unhalum læcedóm eowde, ða he cwæð: Gód bið men ðæt he sie
 butan wífe. & eft he cwæð: Gód bið mannum ðæt ælc hæbbe his
 agen wif, & ælc wif hire ceorl, ðylæs hi on unryht hæmen. Ægðer he
 20 dyde, ge he egesode ða ðe on unryht hæmdon, ge he liefde ðæm ðe
 hit forberan ne meahton, forðæm ðætte ða ðe gestundan ne meahton,
 gif hi afealla[n] scolden, ðæt hi afeollen on ðæt hnesce bedd ðæs
 gesinscipes, næs on ða heardan eorðan ðæs unrythæmdes. & eft he
 cwæð to ðæm untrumum: Agife se wer his wífe hire ryht on hira
 25 gesinscipe, & swa same ðæt wif ðæm were. Ac æfterðæmðe he hwelce-
 hwugu gerisenlice leafe dyde ðæm gesinhiwon hira willan to frem-
 manne, he cwæð: Ne cweðo ic nó ðæt ðæt ic ær cwæð bebedende,
 ac lærende & geðafigende. Ða he spræc gelicost ðæm ðe hit hwelc-
 hwugu syn wære, ða he cwæð ðæt he hit forgiefan wolde & geðafian.
 30 Forðæm bið sio scyld þy hraðor gehæled, forðæmðe hio ne bið un-
 liefedo, ac ðeah hio aliefedu sie, ne sceal hi mon to ungemetlice begán.
 Ðæt us getacnode Loth swiðe wel on him selfum, ða he fleah ða
 biernendan ceastre Sodomian, & com to Segor, ða ne dorste he nawuht
 hrædlice út of ðære ceastre faran up ón ða muntas. Midðæmðe he
 35 fleah ða birnendan Sodomian, he getacnode ðæt we sculon fleon ðone
 unliiefedan bryne ures lichoman. Sio heanes ðonne ðara munta ge-

the purity of continence. Those dwell, as it were, up in the mountains, who are yoked in marriage, and yet have no intercourse except when they wish to beget children. They stand up in the mountain, when the flesh seeks nothing from the other but progeny. Standing on the mountain is when the flesh is not carnally united to the other. But there are many who abstain from fornication, and yet do not associate with their own consorts as properly as they ought to do. Lot departed from Sodom to Zoar, and yet did not quickly ascend the mountains. So, when a man relinquishes the worst life, without however being able yet to attain to the best, nor preserve the continence of high union, it is like Zoar standing midway between the mountains and the marshes where Sodom was. Zoar saved Lot, when a fugitive. So does the Zoar of the most excellent life: those who flee to it it saves. But when the married associate with excessive incontinence, when they avoid the fall of sin, they can yet be saved very easily by forgiveness and prayer, as Lot found the little city, and protected himself therein against the fire. The life of the married, though its power of withstanding worldly desires is nothing very wonderful, can yet be free from the apprehension of any punishments. Therefore Lot said to the angel: "Here is a little city very near, wherein I can preserve my life. It is a little one, and yet I can live in it." He said it was very near, and yet enough to secure his preservation. So is the life of the married. It is not far separated from this world, nor yet at all alienated from eternal salvation; because they are excused in their dealings with one another with frequent prayers for one another, as if they were shut up in a little city. Of which was very rightly spoken through the angel to Lot: "I will now receive thy prayer, and at thy request I will not destroy the city thou intercedest for." So is the life of the married. It is not condemned before God, if prayers follow. About the same prayers St. Paul admonished, speaking thus: "Let neither of you deprive the other against his or her will without consent, when either of you wish to pray, but keep yourselves free for prayers." On the other hand, those who are not bound with

tacnað þa clænnesse þære forhæfdnesse. Ða þonne bioð swelce hi
 eardigen upp on þæm munte þa ðe bioð gesponnene to gesinscipe,
 & ðeah ne bioð na gemengde buton þonne hi wilnið bearn to
 gestriananne. Ðonne hie stondað up on þæm munte, þonne cæt flæsc
 5 nauht elles ne secð to þæm oðrum buton tudor. Ðæt is cæt mon
 stonde on þæm munte cæt cæt flæsc ne sie flæsclice to þæm oðrum
 gefæsðnod. Ac monige bioð þara ðe hie gehealdað wið unryhthæmed,
 & swaðeah his agenra ryhthiwena ne brycð swa swa he mid ryhte
 sceolde. Loth for út of Sodomian to Segor, & ðeah ne com he nauht
 10 hraðe onuppan þæm muntum. Swa, þonne þonne mon forlæt cæt
 wyrreste lif, & ne mæg ðeah þonne gît cuman to þæm betstan, ne þa
 forhæfdnesse gehealdan cæs hean gesinscipes, þonne bið cæt swa swa
 Segor stod on midwege betweox þæm muntum & þæm merscum ðe
 Sodoma on wæs. Sio Segor gehælde Loth fleondne. Swa deð. sio
 15 Segor cæs medemestan lifes : þa ðe hire to befleoð hio gehealð. Ac
 þonne þa gesinhiwan hi gemengað þurh ungemetlice unforhæfdnesse,
 cær [cær] hi þone fiell fleoð cære synne, þonne magon hie ðeah
 weorðan gehælede suiðe ieðelice þur[h] forgiernesse & þurh gebedu,
 swa swa Loth funde þa lytlan ceastre, & hine cærón wið [cæt] fyr
 20 gesilde. Ðæt lif þara gesinhiwena, ðeah hit ful wundorlic ne sie on
 mægenum weoruldwilnungum to wiðstandanne, hit mæg ðeah bion
 orsorglic ælcra wita. Forþæm cwæð Loth to þæm engle : Her is an
 lytele burg swiðe neah, cær ic mæg min feorh on generian. Hio is
 an lytel, & ðeah ic mæg cærón libban. He cwæð cæt hio wære swiðe
 25 neah, & ðeah genoh fæst on his hælo. Swa is cæt lif þara gesin-
 hiwena. Nis hit naht feor ascaden from þisse worulde, ne eac noht
 fremde cære ecan hælo, forþæm for cære dæde ðe h[i]e doð betwuh
 him hi beoð gefriðode mid oftrædlicum gebedum betw[u]h him, swelce
 hie sien on sumere lytelre byrig belocene. Be þæm wæs swiðe ryhte
 30 geoweden þurh þone engel to Lothe : Ðinre bene ic wille nū onfōn, &
 for þinre bede ic ne toweorpe þa burg ðe þu forespr[i]csð. Swa bið
 cæt lif þara gesinhiwena. Ne bið hit nō fordemed beforan Gode, gif
 cær gebedo æfter fylgeað. Ymb þa ilcan gebedo *sanctus* Paulus
 manode, & þus cwæð : Ne fornime incer nōder oðer ofer will butan
 35 geðafunge, cæs timum ðe he hine wille gebiddan, ac geæmtigeað inc to
 gebedum. Ongean cæt sint to manigenne þa ðe ne beoð gebundne

matrimony are to be admonished to keep the heavenly commands the more rightly, the less troubled they are with the cares of this world, because no yoke of carnal union inclines them to this world, nor does lawful union oppress them. It is very necessary, therefore, for them not to be oppressed by the unlawful burden of these earthly cares, that the last day, when it comes, may find them so much the more ready, the more disengaged they are; and that, when they are disengaged so as to be able to do better than others, and yet neglect it, they may not thereby merit a severer punishment than other men. They ought to hear what St. Paul said, when he exhorted men to the grace of serving God; yet he did not say so because he blamed marriage, but because he wished to expel from the minds of his subjects the cares which grow out of marriage. He said: "This I speak for your benefit, lest I catch you in any snare. I tell you what is most honourable for you to do, and how ye can most fully serve God with the least impediment." Because earthly troubles and cares grow out of marriage, the noble teacher of nations incited his subjects to a better life, lest they should be bound with earthly cares; because, when the servant of God lets himself be impeded by worldly cares, although he has avoided marriage, he has not escaped its burdens. The servants of God are also to be admonished not to think that they can associate with unmarried women without the injury of severe damnation, since Paul denounced the evil of fornication among so many accursed vices. He proclaimed what the sin is, when he said: "Neither fornicators, nor idolaters, nor the inconstant, who cannot cease from their fornication, nor thieves, nor the avaricious, nor drunkards, nor swearers, nor robbers, shall possess the kingdom of God." And, again, he said: "Adulterers the Lord shall judge." Therefore they are to be admonished, if they cannot preserve salutary continence, and cannot endure the storms of temptation, to desire the harbour of wedlock; for it is written that it is better to marry than to burn, because they can marry without sin, unless they had previously renounced it. But he who promises more good than he previously did, makes the lesser good unlawful

mid ðæm gesinscipe, ða sint to manienne ðæt hie swa micle ryhtlecor
 ða hefonlican bebodo healden swa hie orsorgan bioð ðisses middan-
geardes ymbhogena, forðæm hie nan gespann ðæs flæsclican gesinscipes
 ne gebiegeð on ðisse worulde, ne se aliefeda gesinscipe hi ne gehefegað.
 5 Ðonne is him micel ðearf ðætte sio unliedfe byrðen ðissa eorðlicena
 sorga hi ne geðrysce, ðætte hie swa micle gearran finde sé ytemesta
 dæg, ðonne he cume, swa hi her æmtegran bioð ; & ðonne hi geæmet-
 gade bioð ðæt hie magon bét don ðonne oðre menn, & hit swaðeah
 agiemeleasiað, ðæt hie ðonne ðurh ðæt ne geearnigen wyrse wite ðonne
 10 oðre menn. Ac hi scoldon gehira[n] hwæt Paulus cwæð, ða ða he
 sume men manode to ðære giefde Godes ðiowdomes ; ne cwæð he ðeah
 nō ðæt ðæt he cwæð forðæmðe he gesinscipe tælde, ac forðæmðe he
 wolde ða sorga awegadrifan ðisses middangeardes of his hieremonna
 mode ða ðe bioð aweaxene of ðæm gesinscipe ; he cwæð : Ðis ic
 15 cweðe for eowerre ðearfe, ðylæs ic eow mid ænige grine gefoo. Ic
 eow secgge hwæt eow arwyrðlicost is to beganne, & hu ge fullecost
 magon Gode ðiowian ðæt eow læst ðinga mierð. Forðæm of ðæm
 gesinscipe weaxað eorðlice ymbhogan & sorga, forðæm se æðela ðioda
 larcow his hieremen to betran life spon, ðylæs hi mid eorðlicre sorge
 20 wurden gebundne ; forðæm, ðonne se Godes ðiow on ðæt gemearr
 ðære woruldsorga befehð, ðeah (h)e ðonne hæbbe beflagen ðone gesin-
 scipe, ðonne næfð he nō beflagen ða byrðenne. Eac sint to manienne
 ða Godes ðiowas ðæt hie ne wenen ðæt hie butan [ðæm] demme
 stranges domes hi gemengan mægen wið ða æmtegan wifmen, ða
 25 Paulus ðæt yfel ðære forlegnesse swa manegum awiergdum leathrum
 loh. He gecyðde hwelc sio scyld bið, ða he cwæð : Nawðer ne ða
 wohhæmendan, ne ða ðe diofulgieldum ðiowiað, ne ða unfaesðradan,
 ðe ne magon hira unrythæmdes geswican, ne ða ðiofas, ne ða giet-
 seras, ne ða druncenwillnan, ne ða wiergendan, ne ða reaferas Godes
 30 rice ne gesittað. & eft he cwæð : Ðæm wohhæmerum demeð Dryhten.
 Forðæm hi sint to manigenne, gif hie ða halwendan forhæfdnesse
 gehabban ne mægen, & ða scuras ðære costu[n]ga adreogan ne mægen,
 ðæt hie wilnigen ðære hyðe ðæs gesinscipes ; forðæm hit is awriten
 ðæt hit sie betere ðæt mon gehiewige ðonne he birne, forðæm butan
 35 synne he mæg gehiwian, gif he hit ær ne forhét. Ac se ðe mare god
 gehet ðonne h[e] ær dlyde, he gedeð mid ðæm ðæt læsse gód unaliefed

that he formerly did. It is written in the Gospel that no man is to put his hand on the plough and look back. Still less is he who makes a vow to think he is ever the nearer to the kingdom of heaven, if he retract his vow. Therefore he who pledges himself to the greater good, and then relinquishes it, and turns to the lesser, is manifestly overcome by looking back.

LII. That those who have tried the sins of the flesh are to be admonished in one way, in another those who know nothing of them.

In one way are to be admonished those who perceive and know the sins of their bodies, in another those who know them not. Those who have tried the sins of their bodies are to be admonished at least to dread the sea after the shipwreck, and to shun the perdition which follows their danger, when they know it; that those who are mercifully preserved after committing sins, may not unwarily return to them and perish. Therefore it is said to the sinful soul, which will never cease from its sins: "Thou hast the countenance of an harlot, because thou hast no shame." Yet they are to be warned to be very careful, although they would not preserve their natural goodness entire, at least to mend it when broken. They have need to consider how great a multitude there is of the faithful, who both preserve themselves pure, and also turn others from their errors. But what will they say when the others stand in complete safety, while they will not reform after their evil deeds? Or what will they say, when the others bring both themselves, and others with their example, to the kingdom of heaven; while they, when God gives them a respite, and bears with their evil, will not even bring themselves? They are to be admonished to remember what good, that they could have done, they formerly relinquished, that they may at least avoid the present evil. Concerning which the Lord spoke to the wounded minds through the prophet Ezekiel, as if he spoke to the Jews, and reminded them of the sins they had committed, because he wished them to be ashamed of being afterwards impure in the other world; he said that they committed whoredom in Egypt in their youth: "There they

5 Ʒæt he ær dyde. Hit is awrieten on Ʒæm godspelle Ʒæt nan mon ne
 scyle dón his hond to Ʒære sylg, & hawian underbæc. Ne Ʒon ma se
 Ʒe gehat gehæt, ne wene he Ʒæt he sie a Ʒy near hefonrice, gif he hine
 from went Ʒæm gehatum. ForƷæm se Ʒe hine selfne maran godes
 5 behæt, & Ʒonne forlæt Ʒa maran gód, & went hine to Ʒæm læssum,
 Ʒonne bið hit swutol Ʒæt he bið fromlociende oferswiðed.

LII. Ðætte on oðre wisan sint to manienne Ʒa Ʒe gefandod habbað
 Ʒara flæsclicra synna, on oðre wisan Ʒa Ʒe Ʒæs noht ne
 cunnon.

- 10 On oðre wisan sint to manienne Ʒa Ʒe ongietað & witon hiera lichoman
 synna, on oðre [Ʒa] Ʒa Ʒe hie nyton. Ða sint to manienne Ʒe
 hiera lichoman synna onfunden habbað, Ʒæt hie huru æfter Ʒæm scip-
 gebroce him Ʒa sæ ondræden & Ʒæt forlor hira frecennesse, Ʒonne hie
 hit oncnawen, Ʒæt hi hit onscunigen; Ʒætte Ʒa Ʒa Ʒe mildheortlice bioð
 15 gehealdne æfter hiora Ʒurhtogenum synnum, Ʒætte hi eft unwærlice to
 ne gecierren, & Ʒonne swelten. ForƷæm is gecweden to Ʒære syngien-
 dan sawle, Ʒe næfre hire synna geswican nyle: Ðu hæfst forlegisse
 andwlitan, forƷæm Ʒe no ne sceamað. Ðeah hie sint to manienne Ʒæt
 hie geornlice giemen, Ʒeah hi Ʒæt gód hira gecynde gehal nolden ge-
 20 [h]ealdan, Ʒæt hi hit huru tobrocen gebeten. Him is Ʒearf Ʒæt hie
 geðencen hu micel menigu Ʒæra getreowfulra bið, Ʒe ægðer ge hi selfe
 clæne gehealdað, ge eac oðre of hira gedwolan ahwierfað. Ac hwæt
 cweðað hi Ʒonne, Ʒonne Ʒa oðre stondað on anwalgre hælo, & hie
 nyllað æfter yfelre dæde gecierran? Oððe hwæt cweðað hi, Ʒonne Ʒa
 25 oðre briengað ægðer ge hie selfe ge eac oðre mid hiora bisenum to
 hefonrice; ond hie, Ʒonne him God Ʒone first alefð, & him hira yfel
 forbierð, nyllað furðum hie selfe briengan? Ac hie sint to manienne
 Ʒæt hie gemunen hwæt hi gódes ær forleton Ʒæs Ʒe hi dón meah-ton,
 Ʒæt hi huru Ʒonne forbugen Ʒæt andwearde yfel. Be Ʒæm cwæð
 30 Dryhten to Ʒæm gewundedum modum Ʒurh Ezechiel Ʒone witgan,
 swelce he to Iudeum spræce, & he Ʒara gedonena scylda eft gemynd-
 gade, forƷæm Ʒe he wolde Ʒæt hi soeamode Ʒæt hie eft on Ʒære oðerre
 worulde wæren únclæne, he cwæð Ʒæt hi hi forlægen on Egiptum on
 hira gioguðe: hi wæron Ʒær forlegene, & Ʒær wæron gehnescode hiera

committed whoredom, there were their breasts softened, and the paps of their virginity bruised." Their breasts are softened in Egypt, when they submit to the shameful lusts of this world with the desire of their hearts. And again, the paps of their virginity are bruised in Egypt, when their natural sense is at first entire and uninjured for a time, until it is polluted by the oppression and laceration of unrighteous desires. Therefore those who have tried their sins are to be admonished to understand vigilantly with how great good will the Lord spreads out the lap of his mercy for those who turn to him after their sins. As he spoke through the prophet Jeremiah; he said: "If any woman leaves her husband and takes to her another, thinkest thou that he will ever care for her again, or that she will ever be able to return to him as pure as she was before? Behold, thou hast committed whoredom with many a lover, and yet I say: 'Return to me,' said the Lord." He pronounced the most righteous judgment on the whorish and repudiated woman, and yet proclaimed to us, that if we came to him after the fall of our sins, his mercy would be ready for us, not his justice. From these words we can understand that, since he spares us with such great mercy, that when we sin, and even after the sin will not turn to him, we sin again with great folly, since God's mercy towards the foolish is so great, that he is never tired of calling them to him, after they have sinned. Of the mercy after the invitation is very well spoken through the prophet Isaiah; it is said to the perverse man: "Thine eyes shall see him who commands thee, and thine ears shall hear behind thee." All mankind, when first created in Paradise, were inclined to God; and he admonished them in his presence, and granted them freedom of action, and directed them what they were to do with it, and what not to do. Then men still remained inclined to him. But they turned their backs to him, when they presumptuously despised his commands. And yet, although they despised him, he did not despise or forsake them: that he showed when he gave them a law, and invited them home with it, and often sent his angels to entice us home to him, and himself appeared in this mortal flesh. When he did all this, he stood turned towards us, and called after us, though we had turned away from him; and although he was

breost, & forbrocene ƿa dela hiora mægdenhades. On Egiptum beoð
 hira breost gehnescod, ðonne hi ƿa scandlican lustas ƿisses middan-
 geardes mid hira modes willan underhnigað. Ond eft on Egiptum
 bioð forbrocene ƿa wæstmas ƿæra dela, ðonne ƿæt gecyndelice gewitt
 5 [ærest] sume hwile bið on him selfun anwalg untosliten, oððæt hit bið
 gewemmed mid ƿæmðe hit cnyssað [on] unryhta wilnunga, & hit tote-
 rað. For ƿæm sint to manienne ƿa ƿe hira synna onfunden habbað,
 ƿætte hie mid wacore mode ongieten æfter hira misdædum mid lu
 miclum godum willan Dryhten tobræt ðone greadan his mildheort-
 10 nesse ongen ƿa ƿe to him gecierrað. Swa swa he ƿurh Ieremias ðone
 witgan cwæð, he cwæð : Gif hwelc wif forlæt hiere ceorl, & nimð hire
 oðerne, wenestu recce he hire æfre ma, oððe mæg hio æfre eft cuman
 to him swa clænu swa hio ær wæs ? Hwæt þu ðonne eart fo(r)legen
 wið manigne copenere, & swaðeah ic cweðe : Gecier eft (t)o me, cwæð
 15 Dryhten. He gereahthe ðone ryhtestan dóm be ƿæm forlegenan & ƿæm
 aworpnan wife, & swaðeah us gecyðde, gif we æfter ƿæm hryre urra
 scylda to him gecierdon, ƿæt us wære gearo his miltsung, næs ƿæt
 ryht. Of ƿissum wordum we magon oncnanan, nu he us sparað mid
 swa micelre mildheortnesse, ðonne we gesynngiað, & ƿonne giet nyllað
 20 æfter ƿære scylda to him gecierran, ƿæt we ðonne eft mid micle dysige
 syngiað, nu sio Godes miltsung is swa micul ofer ƿa dysegan, ƿæt
 hie[ne] na ne aðriet ƿæt he hi to him ne laðige, æfter ƿæmðe hie gesyn-
 god habbað. Be ƿære miltsunga æfter ƿære laðunga is swiðe wel
 gesæd ƿurh Essaias ðone witgan ; hit is gecweden to ƿæm wiðer-
 25 weardan men : Ðin eag[an] weorðað gesionde ƿinne bebiodend, & ƿiu
 earan gehirað under bæc. Eall moncyun wæs to Gode gewend, ƿa ƿa
 hi ærest gesceapene wæron on neorxna wonge ; & he ƿa hie manode
 andwearde, & him forgeaf ƿæt hie moston stonde on frioum anwalde,
 & him getæhte hwæt hi on ƿæm don sceolden, hwæt ne scolden. Ða
 30 giet stodon men to him gewende. Ac ƿa hie wendon hira bæc to him,
 ƿa hi ofermodgiende his gebod forhogdon. & ƿeah, ƿeah hi hine ofer-
 hogden, ne forhogde he hi nō ne ne forlet : ƿæt he gecyðde, ƿa ƿa he
 him sealde æ, & hi mid ƿære ham gelaðode, & oft sende his englas us
 ham to spananne to him, & on ƿissum deadlican flæsce he hine selfue
 35 æteowde. Ða he ƿis eal dyde, ƿa he stod æfter us gewend, & cliopode
 æfter us, ƿeah we from him gewende wæren, & ƿeah he oferhogod

despised, he invited us back to his favour. But as we have now said this of all men, so each man can apply it to himself individually, because every man who understands what he commands and forbids, stands, as it were, before him, before he sins. He still stands before him, when he does not despise him, but for fear of him refrains from sinning. But when he relinquishes his goodness and innocence, and chooses and commits unrighteousness, he turns his back to him. But yet God still follows him, and calls after him, when he admonishes him, after the sin is committed, and entices him to turn to him. He will not see the sins, and calls the departing one, and spreads out the lap of his mercy and consolation to those who return to him. We hear behind us the voice of the admonisher, when we turn to him, when he calls us even after we have sinned, and calls after us, although before we would not attend to his instruction. We ought to feel ashamed, when he calls after us, if we will not fear his justice, because we despise him with the more injustice and folly, the less he scorns still to entice us to him, after we have despised him. Those, on the contrary, who have not yet tried carnal sins, are to be admonished to dread the destructive fall so much the more than others the higher they stand than the others. They are to be warned to know that when they stand in their place more darts and arrows of their enemies assail them. Therefore they perceive that they are being attacked so much the more, the weaker they see themselves to be in their bodies. But if they withstand them, they will perceive so much the greater victory in themselves, the more difficult it was for them to hold out. But they are to be admonished to desire the rewards unceasingly, and to despise and suffer cheerfully the labour of the temptations they endure, and believe without doubt in the rewards; because, if they think of the endless joys which are to come to them after their labours, the temporary labours will seem to be the lighter. They should hear what is said through the prophet Isaiah; he said: "This says the Lord: 'To the eunuchs who observe my day of rest, and choose what I will, and preserve my friendship, I will give in my house, and within my walls, a dwelling and a better name than to my other sons or daughters.'" What else signify the eunuchs

wære, he us eft laðude to his hyldo. Ac swa swa we nu ƿi[s] reahton
 be eallum monnum, swa hit mæg æghwelic mon be him anum geðen-
 cean, forðæmðe æghwelic mon ðe his bebod & his forbod ongiæt, he bið
 swelce he b[ef]oran him stonde, ærðæmðe he gesyngige. Donne giet
 5 he stent habfora[n] him, ðonne he hine ne forhygeð, ac for his ege for-
 bierð ðæt he ne syngað. Ac ðonne he forlæt his godnesse & his un-
 sceaðfulnessse, & gecist unryhtwisnesse, & ða gefremeð, ðonne went he
 his hrycg to him. Ac ðeah ðonne giet him fylgð God, & him æfter
 cliopað, ðonne he hine monað æfter ðære gedonan scylde, & hine
 10 spænð ðæt he to him gecierre. Ða scylda he nyle gesion, & ðone
 fromweardan he ciegeð, & ðone greadan his arfæstnesse & his frofre he
 gebræt ongean ða ðe to him gecierrað. Donne we gehirað under bæc
 ðæs manienðes stemne, ðonne we to him gecierrað, ðonne ðonne he us
 ciegeð huru æfter urum scyldum, ðonne he us æfter cliopað, ðeah we
 15 ær nolden æfter his lare. Hit is cƿn ðæt we ure scomigen, ðonne he
 us æfter cliopað, gif we us nyllað óndrædan his ryhtwisnesse, forðæm
 we hine mid swa micle maran unryhte & dysige oferhygeað swa he
 læs forhogað ðæt he us ðonne giet to him spane, siððan we hiene ofer-
 hyggeað. Ongean ðæt sint to manigenne ða ðe ðonne giet unge-
 20 fandod habbað flæsclira scylda, ðætte hie swa micle swiðor ðone spild
 ðæs hryres him ondræden ðonne ða oðre swa hi ufor stondað ðonne ða
 oðre. Hi sint to manienne ðæt hi witen [swa] swa hie on hira stede
 gestondað swa him mare gescot & ma flana hiera feonda to cymð. For-
 ðæm he ongit swa micle swiður him on feohtan swa he hine selfne
 25 untrumran gefred on his lichoman. Ac gif he ðonne ðæm wiðstent,
 ðonne ongit he swa micle maran sige ón him selfum swa he unieð wið-
 stod. Ac hie sint to manienne ðæt hie unablinnendlice ðara leana
 wilnigen, & lustlice ðæt geswinc ðæra costunga ðe hi ðrowiað hi for-
 sion & geðolien, & buton tweon hi geliefen ðara leana; forðæm, gif
 30 hie geðenceað ðara gesælða ðe him ungeendode æfter ðæm geswincum
 becuman sculon, ðonne ðyncað him ðy leohtan ða geswinc ðe ofergan
 sculon. Hi sculon gehieran hwæt ðurh Essaias ðone witgan gecweden
 is, he cwæð: Ðis cwit Dryhten: Ða afyrðan, ða ðe behealdað minne
 ræstedæg, & geceosað ðæt ic wille, & minne freondscipe gehealðað, ic
 35 him selle ón minum huse, & binnan minum wealle, wic & beteran
 noman ðonne oðrum minum sunum oððe dohtrum. Hwæt elles getac-

but those who subdue the impulse of carnal lust, and cut away from themselves unrighteous works? To these men is proclaimed what a place they are to have before our father, as we said above, they are to have eternal mansions in the Father's house in preference to his own children. They shall hear what was said through St. John; he said: "These are they who have not been defiled with women, and have preserved their virginity; they shall follow the Lamb, wherever it goes." They shall sing the song which none else can sing but the 144,000. They will have to sing a special song with the Lamb in eternity before all believers, and rejoice in the purity of their flesh, so that the other elect may be able to hear the song, although they cannot sing it so, and that for the love they bear to them, and the honour they see that they have, they may rejoice, and be as glad as they, although they have not merited the same honour. Let those who have not tried carnal sins also hear what Truth of itself said about purity; it said: "All men do not receive this doctrine." With these words he showed that it is the highest excellence, because he said that all did not receive it, and also said that it was difficult to keep, and also showed how carefully they were to keep it when they had received it. Those who have not tried the sins of the body are also to be admonished to know that virginity is higher than marriage, and yet they are to be instructed not to exalt themselves above the others; but to rank the life of virginity above the others, and themselves below, and yet not to relinquish the life which they know to be better, and to beware of vainly exalting themselves. They are to be admonished to understand that the life of the married surpasses the life of virginity, when they undertake to practise both continence and humility over and above their vows, and the others do not even practise the duties of their own order. Of which was very well spoken through the prophet Isaiah to the city called Sidon, which stood by the sea; then said the prophet: "The sea tells thee to be ashamed of thyself, Sidon." As if the city were ashamed at the sea's voice. So this earthly life often fluctuates like the sea, and yet is often very estimable, and the other is very contemptible, which ought to be firmer and stronger. Often

niað ða afyrðan buton ða ða ðe ófóryscað ða styringe ðæs flæsclican
 lustes, & of him selfum aceorfað unrýhtlico weorc? Ðæm monnum
 is gecyðed hwelce stowe hi moton habban beforan urum fæder, swa
 swa we ær cwædon, ðæt hie sceolden habban ece eardungstowe on ðæs
 5 fæder huse furðor ðonne his ægnu bearn. Hi sculon gehieran hwæt
 ðurh *sanctus* Iohannes gecweden is, he cwæð: Ðæt sindan ða ða ðe
 mid wifum ne beoð besmitene, & hira mægðhad habbað gehealdenne;
 ða folgiað ðæm lambe, swa hwær swa hit færð. Ða singað ðone sang
 ðe nan mon elles singan ne mæg, buton ðæt hun(d)teontig & feowertig
 10 & feower ðusendo. Ðæm is sundorlic sang to singanne mid ðæm
 lambe on ecesse beforan eallum geleaffullum, & to blissianne for hira
 flæsces clænnesse, ðætte ða oðre gecorenan ðone song gehiran mægen,
 ðeah ðe hine swa singan ne mægen, & for ðæm lufum ðe hi to him
 habbað, & for ðæm weorðscipe ðe hi gesioð ðæt hie habbað hi fægni-
 15 gen, & emnswiðe [him] blissigen, ðeah hie ða geearnunga næbben ðæt
 hi ðone weorðscipe habban mægen. Gehieren eac ða ðe ungefandod
 habbað ðara flæsclicana scylda hwæt sio Soðfæsðnes ðurh hie selfe
 cwæð hi ðære clænnesse, he cwæð: Ne underfoð nó ealle men ðas lare.
 Mid ðæm worde he cyððe ðæt hit is se hiehsta cræft, forðæm he cwæð
 20 ðæt hine ealle ne gefengen, & eac sæde ðæt he unieðe wære to ge heal-
 denne, & eac cyðde hu wærlice hi hine healdan scolden, ðonne hie hine
 underfangen hæfden. Eac sint to manienne ða ðe ungefandod habbað
 ðæs lichoman scylda ðæt hie witen ðæt se mægðhad is hirra ðonne se
 gesiuscipe, & swa ðeah hi sint to læranne ðæt hi hi ne ahebben ofer ða
 25 oðre; ac læten ðæt lif ðæs mægðhades beforan ðæm oðrum, & hine
 selfne biæftan, & ne forlæte ðeah ðæt lif ðe he wat ðætte betere bið,
 & behealde hine selfne ðæt he hine ne ahebbe ón idelnesse. Hi sint
 to manienne ðæt hi ongieten ðætte oft gebyreð ðætte ðæt lif ðara
 gesinhiwena oferstigð ðæt lif ðæs mægðhades, ðonne hi underfoð ægðer
 30 ge forhæfdnesse ge eaðmodnesse furðor ðonne hie gehaten, & ða oðre
 ne begað furðum hira ægne endebyrdnesse. Be ðæm wæs swiðe wel
 gecweden ðurh Essaias ðone witgan to ðære byrig ðe Sidón hatte, sio
 stod hi ðære sæ; ðæ cwæð se witga: Dios sæ cwið ðæt ðu ðin sca-
 mige, Sidón. Swelce sio burg ða wære ðurh ðæs sæs stemne to scame
 35 geworden. Swa bið ðis eorðlice lif oft yðgiende swa swa sæ, & ðeah
 bið oft swiðe acorenlic, & ðæt oðer swiðe aworpenlic, ðætte fæstre bion

many return to God after committing the sins of the flesh, and then establish themselves so much the more firmly in good works the more sinful they perceive themselves to be. And often those who have preserved their bodies in purity, the less they perceive in themselves of what they need repent, think the more that the purity of their life will suffice them, when their minds are not inflamed with any admonition of repentance. Therefore the life which after its sins is inflamed with repentance, becomes often dearer to God than that which is pure and innocent from sloth and luxury. About which the voice of the Judge, that is Christ, spoke of Mary the harlot: "Very many sins are forgiven her, because she repented greatly." And again, he said: "There will be greater joy in heaven because of one who repents than over ninety-nine righteous men who need not repentance." We shall be able to understand it the more clearly and quickly by our own habits, if we will consider the judgment of our own mind. We know that we love the field which was formerly choked with thorns, and after the thorns are cut down, and the field ploughed, yields good fruit, more than that which stands in open land, and is barren or bears worthless or empty corn. Those who have not tried the sins of the flesh are also to be admonished not to think that because of their purity they are before the higher orders, for they do not know whether they are behind those who are of less rank, while they think that they ought to be before them; because in the judgment of the righteous Judge merit annuls rank and distinction. For who is there, who is wise and experienced enough to distinguish such things, who does not know that in the class of gems the carbuncle is more precious than the jacinth? And yet the colour of the blue jacinth is better than that of the pale carbuncle; because that which its rank and nature denies to the jacinth, the beauty of its brightness supplies, and, on the other hand, the carbuncle, although exalted by its nature and rank, is degraded by its colour. So there are among mankind many of better order and rank, who are worse, and of worse order and rank, better; so that often a man of lay order and garb surpasses those of monastic order by the goodness of his works and the righteousness of his life, while

scolde & trumlicre. Oft weorðað monige æfter ðæs lichoman scylde
 to Gode gecerræd, & hi ðonne swa micle fæslicor gestaðoliað on godum
 weorcum swa hi hi selfe synnigran ongietað. & oft ða, ða ðe on clæn-
 nesse hiora lichoman gehealdenne habbað, swa swa hi læsse ongietað
 5 ón him selfum ðæs ðe him hreowan ðyrfe, swa swa hie swiður wenað
 ðæt him genog sie ón hira lifes clænnesse, ðonne hira mod ne beoð
 ónhæt mid nanre manunge ðære hreowsunga. Ðonon wyrð oft Gode
 leofre ðæt lif ðætte æfter his synnum ónæled bið mid hreowsunga
 ðonne ðæt clæne & ðæt únsceaðfulle for slæwðe & for orsorgnesse. Be
 10 ðæm cwæð ðæs Deman stemn, ðæt is Christ, be Marian ðære forle-
 gisse: Hire sint forgifena swiðe manega synna, forðæmðe hio swiðe
 hreowsade. Ond ef[t] he cwæð: Mara gefea wyrð on hefonum for
 anum hreowsiendum ðonne ofer nigon & hundnigontig ryhtwisra ðæra
 ðe him nan ðearf ne bið hreowsunga. Ðæt we magon swutolor on-
 15 gietan & hræðor bi úrum agnum gewunan, gif we willað ongietan ðone
 dom ures agnes modes. Hwæt, we witon ðæt we ma lufiað ðone æcer
 ðe ær wæs mid ðornum aswogen, & æfterðæmðe ða ðornas beoð ahea-
 wene, & se æker bið ónered, bringð godne wæsóm ma we lufiað ðone
 ðonne ðone ðe stent on clænum lande, & bið unwæsðmbære oððe un-
 20 gefynde corn bringð oððe deaf. Eac sint to manienne ða ðe ungefand-
 od habbað ðissa flæslicena scylda, ðæt hie ne wenen for hira clænnesse
 ðæt hie sien beforan ðæm hirurgum hadum, forðæmðe hi nyton ðeah hi
 sin behindan ðæm ðe læssan hades bioð, & hie wenað ðæt hie beforan
 bion scylen; forðæmðe on ðæm dome ðæs ryhtwisan Deman ónwent
 25 sio geearnung ðone had & ða geðyncðo. Hwa is nu ðæra ðe gesceadwis
 sie, & to ðæm gleaw sie ðæt he swelces hwæt tocnawan cunne, ðætte
 nyte ðætte ón gimma gecynde carbunculus bið dio[r]ra ðonne iacinc-
 tus? & swaðeah ðæt bleoh ðæs welhæwnan iacintes bið betera ðonne
 ðæs blacan carbuncules; forðæm ðæs ðe sio endebyrdnes & ðæt gecynd
 30 forwiernð ðæm iacinte, se wlite his beorhtnesse hit eft geiecð, & eft,
 ðeah ðe ðæt gecynd & sio endebyrdnes ðæs carbuncules hine upahebbe,
 his blioh hine gescent. Swa bið on ðisse menniscan gecynde ma-
 nige on beteran hade & on beteran endebyrdnesse wyrсан, & [on]
 wyrсан hade & on wyrсан endebyrdnesse beteran; swa ðætte [oft] on
 35 læwedum hade & on læwedum girelan mid godum weorcum & mid
 ryhte life man oferðihð ðone munuchad, & ða oðre, ðe ðone hierran

the others, who are of higher order, by not striving to follow morality and a meritorious life, degrade and defile their order.

LIII. That those who bewail the sins they have committed are to be admonished in one way, in another those who bewail those they have meditated.

Those who bewail the sins they have committed are to be admonished in one way, in another those who bewail those that they have meditated. Those are to be admonished who bewail the sins they have committed, to wash away the evil they have committed with perfect repentance, lest they be too tightly bound with the sins they have committed, and then delay too long unbinding themselves with repentance. Of which is written in the seventy-ninth Psalm: "God gave us to drink very moderately with tears," that every man's heart should be so much the oftener moistened by the tears of repentance, the oftener he remembered that it had been dried by God with his sins. They are also to be admonished to bring the sins they have committed indefatigably before their mind's eye, and when they have seen them, to prevent them being seen at the severe examination. Of which David spoke in the Psalms: "Turn, Lord, thine eyes from my sins." And a little before he said: "My misdeeds are always before me." As if he had said: "I pray thee not to look at my sins, because I myself look at them always." Of which the Lord also spoke through the prophet Isaiah: "I will not remember thy sins, but do thou remember them." Therefore they are to be admonished to think of each sin that they can remember, because when they repent of each one they repent of all. Of which is very well spoken through Jeremiah the prophet, when he recounted all the misdeeds of the Jews; he said: "Mine eyes let out the divisions of the waters." We let the divided waters out of our eyes, when we separately repent of separate sins: because we cannot always repent of all at once with equal contrition, but sometimes one, sometimes another, is painfully remembered; and when they are moved by the one, they are purified of them all. They are also to be admonished to believe and confidently trust that they will have forgiveness for their intended repentance, lest they be too excessively

had habbað, ðonne hi nyllað ðæm ðeawum & ðæm geearningum fol-
gian, ðonne gewaniað hie ðone had & gewemmað.

LIII. Ðætte on oðre wisan sint to manianne ða ðe ða geworhtan
[synna] wepað, ón oðre ða ðe ða geðohtan wepað.

5 On oðre wisan sint to manienne ða ðe hira geworhtan synna wepað,
on oðre ða ðe hira geðohtan wepað. Ða sint to manienne ðe hira ge-
worhtan wepað, ðætte hie ða gedonan yfelu mid fullfremedre hreow-
sunga aðwean, ðylæs hi sin to swiðe gebundne mid ðæm ðurhtogenum
scyldum, & ðonne to lange forelden ðæt hi hi ne anbinden mid ðære
10 hreowsunge. Be ðæm is awriten on ðæm nigon & hundsiofantigoðan
sealme : God us drencte swiðe gemetlice mid tearum, swa ðætte æg-
hwelces mannes móð swa micle oftor wære geðwæned mid hreowsunge
tearum swa swa he gemunde ðæt hit oftor wære adrugod from Gode
on his synnum Hi sint [eac] to manienne ðæt hi unaðrotenlice ða
15 gedonan synna gelæden beforan hira modes eagan, & ðonne hi hi gese-
wene hæbben, gedón ðæt hie ne ðyrfen bion gesewene æt ðæm nearwan
dome. Be ðæm cwæð David on psalmum : Ahwyrf, Dryhten, ðin
eagan from minum synnum. & lytle ær he cwæð : Mine misdæda
bioð simle beforan me. Swelce he cwæde : Ic ðe bidde ðæt þu nó ne
20 locige on mine synna, forðæmðe ic self him ealne on locige. Be ðæm
eac cwæð Dryhten ðurh Essaias ðone witgan : Ðinra synna ne weorðe
ic gemunende, ac gemun þu hiora. Forðæm hie sint to manienne ðæt
hi ælce synne geðencen ðæra ðe hi gemunan mægen, forðæm, ðonne
hie for anre hwelcre hreowsiað, ðonne hreowsiað hie for ealle. Be ðæm
25 is swiðe wel gecweden ðurh Ieremias ðone witgan, ða ða he ðæra
Iudea misdæda ealle apinsode, he cwæð : Todælnessa ðara wætera
útleton min eagan. Todældu wæteru we lætað ut of úrum eagum,
ðonne we for synderlecum synnum synderleca hreowsunga doð : for-
ðæmðe hie ne magon ealne ealla on ane tid emnsare hreowan, ac
30 hwilum án, hwilum oðru cymð sarlice to gemynde ; & ðonne he wierð
mid ðære anre onstyred, ðonne wyrð he eallra geclænsod. Eac hie sint
to manienne ðæt hi gelefen & baldlice getruwien ðæt hi ða forgiefnesse
habbað for ðære hreowsunga [ðe hi wilniað, ðylæs hi to ungemetlice

oppressed by repentance. The merciful Lord would never have caused or brought into his mind such repentance, if he wished afterwards to punish it with any severity. He proclaimed, very mercifully, that he would not judge them, when he made them to judge themselves before. Of which is written in the ninety-fourth Psalm ; it is said : " Let us anticipate his judgment with confession." And again, it was said through St. Paul . " When we judged ourselves, God judged us not." But they are to be admonished so to hope for forgiveness as not in their security unwarily to become torpid. Because often the cunning devil, after deceiving the mind with the sin, when he sees that it is sad because of its sinful fall, allures it with pernicious flattery. This was signified by the example of the treatment of Dinah, the daughter of Jacob. It is written, that Dinah went out to see the women of the land. Then Shechem, the son of Hamor the Hebrew, who was prince of the land, saw her, and she pleased him, and he took her by force, and lay with her. And his heart was attached to the maiden, and as she was very sad, he soothed and enticed her to him. Dinah goes out to see the foreign women, when any man's mind leaves its own occupations, and busies itself with other men's affairs, which do not in the least concern it, and so goes wandering out of its order and station. Shechem, the prince of the land, forced the maiden Dinah, when he found her wandering about thus. So does the devil with the mind that he finds unprofitably occupied : he seduces it. Shechem's heart was attached to Dinah. So the devil, when he sees the mind with the same unrighteous desires as himself, and afterwards sees that it repents of them, brings before the eyes of the mind vain security and hope, to divert it from its beneficial sadness. About which was very rightly said, that Shechem gently soothed Dinah, after grieving her. So does the devil with the mind : sometimes he makes it think that what it does is no sin ; sometimes he makes it think that, although it is a sin, others sin more gravely ; sometimes it is over-confident of God's mercy ; sometimes it thinks it has time enough to repent. And when the deceived mind thinks so, it is hindered from repenting inwardly. so that it obtains no good, because it repents of no evil.



sien gewægde mid ðære hreowsu(n)ga]. Ne gedyde næfre se mild-
 heorta Dryhten, ne an his mode ne gebrohte swelce hreowsunga, gif he
 hit æfter ðæm auht swiðe wrecan wolde. He gecyðde swiðe mild-
 heortlice ðæt he him deman nolde, ða he gedyde ðæt hi him selfe ær
 5 beforan demdan. Be ðæm is awriten on ðæm feower & hundnigonti-
 goðan psalme, hit is gecweden : Wuton cuman ær his dome andettende.
 & eft hit wæs gecweden ðurh *sanctus* Paulus : Ðær we us selfum
 demden, ðonne ne dem(de) us nō God. & eft hi sint to manienne ðæt
 hi swa hopigen to ðære forgiernesse ðæt hie for ðære orsorgnesse to
 10 únwærllice ne aslawien. Forðæm [oft] ðæt lytige dioful ðæt mōd ðæt
 he mid ðære synne ascrenceð, ðonne he gesihð ðæt hit unrot bið for
 ðæm hryre his synna, ðonne forspenð he hit mid ðære wolberendan
 oliccunge. Ðæt wæs mid ðære biesene getacnod ðe Dinan gedon wæs
 Iacobes dohtor. Hit is awriten ðæt Dina wære út gangende sceawian
 15 ðæs londes wif. Ða hi ða geseah Sihhem, Emmores sunu ðæs ebrei-
 scan, se wæs aldormon ðæs [londes], & ða gelicode hio him, & he hi
 genam niedenga, & hire mid gehæmde. & ða wæs his mod gehæft mid
 ðæm mædene, & he ða hi swa unrote oleccende to him geloccode.
 Ðonne gæð Dine ut sceawian ða elðiodigan wif, ðonne hwelces monnes
 20 mōd forlæt his ægne tilunga, & sorgað ymb oðerra mouna wisan, ðe
 [him] nauht to ne limpð, & færð swa wandriende from his hade & of
 his endebyrdnesse. Sihhem, ðæs landes ealdorman, geniedde ðæt mæ-
 den Dinan, ða he hie gemette swa wandrian. Swa deð se dioful ðæt
 mod ðæt he gemet on unnyttum sorgum : he hit awiert. Sihhemes
 25 mod wæs ða gehæft to Dinan. Swa ðæt dioful, ðonne he gesihð ðæt
 mod on ðæm ilcan unryhtan willan ðe he bið, & ðonne eft gesihð ðæt
 hit ðæs hreowsað, ðonne gebringð he beforan ðæs modes eagan idle
 orsorgnesse & tohopan, forðæm ðæt he him oftio ðære nyttwyrðan un-
 rotnesse. Be ðæm wæs swiðe ryhtlice gecweden ðætt[e] Sihhem Dinan
 30 liðelice olehte, ða ða he hi geunrotsod hæfde. Swa deð ðæt dioful
 ðæm mode : hwilum he gedeð ðæt him ðyncð ðæt hit nan scyld ne sie
 ðæt ðæt he deð ; hwilum he gedeð ðæt him ðyncð, ðeah hit scyld sie,
 ðæt oðre men hefglicor syngien ; hwilum he fortruwað to swiðe Godes
 mildheortnesse ; hwilum him ðyncð ðæt he hæbbe fierst genogne to
 35 hreowsianne. & ðonne ðæt beswicene mod ymb ðyllic ðencð, ðonne
 wyrð hit amierred from ðære incundan hreowe, to ðon ðæt hit nan

But it is so much the more deceived with punishments, the more it now rejoices in its evil ways. On the other hand, those are to be admonished who bewail the sins they have meditated, to take careful heed in the secret recesses of their mind, whether the thought comes to them from sudden pleasure or desire and consent, of sinning so. For it often happens that the mind is tempted by fleshly lusts, and yet the mind resists the fleshly lusts, so that the same lusts which afflict him in the secret recesses of his heart, will afflict him again, if he withstand them. Often also the mind is pursued by such deep temptation, and is so swallowed up by it, that it does not withstand it with any opposition, but submits, and yields to the temptation. When it is excited by pleasure, and has opportunity for such things, it quickly forsakes the works of the internal good desire, when it has opportunity for outer things. But when the just judgment of the severe Judge sees it, it is not regarded as a meditated, but as a committed sin. Because that which he had no opportunity of carrying out externally with works, he sanctioned internally, and accomplished with the work of complete inclination. We have learnt from our progenitor Adam, that from him it is our nature to accomplish all evil in three ways: through suggestion, delectation, and consent. Suggestion is caused by the devil; delectation by the body; consent is accomplished by the spirit. The waylayer, that is the devil, seduces him. Then the body subdues him by delectation, till the spirit is overcome by the delectation, so that it allows it. As the serpent in Paradise first suggested evil to Eve, and Eve allowed herself to be subdued by delectation, like the body. Then was Adam, like the spirit, overcome by the serpent's suggestion and Eve's delectation, so that he consented to the sin. By the suggestion we can recognise the sin, we are forced by the delectation, and bound by the consent. Those who repent the meditated sins, are to be admonished to consider carefully into which sins they have fallen, that they may be able to compensate it by repenting to the same degree as they perceive that they have sinned in thought, lest they repent so little the meditated sins, till they accomplish them. And yet we must

- god ne gemete, forċæm him nan yfel ne hriwð. Ac hit wyrð swa micle swiċur beswicen mid ðæm witum swa hit nu swiċur gefihð on his yfelum. Ongean ðæt sint to manienne ƣa ðe ƣa g[e]ðohtan synna wepað, ðæt hie geornlice giemen on ƣære degelnesse hira modes hwæ-
- 5 ƣer him ðæt geðoht cume of færlicum luste, ƣe of wilnunga & geċa-
funga, ðæt hie swa [ge]syngeden. Forċæm hit oft gebyreð ðæt ðæt
mod wyrð gecostod of ƣæs flæsces lustfulnessse, & ðeah ðæt mod wiċ-
stent ƣæs flæsces lustfulnessse, swa ðætte se ilca lust ƣe hine geunrotsað
on ƣære degelnesse his modes hine eft gerotsat, gif he him wiċstent.
- 10 Oft eac folgað ðæm mode swa grundleaslicu costung, & hit swa for-
swilgð, ðæt hit mid nanre wiċerweardnesse hire ne wiċstent, ac geċa-
figende folgað ƣære costunga. Ðonne hit bið onstýred mid ƣære
lustbærnesse, & hit ónhagað to ƣæm ƣingum, ƣonne forlæt hit hrædlice
ða weorc ƣæs inneran godan willan, ƣonne hit onhagað to ƣæm uterran.
- 15 Ac ƣonne ðæt gesihð se ryhta dóm ƣæs ƣearlwisan Deman, ƣonne ne
bið hit nó swa swa geðoht syn, ac swa ƣurhtogen. Forċæmðe ðæt
ðætte hine ne onhagode utane forð to brenganne mid weorcun, innane
he hit geðafode, & ƣurhteah mid ƣy weorce ƣæs fulfremedan willan.
We habbað geascod from urum ærestan mæge Adame ðæt us is from
- 20 him gecynde ðæt we ælc yfel on ƣrio wisan ƣurhtion : ƣurh gespan, &
ƣurh lustfulnessse, & ƣurh geðafunga. Ðæt gespan bið ƣurh dioful.
Sio lustbærnes bið ƣurh ƣone lichoman. Sio geðafung bið ƣurhtogen
ƣurh ƣone gæst. Se sætere, ðæt is se dioful, he hine spænð on wóh.
Se lichoma hine ƣonne him underċied mid ƣære lustfulnessse, oððæt se
- 25 gæst bið oferwunnen mid ƣære lustfulnessse, ðæt he hit geðafað. Swa
swa sio nædre on neornna wonge, ærest hio lærde Euan ón woh, & Eue
hi hire underċiod(d)e mid lustfulnessse, swa swa lichoma. Ða wæs
Adam, swa swa se gæst, ƣurh gespan ƣære næddran & ƣurh Euan lust-
bærnesse oferswiċed, ðæt he geðafode ða synne. On ƣæm gespane we
- 30 magon ongietan ƣa synne, & mid ƣære lustfulnessse we bioð genedode,
& mid ƣære geðafunge we bioð gebundne. Ac ƣa sint to manienne ƣa
ƣe ƣa geðohtan synna hreowsiað ðæt hie geornfullice giemen ón hwelce
ƣæra synna hie befeollen; forċæm ðæt hi mægen ongean ðæt be ƣæm
ilcan gemete hreowsian ƣe hi on hira [inn]geðonce ongieten ðæt hie
- 35 gesyngoden, ƣylæs him to hwón hreowen ƣa geðohtan synna, oððæt hi
hi fulfremmen. & swaðeah we hi scylen manian & bregean ðæt we hi

do worse. For often the merciful Lord very quickly washes away the meditated sins, when he does not allow them to carry them out. By which they may know that they are quickly forgiven, when he does not allow them to attain to the deed for which he would be obliged to judge them more severely. Of which it is very well said through the Psalmist in the thirty-first Psalm ; he said : " I will pronounce against myself my injustice, Lord, because thou hast forgiven the impiety of my heart." He had committed to God his sins, when he determined to confess to him. The prophet showed how easily the meditated sin can be forgiven, when he said that it was forgiven him as soon as he had resolved to confess it. He said that the same thing that he had determined to ask had been previously forgiven him. Since the sin was not carried out in practice, the repentance did not amount to suffering, but the meditated repentance wipes away the meditated sin from the mind.

LIV. That those who bewail the sins they have committed, and yet do not leave them off, are to be admonished in one way ; in another way those who do not repent of them, and yet leave them off.

Those who bewail the sins they have committed, and yet do not leave them off, are to be admonished in one way ; in another way those who leave them off, and yet do not repent of them. Those who bewail the sins they have done, and yet do not leave them off, are to be admonished to consider carefully that they strive in vain to purify themselves with mourning, when they defile themselves again by living unrighteously ; as if they washed themselves with repentance to be able to make themselves dirty again. Therefore it is written that the dog will eat what he formerly vomited, and the sow wallow in her mire after being washed. The dog does not hesitate to vomit up the food that is heavy on his chest, and afterwards devours the same thing that he vomited because it burdened him, and so the same thing burdens him that formerly relieved him. So it is with those who repent of the evils they have done, when they cast out with repentance the evil with which the stomach of their mind was perniciously and oppressively crammed, and then resume

on ormodnesse ne gebringan, ðylæs hi wyrs dón. Forðæm oft se mildheortaa Dryhten swiðe hrædlice ða geðohtan synna awegaðwihð, ðonne he him ne geðafað ðæt hi hi ðurhtion moten. Be ðæm he mæg witan ðæt hi bioð hrædlice forgiefene, ðonne he him ne geðafað ðæt hi to
 5 ðæm weorce becomen ðæt he him ðonne ðearlur deman scyle. Be ðæm is swiðe we[l] gecweden ðurh ðone psalmsceop ón ðæm an & ðritigodan psalme, he cwæð: Ic wille secgan ongean me selfne min únryht, Dryhten, forðæm ðu forgeafe ða arleasnesse minre heortan. Ða he hæfde befæst Gode his synna, ða he getiohchod æfde ðæt he him on-
 10 dettan sceolde. Ða cyðde se witga hu iedelic bið to forgiefenne sio geðohte synn, ða he cwæð ðæt hio him sona forgiefen wære swa he geðoht hæfde ðæt he hi ondettan wolde. Ðæt ilce ðæt he getiohchod hæfde to biddanne he cwæð ðæt him wære ær forgiefen. Forðæm sio synn ne wearð ðurhtogen mid nanum weorce, forðæm ne com seo
 15 hreowsung to nanre ðrowunge, ac sio geðohte hreowsung adrygð ða geðohtan synne of ðæm mode.

LIV. Ðætte on oðre wisan sint to monianne ða ðe (ða) ðurhtogenan synna wepað, & swaðeah ne forlætað; on oðre wisan ða ðe hie nó ne hreowsiað, & hie ðeah forlætað.

20 On oðre wisan sint to manienne ða ðe ða gedonan synna wepað, & hi ðeah ne forlætað; on oðre wisan ða ðe hi fo(r)lætað, & swaðeah nó ne hreowsiað. Ða sint to manienne ðe ða gedonan synna wepað, & hi swaðeah ne forlætað, ðæt hi geornlice ongieten ðæt hi ón idelnesse tiliað hi selfe to clænsianne mid ðy wope, ðonne hi eft mid únryhte
 25 life hie besmitað; swelce hi hi mid ðære hreowsunga to ðæm aðwean ðæt hi hi mægen eft aþylan. Be ðæm is awriten ðæt se hund wille etan ðæt he ær aspaw, & sio sugu hi wi[l]le sylian ón hire sole æfter-ðæmðe hio aðwægen bið. Hwæt, se hund wile aspiwan ðone mete ðe hine hefegað on his breostum, & ðæt ilce ðæt he for hefignesse aspaw,
 30 ðonne he hit eft frit, ðonne gehefegað hine ðæt ilce ðæt hine ær gelihte. Swa bið ðæm ðe ða gedonan yfelu hreowsiað, ðonne hi ðæt yfel mid ondetnesse him of aweorpað ðætte hira modes innað yfele & hefiglic mid gefylled wæs, & ðonne eft fôð to ðæm ilcan & fætað in æfter ðære

and take in after repentance the same evil that they formerly threw up with confession and repentance. As the hog, although washed, if it returns to the mire, is dirtier than it was before, and the washing is of no avail, although it was washed before; so it is with him who bewails the sins he has done, and yet does not give them up: he subjects himself to severer guilt and punishment if he does not give them up. He despised the forgiveness he had obtained by repentance, by wallowing in the muddy water; and that which he cleaned with repentance he soiled again before the eyes of God. Therefore it is again written in the books of Solomon; it is written: "Repeat not thy words in thy prayer." Repeating one's words in one's prayer is making repentance again necessary after repentance. Therefore it is again said through the prophet Isaiah; he said: "Wash, that ye may be clean." He does not care whether he is clean or not, who after repentance will not conduct himself virtuously and purely: they are always washing and are never clean, although they are always weeping; they are always weeping, and after their weeping they bring on themselves the necessity of weeping again. Therefore it is said by a certain sage: "If a man takes in his hand anything unclean, and then washes, and takes hold of the same thing again, what avails him his previous washing?" He is washed clean who washes away his impurity with repentance. He handles the impurity again who sins after his repentance. Those who repent of the sins they have done, and yet do not give them up, are to be admonished to perceive that before the eyes of the hidden Judge they are like those men who behave very humbly before great men, and flatter them excessively as long as they are in their presence, and afterwards, when they are behind their backs, injure them and are as hostile to them as they can be. What is repenting of one's sins but showing God one's humility and fidelity and obedience? Or what is sinning after repentance but behaving with hostility and pride and disobedience to the same God whom he formerly flattered? As James the apostle said, saying: "Whoever desires too excessively to be a friend to this world is called God's enemy." Those who bewail the sins they have committed, without leaving them off, are

ondetnesse ƿæt ilce yfel ƿæt hi ær mid ƿære ondetnesse & hreowsunga
 [ú]lawurpun. Swa ƿet swin, ƿeah hit aƿwægen sie, gif hit eft filð on
 ƿæt sol, ƿonne bið hit fulre ƿonne hit ær wæs, & ne forstent ƿæt ƿweal
 nauht, ƿeah hit ær aƿwægen wære ; swa bið ƿæm ƿe his gedonan
 5 synna wepeð, & hi swaƿeah ne forlæt : hefgran scyldo & hefgran
 witum he hine underƿiet, gif he hit ne forlæt. Forƿæm he forhogde
 ƿa forgifnesse ƿe he mid ƿære hreowsunga begiten hæfde, forƿæm ƿe he
 wealwode ón ƿæm gedrofum wætere ; & ƿæt ƿæt he ær mid ƿær[e]
 hreowsunga geclænsoðe he beforan Godes eagum eft afýlde. Be ƿæm
 10 is eft awriten on Salomonnes bocum, hit is awriten : Ne eftga ƿu ƿin
 word on ƿinum gebede. Ðæt is ƿonne ƿæt mon eftgige his word on
 his gebede, ƿæt mon æfter his hreowsunga gewyrce ƿæt he eft scyle
 hreowsian. Be ƿæm is eac gecweden ƿurh Essaias ƿone witgan, he
 cwæð : Aƿweað iow, ƿæt ge sin clæne. Hwæt, se ƿonne ne recð hwæ-
 15 ƿer he clæne sie, [ƿe ne sie], se ƿe æfter ƿære hreowsunga hine ryht-
 lice & clænlice nyle gehealdan : ealne weg hi hi ƿweað, & ne beoð hie
 næfre clæne, ƿeah hi ealne weg wepen ; ealne weg hi wepað, & æfter ƿæm
 wope hi gewyrceað ƿæt hi moton eft wepan. Be ƿæm is gecweden
 ƿurh sumne wisne mon : Gif hwa ón hand nimð hwæt unclænnes, &
 20 hine æfter ƿæm að[w]ihð, & ƿonne eft [fehð] on ƿæt ilce ƿæt he ær
 feng, hwæt forstent him ƿonne ƿæt ære ƿweal ? Se bið aƿwægen of
 unclænnesse, se ƿe aƿwihð mid hreowsunga his unclænnesse. Se ƿonne
 gehrinð eft ƿære unclænnesse ƿe syngað æfter his hreowsunga. Ac ƿa
 sint to manienne ƿe ƿa gedonan scylda hreowsiað, & hi ƿeah ne forlæ-
 25 tað, ƿæt hi ongieten ƿæt hie beoð beforan ƿæs dieglan Deman eagum
 gelice ƿæm monnum ƿe swiðe eaðmodlice onginnað beforan ricum
 monnum, & him swiðe oleccað ƿa hwile ƿe hi him beforan beoð, & eft,
 ƿonne hi him bæftan beoð, ƿonne doð hi him to demme & to fionds-
 ceipe ƿæt ƿæt hi magon. Hwæt is ƿæt, ƿæt mon hreowsige his
 30 synna, buton ƿæt mon eowað Gode his eaðmodnesse & his treowa
 & his hiersumnesse ? Oððe hwæt is ƿæt, ƿæt mon æfter his hreow-
 sunga syngige, buton ƿæt, ƿæt he deð feondsceipe & ofermetto & un-
 hiersumnesse ƿæm ilcan Gode ƿe he ær olehte ? Swa swa Iacobus
 sæde se apostol, ƿa he cwæð : Swa hwa swa wille bion ƿisse weorlde
 35 freond to ungemetlice, he bið gehaten Godes feond. Ða ƿonne sint
 to manienne ƿe ƿa [ge]donan scylda wepað, & [hi] swaƿeah ne forlæ-

to be admonished to understand that the repentance of wicked men is often very vain and useless, when they do not afterwards try either to do good or relinquish evil. So, also, the evil thoughts of the good are very often without sin, when they do not carry them out in works. So wondrously divine wisdom dispenses and measures according to the merits of each, that the wicked, amidst all their wickedness which they fully perpetrate, become presumptuous, and exalt themselves with pride for the little good that they meditate, and do not attempt to perform. And again, the good, when disturbed by bad thoughts, which they never wish to carry out, are humbled, and despise themselves because of the little evil, and lose not at all thereby their righteousness, but increase it with their humility. Therefore Balaam said, when he saw the encampments of the righteous Israelites: "Let my life become like that of these righteous men, and my end like theirs." But afterwards, when the compunction left him, he devised a very wicked counsel and plot against their life: he forgot his affection towards the Israelites because avarice seized on him. And St. Paul said that he saw a different habit and will in his members, opposed to the will of his spirit, which led him away captive in sinful habits. He said that it was in his members. Paul was tempted with the weakness of his spirit that he might perceive his sins, and be so much the stronger in good works. Why is the sinful man touched with repentance, and is none the more righteous; or why is the righteous man tempted with evil thoughts, and yet is not defiled with the sin; but because his good thoughts avail the sinful man nought, because he has not a ready and unhesitating desire of the deed, and again, his evil thoughts injure not the righteous man, because he has not a ready will to accomplish the perverse deed? On the other hand, those who relinquish their sins without atoning for or repenting of them, are to be admonished not to think that, if they relinquish their sins, God will condone them, if they do not in any way atone for or repent of them. So the scribe, unless he erases what he wrote before, even if he never write anything more, that which he wrote before is still unerased. So, also, he who speaks of or treats another injuriously, even if he ceases, and never does it again, what he did is done and unatoned for, unless he gives satisfaction. But he must moderate his insolent words with humble

tað, ðætte hi óngiten ðætte oft bið swiðe idel & unnyt ðara yfelena
 manna hreowsung, ðonne hi æfter ðæm ne tiliað nauðer ne god to
 dónne ne yfel to forlætanne. Swa bið eac swiðe oft synleas yfel geðoht
 ðæm godum, ðonne hi hit mid weorcum ne ðorhtioð. Swa wundorlice
 5 hit todælað & gemetgað se godcunda wisdóm be hira ægðeres gearun-
 gum, swa ðætte ða yflan betwix eallum hira yflum ðe hi fullice gefrem-
 mað hi fortruwiað, & hi on ofermet(t)o ahebbað for ðæm lytlan góde
 ðe hi geðenceað, & nó ne anginnað to wyrceanne. Ond eft, ða godan,
 ðonne hi beoð onstyrede mid ðæm yflum geðohtum ðe hi næfre nyllað
 10 ðurhtion, ðonne beoð hi geeaðmedde, & fo[r]sioð hi selfe for ðæm
 lytlan yfele, & ne forleosað nauht ðurh ðæt hira ryhtwisnesse, ac hi hi
 geiecað mid ðære eaðmodnesse. Hwæt, Balam cwæð, ða he geseah
 ða wicstowa ðara ryhtwisena Israhela : Geweorðe min lif swelce
 ðissa ryhtwisena, & geweorðe min ende swelce hira. Ac eft, ða sio
 15 anbryrdnes hine alet, ða funde he swiðe yfel geðeah & searwa ymb
 hira lif : forðæm hine gehran sio gitsung, he forget ðone freondscipe
 wið Israhele. Hwæt, *sanctus* Paulus cwæð ðæt he gesawe oðerne
 gewunan & oðerne willan ón his limum, & se wære feohtende wið ðæm
 willan his modes, & hine gehæftne lædde ón synne gewunan. Sio, he
 20 cwæð, wære on his limum. Forðæm wæs *sanctus* Paulus gecostod
 mid his modes untrumnesse ðæt he óngeate his synna, & forðæm wære
 ðy strangra ón godum weorcum. Forhwy bið se synfulla oubryrd mid
 ðære hreowsunga, & ne bið nó ðy ryhtwisra ; oððe forhwy bið se ryht-
 wisa gecostod mid yfle geðohte, & ne bið ðeah gewem(m)ed mid ðære
 25 scylde ; buton forðyðe ðæm synfullan nauht ne helpað his godan ge-
 ðohtas, forðæmðe he næfð gearone willan úntwægendne to ðæm
 weorce, ne eft ðæm ryhtwisan ne deriað his yflan geðohtas, forðæmðe
 he næfð gearone willan ðæt woh to fulfremmanne ? Ongean ðæt sint
 to manienne ða ðe hira synna forlætað, & hi ðeah ne betað ne ne
 30 hreowsiað, ðæt hi ne wenen, ðeah hi hira synna forlæten, ðæt hi God
 him forlæte, gif hi hi mid nanum ðingum ne betað ne ne hreowsiað.
 Swa se writere, gif he ne dilegað ðæt he ær wrat, ðeah he næfre ma
 nauht ne write, ðæt bið ðeah úndilegod ðæt he ær wrat. & swa eac se
 35 ne do, ðeah hit bið gedon ðæt he dyde, & unðingad, gif he hit ne bet.
 Ac he sceal ða ofermodlican word mid eaðmodlicum wordum gemet-

words, if he wishes to be reconciled with the other. Do you think, if a man owes another something, that he can secure himself by not receiving anything more from him, without paying back what he received before? So it is with God and us, when we sin against him: even if we never do so again, unless we somehow atone for and repent of what we have done, we are not sure, unless we are displeased with what formerly pleased us, that it will be forgiven us, although we do no evil now in this world. We must not, however, on that account be too confident, if we do no good, because we often entertain very many unlawful thoughts. How can he, therefore, be confident, who himself knows that he sins? What satisfaction does God get from our punishment, or honour from our sufferings, but that he wishes to heal the wounds of our sins with a potent remedy, if he cannot with a mild one, that repentance may seem bitter to us, as sins formerly seemed sweet to us? And as we formerly inclined to what is unlawful, until we fell, so we must forego what is lawful, until we arise; that the mind which was occupied with unrighteous joy may be afterwards occupied with salutary and righteous repentance, so that the mind which was wounded by pride and insolence may be afterwards healed by humility and self-reproach. Therefore David said in the seventy-fourth Psalm: "I said to the unrighteous, 'behave not unrighteously,' and said to those who sinned, 'exalt not your horns too much.'" The sinful exalt their horns excessively, when they never try to humble themselves so as to see their unrighteousness and repent of it. Therefore it was again said in the fiftieth Psalm: "The Lord does not despise the afflicted and humbled hearts." Whoever, therefore, repents of his sins, and yet relinquishes them not, afflicts the heart, and yet scorns to humble it. And he who relinquishes his sins without repenting of them, humbles himself without afflicting his heart. Therefore St. Paul said in his Epistle to the Corinthians, saying: "Ye were formerly engaged in evil works, but ye are now purified and hallowed;" because every man is purer after repenting of his sins than he was before he sinned. Therefore St. Peter said, when he saw many men in despair because of their former evil deeds, saying: "Let each of you repent and be baptized." He first directed them to repent, and

gian, gif he wið ðone oðerne geþingian wile. Wenstu, gif hwa oðrum hwæt gielðan sceal, hwæðer he hine mid ðy gehealdan mæge Ʒæt he him nauht mare ón ne nime, ne Ʒæt ne gielde Ʒæt he ær nam? Swa us bið æt Gode, ðonne we wið hine gesyngiað: ðeah we næbre eft swa 5 ne dón, gif we Ʒæt gedone mid nanum þingum ne betað ne ne hreowsiað, ne bio we no Ʒæs sicore, gif us Ʒæt ne mislicað Ʒæt us ær licode, ðonne ne bið hit no us færgiefen, ðeah we nu nauht yfeles ne dón on Ʒisse worulde. Ne sculon we ðeah forðy bion to orsorge, gif we nauht to góde ne doð, forðæmðe swiðe fela unalefedes we oft geðenceað. Hu 10 mæg se ðonne bion orsorg se ðe him self wat Ʒæt he gesyngað? Hwelce iðnesse hæfð God æt urum witum, oððe hwelcne weorðscipe hæfð he æt urre þrowunga, butan Ʒæt he wile gehælan ða wunde urra scylda mid strangum læcedome, gif he ne mæg mid liðum, Ʒætte us biterige sio hreowsung, swa swa us ær swetedon ða synna? & swa swa we 15 sigon ær on Ʒæt unaliefede, oððæt we afeollon, swa we sculon nu forberan ðæt aliefede, oððæt we arisen; Ʒætte Ʒæt mod Ʒætte wæs abisegad mid unryhtre blisse si eft abisegad ón halwyndre & on ryhtlicre hreowsunga, swa Ʒætte Ʒæt mod Ʒætte sio upahæfenes & ða ofermetto gewundedon eft gehæle sio eaðmodnes & sio forsewennes his selves. 20 Be ðæm cwæð Daid on [Ʒæm] feower & [h]undsiofantigoðan psalme: Ic cwæð to ðæm u(n)ryhtwisum, ne do ge unryhtwislice, & cwæð to ðæm ðe ðær syngedon, ne he[b]be [ge] to úp eowre hornas. ðonne ahebbað ða synfullan swiðe úp hira hornas, ðonne hi hi næfre nyllað geeaðmedan to ðæm Ʒæt hie ongieten hira unryhtwisnesse, & ða hreow- 25 sian. Be ðæm wæs eft gecweden ón ðæm fiftigoðan psalme: Ða gedrefedan heortan & ða geeaðmeddan ne forsihð hi næfre Dryhten. Swa hwa ðonne swa his synna hreowsað, & hi swaðeah ne forlæt, se gedrefð his heortan, & ðeah oferhygð Ʒæt he hi geeaðmede. Se ðonne, se ðe his synna forlæt, & hi swaðeah ne hreowsað, se hine eaðmed, & nyle 30 ðeah his mod gedrefan. Be ðæm cwæð *sanctus* Paulus on his ærendgewrite to Corintheum, he cwæð: Ge wæron ær on yflum weorcum, ac ge sint nu geclænsode & gehalgode. Forðæmðe æghwelc man bið æfter Ʒære hreowsunga his synna clænra ðonne he ær wæs, ær he gesyngade. Be ðæm cwæð *sanctus* Petrus, ða he geseah manige men 35 ormode for hira ærron yflun, he cwæð: Hreowsiað & weorðað gefulwade eower ælc. Ærest he lærde Ʒæt hi hreowsodon, & siððan Ʒæt

then to be baptized ; as if he had said : “ First repent in your mind, and then, after a time, wash and purify yourselves with your tears.” How can he feel secure from the punishment of his sins who now neglects to repent of them ? How can he feel secure as to them, when the chief shepherd of the holy church has said that repentance should precede baptism ? Baptism purifies a man from his sins, and is the most powerful means of extinguishing sins.

LV. That those who praise their unlawful deeds are to be admonished in one way ; in another those who blame, and yet do them.

In one way are to be admonished those who praise what is unlawful, and also do it ; in another those who blame, and yet do it. Those who both do and praise it are to be admonished to understand that they often sin more with words than deeds ; because, when they do evil they do it for themselves alone, but when they praise it they teach it to all who hear it praised. Therefore they are to be admonished, when they simulate the desire of suppressing evil in themselves, not to presume to sow it in other men, but be satisfied with having done it themselves. And again, they are to be admonished, although they are not afraid of being evil, at least to be ashamed of men knowing what they are. For the concealed evil is often transitory, because, when the mind is ashamed of men knowing it, it can easily happen at some time or other that he is also ashamed of doing it. The more unblushingly every unrighteous man displays his wickedness, the more freely he perpetrates it, and the more lawful it seems to him. And the more lawful it seems to him, the deeper he plunges into it. Therefore it is written in the books of Isaiah : “ They proclaimed their sins as the men of Sodom did, and did not conceal them.” If the men of Sodom had concealed their sins, they would not have sinned without fear, but they entirely relinquished the bridle of fear, when they cared not whether it was day or night when they sinned. Therefore it is again written in Genesis that the shouting of the men of Sodom and Gomorrah was

hi wurden gefullwode, swelce he cwæde : Hreowsiað ærest ón eowrum mode, & siððan [æfter] fierste aðweað eow, & geclænsiað mid eowrum tearum. Hu mæg se bion orsorg ðære wrace his scylda, se ðe nu agiemeleasað ðæt he hreowsige his synna ? Hu mæg he hira bion 5 orsorg, nu se hiehsta hierde ðære halgan ciricean cwæð ðætte sio hreowsung scolde bion ær ðæm fulwihste ? Se fullwuht ðone mon geclænsað from his synnum, & ealra ðinga swiðosð ða synna adwæscð.

10 LV. Ðætte on oðre wisan sint to monianne ða ðe ða unaliefedan ðing, ða ðe hi doð, herigað ; ón oðre ða ðe hi tælað, & swaðeah doð.

On oðre wisan sint to manienne ða ðe ðæt unliedfe herigað, & ea[c] doð ; on oðre ða ðe hit leað, & swaðeah doð. Ða sint to manienne, ða ðe ægðer ge hit doð ge hit herigað, ðæt hi óngieten ðæt hi oft swiðor gensyngiað mid ðæm wordum ðonne hi dón mid ðæm 15 dædum ; forðæm, ðonne hi yfel doð, ðonne doð hi ðæt him anum, ac ðonne hi hit heriað, ðonne lærað hi hit ælene ðara ðe hit gehierð herian. Forðy hi sint to manienne, ðonne hi licettað ðæt hi willen astyfecian ðæt yfel on him selfum, ðæt hi hit ðonne ne dyrren sæwan on oðrum monnum ; ac ðæt him ðynce genog ón ðæm ðæt hi hit selfe 20 dydon. Ond eft hi sint to manien(n)e, ðeah hi him nyllen ðæt ondrædan ðæt hi yfele sien, ðæt hi huru scamige ðæt men witen hwelce hi sin. Forðæm oft ðæt yfel ðæt forholen bið, hit bið fleonde, forðæm, ðonne ðæt mod sceamað ðæt hit mon wite, ðonne mæg hit eaðe gesælan æt sumum cierre ðæt hine eac scamige ðæt he hit wyrce. 25 Hwæt, ælc unryhtwis mon, swa he scamleaslicor his yfel cyð, swa he freolicor hit ðurhtiehð, & hit him aliefedlicre ðyncð. Swa hit him ðonne aliefedlicre ðyncð, swa he ðær diopor on gedyfð. Be ðæm is awriten on Essaies bocum : Hi lærdon hira synna swa swa Sodome dydon, & hi hi nanwuht ne hælon. Gif Sodome hira synna hælen, 30 ðonne ne syngodon hi na butan ege, ac hi forleton eallinga ðone bridels wæs eges, ða hi ne scrifon hwæðer hit wære ðe dæg ðe niht, ðonne ðonne hi syngodon. Be ðæm is eft awriten on Genesis ðætte swiðe wære gemanigfalðod Sodomwara hream & Gomorwara. Se

greatly multiplied. He calls who sins secretly ; but he shouts who sins openly and recklessly. Those, on the other hand, who detest their sins without, however, relinquishing them, are to be admonished to consider cautiously how they are to clear themselves at the great judgment, when they will not clear themselves here by judging themselves, and punishing their own sins in themselves. What are they but hypocrites, when they blame what they will not relinquish ? But they are to be admonished to understand that it is the secret judgment of God, that they are afterwards to have the more punishment the more accurately they know that they are doing wrong, and yet will not cease, or make any exertions to enable them to relinquish it. The more clearly they know it, the greater their ruin, because they received the light of understanding, and yet would not relinquish the darkness of the wicked deed, but neglected the understanding that God sent them as a help. The same understanding will afterwards give testimony of their wickedness at the judgment, and that which was sent them before to destroy their sins with will increase their punishments. But because they sin here without repenting of it, some punishment affects them here before the eternal punishments, that they may not be free or without care in the expectation of the greater punishment. But the more accurately they know here that they are doing evil, and yet will not relinquish it, the greater punishment they will receive there. Therefore Christ spoke in his Gospel : " The servant who knows his lord's will, and will not act according to his lord's will, is worthy of many punishments." Of the same also the Psalmist spoke in the fifty-fourth Psalm, saying : " They shall go living into hell." The living know and understand what is being done with them ; the dead cannot know anything. They are called dead, and descend into hell, who do not know when they are doing wrong ; but those who know, and yet do it, go living and conscious into hell.

LVI. That those who are very quickly overcome by an unrighteous desire are to be admonished in one way ; in another way those who consider it a long time before, and finally perpetrate it.

Those who are overcome with sudden desire are to be admonished in one way ; in another those who think over and consider it long, and

cliopað, se ðe dearninga syngað; ac se hremð, se ðe openlice & or-
 sorglice syngað. Ongean cæt sint to manienne ða ðe hira synna
 onscuniað, & hi swaðeah ne forlætað, cæt hi foreðonclice ongieten hu
 hi hi willen beladian on cæm miclan dome, ðonne hi hi nyllað her
 5 beladian midðæm cæt hi him selfum demen, & hiora agna scylda on
 him selfum wrecen. Hwæt bioð hi elles buton liceteras, ðonne hi
 tælað cæt cæt hi nyllað forlætan? Ac hie sint to manienne cæt hi
 óngieten cæt hit bið se degla Godes dóm cæt hi eft ðy mare wite
 hæbben ðe hi gere witon cæt hi ón ðweorh doð, & ðeah nyllað geswi-
 10 can, ne nanwuht ymb cæt swincan cæt hi hit mægen forlætan. Swa
 hi hit ðonne swutolor witon, swa hi swiður forweorðað, forcæmðe hi
 ónfengon cæt leoht cæs ondgietes, & ðeah noldon forlætan ða cistro
 cæs wón weorces, ac cæt andgiet cæt him God sende to fultome hi
 agimeleasedon. Ðæt ilce andgit bið eft on gewitnesse hira yfela æt
 15 cæm dome, & geieoð hira witu cætte him [ær] wæs onsended mid to
 dielgianne hira synna. Ac forcæmðe hi her syngiað, & hit him no ne
 hreowð, hi gehrinð her sumu wracu ær cæm ecum witum cæt hi ne
 sien freo né orsorge on cæm anbide cæs maran wites. Ac swa micle
 hi ónfoð cær mare wite swa hi her gearor witon cæt hi untela doð, &
 20 [hit] ðeah nyllað forlætan. Be cæm cwæð Crist on his godspelle: Se
 ðegn, se ðe wát his hlafordes willan, & ðonne nyle wyrcean æfter his
 hlafordes willan, he bið manigra wita wyrðe. Be cæm ilcan cwæð eac
 se salmscop on cæm feower & fiftiogoðan psalme, he cwæð: Hi sculon
 gan libbende ón helle. Ða ðe libbende bioð, hi witon & ongietað hwæt
 25 ymb hi gedón bið; ða deadan ne magon nanwuht witan. Ða bioð
 genemde deade, & ða stigað ón helle, ða ðe nyton hwonne hi untela
 doð; ac ða ðe hit witon, & swaðeah doð, ða gað libbende & witende
 on helle.

LVI. Ðætte on oðre wisan sint to monianne ða ðe swiðe hrædlice
 30 bioð oferswiðde mid sumre unryhtgewilnung(e); on oðre
 wisan ða ðe longe ær ymbðeah tigeað, & hit ðonne on lasð
 ðurhtioð.

· On oðre wisan sint to manienne ða ðe mid færllice luste bioð ofer-
 swiðde, on oðre ða ðe lange ymbðenceað & ðeah tigd, & swa weorðað

are so deceived. Those who are deceived by sudden desire are to be admonished to understand that every day they are in the fight of this present life. But the mind which cannot see the arrow before it is wounded, requires to hold always with its hand the shield of the fear of God, and always to dread the unseen missiles of the treacherous foe, and cautiously protect himself within the fortress of his mind against nocturnal assaults, because they will always fight in darkness. But the mind which is not always careful to defend itself, is open in some quarter to be wounded; because the cunning foe wounds the mind so much the more easily the more bare he perceives it to be of the breastplate of caution. Therefore those who are overcome by sudden desire, are to be warned not to be too solicitous about earthly considerations, because they cannot understand with how many vices they are wounded, while they think too much of earthly things. Therefore Solomon said, that the man who was wounded while asleep says: "They wounded me without my feeling it; they dragged me without my knowing it; and as soon as I awoke I again desired wine." The mind is so wounded while asleep as not to feel it, when it is too heedless of its own wants. The mind which is saturated with vices cannot perceive future evils, and does not even know of those it does. It is dragged without feeling it, when it runs into unlawful vices, but yet does not awake so as again to run in with repentance. But it desires to awake, that it may again get drunk; because, although the mind is asleep over good works, it is yet awake to the concerns of this world, and voluntarily wishes to be drunk. So it happens that the mind sleeps over what it ought to be awake to, and is awake to what it ought to sleep over. Of the sleep of the mind was written before in the same book of Solomon; it was written, that it was as if the steersman slept in the middle of the sea, and lost the helm. The man is most like that steersman who takes no care of himself amidst the temptations of this world and the waves of vices. He does as the steersman who loses the helm, who relinquishes the care and zeal wherewith he ought to steer the soul and the body. He is very like the steersman who loses his helm on the sea, who relinquishes his provident sagacity among the troubles

beswicene. Ða ðonne sint to manienne ðe mid færlice luste bioð
 beswicene, ðæt hi óngieten ðæt hi ælce dæg(e) beoð on ðæm gefeohte
 ðisses andweardan lifes. Ac ðæt mod ðætte ne mæg gesion ða flane
 ær hit sie gewundad, hit beðearf ðæt hit hæbbe simle ón honda ðone
 5 scield Godes eges, & him symle ondræde ða diglan gescoetu ðæs sweo-
 colan feondes, & hine wærlice healde ón ðære byrg his modes wið niht-
 licum gefeohtum, forðæm ðe hi willað simle on ðistrum feohtan. Ac
 ðæt mod ðætte riæfð singale sorge hit self to behealdanne, ðonne bið
 hit ón sume healfe open to wundianne; forðæm se lytega feond swa
 10 micle ietelicor ðæt mod gewundað swa he hit ongiæt nacodre ðære
 byrnan wærscipes. Forðy sint ða to manienne ða ðe mid hrædlice
 luste bioð oferswiðde, ðæt hie to georne ne giemen ðissa eorðlicena
 ymbhogena, forðæm ðe hi ne magon ongietan mid hu ma(ne)gum un-
 ðeawum hi beoð gewundode, ða hwile ðe hi to ungemetlice smeagað.
 15 ymb ðas eorðlecan ðing. Be ðæm sæde Salomon ðæt se mon sceolde
 cweðan, se ðe wæs slæpende gewundad: Hi me wundedon, & ic hit ne
 gefredde; hi ne drogon, & ic hit nyste; & sona swa ic anwóc, swa
 wilnode ic eft wínes. Swa bið ðæt mod slæpende gewundad swa hit
 ne gefret, ðonne hit bið to gimeleas his agenra ðearfa. Ac ðæt mod
 20 ðætte bið mid unðeawum oferdrenced, hit ne mæg ongietan ða to-
 weardan yfelo, ne furðum ða nát ðe hit deð. Hit mon drægð swa hit
 ne gefret, ðonne ðonne hit iernð on ða unaliefedan unðeawas, & hit
 swaðeah ne ónwæcneð to ðon ðæt hit eft ón ierne mid hreowsunga.
 Ac hit wilnað ðæt hit to ðon onwæcne ðæt hit mæge eft weorðan
 25 oferdruncon; forðæm, ðeah ðæt mod slæpe godra weorca, hit wacað
 hwæððre on ðæm ymbhogum ðisse worlde, & wilnað ðæt hit sie ofer-
 druncon his agnes willan. Swa hit gebyreð ðæt ðæt mod slæpð ðæs
 ðe hit wacian sceolde, & wacað ðæs ðe hit slapan scolde. Be ðæs
 modes slæpe wæs [ær] awriten on ðære ilcan Salomonnes bec, hit wæs
 30 awriten ðæt hit wære swelce se stiora slepe ón midre sê, & forlure
 ðæt stiorroður. Ðæm stiorere bið gelicost se mon ðe óngemong ðisses
 middangeardes costungum & ongemong ðæm yðum unðeawa hine agi-
 meleasað. Se deð swa se stiora ðe ðæt stiorroðor forliesð, se ðe forlæt
 ðone ymbhogan & ða geornfulnessse ðe he mid stioran scolde ðære
 35 sawle & ðæm lichoman. Se bið swiðe ónlic ðæm stioran ðe his stior-
 roðor forliest ón sæ, se ðe forlæt ðone foreðonc his gesceadwisnesse

of this world. But if the steersman keeps his helm, he will come safely to land, sometimes, however, against wind and waves, sometimes with both. So does the mind, when it vigilantly steers the soul: some vices it passes over, some it sees beforehand, and passes round; that is, so that it laboriously repairs the sins it has done, and those it has not done providently avoids, as the steersman does: some of the waves he passes by with the ship, some it passes over. Concerning which is again spoken in the books of Solomon which we call the Song of Songs, about the stoutest champions of the lofty regions; it is said: "Let each of you have his sword by his thigh, because of nocturnal alarms." A man has his sword by his thigh, when he subdues his unlawful lusts with the words of holy doctrine. The night signifies the dark blindness of our frailty. Since no one can see by night how near any danger is to him, it is necessary for him to have his sword by his hip. So holy men must always stand ready for the fight with the cunning foe, fearing invisible dangers. Therefore it is again said in the book of Solomon which we call the Song of Songs; it is said: "Thy nose resembles the tower on Lebanon." That is, that we often smell with our noses what we are unable to see with our eyes. With the nose we distinguish and recognise good and bad odours. What is signified by the nose but the forethought and sagacity of good men? What signifies the high tower on Lebanon but the lofty forethought and the sagacity of good men? They must perceive temptations and attacks before they come, so that they may be able to stand the more firmly when they come. Since every army has the less strength when it comes, if its coming be known beforehand; because it sees those ready whom it thought to find unprepared. It would have made it easier for it, if it had previously expected them to be rather ready than unprepared, and then to have found them ready. Those, on the other hand, who meditate sinning beforehand, and deliberate about it, before they carry it out, are to be admonished to understand with provident sagacity that they will excite a severer judgment on themselves by deliberating on the evil here before they do it, and they will be struck by so much the severer sentence of the judgment the more firmly they are bound with the chains of evil deliberation. They would be much the sooner washed

ongemong ðæm bisegum ðisses middangeardes. Ac gif se stiora his stiorroðor gehilt, ðonne cymð he orsorglice to lande, hwilum ðeah óngean wind & ongean ða yða, hwilum mid ægðorum. Swa deð cæt móð, ðonne hit wacorlice stiereð ðære sawle : sume unðeawas hit 5 óf[er]trit, sume hit ær gesihð, & utan becierð ; cæt is cæt hit ða gedonan unðeawas swincende gebete, & ða ungedonan foreðoncelice becierre, swa se stiora deð : sume ða yða he b[e]cerð mid ðy scipe, sume hit oferstigð. Ymb cæt is eft gecweden on ðæm Salomones bocum ðe we hatað Cantica Canticorum be ðæm strengestan cempum 10 cæs uplican eðles, hit is gecweden : Hæbbe eower ælc his sweord be his ðeo for nihtlecum ege. Ðonne mon hæfð his sweord be his ðio, ðonne mon temeð his unaliefde lustas mid ðæm wordum ðære halgan lare. & sio niht getacnað ða ðistro ðære blindnesse urre tidernesse. Forðæmðe nan mon ne mæg on niht gesion hu neah him hwelc fre- 15 cenes sie, him is ðearf cæt he hæbbe his sweord be his hype. Swa sculon ða halgan weras simle stondan gearuwe to gefeohte wið ðæm lytegan fiend, forðæm hi him ondrædað ða frecenesse ðe hi ne gesioð. Be ðæm is eft gecweden on ðære Salomones bec ðe we hatað Cantica Canticorum, hit is gecweden : Ðin nosu is swelce se torr on Libano. 20 Ðæt is cæt we oft gestincað mid úrum nosum cæt we mid urum eagum gesion ne magon. Mid ðæm nosum we tosceadað & tocnawað gode stencas & yfele. Hwæt is elles getacnod ðurh ða nosu buton se foreðonc & sio gesceadwisnes ðara godena manna ? Hwæt elles getacnað se hea torr on Libano buton ðone hean foreðonc & ða gescead- 25 wisnesse ðara godena monna, ða sculon ongietan ða costunga & cæt gefeoht, ærðæmðe hit cume, cæt hi mægen ðy fæstor gestondan, ðonne hit cume ? Forðæmðe ælc here hæfð ðy læssan cræft ðonne he cymð, gif hine mon ær wát, ær he cume ; forðæm he gesihð ða gearwe ðe he wende cæt he sceolde ungearwe findan. Him wære ðonne ieðre cæt 30 he hira ær gearra wende ðonne he hira ungearra wende, & hi ðonne gearuwe mette. Ongean cæt sint to manienne ða ðe ær ðenceað to syngianne, & ymbðeahtiað, ær hi hit ðurhtion, cæt hi óngiten mid foreðoncliecre gesceadwisnesse cæt hi ónælað ðearlran dóm wið him mid ðæm cæt hi her ymb cæt yfel ðeahtiað, ær hi hit dón, & hi beoð 35 mid swa micle strengran cwide cæs domes geslægene swa hi beoð fæstor gebundne mid ðæm bende cæs yflan geðeahtes. Micle hræddlicor

clean of their sins with repentance, if they sinned more from impulse and want of thought. But the oftener they deliberate about it, the later they will be so ; because, unless the mind had previously altogether despised the eternal retribution, it would not have designed committing such a sin. So great a difference there is between the meditated sin, which is designed long, and that which is suddenly perpetrated ; so that he who designs the sin, both sins, and also sometimes afterwards falls into despair. Therefore the Lord did not blame the two sins equally. This he showed, when he said through the prophet Jeremiah : " Beware of inflaming my anger with your designs, so that ye may not be able to quench it afterwards." He spoke again angrily on the same subject through the same prophet, saying : " I will punish you according to your designs." The Lord does not punish equally the designed sin and that which is suddenly perpetrated, because the designed sin is unlike all other sins. But that which is suddenly perpetrated sometimes arises from heedlessness, sometimes from weakness of mind or body. While that which is long designed always arises from evil thoughts. Therefore it was very rightly said through the Psalmist in the praise of the blessed man, in the first Psalm ; it is said that he did not sit in the pestilential chair. This was said because it is very usual for judges and men of rank to sit in chairs. He therefore sits in the chair of pestilence who deliberately does evil. And he also sits in the pestilential chair who can sagaciously distinguish good and evil, and yet prefers to do evil. He sits, as it were, in the chair of the perverse assembly, who exalts himself with the pride of such unrighteousness that he perpetrates every evil designedly. Because, as much as he who sits in the chair is higher in rank than those who stand round, so much is the sin which has been meditated long before, and then perpetrated, above that which has been suddenly thought of, and then perpetrated. Therefore, those who design for a long time are to be admonished to understand how much punishment they shall have more than the others, because now they will not be the companions of sinners, but their leaders.

hi wæren aþwægene ðæra scylda mid ðære hreowsunga, gif hi færlacor
 syngoden únbeðohte. Ac hi beoð ðæs ðe lator ðe hi oftor ymbðeahtiað ;
 forðæm, gif ðæt mod eallunga ær ne forsawe ða ecan edlean, ðonne ne
 gesirede hit nó ðæt hit ðurhtuge swelce synne. Swa micel toscead is
 5 betwuh ðære beðohtan synne, ðe mon longe ymsireð, & ðære ðe mon
 færlice ðurhtiehð ; swa ðætte se se ðe ða synne gesireð, ægðer ge
 gesyngað, ge eac syððan hwilum on ormodnesse gewit. Forðæm ne
 tælde Dryhten ða twa scylda gelice. Ðæt he cy(ð)de, ða he cwæð
 ðurh Ieremias ðone witgan : Healdað eow ðæt ge ne ónælen min ierre
 10 mid eowrum searwum, ðæt ge hit ne mægen eft adwæscan. Be ðæm
 ilcan he cwæð eft ierrenga ðurh ðone ilcan witgan, he cwæð : Ic
 wrice on eow æfter eowrum geðeahhte. Ðy ne wrið Dryhten nó
 gelice ða gesiredan synne & ða færlice ðurhtogenan, forðæm sio gesi-
 rede syn bið ungelic eallum oðrum synnum. Ac sio ðe hrædlice
 15 ðurhtogen bið, sio bið hwilum for giemeleste, hwilum for úntrymnesse
 modes oððe lichoman. Sio ðonne ðe longe gesired bið, sio cymð symle
 of yflum ingeðonca. Be ðæm wæs gecweden swiðe ryhte ðurh ðone
 psalmscop on ðære heringe ðæs eadgan weres, & on ðæm forman
 psalme, hit is gecweden ðæt he nó ne sæte on ðæm wólberendan setle.
 20 Forðæm wæs ðis gecweden ðe hit is swiðe gewunelic ðætte dómeras
 & rice menn ón setelum sitten. Se ðonne sit on woles setle, se ðe
 yfel wyrcð mid geðeahhte. & se sit eac ón wólberendum setle, se ðe
 gesceadwislice tocnawan con gód & yfel, & ðeah geleornað ðæt he deð
 ðæt yfel. Se sit, swelce he sitte on ðæm stole ðæs forhwierfdan ge-
 25 motes, se ðe hine úpáhefeð ón [ða] ofermetto swelcere unryhtwisnesse
 ðætte he fullfremme hwelc yfel huru ðurh geðeahht. Forðæm swa micle
 swa se bið beforan ðe on ðæm stole sitt ðæm oðrum ðe ðær ymb
 stondað, swæ bið sio sýn ðe longe ær geðoht bið, & ðonne ðurhtogen,
 ofer ða ðe færlice geðoht bið, & ðonne ðurhtogen. Forðæm sint to
 30 manianne ða ðe lange ymsieriað ðæt hi ongieten hu micel wite hi
 sculun habban beforan ðæm oðrum, forðæmðe hi nú nyllað bion ðara
 synnfullena geferan, ac willað bion hira ealdormenn.

LVII. That those who repeatedly commit little sins are to be admonished in one way ; in another way those who abstain from little sins, and yet sometimes fall into grievous ones.

In one way are to be admonished those who repeatedly sin, and yet on a small scale ; in another those who guard against the lesser sins, and yet sometimes fall into great sins. They are to be warned, when they sin often, although on a small scale, to think more of the number than the greatness of the sins they commit ; and if they scorn to dread their little sins when they see them, let them at least dread them when they count them. Very minute are the drops of the thin rain, but yet they make a very great flood and strong stream when they are collected together, because there are very many of them. By very small degrees and very imperceptibly penetrates the water into the leaky ship, and yet it strives to effect the same as the roaring wave does in the rough sea, unless it is previously baled out. Very small are the wounds on the scabby body, and yet, if the scab overspreads it entirely, the effect is the same as that of the great wound in the breast. Therefore it is written in the books of Solomon, that he who will not shun his little sins will glide into greater. And if he neglects to repent of the little sins, and sometimes avoid them, he will sooner or later fall into greater ones. They who often sin on a small scale are to be admonished to understand accurately that we often sin worse in little than in great sins, because the sooner we perceive them the sooner we begin to amend them ; while we do not believe that the small ones are sins at all, but get used to them, and amend them with so much the greater difficulty. Whence it often happens that the mind begins by not fearing the little sins, and ends with not fearing the great ones. And it gets used to sins until it attains to a certain supremacy in sinning ; and then, the more confidently it accustomed itself formerly to little sins, and the less it feared them, the less it shuns the great sins. Those, again, are to be admonished who abstain from small sins, and yet sometimes plunge into great ones, to accurately understand themselves, since their mind is very often elated, because they have so cautiously abstained from small sins. It is

LVII. Dætte on oðre wisan sint to monienne ða ðe oftrædlice lytla scylda wyrceað; on oðre wisan ða ðe hi gehealdað wið ða lytlan scylda, & ðeah hwiltidum afellað on hefegum scyldum.

5 On oðre wisan sint to manienne ða ðe oftrædlice syngiað, & ðeah lytlum scyldum; ón oðre wisan ða ðe hie wið ða læssan scylda be-
 warenað, & ðeah hwilum afeallað on micla scylda. Hi sint to
 manienne, ðonne hi oft syngiað, ðeah hi lytlum syngien, ðæt hie ma
 ðencen hu manega synna hi fremmað ðonne hi ðencen hu micla hi hie
 10 gefremmen; & gif hi oferhyccgen ðæt hi him ondræden hiora lytlan
 synna, ðonne ðonne hi hi gesioð, óndræden hi him huru, ðonne [hi]
 hi hrimað. Swiðe lytle beoð ða dropan ðæs smalan renes, ac hi wyr-
 ceað ðeah swiðe micel flod & swiðe strongne stream, ðonne hi gegad-
 drode beoð, forðon ðe hira bið swiðe fela. Swiðe lytlum sicerað ðæt
 15 wæter & swiðe degellice on ðæt hlece scip, & ðeah hit wilnað ðæs
 ilcan ðe sio hlude yð deð on ðære hreon sæ, buton hit mon ær ut-
 aweorpe. Swiðe lytle bioð ða wunda ón ðæm hreofan lice, & ðeah,
 gif sio hreof hit eal ofergæð, hio gedæð ðæt ilce ðæt sio micle wund
 gedæð ón ðæm breostum. Be ðæm is awriten o(n) Salomonnes bocum
 20 ðætte se, se ðe nulle onscunian his lytlan scylda, ðæt he wille gelisian
 to maran. & gif he agiemeleasað ðæt he ða lytlan hreowsige, & hwi-
 lum forcierre, he wile afeallan on ða miclan, ðeah hit late sie. Ac hi
 sint to manienne, ðonne hi oft syngiað lytlum, ðæt hie geornlice ón-
 gieten ðæt mon oft wyrð gesyngað on ðæm lytlum synnum ðonne on
 25 ðæm miclum, forðæm hi mon onginð swa micle ær betan swa hie mon
 ær óngiet; ac ða lytlan mon ne gelefð to nanre synne, ac nimð hi to
 gewunan, & hi ðonne ðy earfoðlicor gebet. Ðonon cymð oft ðætte
 ðæt mod him ærest na ne ondræt ða lytlan scylda, ne, ðonne ón last,
 ða miclan. Ac hit gewunað to ðæm synnum oð hit becymð to sumum
 30 ealdordome ðara scylda, & ðonne swa micle læs onscunað ða miclan
 swa hit ær orsorglicor gewunode to ðæm lytlum, & him ða læs óndred.
 Ongean ðæt sint to manienne ða ðe hi gehealdað wið ða lytlan scylda,
 & hwilum ðeah gedufað on ðæm miclum, hi sint to manieune ðæt hi
 geornlice hi selfe óngieten, forðæm ðe hiora mod bið swiðe oft upa-
 35 hæfen, forðæm ðe hi hi habbað swa wærlice gehealden wið ða lytlan

necessary for them not to commit more grievous sins because of their confidence, that is, that through their elation they are not to fall into the pit of pride, lest they be swallowed up in the vortex of their elation. For often, when they outwardly subdue the little sins, they are internally puffed up with vainglory. And when the mind is internally subdued by pride, it very soon overflows and runs out, and appears in open evil. Therefore, those who abstain from the little sins, and yet sometimes plunge into the great ones, are to be admonished to avoid falling from the position which they think they occupy externally, lest their elation at their small amount of righteousness prove their road to a great sin according to the judgment and requital of the severe Judge. When they think that they have abstained from little sins by their own strength, they are very rightly forsaken by God, until they fall into greater sins ; that, falling, they may understand that they did not stand of themselves, that the mind which was formerly elated at a small amount of good may be humbled to a great evil. They are to be admonished to understand that they often sin still worse by bewareing of little sins than they do with great ones ; because they simulate innocence by bewareing of the little ones. But they do not exculpate themselves at all when they commit the great and open ones. It is an open evil in the sight of God to commit great sins, but it is the simulation of holiness in the sight of men to forego little and commit great sins. Therefore it was said in the Gospel, to the Pharisees that they blew away the fly and swallowed the camel. As if he openly said : "Ye avoid small evils, and devour the great." That is the same which was again blamed through the mouth of Truth, that is Christ ; he said : "Ye tithe your mint and dill and cummin, and leave untithed what is more precious than your other possessions, and the commandments which are still greater in the law ye do not observe : that is, justice and mercy and faith." We must not hear without attention how he mentioned the least valuable plants that grow in gardens, and yet very fragrant. By the fragrance are signified hypocrites, who aspire to the reputation of sanctity, and yet do little good ; and although they do not do too much good, they desire great reputation, and to be praised far and wide.

scylda. Ac him is ðearf ðæt hi for ðære orsorgnesse ne ðurhtion
 hefigran scylda, ðæt is ðæt hi for hira upahæfennesse ne befeallen ón
 ðone pytt ofermetta, ðylæs hi fo(r)swelge sio swelgend ðære upahæfe-
 nesse. Forðæm oft, ðonne hi oferswiðað utane ða lytlan scylda, hi
 5 aðindað innane ón idlum gilpe. & ðonne ðæt mod bið innan ofer-
 swiðed mid ðæm ofermettum, hi toflowað swiðe hræðe út, & ætiewað
 ón openum yfe. Forðæm sint to manienne ða ðe hi wið ða lytlan
 scylda gehealdað, ond ðeah hwilum gedufað on ðæm miclum, hi sint
 to manienne ðæt hi hi behealden ðæt hi innan ne afeallen ðonon ðe hi
 10 wenað ðæt hi útan stonden, ðylæs sio úpahæfenes for ðære lytlan ryht-
 wisnesse him weorðe to wege micelre scylde æfter ðæs ðearlwisan
 Deman dome & edleane. Ac ðonne hi wenað ðæt hi of hira ægnum
 mægene hi hæbben gehealden wið ða lytlan scylda, ðonne weorðað hi
 swiðe ryhtlice forlætene from Gode, oððæt hi afeallað ón mara[n]
 15 scylda; forðæm ðæt hi óngiten feallende ðæt hie ær hiora agnes
 ðonces ne stodon, ðætte ðæt mod, ðe ær wæs úpahæfen for lytlum
 góde, si ðonne gebiged to miclum yfele. Ac hi sint to manienne ðæt
 hie óngieten ðæt hie oft gesyngiað giet wyrns ón ðæm ðæt [hi] hi ware-
 niað wið ða lytlan scylda ðonne hi dón ón miclum scyldum; forðæmðe
 20 hi licettað hie únscyldge, ðonne hi hi wæreniað wið ða lytlan. Ac hi
 hi ne ladiað nowiht, ðonne hi wyrcað ða miclan & ða openan. Ðæt is
 open yfel beforan Gode ðæt mon ða miclan dó, ac ðæt is licettung
 haligdomes for monnum ðæt mon ða lytlan forga, & ða miclan do. Be
 ðæm wæs gecweden on ðæm godspelle to Fariseum ðæt hi wiðbleowen
 25 ðære fleogan, & forswulgun ðone olfend. Swelce he openlice cwæde :
 Ða lytlan yflu ge fleoð, & ða miclan ge fretað. Ðæt is ðæt ilce ðæt
 eft wæs getæled ðurh ðone muð ðære Soðfæstnesse, ðæt is Crist, he
 cwæð : Ge tiogoðiað eowre mintan & eowerne dile & eowerne kymen,
 & lætað untiogoðiað ðætte diorwyrðere is eowra oðra æhta, & ða bebodu
 30 ðe giet maran sint on ðære æwe ge nō ne healdað : ðæt is ryht dóm
 & mildheortnes & treowa. Nis us nawht recceaslice to gehiranne
 ðætte he nemde ða undiorestan wyrta ðe ón wyrttunum weaxe, & ðeah
 swiðe welstincenda. Ðurh ðone stenc sint getacnode ða liceteras, ðe
 willað habban ðone hlisan haligdomes, & don ðeah lytel godes; &
 35 ðeah hi for micel god ne dón, hi wilniað ðæt hi micel ðyncen, & hi
 mon widherge.

LVIII. That those who do not begin any good are to be admonished in one way; in another those who begin it, and do not accomplish it well.

In one way are to be admonished those who do not begin any good; in another those who begin it, and do not accomplish it. Those who do not begin any good are not to be taught what they are to do, before they are blamed for what they do; because they will not undertake the unknown that they hear, without hearing previously how mischievous that is which they know; because no man asks another to lift him, if he himself knows not that he has fallen; nor also does he who feels not the pain of his wound desire any physician. Therefore they are first to be told how vain and useless the objects of their affections are, and then they are to be told how useful that is that they have relinquished. First they must understand that they are to avoid what they love. Then they will afterwards be able to perceive that they are to love what they formerly avoided. They will undertake the unknown much better, if they perceive with certainty what there is in the known worthy of blame. They learn to seek the true good with full affection, when they perceive with full understanding that that was falsehood and vanity which they formerly held fast. Let them hear that this present good will soon be separated from all pleasure, and yet the sin which they perpetrate through the pleasure will permanently remain with punishment; and that they must now relinquish compulsorily that which they desire, and yet that which they now compulsorily relinquish will be reserved for their future punishment. Often, however, men are very salutarily terrified with those same objects which they formerly unprofitably loved; when the afflicted mind sees the deep perdition of its own fall, and he sees himself led astray into such danger and destruction, he steps back, and retires, and dreads what he formerly loved. He then learns to love what he formerly despised. Therefore it was said to Jeremiah the prophet, when sent to teach: "I have set thee to-day over kingdoms and nations, to pluck out, and destroy, and dissipate, and scatter, and build, and plant them." Because, unless he had previously destroyed the wrong, he could not have profitably constructed the right; because, unless he had previously plucked out of the minds of his subjects

LVIII. Ðætte on oðre wisan sint to monianne ƿa ƿe nanwuht godes ne ónginnað; ón oðre wisan ƿa ƿe hit onginnað, & wel ne geendiað.

On oðre wisan sint to manienne ƿa ƿe nan god ne ónginnað; on
 5 oðre ƿa ƿe hit onginnað, & nó ne geendiað. Ða ðonne ƿe nan god ne ónginnað, ne sint hi nó to lærenne hwæt hi dón scylen, ær him si belagen ƿæt hi ðonne doð; forðæmðe hi nyllað underfon ƿæt uncuðe ƿæt hi gehirað, buton hi ær ongieten hu frecenlic ƿæt is ƿæt hi cunnon; forðæm nan mon ne bitt oðerne ƿæt he hine rære, gif he self
 10 nat ƿæt he afeallen bið; ne eac se, se his wunde sár ne gefret, ne wilnað he nanes læces. Forðy him is ærest to cyðanne hu idel ƿæt is ƿæt hi lufiað & hu unnytt, & siððan him is to reccanne hu nyttwyrðe ƿæt is ƿæt [hi] forlæten habbað. Ærest hi sculon óngietan ƿæt hi fleon ƿæt ƿæt hi lufiað. Ðonne magon hi sið iedelice óngietan ƿæt
 15 ƿæt is to lufianne ƿæt hi ær flugon. Micle ðy bet hi underfoð ƿæt uncuðe, gif hi on ðæm cuðan gewislice óngietað hwæt ƿæron tælwyrðes bið. Ðonne hi leorniað mid fulre estfulnessse ƿa soðan gód tó secanne, ðonne hi mid fulle gesceade ongietað ƿæt ƿæt wæs leas & idelnes ƿæt hi ær heoldon. Ac gehiren hi ƿæt ƿas andwearda[n] gód
 20 bioð from ælere lustfulnessse swiðe hrædlice gewitende, & swaðeah sio scyld ðe hi ðurh ƿa lustfulnessse ðurhtioð ungewitendlice bið ðurhwuniende mid wræce; & nu ƿæt ƿæt hie lyst hi sculon nede[n]ga forlætan, & ðeah ƿæt hi nú nedenga forlætað him bið eft to wite gehealden. Oft ðeah weorðað men swiðe halwendlice afærde mid
 25 ðæm ilcan ðingum ƿe hi ær unnytlice lufedon: ðonne ƿæt geslægene mod gesihð swa healicne dem his agnes hryres, & ongit hine selfne ón swelcre frecennesse & ón swelcne spild forlæd, ðonne wiðtremð he, & ónhupað, & óndræt him ƿæt ƿæt he ær lufode. Leornað ðonne to lufianne ƿæt he ær forhogde. Be ðæm wæs gecweden to Ieremie
 30 ðæm witgan, ƿa he wæs onsended to læranne, hit wæs gecweden: Ic hæbbe ƿe nu todæg gesetne ofer rice & ofer ðioda ƿæt ðu hi toluce & toweorpe & forspilde & tostence & getimbre & geplantige. Forðæm, buton he ƿæt woh ær towurpe ne meahte he noht nytwyrðlice ƿæt ryht getimbran; forðæm, buton he [of] his hieremonna mode ƿa

the thorns of vain affection, he would have unprofitably planted in them the words of holy instruction. Therefore also St. Peter pulled down what he reconstructed. That was when he would not teach the Jews anything about what they ought to do, but rebuked them for their former doings, speaking thus : "The Saviour of Nazareth, a man approved among you by virtues, and miracles, and prognostications, which God wrought through him among you, ye betrayed by the hands of unrighteous men, and deliberately slew and hung, as God knew in the beginning, and yet suffered it; the same God aroused him afterwards to release the captives in hell." Peter reproached them with the deed, because he wished them, after perceiving their cruelty, to become contrite and humble, that they might hear the holy doctrine with more advantage, after previously desiring to hear it. Then the Jews answered him, saying : "What can we do in the matter now, brother Peter?" Peter answered, saying : "First repent, and then be baptized." They would soon have despised the renovation and doctrine, had they not previously perceived the fall and destruction of their cruelty through his reproaches. Very similar was the case of St. Paul, when the light came to him from heaven and terrified him : he was not yet told what was right for him to do in future, but he was told of the wrong he had formerly done. When he was terrified, and fell on the ground, and asked, saying : "What art thou, Lord?" he was very soon answered with : "I am the Saviour of Nazareth, whom thou persecutest." And then said he : "Lord, what dost thou bid me do?" Then the Lord answered him : "Arise, and go to yonder city ; they will tell thee there what to do." Behold now, how the Lord spoke from heaven to his persecutor, and rebuked him for the works he had formerly done. Before he told him how he was to conduct himself in future, the pride of Paul had fallen, and all the works it made him perform. And soon after the fall of his pride, he began to construct humility. When he desired instruction from God, the terrible persecutor fell, that the more heavily he fell the more strongly he might rise. So those who have done no good are first to be cast down by reproof from the hardness of their wickedness, that they may after a time be raised, and stand firm with righteous works ; for we cut down tall trees in the wood to erect them afterwards in the building,

Ʒornas Ʒære idlan lufan ær úpatuge, unnyt he plantode ón hi Ʒa word
 Ʒære halgan lare. ForƷæm wæs eac Ʒætte *sanctus* Petrus ærest
 towearp Ʒæt Ʒæt he eft timbrede. Ðæt wæs Ʒa Ʒa he Iudeas nolde
 nan wuht læran hwæt hi don scolden, ac him cidde, forƷæmƷe hi ær
 5 dydon, & Ʒus cwæð: Ðone Nazareniscan Hælend Ʒæt wæs afandon
 wér betwux eow on mægenum & tacnum & foretacnum, Ʒá worhte
 Dryhten Ʒurh hine óngemang eow, Ʒone ge beswicon Ʒurh unryhtwisra,
 monna honda, & ofslogon & ahengon Ʒurh eower geðeaht, swa swa hit
 God æt fruman wisse, & ðeah geƷafode; se ilca God hine eft aweahte
 10 tó ónliesanne Ʒa gehæftan ón helle. ForƷæm him ætwát Petrus Ʒa
 dæd Ʒe he walde, siððan hi óngeaten hiora wælhreownesse, Ʒæt hi
 wæren gedrefde & geeaðmedde, & Ʒæs Ʒe nytweorðlicor gehierden Ʒa
 halgan lare, Ʒe hi ær wilnodon Ʒæt hi gehiran mosten. Ða andwyrdon
 hin Ʒa Iudeas, & cwædon: Hwæt magon we his nu don, broður
 15 Petrus? Petrus andswarode, & cwæð: Doð ærest hreowsunga, &
 weorðað siððan gefullwade. Ða edniwunge & Ʒa lare hi swiðe hræd-
 lice forsawen, Ʒær hi ær ne óngeten Ʒone hryre & Ʒa toworpenesse
 hira wælhreownesse Ʒurh his Ʒreaunga. Gelicost Ʒæm Ʒe *sancte*
 Paule wæs, Ʒa him Ʒæt lecht cóm of hefonum, & hine gebregde: næs
 20 him nó Ʒa giet to gecweden hwæt he mid ryhte Ʒonon forð don scolde,
 ac him wæs gesæd hwæt he ær to unryhte dyde. Ac Ʒa he swa
 gebreged ón eorðan feoll, & ascode, & cwæð: Hwæt eart þu, Dryhten?
 Ʒa wæs him swiðe hraðe geandwyrð: Ic eom se Nazarenisca Hælend,
 Ʒe þu ehtst. & Ʒa cwæð he: Dryhten, hwæt hættst þu me don? Ða
 25 ondwyrdde him Dryhten: Arís, & gong to geonre byrg; Ʒe mon sægð
 Ʒara hwæt þu don scealt. Loca nu, hu Dryhten wæs sprecende óf
 hefonum to his ehtere, & hine Ʒreade for his ærgedonan weorcum.
 ÆrƷæmƷe he him sæde hu he hine forðhealdan sceolde, Ʒa wæs
 gehroren sio upahæfenes Paules & eal Ʒa weorc Ʒe he Ʒurh Ʒa worhte.
 30 & sona æfter Ʒæm hryre Ʒære upahæfennesse he ongan timbran eað-
 modnesse. Ða Ʒa he wilnode lare æt Gode, Ʒa gefeoll se egeslica
 ehtere to Ʒon Ʒæt he swa micle stranglicor arise swa he hefiglicor
 afeoll. Swa sint to teweorpanne ærest Ʒa Ʒe nan god [ær] ne dydon
 Ʒurh Ʒreaunge of Ʒære heardnesse hiora yfelnesse, to Ʒæm Ʒæt hi sien
 35 eft on firste arærde & gestonden on ryhtum weorce; forƷæm we
 ceorfað heah treowu on holte Ʒæt we hi eft uparæren on Ʒæm botle,

where we intend to build, although we cannot use them for the work too soon, because of their greenness before they are dry. But the drier they are while on the ground, the more confidently we can erect them. Those, on the other hand, who will never accomplish the good that they begin, are to be admonished to understand with careful consideration that when they relinquish of their own will and accord the good they had determined to do, they thereby cancel that which they formerly began; because, if that waxes not which they determine to do, that wanes which they formerly did. Every man's mind in this world has the nature of a ship. The ship sometimes tries to ascend against the current, but it cannot, unless impelled by the rowers, but must float with the current; it cannot remain still, unless held by an anchor or impelled forward by oars; otherwise it goes with the current. So does the relinquishing of good works. It opposes the good that we formerly did, unless we continue to toil and do good works up to the end. Therefore it was said through the wise Solomon; he said: "He who voluntarily from sloth relinquishes his good works, is most like him who destroys them." Therefore also it was said through John the evangelist to the bishop of the church called Sardis; he said: "Be watchful, and amend the works in thee which are mortal: I have not found thy works perfect in the sight of my God." He said that he had not found his works, that he had formerly done, perfect in the sight of God, because he had not done those which he should have done. So also, if we do not repair that which is mortal in us through sins, that dies which formerly lived in us through good works. They are also to be admonished to consider carefully that it is worse than ever to begin to travel on the road of truth, if one intends afterwards to turn back and traverse the same ground. Because, if we do not desire the former evils we did, nothing hinders us from accomplishing the good works which we now do. They should hear the sentence which is written in the epistle of St. Peter; it is written that it were better for them not to have known the road of truth, than to have turned back after knowing it. They should also hear the sentence written about them in the books called the Apocalypse; it is written that the angel said of the bishop to St. John: "Oh, would that he were either hot or cold. But since

ƒær ƒær we timbran willen, ƒeah we hi for hrædlice to ƒæm weorce
 dón ne mægen for grennesse, ærƒæmðe hi ađrugien. Ac swa swa hi
 swiƒur adrygde bioð on eorðan swa hi mon mæg orsorglicor upfegean.
 Ongean ƒæt sint to manienne ƒa ðe næbre nyllað fulfremman ƒæt góð
 5 ƒæt hi onginnað, ƒæt hi ongieten mid wærlice ymbeðonce ƒætte, ðonne
 ðonne hi forlætað hiora willes & hiora gewealdes ƒa góð ðe hi getioh-
 chod æfdon to ðonne, ƒæt hi ðonne mid ðy dilgiað ƒa ðe hi ær on-
 gunnon ; forƒæm, gif ƒæt ne wexð ƒæt hie tiohhiað to donne, ðonne
 wanað ƒæt ƒæt hi ær dydon. Ac ælces mannes móð on ðys middan-
 10 *gearde* hæfð scipes ðeaw. Ðæt scip wile hwilum stigan óngean ðone
 stream, ac hit ne mæg, buton ƒa rowend hit teon, ac hit sceal fleotan
 mid ðy streame : ne mæg hit nó stille gestondan, buton hit ankor
 gehæbbe, oððe mon mid roðrum óngean tio ; elles hit gelent mid ðy
 streame. Swa deð sio forlætnes ƒæs godan weorces. Hio winð wið
 15 ƒa góð ðe mon ær gedón hæfð, buton mon simle swi[n]cende &
 wyrrende sie góð weorc oð ende. Be ƒæm wæs gecweden ðurh Salo-
 mon ðone snotran, he cwæð : Se ðe his willum for his slæwðe forlætt
 his godan weorc, he bið gelicost ƒæm men ðe his towirpð. Be ƒæm
 wæs eac gecweden ðurh Iohannis ðone godspellere to ƒære ciricean
 20 bisepe ðe Sardis hatte, he cwæð : Bio ðu waacor, & gebet ƒa weorc ðe
 deadlicu sint in ðe : ne mette ic nó ƒin weorc fullfremed beforan
 minum Gode. Forƒæm he cwæð ƒæt he forðy ne funde his weorc
 fulfremed beforan Gode, ƒa ðe he ær worhte, forƒæmðe he ƒa ne
 worhte, ƒa ðe he ƒa wyrcean sceolde. Swa eac, gif we ne gebetað ƒæt
 25 ón us deadbæres is ðurh synna, ðonne acwilð ƒæt ƒætte ón ús ær lifde
 ðurh góð weorc. Eac hi sint to manienne ƒæt hi geornlice geðencen
 ƒætte hit bið wyrse ƒæt mon á ónginne faran ón soðfæstnesse weg, gif
 mon eft wile óngeancierran, & ƒæt ilce ón faran. Forƒæm, gif us ne
 lyst ƒæra ærrena yfela ðe we ær worhton, ðonne ne gæld ús nan ðing
 30 te fullfremmanne ƒa godan weorc ðe we nu wyrceað. Ac hi scoldon
 gehiran ðone cwide ðe awriten is on ƒæm ærendgewrite *sancte* Petres ;
 hit is awriten ƒæt him wære betere ƒæt hi nó soðfæstnesse weg ne
 óngeaten, ðonne hi underbæc gecarden, siððan hi hine ongeaten. Eac
 hi sculon gehiran ðone cwide ðe be him awriten is on ƒæm bocum ðe
 35 hatton Apocalipsin, hit is awriten ƒæt se engel cwæde be ƒæm bisepe
 to *sancte* Iohanne : Eala, wære he auðer, oððe hat, oððe ceal[d]. Ac

he is neither hot nor cold, but lukewarm, although I swallow him, I shall vomit him out of my mouth." He is warm, and not lukewarm, who zealously begins good, and also completes it. But he is cold who does not begin any good. And as that which is cold begins to be lukewarm before it becomes quite warm, so also that which is warm becomes lukewarm before it is altogether cold. So also he who relinquishes the coldness of unbelief, and becomes of lukewarm faith, and will not overcome his lukewarmness, and get warm till he boils. Without doubt, he who continues too long and fixedly in lukewarm faith; despairs of ever being able to boil, until he becomes completely cold; and although he believes when he is cold that he can be warm, he despairs when he is lukewarm, if he remains too long in that condition. So also he who still remains in sin has not relinquished the faith and hope of his conversion; but he who, after his conversion, remains too long lukewarm, has his hope diminished which he entertained when he was sinful. Therefore God requires every man to be either hot or cold, lest he be vomited up because of his lukewarmness. He who is cold thinks to become warm, and he who is warm boils with virtues, lest he be tepid from lukewarmness, and therefore be vomited up. Because all water is less sweet to drink after being warm, if it cools again, than it was before it ever began to be made lukewarm.

LIX. That in one way are to be admonished those who do evil secretly, and good openly; in another those who try to hide the good they do, and to a certain extent openly show that they wish men to think they are bad.

In one way are to be admonished those who do evil secretly, and good openly; in another those who hide the good they do, and do not care what men think of them. Those are to be admonished who do evil secretly, and good openly, to consider how quickly earthly fame passes away, and how firmly divine fame lasts. They are to be admonished to fix the eyes of their mind on the end of things, and see how human glory departs very quickly, and how the sublime and eternal Judge knows all secret sins, and is always ready to requite them.

forðon ðe he is wlaco, & nis nauðer, ne hat, ne ceald, ðeah ic hine supe,
 ic hine wille eft útaspiwan of minum muðe. Se ðonne bið wearm,
 nalles wlaco, ðe góð geornlice ónginð, & eac geendað. Ac se bið ceald
 ðe nan góð ne ónginð. Ac swa swa ðæt cealde ærest ónginð wlacian,
 5 ær hit fulwearm weorðe, swa eac ðæt wearme wlaçað, ær hit eallunga
 acealdige. Swa eac se ðe forlæt ðone cele ungetreownesse, & wyrð
 wlacra treowa, & nyle ðonne ðæt wlæce oferwinnan, & wearmian oð
 he wealle. Butan tweon, se ðe to lange & to fæste wunað ón ðæm
 wlacum treowum, he geórtreowð ðæt he æfre mæge ón welme weorðan,
 10 oððæt he mid ealle acolað; & ðeah he ær truwiges, ðonne he ceald bið,
 ðæt he mæge wearm weorðan, he geortriewð, ðonne he wlacu bið, gif
 he to longe on ðæm stent. Swa eac se ðe nu giet ón synnum is, næfð
 he no forlæten ðone truwan & ðone tohopan his gehwearfnesse; ac
 se, se ðe æfter his gehwerfnesse to lange wlæc bið, ðonne lytlað him
 15 se tohopa ðe he hæfde, ða he synful wæs. Forðæm wilnað God to
 ælcum men ðæt he sie oððe wearm oððe ceald, ðylæs he for wlæcnesse
 sie útaspiwen. Forðæm se cealda ðencð to wearmianne, & se wearma
 welð ón góðum cræftum, ðylæs he sie wealg for wlæcnesse, & forðæm
 weorðe utaspiwen. Forðæm ælc wæter bið ðy unwerodre to drincanne,
 20 æfterðæmðe hit wearm bið, gif hit eft acolað, ðonne hit ær wære, ær
 hit mon ó óngunne wleccan.

LIX. Ðætte on oðre wisan sint to manianne ða ðe diegellice yfel
 doð, & góð openlice; & on oðre wisan ða ðe willað helan
 ðæt hi to gode doð, & of sumum ðingum openlice cyðað
 25 ðæt hie willað ðæt men wenen ðæt hi yfle beon.

On oðre wisan sint to manienne ða ðe yfel degellice doð, & góð
 openlice; on oðre wisan ða ðe ða god helað ðe hi doð, & ne reccað
 hwæt him mon ymbe ræswe. Ða ðonne sint to manienne ða ðe yfel
 degellice doð, & góð openlice, ðæt hi geðencen hu hrædlice se eorðlica
 30 hlisa ofergæð, & hu unanwendendlice se go[d]unda ðurhwunað. Hi
 sint to manienne ðæt hi ón ðara ðinga ende hiora modes eagan afæst-
 nien, & gesion ðætte ðis mennisce lóf swiðe hrædlice gewit, & se úplica
 Dema & se eca ða deglan scylda ealla wát, & simle bið gearo to ðæm

Secret evils have an eternal witness in the divine Judge. But the good they do publicly before men is almost, as it were, without testimony, because they have not eternal testimony. But they have eternal testimony of the evil they do secretly, when they withhold from men what they ought to say, and say what they ought to withhold. Of such men the Lord said, that they most resembled the sepulchres of dead men, which are often made very beautiful outside, and inside are very foully filled. So are they who show their goodness before men, and hide their badness inside themselves: they are hypocrites, and would like to please before the eyes of men externally without good works internally. They are to be warned not to despise the good deeds they do, but expect a greater reward for themselves than they expect. They despise them too much, if they do not expect for them a greater reward than earthly praise, and are content therewith. They sell for too small a price that with which they could buy the kingdom of heaven: they sell it for the praise of men. Of which the Lord said in his Gospel, that that was their reward. By doing good publicly, and evil secretly, they signify that men are to shun that which they do secretly, and love that which they do publicly: by their example they live for others, and die themselves. Those, on the other hand, who do good secretly, and yet in some actions pretend to do evil publicly, and do not care what men say of them, are to be admonished not to set a bad example to others with their dissimulation, although they themselves endeavoured not to lead others astray or injure them with their dissimulation, lest it be seen that they love themselves more than their neighbours, as if they themselves drank wine, and gave the others poison. When they set a bad example publicly, and do good secretly, they do not help their neighbours at all with the latter proceeding, and injure them with the former. Because, whoever hides his good works from the desire of avoiding vain ostentation, does not lead any after him to good works, when he will not set the example to others that he properly ought to set. He plants, as it were, trees, and cuts off the roots. Therefore Christ said in his Gospel: "Do your good works before men, that they may honour your Father who is in heaven." But yet a different sentence from this one is written in the same

edleanum. Ac ða diegfan yfel habbað ecne gewutan on ðæm godcun-
 dan Deman. Ac ða gôd ðe hi openlice doð beforan monnum beoð
 fulneah swelce hi sien butan gewitnesse, forðæm hi næbbað ece gewit-
 nesse. Ac hi habbað ece gewitnesse ðara yfela ðe hi diegellice doð,
 5 ðonne hi he[o]llað from monnum ðæt hi secgfan scoldon, & secgað ðæt
 hi he[o]llan scoldon. Be swelcum monnum cwæð Dryhten ðæt hi wæren
 gelicost deadra manna byrgennum, ða bioð utan oft swiðe wlitige ge-
 worhte, & bioð innan swiðe fûle gefylde. Swa bioð ða ðe hira gôd
 eowiað beforan monnum, & hira yfel helað oninnan him selfum : hi
 10 licettað, & woldon lician for manna eagam utane buton gôdum weorcum
 innane. Ac hi sint to manienne ðæt hi ne forsion ða gôd ðe hi doð, ac
 wenen him maran mede tó ðonne hi wenað. To swiðe hi hi forsioð,
 gif hi him maran mede to ne wenað ðonne eorðlices lofes, & him ðær
 genog ðyncð. Hi sel(l)að wið to lytlum weorðe ðæt ðæt hi meahton
 15 hefonrice mid geby[c]lggan : sellað wið manna lofe. Be ðæm cwæð
 Dryhten ón his godspelle ðæt ðæt wære hira méd. Ac forðæmðe
 hi ðæt gôd openlice doð, & ðæt yfel diegellice, hi tácniað mid ðæm
 ðæt men scylen ónscunian ðæt ðæt hie degellice doð, & lufian ðæt hi
 openlice doð : for ðære bisene hi libbað ðeah oðrum monnum, & cwelað
 20 him selfum. Ongean ðæt sint to manienne ða ðe gôd diegellice doð,
 & swaðeah on sumum weorcum geliccetað ðæt hi openlice yfel dón, &
 ne reccað hwæt men be him sprecen, hi sint to manienne ðæt hi mid
 ðære licettunge oðrum monnum yfle bisene ne astellen, ðea(h) hi self
 teladon ðæt hi mid ðære licettunga oðre men ne dwellen ne him ne
 25 derigen, ðylæs hit sie ongieten ðæt hie lufigen hi selfe swiðe ðonne
 hiora niehstan, swelce hi hie selfe drencen mid wine, & ðæm oðrum
 sellen attor. Ac ðonne hi ða yflan bisne openlice doð, & ðæt gôd
 degellice, ðonne ne helpað hi mid oðrum ðara nauht hira niehstum,
 mid oðrum hi him deriað. Forðæm swa hwa swa hilð his godan
 30 weorc, forðæmðe he wile fleon idel gielp, ðonne ne læt he nanne oðerne
 æfter him on ða godan weorc, ðonne he nyle ða bisne oðrum eowian
 ðe he mid ryhte eowian sceal. He deð swelce he plantige treowu, &
 ceorfe of ða wyrtruman. Be ðæm cwæð Crist ón his godspelle : Doð
 eower godan weorc beforan mannun, ðæt hi mægen weorðian eowerne
 35 Fæder ðe ón hefonum is. Ac swaðeah is awriten on ðæm ilcan bocum
 ungelic cwilde ðissum, ðæt is ðæt he cwæð : Behealdað eow ðæt ge ne

books ; he said : " Beware of doing your righteousness before men, lest they praise you." But what kind of works can they be, which in one place we are forbidden to do before men, while in another we are taught to conceal them that we may not be praised, and display them that God may be praised, and others may take the same example ? When God forbade us to perform our righteousness before men, he showed us why he forbade it, when he said, " lest they praise you." And again, when he bade us do it before men, he said immediately afterwards, " that they may honour your Father who is in heaven." With these two sentences he showed us why we are to hide our good works, and why we are to proclaim them ; that every man, whatever good he wishes to do, may not do it merely to be praised, but rather for the sake of God. Therefore every good work is good, whether it be open or concealed. When a man does not seek his own glory thereby, but that of the lofty Father, although he does it openly, he conceals it by having the testimony of him whom he thinks to please that he did it for the sake of God, not for glory. But if it is done secretly, and he yet desires to be blamed, and afterwards praised on that account, though no man knows it, yet it is done before men, just as if it had been done with the cognizance of all those whose praise he desired in his mind. Therefore it is better, as we have said above, for every man to wipe away from the minds of others the unfavourable opinion of himself, as far as he can without sin, because, if he does not do so, by his example he makes all imbibe the sin who attribute to him any evil. Therefore it often happens that, when a man does not care how much evil is attributed to him, although he does not do any himself, he sins through those who follow his example. Therefore St. Paul said to his disciples, when he allowed some of them to partake of what he did not wish them all to partake of, lest the weak should imitate their example, and through that be disturbed by some temptation, which they would not afterwards be able to withstand ; therefore he said : " See now that this your privilege be not a temptation to others." And again he said on the same subject : " Then will thy brother perish on thine account, for whom Christ formerly suffered. So when ye sin against your brothers, and slay their weak intellects, ye sin against God." Of the same Moses

dón eowre ryhtwisnesse beforan monnum, ȝylæs hi eow herien. Ac hwæt wile ȝæt nu beon weorca ȝæt us ón oðerre stowe forbiæt ȝæt we hit befo[ran] mannum don, ón oðerre lærð buton ȝæt we hit forȝæm helen, ȝæt [us] mon ne herige, & forðy yppen ȝæt mon God herige, 5 & oðre men ȝa ilcan bisne underfón ? Ac ȝær ȝær us God forbead ȝæt we ure ryhtwisnesse beforan monnum dyden, he us gecyðde forhwy he hit forbead, ȝa he cwæð, ȝylæs hi eow herigen. Ond eft ȝa he us het ȝæt we hit beforan monnum dyden, ȝa cwæð he sona ȝæræfter, to ȝon ȝæt hi weorðigen eowerne Fæder ȝe ón hefonum is. On ȝæm 10 twæm wordum he us getacnode for hwelcum ȝingum we sceolden ure góðan weorc helan, & for hwelcum we hi sceolden cyðan ; for ȝæm ȝætte ælc mon, swa hwæt swa he for gode don wolde, ȝæt he hit ne do for ȝæm anum ȝæt hine man herige, ac má for Gode. For ȝæm ȝingum bið ælc gód weorc gód, sie swa open swa degle, swæðer hit 15 sie. Ðonne se mon nó his ægenne gielp mid ne secð, ac ȝæs uplican Fæder, ȝeah he hit openlice dó, he hit gediegled mi[d] ȝy ȝæt he hæfð ȝæs gewitnesse ȝe he ȝær cweman ȝencð ȝæt he hit for Gode dyde, næs for gielp. Ac se ȝonne se hit degellice deð, & ȝeah wolde ȝæt he wurde arasod, & siððan forðy hered, ȝeah hit ȝonne nan mon nyte, 20 swa ȝeah hit bið beforan monnum gedón, emne swelce hit sie on ealra ȝara gewitnesse gedón ȝe he ón his mode wilnode ȝæt hit hereden. Forȝæm hit is betere, swa swa we ær cwædon, ȝætte ælc mon adryge of oðerra monna mode ȝone wenan be him ælces yfeles, swa swa he butan synne fyrrest mæge, forȝæm, gif he swa ne deð, ȝonne scençð 25 he ȝa scylde mid ȝære bisene ælcum ȝara ȝe him ænges yfles to wenð. Forȝæm hit gebyreð oft, ȝonne hwa ne recð hu micles yfeles him mon to wene, ȝeah he self nan yfel ne dó, ȝæt he ȝeah gesyngað ȝurh ȝa ȝe be him bisniað. Be ȝæm cwæð *sanctus* Paulus to his giongrum, ȝa ȝa he sumum liefde to ȝicgganne ȝætte he nolde ȝæt hi ealle ȝigden, 30 ȝylæs ȝa úntruman be him bisneden, & ȝurh ȝæt wurden astyrede mid ȝæra costunga hwelcre ȝe hi eft wiðstondan ne meahton ; forȝæm he cwæð : Lociað nu ȝæt ȝios eowru leaf ne weorðe oðrum monnum tó biswice. Ond eft he cwæð be ȝæm ilcan : Ðonne forwyrð ȝin broður for ȝinum ȝingum, for ȝone ær Crist geðrowade. Swa 35 ȝonne ge gesyngiað wið eowre broðer, & ofsleað hira úntruma[n] gewit, ȝonne gesyngige ge wið God. Ðæt ilce mænde Moyses, ȝa he

spoke, saying : "Speak not evil to the deaf man." And again, he said : "Trip not up the blind man." He speaks evil to the deaf man, who accuses him who is absent, knowing him to be innocent. And he trips up the blind man, who injures the simple man by doing good secretly, and pretending to do evil.

LX. How many a one is to be exhorted that his good deeds may not become evil deeds.

These then are the modes in which the shepherds of the mind and soul are to teach all men, that they may always have the salve ready which belongs to the wound that they perceive. For while it is very laborious to have to teach each one separately, it is still more difficult to teach them all together, for he must regulate the voice of instruction with such art, that he may find the remedy that belongs to each man, because the diseases of all men are not alike. And he must conform his conduct to his instruction, that he may himself pass safely through the vices of others, as a sharp sword divides the wound in two, and emerges with unturned edge. He must overawe the proud, without thereby frightening too much the humble ; and teach the former humility, without increasing too much the fear of the latter ; cheer the humble, without omitting to coerce the proud ; teach the slow the zeal of good works, without urging on overmuch the zealous ; and strive to moderate the exertions of the latter, without making the idle confident, lest they become torpid ; restrain the anger of the impatient, without making the soft assentator careless ; and yet strive to infuse warmth into him, without inflaming the angry ; teach the niggardly liberality, without making the liberal wasteful ; and again, teach the generous economy, without teaching the niggardly base avarice ; and teach the licentious marriage, without making the continent licentious ; and teach the continent continence, without teaching them to despise marriage ; and try to soothe and praise the good, without soothing the bad ; and praise the greatest good, without despising the least good ; and again, praise those who do a little good, without letting them think they do enough.

cwæð : Ne cwæðe ge nan lað ðæm deafan. & eft he cwæð : Ne screnc
 ðu ðone blindan. Se ðonne cwið yfel ðæm deafan, se ðone æfwearðan
 tælð, gif he hine unscyldigne wat. & se screnc(ð) ðone blindan, ðe
 ðone ungesceadwisn mirð mid þy ðe he his gód degel(1)ice deð,
 5 & ðeah licet swelce he yfel do.

LX. Ymbe ðæt, hu mon monige scyndan scyle to ðæm ðætte his
 godan dæda ne weorðen to yflum dædum.

Ðis sint nu ða lara [ðe] ðæs modes hierdas & ðære sawle sceolon ealle
 men læran ðæt hi ealneð hæbben ða sealfe gearuwe ðe to ðære wunde
 10 belimpe ðe hi ðonæ gesion. Forðæm hit bið swiðe geswincful ðæt
 mon ælcne mon scyle on sundrum læran, hit is ðeah earfoðre ealle
 ætsomne to læranne, forðæmðe he sceal gemetgian swa cræftelice his
 stemne ðætte he æghwelcum men finde ðone læcedom ðe him to ge-
 byrge, forðæmðe ða mettrymnessa ne beoð ealra ma[n]na gelica. &
 15 huru ðæt he self do swa swa he oðre lærð, forðon ðæt he mæg(e) self
 gán orsorglice betwuxn oðerra monna unðeawas, swa swa scearp sword
 ða wunde tosceat ón tu, & gæð gehalre ecgge forð. Ond ðæt he huru
 swa egesige ða ofermodan, ðæt he ða eaðmodan mid þy to swiðe ne
 fære ; ond swa lære ða oðre eaðmetta, swa he ðone ege to swiðe ðæm
 20 oðrum ne geiece ; ðæt [he] swa frefre ða eaðmodan, swa ða ofermodan
 ne weorðen unmidlode ; ond swa lære ða slawan geornfulnessse gódes
 weorces, swa he ða geornfullan to ungemetlice ne geswence , ond swa
 tilige hira geswinc to gemetgianne, swa he ða idlan ne gedo orsorge,
 ðæt hi forðy ne aslawien ; ond ðæt he swa stiere ðæm ungeðyldegum
 25 irsunga, swa he ðone hnescan ðafettere ón recceleste ne gebrenge ; &
 ðeah swa tilige hi tó onælenne, swa hi ða hátheortan ne forbærnen ;
 ond swa eac ða uncystgan cysta lære, swa he ða cystgan óu meringe ne
 gebringe ; ond swa eft ða rummodan fæsthafolnesse læren, swa hi ða
 uncystegan ón yfelre hneawnesse ne gebrengen ; ond swa læren ða
 30 wifgálan gesinscipe, swa hi ða forhæbbendan ne gebrengen on unryht-
 hæmde ; & swa ða forhæbbendan læren forhæfdnesse, swa hie ne forsion
 ðone gesinscipe ; ond swa wilnigen to oleccanne ðæm godum, & hi to
 herianne, swa hi huru ne oleccen ðæm yflum ; ond swa herien ðæt
 mæste gód, swa hi ðæt læste ne forsion ; ond eft swa herie ða ðe lytel
 35 god doð, ðæt hi ne wenen ðæt hi genog don.

LXI. How a man is to be exhorted when suffering under many evil temptations.

It is also a very severe labour for the teacher to have to find in general instruction, when he teaches all the people together, the instruction which they all require ; because their vices are very different. And yet it is still more difficult to instruct singly, because many of them have all the vices from which all men are to be interdicted. Often also it happens that some are too immoderately glad because of some good fortune or agitation of the blood, and very soon afterwards, because of some misfortune, too immoderately sad. Therefore the teacher must be careful to restrain the sadness as far as he can, without increasing the immoderate joy ; and again, bridle the joy which arises from prosperity, without allowing the sadness which arises from sudden dejection or flow of bad blood to increase too much. For often the sanguine are dispirited because of their immoderate precipitation, when anything they design opposes them, which they cannot so quickly accomplish as they would like. So also, the very sad are often dispirited with immoderate fear, and yet sometimes are impelled by rashness to attempt what they desire. Therefore the teacher must moderate the sudden fear, without allowing too immoderate boldness to grow, and yet repress the boldness of the sanguine, without allowing to grow in them the repression of fear, which arises from the flow of bad blood. What wonder is it if the physicians of the mind keep to this method of instruction, when the physicians of the body have such sagacity in their art ? Sometimes excessive disease oppresses the body. Against such a disease a potent remedy would be required, if the sick body could endure it. Therefore the physician must be very careful to administer to the patient a remedy so strong as to expel the disease, and yet so mild that the weak frame may endure it, lest he expel from the body both the disease and life. But he assists the patient very wisely, when he simultaneously expels the disease without injuring the

LXI. Ymbe ðæt hu mon ænne mon scyndan scyle, ðonne he yfle costunga monege ðrowað.

Ðæt bið eac swiðe hefig broc ðæm lareowe ðæt he scyle on gemænre lare, ðær ðær he eall folc ætsomne lærð, ða lare findan ðe hi ealle 5 behofigen ; forðæm hira unðeawas bioð swiðe ungelice. & ðeah bið giet earfoðre ælcne on sundrum to læranne, forðæmðe manege bioð ðe hæbbað ða unðeawas ealle ðe mon eallum monnum forbeodan sceolde. Oft eac gebyreð ðætte sume bioð to ungemetlice bliðe for sumum gesælðum, oððe for ðæs blodes styringe, & eft swiðe hræðe for sumum 10 ungesælðum to úngemetlice unbliðe. Forðæm is to giemanne ðæm lareowe ðæt he swa swiðe stiere ðære unrotnesse ðæt he to swiðe ne geiece ða ungemetlican blisse ; ond eft swa gemidlige ða blisse ðe of ðære orsorgnesse cymð ðæt sio unrotnes to swiðe ne weaxe ðe of ðære færlican gedrefednesse cymð, oððe of yfles blodes flownesse. 15 Forðæm oft ða oferbliðan weorðað gedrefde for ungemetlicre ónetunga, ðonne him hwæthwugu wiðstent ðæt hi ne magon swa hræðlice forðbengan ðæt hi tiohh[i]að swa hi woldon.. Swa eac ða swiðe unrotan bioð oft gedrefde mid úngemetlice ege, & ðeah hwilum bioð genedde mid sumre fortruwodnesse ðæt hi onginnað ðæt ðæt hi willað. 20 Swa ðonne sceal se magister gemetgian ðone færlican ege ðæt ðær ðeah ne weaxe to ungemetlico beldo, & swaðeah swa ðryce ða belde on ðæm oferbliðum ðæt ðær ðeah ne weaxe on him sio ófðrycnes ðæs eges, ðe cymð óf ðæs yflan blodes flownesse. Hwelc wundor [is] ðæt, ðeah ðæs modes læcas behealden ðas lare, ðonne ðæs lichoman læcas hab- 25 bað swelce gesceadwisnesse on hira cræfte ? Ac hwilum ðeah ofðrycð ðone lichoman ungemetlicu mettrymnes. Ongean swelce met(t)rymnesse mon beðorfte stronges læcedomes, ðær s[e] mettruma lichoma hine adreogan meahte. Forðæm is ðæm læce swiðe geornlice to giemanne ðæt he swa strangne læcedóm selle ðæm seocan, swa he mæge 30 ða mettrymnesse mid geflieman, & eft swa liðne swa se tydra lichoma mæge astandan, ðylæs he ægðer afierre of ðæm lichoman ge ða me(t)-trymnesse ge eac ðæt lif. Ac ðonne he deð ðæm siocan swiðe gesceadwisl[i]one fultum, ðonne he afiemð æt anum cierre ða mettrymnesse,

body. Why cannot then much more the physician of the mind heal the diseases of the vices of many men with the same instruction, when the remedies of the mind are so much more various than those of the body? And yet the physicians of the body often simultaneously save the body and expel the disease.

LXII. That sometimes it is better to leave the light sins alone, lest the graver ones be perpetrated.

Often also it happens that two vices assail the same man, one less, the other greater. Therefore the physician of the mind must first direct his attention to the one which he thinks likely to be the first to bring the man to perdition. Sometimes, however, when the attention is concentrated on the one, the other increases. Therefore the wise physician must first let the lesser one increase, and direct his attention to the greater; until the time comes when he can see to the other, unless he can attend to them both together. He does not accumulate vices thereby, but tends the wounded man whom he has to watch over, till he can completely cure him. Those who cannot relinquish gluttony are often overcome by fornication. Often also it happens, that he who dreads and abstains from both of them, falls into vain-glory, because no one can relinquish either of those without the other increasing. Which, then, of the evils ought rather to be attended to, if not the most dangerous? Therefore it is better to let the vain-glory increase for a time, until full attention can be given to the fornication. Therefore St. Paul said to his servant, when he saw that he would either continue to do evil, or desire praise for his goodness; he said: "If thou desirest not to have cause to fear thy Lord, do good: then he will praise thee." Yet no man must do the good he does, merely that he may not have cause to fear his Lord; or, again, for the desire of earthly praise. Therefore the noble teacher St. Paul, when he saw that he could not teach his servant both to relinquish evil and not to desire any praise therefor, allowed him the vainglory

swa ƿæt he ƿeah ƿæm lichoman ne dereð. Ac forlhwý ne mæg ðonne micle mǎ ƿæs modes læce gehælan ƿa adle ƿæra unðeawa monigra monna mid anre lare, ðonne swa micle manigfaldran bioð ƿæs modes læcedomas ðonne ƿæs lichoman? Ond ƿeah ƿæs lichoman læcas oft 5 æt anum cierre ægðer doð, ge ƿæm lichoma[n] gebeorgað, ge eac ƿa mettry(m)nesse aƿiemað.

LXII. Ðætte hwilum ƿa leohtan scýlda bioð beteran to forlætenne, ƿýlæs ƿa hefgran weorðen ðurhtogene.

Oft eac gebyreð ƿætte twegen unðeawas hreosað on ænne man, oðer 10 læss[a], oðer mara. Forƿæm sceal ƿæs modes læce ær tilian ƿæs ƿe he wenð ƿæt ðone mon ær mæge gebrengan ón færwyrde. Hwilum ƿeah, ƿær ƿær mon oðres tiolað, ƿær weaxð se oðer. Forƿæm sceal se gesceadwisa læce lætan ær weaxan ðone læssan, & tilian ƿæs maran; oðƿæt sio tid cume ƿæt he ƿæs oðres tilian mote, buton he begra 15 ætgæddre getilian mæge. Ne gáderað he nó mid ðý unðeawas, ac tilað ƿæs gewundedan werpe ƿe he bewitan sceal, oðƿæt he hine fullice gehælan mæge. Oft weorðað ƿa oferswiðde mid unrythlæmde ƿa ƿe ne magon forlætan hira gifernesse. Oft eac gebyreð ƿæm ƿe him ægðer ƿissa óndrædað, gif hi hi wið ægðer gehealdað, ƿæt hi befeallað 20 on idelgielp, forƿæmðe nan mon ne mæg nauðer ƿissa swa forlætan ƿæt ƿæt oðer ne weaxe. Hwæðres ðonne ƿara yfela is betere ær to tilianne, buton swæðres swæðer frecenlicre is? Forðý is betere ƿæt mon læte sume hwile weaxan ƿæt idelgielp, oðƿæt mon fullice mæge getilian ƿæs unrythlæmdes. Forƿæm cwæð *sanctus* Paulus to his 25 cnihte, ƿa he ongeat ƿæt he wolde oðer twega, oððe ƿa giet yfel don, oððe mid his gode him wilnian lofes, ƿa cwæð he: Gif ƿu wille ƿæt ƿu ne ðyrfe ƿe óndrædan ƿinne Hlaford, do tela: ðonne hereð he ƿe. Ne scýle ƿeah nan mon for ƿæm anum ƿingum dón ƿæt ƿæt he to góde deð, ƿæt he ne ðyrfe his hlaford ondrædan, ne eft for ƿæm anum 30 ƿe he wilnige eorðlices lofes. Forƿæm se æðela lareow *sanctus* Paulus, ƿa he óngeat ƿæt he ægðer ne meakte his cniht gelæran ge ƿæt ƿæt he yfel forlete, & eac ƿæt he forðý nanas lofes ne wilnode, ƿa liefde he him ƿone gielp to sumre hwile, & forbead ƿæt yfel. Ða

for a time, and forbade the evil. When he allowed the vainglory, he forbade him the evil, that he might more easily relinquish the one by having in the other what he desired.

LXIII. That weak minds are not to be taught too loftily.

The teacher is to know that he is by no means to impose on any man more than he can bear, lest the rope of his mind be overstretched till it breaks asunder. Therefore lofty doctrine is better concealed from many men, and preached to few. Therefore Truth, that is Christ, spoke of itself, saying: "Who, thinkest thou, is so faithful and prudent a steward, that God will set him over his household, that he may equitably apportion to them the wheat at the due time?" By the measuring of the wheat is signified measured words, lest more of them are poured into the shallow mind than it can hold, so that it overflows. Therefore St. Paul said: "I cannot speak to you as to spiritual, but as to carnal men; since in your faith ye are still children, I must still give you milk to drink, not meat to eat." Therefore Moses hid the excessive brightness of his countenance before the people, when he came from his secret conversation with the Lord, because he did not yet wish to teach them the secrets of the holy law, nor could they yet understand them. Therefore it was also commanded, through Moses, that if any one dug a pit, and neglected to enclose it, and an ox or an ass fell into it, he was to pay for it. So also, if any one comes to the highest wisdom, and then does not conceal the secrets of divine wisdom from the foolish, he is accounted sinful, if he reduces either a pure or an impure man to despair. Therefore the Lord said to the blessed Job: "Who gave the cock wisdom?" That means that all holy teachers, who now teach in the darkness of this world, bear a resemblance to cocks, who crow in dark nights. The teacher cries like a cock at night, when he says: "Now it is time for us to awake from

he him geðafode ðone gielp, ða forbead he him ðæt yfel, for ðæm ðæt he ðy ieð meahhte ðæt oðer forlætan ðe he ón ðæm oðrum hæfde ðæt hine lyste.

LXIII. Ðætte ða untruman mōd mon ne scyle ellenga to healice
5 læran.

Ðæm lareowe is to wietanne ðæt he huru nanum men mare ne beode ðonne he acuman mæge, ðylæs se ráp his modes weorðe to swiðe aðened, oð he forberste. Forðæm sio hea lar is betere manegum monnum to helanne, & feawum to secgganne. Be ðæm cwæð sio
10 Soðfæstnes ðurh hi selfe, ðæt is Crist, he cwæð : Hwa wenstu ðæt sie to ðæm getreow & [to] ðæm wis brytnere ðæt hine God gesette ofer his hired, to ðæm ðæt he him to tide gemetlice gedæle ðone hwæte ? Ðurh ða gemetgunge ðæs hwættes is getacnod gemetlico word, ðylæs hira mon má geote on ðæt úndiope mod ðonne hit be-
15 habban mæge, ðæt hit ðonne oferflowe. Be ðæm cwæð *sanctus* Paulus : Ic ne mæg nō to eow spreca swa swa to gæstlicum, ac swa swa to fæsclicum ; forðæm ge sint giet cilderu ón eowrum geleafan, ðy ic sceal sellan eow giet mioloc drincan, nalles fæsc etan. Forðæm wæs eac ðætte Moyses behelede ða oferætæn bierhto his ondwlitan
20 beforan ðæm folce, ða he com from ðære dieglan spræce Dryhtnes, forðæmðe he ða giet nolde hi læran ða diegelnesse ðære halgan æ, ne hi ða giet ne meahhton hi ongietan. Forðæm wæs eac beboden ðurh Moyses, gif hwa adulfe pytt, & ðonne forgiemeleasode ðæt he hine betynde, & ðær ðonne befeolle ón oððe óxa oððe esol, ðæt he hine
25 scolde forgielðan. Swa eac swa hwa swa becymð to ðæm hiehstan wisdom, & ðonne ne forhilð ða diogolnesse ðæs godcundan wisdomes ðæm dysegum, he bið scyldig geteald, gif he gebrengð auðer oððe clænne oððe únclænne ón ormodnesse. Be ðæm cwæð Dryhten to ðæm eadgan Iobe : Hwa sealde kokke wisdom ? Ðæt getacnað ðætte
30 æghwelc ðæra halgena lareowa ðe nu lærað on ðære ðisternesse ðisses middangeardes habbað onlicnesse ðæm kokkum, ðe on ðistрум niehtum crawað. Ðonne græt se lareow swa swa kok ón niht, ðonne he cwið : Nu us is tima ðæt we onwæcnen of slæpe. Ond eft, ðonne

sleep." And again, when he says : "Awake, ye righteous, and sin no more." The habit of the cock is, that he sings much louder before than after dawn. But when day approaches, he sings more finely and delicately. So every wise teacher must preach open and clear doctrine to the dark minds, and not yet proclaim any secret and deep doctrine. But when he sees the dark minds of foolish men approaching somewhat to the light of truth, he must display to them more secret and deeper doctrine out of the holy books.

LXIV. Of the teacher's works and words.

It is now necessary that among other remarks we revert, out of love, to what we spoke of above. That is, that every teacher is to teach more with his works than his words. Why, the cock, whom we spoke of above, before he begins to crow, lifts his wings and arouses himself, that he may be wide awake with the zeal of good works, lest he arouse others with his words, and himself be remiss in good works. Let him shake himself till he is awake, and then stir up others to the zeal of good works ; let him flap himself with the wings of his thoughts. That is, he is first to investigate with the vigilance of his contemplation, what there is unprofitable in himself, and rebuke himself severely in his thoughts, and then with his instruction regenerate the life of others. First he must punish in himself his own evils, and repent of them, and then point out and punish those of others. First they must display in their own works all that they intend afterwards to teach with their words, so that the works may call before the words.

LXV. When any one has fulfilled all this, how he must bethink himself, and understand himself, lest either his life or his teaching elate him too much.

Often also the teachers are excited by secret joy, when they see that they teach fitly and properly. But it is then very necessary for him quickly to wound himself with the fear of becoming

he cwið: Onwæcnað, ge ryhtwisan, & ne syngiað má. Ðæs cocces
 ðeaw is ðæt he micle hludor singð ón uhtan ðonne ón dægred. Ac
 ðonne hit nealæcð dæge, ðonne singð he smælror & smicror. Swa
 sceal ælc gesceadwis lareow ópene lare & swutole ðæm ðiestrum
 5 modum bodian, & nane wuht ðære dieglan & ðære diopan lare ðonne
 giet cyðan. Ac siððan he gesion ðætte ða ðiestra[n] mod ðæra dyse-
 gena monna auht nealæcen ðæm leohte ðære soðfæstnesse, ðonne
 sculon hi him eowian diogolran & diopran lara of halgum bocum.

LXIV. Be ðæm weorcum ðæs lareowes & be his wordum.

10 Hit is nu ðearf ðæt we for lufum eft cierren betwuxn oðrum
 spræcum to ðæm ðe we ær spræcon. Ðæt is ðætte ælc lareow swiðor
 lære mid his weorcum ðonne mid his wordum. Hwæt, se kok ðe
 we ær ymb spræcon, ærðæmðe he crawan wille, hefð úp his fiðru,
 & wecð hine selfne, ðæt he wacie ón ðære geornfulnessse godra weorca,
 15 ðylæs he oðre awecece mid his wordum, & himself aslawige godra
 weorca. Ac hudenige ærest hine selfne, oð he wacige, & ahrisige
 siððan oðre [to] geornfulnessse godra weorca; ðaccige hine selfne
 mid ðæm fiðrum his geðohta. Ðæt is ðæt he behealde ðurh ða
 wæccan his smeaunga ærest hwæt on him selfum unnyttes sie, &
 20 ðreage ærest hine selfne ðearlwislice on his geðohte, & siððan mid
 his lare geedniwige oðerra monna lif. Ærest he sceal wrecan on him
 selfum his agnu yfelu & ða hreowsian, & siððan oðerra monna cyðan
 & wrecan. Ærest hi sculon eowian ón hiora agnum weorcum eall
 ðæt hi eft læran willað mid hiora wordum, swa ðætte ða weorc clipien
 25 ær, ær ða word.

LXV. Ðonne hwa ðis eall gefylled hæbbe, hu he ðonne sceal hine
 selfne geðencan & ongietan, ðylæs hine auðer, oððe his lif
 oððe his lár to úpahebbe.

Oft eac ða lareowas weorðað ónstyrede mid diegelre blisse, ðonne
 30 hi ongietað ðæt hi gemetlice & medomlice lærað. Ac him is ðonne
 micel ðearf ðæt, he hine hrædlice selfne gewundige mid ðy ege ðæt

elated at his eloquence ; lest, while he cures the wounds of others, he himself be elated with pride through neglect of his salvation ; lest he forsake himself while he attends to his friends, and himself fall, while he strives to raise others. Because often virtue and excellence prove the destruction of their possessor, when from recklessness he presumes too much on the virtues he has, and does not care to increase them ; then they prove his destruction, because virtues always contend against vices. But the mind often flatters itself, and with the flattery relinquishes the fear of its own reflections. Then the mind rests confidently in presumption. Then the cunning waylayer comes to the torpid mind, and recounts to it all its former good deeds, and makes him believe that he flourishes in virtues beyond all other men, until he becomes puffed up and elated in his mind. And then, in the eyes of the righteous Judge, the recollection of his virtues and excellence becomes a very deep pit, into which he falls very heavily, because he falls before the God who is the teacher of humility, when he exalts himself in his own eyes because of his virtues. Therefore it was said through the prophet Ezekiel ; he said : “ Descend from where thou thinkest thou art most beautiful.” As if he had openly said : “ Because of the beauty of thy virtues thou wert elated, and thence thou shalt be degraded.” Again, the same prophet spoke a parable about Jerusalem, and blamed the mind which was proud of its virtues, saying : “ The Lord saith to this city : Thou wert perfect in my beauty, and wert proud thereof, and committed fornication of thine own accord.” The mind is elated through presuming on its virtues, when it boasts of its merits, and rejoices confidently in itself. But through presumption it is led on with pride to committing fornication. First, the accursed spirit teaches it vainglory externally, until it penetrates by pride, and then seduces it with many vices. We must consider the words he spoke to the citizens : “ Ye committed fornication of your own accord.” That is, as soon as the mind despises God, it seeks its own vainglory, and collects for its own praise all the good that was granted it for God’s praise ; it desires thereby to extend its own praise, and strives to appear to all men as distinguished and

he him óndræde, ðylæs he weorðe upahæfen for his wordum; ðætte
 ðær ðær he oðer(ra) monna wunda lacnað, he self ne weorðe aþunden
 on úpahæfennesse for ðære giemeleste his hælo; ðæt he hine selfne
 ne forlæte, ðær he oðerra freonda tilige, & him self ne afealle, ðær
 5 ðær he oðre tiolað to ræranne. Forðæm oft ða cræftas & ða mægenu
 weorðað te færwyrde ðæm ðe hi hæfð, ðonne hi for hira giemeleste hie
 fortruwiað on ðæm cræftum ðe hi hæbbað, & hi nyllað iecan: ðonne
 weorðað hi him to færwyrde, forðæm simle ða cræftas winnað wið
 ðæm unðeawum. Ac ðæt mod oft olecð him selfum, & ðonne for
 10 ðære oleccunga forlæt ðone ege his selves ymbeðances. Ðonne gerest
 ðæt mod hit orsorglice on ðære fortruwunga. Ðonne cymð se lytega
 sætere to ðæm slawan móde, & ateled him eall ðæt he ær to gode
 gedýde, & geræcð him ðonne to geleafsuman ðæt he sie se gesælgosta
 on eallum cræftum ofer ealle oðre men, oððæt he wyrð aþunden &
 15 upahæfen on his mode. Ond ðonne beforan ðæs ryhtwisan [Demian]
 eagam him wyrð ðæt gemynd ðæra mægena & ðæra cræfta to swiðe
 diopum seaðe, & he ðær ðonne swiðe hefiglice on gefielð, forðæmðe
 he afelð beforan ðæm Gode ðe eaðmodnesse lareow is, ðonne he hine
 upahefeð beforan him selfum for his cræftum. Be ðæm wæs gecweden
 20 ðurh Ezechiel ðone witgan, he cwæð: Astig eft ofdune ðonan ðe ðu
 wenst ðæt ðu wlitogost sie. Swelce he openlice cwæde: For ðæm
 wlite ðinra cræfta ðu wurde úpahæfen, & ðonan ðu wyrst geniððrad.
 Eft se ilca witga sæde bispell bi Hierusalem, & tælde ðæt mod ðe for
 his cræftum ofermodgede, ða he cwæð: Dryhten cwið to ðisse byrg:
 25 Ðu wære fulfremed on minum wlite, & ða fortruwdes ðu ðe for ðæm,
 & forlæge ðe ðines ægnes ðonces. Ðonne bið ðæt mod úpahæfen for
 ðære fortruwunga his cræfta, ðonne hit for hira gearmunga gilpð, &
 orsorglice fægnað ón him selfum. Ac ðurh ða fortruwednesse hit
 wyrð getogen to ðon ðæt hit wyrð forlegen ón ofermettum. Ærest
 30 se awiergda gæst hit lærð utane ðone gielp, oððæt he ingæð ðurh ða
 ofermetta, & hit siððan gebregð ón manegum unðeawe. Be ðæm
 worde is to ðenceanne ðe he cwæð to ðæm burgwarum: Ge eow
 forlægon eowres ægnes ðonces. Ðæt is ðætte ðæt mod sona swa hit
 God forsihð, swa secð hit his agenne gielp, & gæderað him ðonne
 35 selfum to lofe eall ðæt gód ðæt him forgiefen wæs to Godes lofe;
 wilnað mid ðy to gebrædenne his ægen lof, & higað wið ðæs ðæt

wonderful as possible. He commits fornication of his own will, who binds himself to the devil, and forsakes the Lord from the desire of human praise. Therefore David said in the seventy-seventh Psalm : "The Lord suffered their virtue and excellence to be made captive, and their beauty to be in the hands of their enemies." Their virtue is made captive, and their beauty is led into the hands of their enemies, when the old enemy has power over the deceived mind because of its pride, when it exalts itself on the strength of good works. The cunning enemy tempts every man with the pride of good works, and even tempts the minds of the elect, although he cannot fully deceive them. For when any mind is elated, it is forsaken by God ; and as soon as it is forsaken by God, it is afflicted by the fear of the devil. Therefore David said again in the twenty-ninth Psalm : "I thought in my pride and abundance, when I was full both of wealth and good works, that there would be no end of it." But when he saw he was inflated with the pride of his good works, he proclaimed very soon after what he afterwards suffered, saying : "Lord, thou turnedst thy countenance from me, and I was afflicted." As if he had openly said : "I thought I was strong in many virtues, but I very soon saw, after thou hadst forsaken me, how weak I was." And again, he said in the hundred and eighteenth Psalm : "I swore, as I had determined, to hold thy judgments and righteousness, Lord ; revive me according to thy words, Lord." But he very quickly perceived, when he experienced affliction, that it was not in his own power to hold what he had promised and sworn. And then he soon had recourse to prayer, and sought help therein, saying : "I am humiliated on all sides and in everything, Lord." So the divine dispensation, before bestowing on a man virtue and excellence, often shows him his infirmity, and reminds him of his want of power, lest he be elated because of his virtues. Therefore also it was said to the prophet Ezekiel that he was the son of man, before the heavenly things were shown to him. As if God had openly admonished him, and said to him : "Be not too elated in thy mind because of the things thou seest, but consider cautiously

he wolde hu he eallum monnum weorðfullicost & wunderlicost ðuhte.
 Se bið forlegen ón his agnum willan se ðe hine selfne diofle befæst, &
 Dryhten forlæt for mennisces lofes wilnunga. Be ðæm cwæð Dauid
 on ðæm siofan & hundsiofantiogoðan psalme, he cwæð: Dryhten
 5 geðafode ðæt hiora mægen & hiora cræft wære gehæft, & hiora wlite
 wære on hira feonda honda. Gehæft bið hiora cræft, & hira wlite ón
 hiora feonda hond gelæd, ðonne se ealda feond ónwald hæfð ðæs
 beswicanan modes for ðære upahæfennesse, ðonne hit hit úpahefð for
 godum weorcum. Se lytega fiord wile fondian ælces monnes mid
 10 ðære úpahæfennesse for godum weorcum, ge furðum ðara acorenra
 monna móð he wile costian, ðeah he hit fullice beswican ne mæge.
 Forðæm ælc mod swa hit bið upahæfen swa bið hit forlæten from
 Gode, & sona swa hit bið forlæten from Gode, swa bið hit gedrefed
 mid diofles ege. Be ðæm cwæð Dauid eft ón ðæm nigon & twentio-
 15 goðan psalme, he cwæð: Ic wende on minum wlencum & ón minum
 forwanan, ða ic wæs full ægðer ge welona ge godra weorca, ðæt ðæs
 næfre ne wurde nan ende. Ac siððan he óngeat ðæt he wæs aunden
 ón úpahæfennesse for his godan weorcum, ða gecyðde he swiðe hraðe
 æfter ðæm hwæt he siððan dreag, ða he cwæð: Dryhten, þu ahwyrðdes
 20 ðinne ondwlitan from me, ða wearð ic gedrefed. Swelce he openli(ce)
 cwæde: Ic wénde ðæt ic wære swiðe strong on manegum cræftum, ac
 ic óngeat swiðe hraðe, siððan þu me forlete, hu untrum ic wæs. & eft
 he cwæð on ðæm eahta & hundælleftiogoðan psalme, he cwæð: Ic
 swor swa swa ic getiohhod hæfde ðæt ic wolde gehealdan ðine domas
 25 & ðine ryhtwisnesse, Dryhten. Ac he óngeat swiðe hraðe, ða he ge-
 mette ða gedrefednesse, ðæt hit næs ón his agnum onwalde ðæt he
 meahte gehealdan ðæt ðæt he ær gehet & swor. & ða wende he hine
 sona to his gebede, & sohte him ðær fultum to, & cwæð: Ic eom
 gehened æghwonane & on æghwam, Dryhten; ac gecwuca me æfter
 30 ðinum wordum, Dryhten. Swa oft sio godcunde gemetgung, ærcæmðe
 hio ðæm men selle cræftas & mægen, hio him geeowað his untrym-
 nesse, & his unmehta hine gemy(n)dgað, ðylæs he hine úpahebbe for
 his cræftum. Forðæm eac wæs gecweden to Ezechiele ðæm witgan
 ðæt he wære monnes sunu, ærcæmðe him wæren geewad ða hefon-
 35 lican ðing. Swelce hine God openlice manode, & him to cwæde: Ne
 beo þu to upahæfen ón ðinum mode for ðæm ðingum ðe þu gesihst,

what thou art ; and though thou traverse the highest, do not forget that thou art man, but consider very carefully in thyself the bridle of thine infirmity, although thou art raised above thy condition. Therefore it is very necessary for us to direct the eye of our mind to the contemplation of our infirmity. When virtues and excellence most fully flatter us, it is very necessary for us to bow down humbly with our mind, and salutarily reflect on the good we have neglected, not on that which we have done ; that our mind may be so much the firmer and stronger in virtues in the sight of God, from the humility wherewith we wound it, when we remember our heedlessness. Therefore Almighty God often lets the minds of his elect sin in some small things, although they are perfect in many, that they may fear, and be dispirited because of their imperfection, although they shine brightly in some admirable virtues ; that they may not exalt themselves too much on the strength of the great things, while they cannot amend the little ; lest they presume to be proud of the noblest works, whilst they cannot subdue the most insignificant evils.

See now, thou good man John, how fair and beautiful a character I have depicted, ugly painter as I am. In it I have shown what a pastor ought to be. I was compelled by thy blame to lead many men to the shore of perfection in the ship of my mind, while I myself am still tossed by the waves of my sins. But I pray thee to reach me a plank of thy prayers in the shipwreck of this present life, that I may sit on it till I come to land ; and raise me with the hand of thy merits, for the burden of my own sins has oppressed me.

These are now the waters, which the God of Hosts promised as a solace to us earthdwellers. He said that he wished in the world ever-living waters to flow from the hearts of those who believed in him well under the sky. There is little doubt that the source of the waters is in the kingdom of heaven ; that is, the Holy Ghost. Whence

ac geðenc wærlice hwæt þu eart; & ðeah þu ðæt hehste ðurhfare, ne
 forgiæt þu ðeah ðæt þu man eart, ac geðenc ðone bridel ðinre met-
 trymnesse swiðe geornlice on ðe selfum, ðeah þu sie úp ofer ðine mæð
 ahæfen. Forðæm is micel ðearf ðæt we ures modes eagan gecerren
 5 to ðære sceawunga urre untrymnesse. Ðonne us fullicost oleccað ða
 cræftas & ða mægenu, ðonne is us micel ðearf ðæt we eaðmodlice
 ófdune anluten mid urum mode, & halwendlice geðencen ða gód ðe
 we forgiemeleasodon, næs ða we dydon; ðætte ure mod þy fæstre &
 þy strengre beforan Gode sie on ðæm cræftum for ðære eaðmodnesse
 10 ðe we hit mid gewundiað, ðonne we gemunað ure giemeleste. For-
 ðæm óft se ælmehtiga God fo(r)lét ðæt mod his gecorenra gesyngian
 on sumum lytlum ðingum, ðeah hi on manegum sien fullfremede, ðæt
 hi him óndræden, & murkien for hira unfullfremednesse, ðeah hi
 beor(h)te scinen on sumum wunderlicum cræftum; ðæt hi hi for ðæm
 15 miclum ðingum ne mægen to úpahebben, ða hwile ðe hi ne magon
 gebetan ðæt lytle; þylæs hi dyrren ofermodgian for ðæm æðelestem
 weorcum, ða hwile ðe hi ne magon oferswiðan ða yteme[s]tan yfelu.

Loca nu, þu goda wer Iohannes, hu fægerne & hu wlitigne monnan
 ic hæbbe atæfred, swa unwlitig writere swa swa ic eom. Ðær ic hæbbe
 20 getæht hwele hierde bion seal. To ðæm ic wæs gened mid ðinre
 tælnesse, ðæt ic nu hæbbe manege men gelæd to ðæm stæðe full-
 fremednesse ón ðæm scipe mines modes, & nu giet hwearfige me self
 ón ðæm yðum minra scylda. Ac ic ðe bidde ðæt þu me on ðæm
 scipegebroce ðisses andweardan lifes sum bred geræce ðinra gebeda,
 25 ðæt ic mæge ón sittan oð ic to londe cume, & arær me mid ðære
 honda ðinre geearnunga, forðæmðe me hæf(ð) gehefegad sio byrðen
 minra agenra scylda.

Ðis is nu se wæterscipe, ðe us wereda God to frofre gehet fold-
 buendum. He cwæð ðæt he wolde ðæt on worulde forð of ðæm
 30 innoðum a libbendu wætru fleowen, ðe wel ón hine gelifden under
 lyfte. Is hit lytel twoo ðæt ðæs wæterscipes welsprynge is on
 hefonrice; ðæt is Halig Gæst. Ðonan hine hlodan halge & gecorene,

saints and the elect drew it, after those who obeyed God had directed it through holy books on this earth through the minds of men variously. Some dam it in within their minds, the stream of wisdom, hold it with their lips, so that it flows not out to no purpose. But the well remains in the man's breast, by the grace of the Lord, deep and still. Some let it flow away over the tract of land in rills. That is not a wise thing, if so pure water is dispersed in murmuring, shallow streams over the fields, till it becomes a marsh. But draw water now to drink, since the Lord has granted that Gregory should direct to your doors the Lord's stream. Let him now fill his vessel, who has brought hither a watertight pitcher. Let him come back soon. If any man here has brought to this spring a leaky pitcher, let him repair it carefully, lest he spill the clearest of waters, or lose the drink of life.

siððan hine gierdon ƿa ƿe Gode herdon ƿurh halga(n) bec hider on
eorðan geond manna mod missenlice. Sume hine weriað ón gewit-
locan, wisdomes stream, welerum gehæftað, ƿæt he ón unnyt ut ne
tofloweð. Ac se wæl wunað ón weres breostum ƿurh Dryhtnes giefe
5 diop & stille. Sume hine lætað ofer landscare riðum torinnan. Nis
ƿæt rædlic ƿing, gif swa hlutor wæter hlud & undiop tofloweð æfter
feldum, oð hit to fenne werð. Ac hladað iow nu drincan, nu iow
Dryhten geaf ƿæt iow Gregorius gegiered hafað to durum iowrum
Dryhtnes welle. Fylle nu his fætels, se ƿe fæstne hider kylle brohte.
10 Cume eft hræðe, gif her ðegna hwelc ðyrelne kylle brohte to ðys
burnan, bete hine georne, ðylæs he forscaede scirost wætra, oððe him
lifes ðrync forloren weorðe.

NOTES.

Page 2. Junius has written the following remarks on the flyleaf of his MS.: 'Cottonianus codex Pastoralis Magni Gregorii inscribitur TIBERIUS B. ii. Ejusdem verò codicis frontispicio antiquâ manu adscripta sunt hæc verba, Plegmunde arcebiscepe is agifen þis (*sic*) boc . . & Swiðulfe biscepe . . & Wærferðe biscepe . . At codicis Hattoniani frontispicio antiquâ manu adscriptum est literis capitalibus ÆOS BOC SĒAL TO WIOGORA CĒASTRE. Ac tale idem codex Hattonianus hujus Procemii initium, Ælfred kyning hateð gretan Wærferð biscep his wordum, &c. Præsens interim hoc Pastorale opus ex mutilo codice Cottoniano descripseram, atque ex Hattoniano jam suppleveram, cùm oportunè incidi in alium Cottonianæ bibliothecæ perantiquum codicem inscriptum OTHO. B. ii, quumque pretium operæ videretur etiam cum hoc tertio codice conferre quæ transcripseram, variantes quoque alterius codicis lectiones addidi Pastoralis opusculi oræ, ubi Hatt. & Alt. denotant codicem Hattonianum et alterum hunc Cottonianum, cujus tale initium, Ælfred cyning hateð gretan Hehstan bisceop his wordum,' &c.

2. (*heading*). *nemnað*, MS.

3. The Hatton text of Alfred's preface is full of erasures, alterations and interpolations. I have in all cases, where possible, restored the original reading. Wherever *ðette* occurs, the *te* has been erased, portions of the erased letters being in some cases still visible: I have, therefore, in all cases where *ðæt* is followed by a distinct erasure, added the *te* in brackets. In like manner the *e* of *swæ* has been erased, though in some cases still partially visible; I have therefore restored the erased letter. In several words, *hyrsumedon* (3.6), *hy nu* (3.12), *hy næron* (5.12), *ylðran* (5.14), *hy hit* (5.24), an eleventh century *y*—easily recognizable by its uprightness and the point above it—has been written over an erasure. I have not hesitated to remove these *y*'s, which are quite incompatible with the archaic character of Alfred's preface, although my emendations are not absolutely certain,

as the original letters are not visible. The adjective termination *æ* has also been tampered with in several cases by erasing one of the letters, *gefylðæ*, (5.10), *oðræ cristnæ* (7.5), *sumæ* (7.6) being made into *gefylde*, &c. There are besides a variety of interpolations, some apparently quite modern, which are not worth noticing. It will in future be understood that all alterations, additions, &c. that I notice are contemporary with the MS. itself, unless the contrary is stated, or doubt expressed. It is, of course, impossible to fix the date of simple erasures.

3.2. This change of person from the dignified *hateð* to the more familiar *hate* seems to have been frequent in prefaces and dedications. Compare Ælfric's preface to his translation of the Heptateuch: Ælfric munuc gret Æðelwærd ealdormann eadmodlice. Ðu bæde me leof ðæt ic sceolde ðe awendan of Ledene on Engliſc ða boc Genesis.

3.4. Observe 'Angel-cynn,' not 'Eng-lond,' the idea of the race predominating over that of the land which they only partially possessed.

3.5. *on ðam dagum*. The genuineness of this addition is a little doubtful: the handwriting looks old, but is different from that of the rest of the MS. I have thought it safest to retain it.

3.6. *ærendwrecum*. A curious modification of the normal *ærendracum* (39.3). The *w* is paralleled by that of the Middle E. *whole*, *whore* for *hole*, *hore*, still preserved orthographically. In *wreccan* (awaken) for *wecan* (193.21) a similar abnormal *wr* arises from the addition of *r* to an original *w*. The vowel change seems to point to some confusion with the word *wrecca* (exile).

3.8. *gerymdon*. The *ge* is written small and crowded.

5.7. *feawe*. The second *e* erased, and an *a* written over.

5.13. *cwæden*. The *e* made into an *o*; seemingly a later change.

5.20. *eallæ*. The *æ* over erasure; the original form was probably *ealla*, as in C.

6.21. *Asserie*, MS. v. l.

7.1. *Creacas*. The first *c* and first *a* erased, and *g* and *c* written over, making the word *Greccas*. It need hardly be remarked that *Creacas* is the genuine old form, modified by the lautverschiebung; compare the forms *creacum* in the Traveller's Song, *crecas*, *crecise* in Alfred's translation of the Metres of Boethius.

7.4. *ealla*. In the MS. *eall*, ending with an erasure: I have supplied the erased letter.

7.8. *ge don*. The change from *we* to *ge* and back again, harsh as it

may seem, is preferable to the plausible reading *gedon*, in one word. *Don* seems to take the prefix *ge* only in the participial preterite and in certain cases where causation or result is expressed, as in *gedeð ðæt he bideð*—(93.2).

9.1. *æstel*. The word only occurs here and in Elfric's glossary, where it translates *stylus*. It is no doubt a derivative of a substantive *æst* (German *ast*), which does not, however, appear anywhere in the documents that have been preserved. My translation is purely conjectural. The following account of the word given in Lye's dictionary is probably, like the rest of his information, taken without acknowledgment from Junius's MS. dictionary, although it cannot be proved in this case, as the earlier sheets of Junius's MS. are wanting. It gives a satisfactory explanation, but I do not know what authority there is for it. 'Æstel. Indicatorum, index, quemadmodum in privatæ alicujus bibliothecæ libris lacera olim chartula vel tenui festuca locum intermissæ lectionis designabunt, ita grandioribus ac publico destinatis voluminibus magnificentiæ ergo affigebant indiculum summa sui parte auro purpuraque contextum ac deinceps diremptum in complures bysseas tæniâs quibus initia resumendæ lectionis aptissime denotabantur. Insignia sunt Ælfredi regis verba in præmio præmissio magni Gregorii Pastoralibus a se translatis,' &c.

9.8. This curious doggerel is, as well as the similar piece at the end, probably Alfred's own composition. It is only distinguished from prose by its regular alliteration and use of poetic words and phrases, such as 'iegbuend,' 'Dryhtnes cempa,' 'rodra weard,' &c. Metrically it is little more than dislocated prose, although some lines are worse than others. The freedom and looseness of all O. E. versification makes it peculiarly liable to degenerate into mere prose, which is also the case with much of our modern blank verse. I have in the text printed the piece as prose. A high authority in all metrical matters, Mr. Skeat, has kindly taken it in hand, and split it up into regular lines. This is his scheme :

Dis ærendgewrit Agustinus
ofer sealtne sæ suðan brohte
iegbuendum, swa hit ær fore
adihtode Dryhtnes cempa
5 Rome papa. Ryhtspell monig
Gregorius gleawmod gindwod
ðurh sefan snyttro searoðonca hord.

Forðæm he monncynnes mæst gestriende
rodra *Wearde*, *Romwara* betest,

- 10 monna modwelegost mærdum gefrægest.
Siððan min on *Englisc* *Ælfred* cyning
awende worda gehwelc, & me his writurum
sende suð & norð; heht him swelcra ma
bregan bi ðære bisene ðæt he his biscepum
15 sendan meahte, forðæm hi his sume ðorfton
ða ðe *Lædenspræce* læste cuðon.

Observe the rhymes in l. 6 and the double alliteration in 9, both probably intentional.

9.19. Two letters erased after *hie*. The original reading must have been the same as that of C. It seems that the headings of the separate chapters were copied direct from the table of contents, for the heading of Chapter II. has also the altered reading *scoldon ne*. Compare also the heading of Chapter VIII.

10.17. *se to*, MS., but the heading of the chapter, p. 60, has *þe*.

11.11. *wilnæð*, MS., so also in heading of chapter, p. 53.

11.13. Chapter IX. This passage is obscurely and clumsily translated; the Latin has 'quod mens præesse volentium plerumque sibi ficta bonorum operum promissione blanditur.'

13.6. *ðær* for *ðære*. Compare *ðær[e]* (421.8) and *dryhten ur* in the *Vespasian Psalms*.

13.11. *geornlice*. The *earn* over erasure.

13.17. *ymb* ða over erasure.

19.18. *somrcædenne*. The *om* over erasure; the tail of a *y* is still visible.

20.22. *embe*. This *e* for *y* occurs sporadically in many of the older MSS. It seems to be most frequent in the *Glosses to Solomon's Proverbs* (Cott. Vesp. D. xvi.): *gelden* (aureus), *wertum* (olera), *letig* (callidus), &c. Compare *unnetlices*, 77.12.

21.10. *lasð*. This word must not be confounded with the superlative of *læt*, which is *latost*; it is a substantive (Gothic *laists*, O. H. G. *leist*), which in O. E. only appears in the sense of 'track,' 'footstep.' It must however have had other meanings: the Modern E. 'last' (German *leisten*) = the mould of the foot, points to one. It is, I believe, generally taken for granted that in our modern phrase 'at last,' the 'last' is the superlative of 'late'; it seems however more probable that it is derived from this O. E. *on last*, and consequently that the 'last' has nothing to do with 'late.'

23.3. *untrumæn*. The *an* over erasure; there seem also to be some traces of erasure after the preceding *ða*.

23.15. *underfenge*. The present *underfonge* would make better sense: a man can hardly be said to fear doing what he has already done. The tense was probably suggested by the Latin 'adeptum se esse pertimescat.'

23.21. *feorða*. The neuter, corresponding with 'on feower' above, seems more idiomatic than the *feorða* (*dæl* understood) of C., although both MSS. agree in *ðriðða*: C. ii. alone has the neuter in both cases.

23.22. *geðæf*. My translation of this word is purely conjectural. Is it connected with *geðāfian*? Mr. Skeat suggests 'be their help': that is, be their amender or corrector. Mr. Lumby compares Boethius 38.2 'Ic eom *geþafæ* þ þ is sop' = 'I am convinced that it is true,' and translates 'be convinced of them.' This is satisfactory, as far as the meaning is concerned, but the form of the word is quite anomalous, unless we assume that the root vowels *geðæf*, *geðafa*, &c. are short; otherwise *geðāf* or *geðāfe* would be the only possible forms. There can, however, be no doubt as to the genuineness of the word: I find now that Junius cites '*geðæf* and *eaðhylde*' (contentus) from the Reg. Ben.

25.8. *ðeah ðe hi næfre—næren, wilniað ðeah*—. This omission of the pronoun in subordinate sentences is very common in the Pastoral, especially in explanatory clauses: 'ond nu fundiað swelce wreccan ond teoð to, woldon underfon'—(51.22); compare 'to þam Lucius Bretene kyning sende stafas: bæd þæt he wære Cristen gedon.' (Chronicle, Earle 8.15). There are several examples of the omission in other cases as well; compare 85.14, 111.21, 149.8 (omission of *hi*), 181.24 (of *ge*). Some of these examples however are of doubtful authority, as the omission may be only a scribal error; the same remark applies also to those few cases of omission of the pronoun in a principal clause.

25.12. *cræft*. The text has *arcem*, which was misread as *artem*.

25.20. *onginnæn* here has the sense of 'undertake,' and is almost periphrastic. Compare 67.3 '*angiennað seegan*.' In both passages there is no corresponding word in the Latin.

26.12. *hio* omitted in MS.

27.3. *æwfeſtam*. Originally *-um*; the *u* made into an *a*.

27.8. Observe the metaphorical use of *eald*, (Latin *primas*

cathedras); compare 'ieldesð ofer ða halgan cirican' (115.16), where the original has 'summum.'

27.21. Neither the sense of 'for ðam dome his geðylde' nor the connection with the original 'per iudicium reprobationis' is very clear: my translation is conjectural.

27.22. unde ad se quibusdam et post miracula venientibus dicit (Christus). Alfred has evidently referred the 'wundru' to the 'unlærde' instead of Christ himself.

27.23. *cuið* is the correct reading: the Latin has '*dicit*.'

27.23. *hwæt* might also be translated 'who,' as Old E. does not seem to observe the modern distinction between *what* and *who* very strictly. Compare Beow. 237, 'hwæt sindon ge searohæbbendra?' (*who* are ye—?).

29.2. The 'sanctus' of H. seems incorrect: the Latin has simply 'Paulo attestante.'

29.8. *be ðæm—cweð*. There is some difficulty about the exact sense of *be* in this very frequent collocation, as it generally translates some causative particle such as *hinc* (as in the present case), *inde*, *unde*. In one passage (131.11) *be ðæm* translates *hinc* without any *cweð*, so that the translation 'of which,' which I have generally adopted, is quite impossible. The fact, however, that in another passage (433.8) *hinc* is translated by 'ymbe ðæt (is gecweden)' seems to justify my rendering.

30.20. The 'sæs grund' of C. ii. approaches nearest to the Latin 'profundum maris.'

33.15. *becierde*. There is no corresponding word in the Latin. Perhaps 'evaded' would be a better translation: compare 'sume ða yða he becerð mid ðy scipe' (433.7), where the Latin has 'per obliquum findit.'

33.17. Here *bet* is used in a purely quantital sense. Compare 'gode hwile þone here gefiende' (Chronicle, 66.8) and 'god dæl þæs folces' (Chronicle, 102.7).

35.9. The 'longe,' omitted by C. i., is required by the Latin 'longi.'

36.5. *earða*, MS. v. l.

36.17. *forlet*, MS.

37.7. *pleah*. This is a hitherto unrecorded strong verb, of which the infinitive occurs p. 229.20, 'nyle his selves plion.' There is no word that exactly corresponds in the Latin, but the context leaves no doubt

of the meaning, which is confirmed by the substantives *pleoh* (393.9) and *plihht*. This word was overlooked or misunderstood by Junius in the present passage, but the infinitive was given correctly from 229.20. Later dictionary makers have assumed that the verb is weak, and have given it an unverified preterite *pleode*.

37.9. *Ʒær* is used in the sense of *if*, as in 455.27.

39.3. *ærenddracan*, MS., quasi 'errand-dragons.'

41.11. *mægane*. This word has been partly worn away, and inked over by a later hand; the *e* may therefore be an error.

41.17. *forebyrde*. No corresponding Latin word. The word does not appear in the dictionaries. Junius has however *unforebyrdig* = 'impatiens,' from Scint. 11. Perhaps the word ought to be translated 'contenance,' after the analogy of the O. H. G. *furripurt* = 'continentia,' *unfurripurtig* = infirmus (Graff).

44.7. *ryht*, MS.

45.17. *Ʒara*, MS.

48.11. *afeoll*, MS. The Latin 'emanavit' points to 'aweoll' as the true reading.

49.14. *earfeðlican* is the correct reading; the Latin has 'per activam vitam.'

50.15. *selfe*, MS. v. l.

51.20. *biwene*, MS., seems to be a mere scribal error for the *bisene* of C.

51.22. *fandiaƷ*, MS. *fundiaƷ* is no doubt the correct reading: the Latin has 'anhelat.'

51.24. *gestondan* seems preferable to the simple *standan* of C.; the *ge* has an intensitive force—keep their footing.

52.3. Here also the *ge* has an intensitive force, and its omission is probably an error, for C. reads *gegripaƷ* in the table of contents (10.11).

53.7. *biscephade*, MS. The dropping of the *s* may possibly be something more than a mere scribal error: compare 140.20, 'his agne gilpes.'

53.14. *ge* omitted in MS. after *sua*.

53.18. The corresponding word in the original seems to be 'præerat,' but the connection between the English and Latin is very vague. The reading *gehened* (= 'humiliated') of C. i. is certainly wrong. If the text is not corrupt, the only way is to consider *gehiered* as the participle of *hēran* (to hear) in the sense of 'being estimated,' as in a common Greek and Latin idiom.

55.5. *smeaunge*, MS., with *a* written above the second *e*.

57.6. *ȝyncð*. The second *ȝ* may be late.

57.9. *beom*, MS.

57.9. *keled*, MS. A very curious form, if the *ke* stands for the prefix *ge*. The Latin has 'ducitur.' Both MSS. show an abnormal vowel, *e* for *æ*.

59.2. *getruwað*. The Latin has 'etiam peritus se nauta confundit.' Alfred seems to have read 'confidit' for 'confundit.'

59.10. *æt*, see note on 247.21.

59.20. *Furiseos* in both MSS., C. ii. also has the same ending, and it occurs again in the same word, 363.6; the genitive plural *Phariseo* also appears, 361.25. Several examples of the masculine plural nominative and accusative ending *os* for *as*, as in Old Saxon, occur also in the Glosses to the Proverbs (*magos*), and the plural *hygewælmōs* in Cædmon (l. 980, Grein) has called forth a large amount of critical ingenuity.

61.6. *bissephade*, MS. Comp. *horssum* in the Martyrology fragment.

61.10. *licuma* for *lichoma* is a common form in the Pastoral; the loss of the medial *h* is a familiar phenomenon, and the further change of *licoma* into *licuma* seems to be suggested by the verb *cuman* and the substantive *cuma*.

61.22. *ongiēne*. The Latin has *poposcerit*. The reading of C. seems the most intelligible, if we take the *onginnan* in the sense of 'undertake,' 'strive for.'

62.9. *lifes* omitted in C. v. l.

63.1. In *urne hwelcne* for *ure hwelcne* the analogy of the *hwelcne* has changed the genitive plural *ure* into a possessive agreeing with *hwelcne* as if it were a substantive; compare *ures nanes* (211.14) for *ure nanes*, and *urra selfra* (220.5) for *ure selfra*, which occurs two lines below.

65.5. *healan*. The dictionaries only give the adjective *healede*. The nominative is uncertain; the analogy of the O. H. G. *hola* would make it *heale*.

65.23. *suel*, MS.

67.12. *fot.a*, MS.

67.16. *heorten*, MS., with *a* written above the second *e*.

68.24. Clause omitted in C. i. v. l.

69.3. *drygde*, Latin 'atterunter.'

71.6. *uta* { *stihð*
stihð }, MSS., Latin 'trahitur.'

- 71.26. *ðerra* is required by the Latin 'aliam.'
 73.1. *ðæt (mod)* is required by the Latin 'animus.'
 73.4. All three MSS. agree in reading *he* for *ne*; the Latin has 'turpitudinem non exercet.'
 73.5. *singalam*, MS., with *u* written above the second *a*.
 73.9. *asigð, astigð*, MSS., Latin 'labitur.'
 75.13. *ða ðe ðær agyltað*. A clear example of the relative use of *ðær* as in the M. H. G. 'alle die dâ sint,' 'allez daz der lebet.' In Danish *der* (=Icelandic *þar*) is used by itself as an indeclinable relative. Other examples in the Pastoral will be found under 117.16, 425.22.
 77.12. *unnetlices*. See note to 20.22.
 79.7. { *god* } *cundan*, MSS., Latin 'interni.'
 { *inne* }
 81.3. *se*, MS. It is possible that there may have been an occasional phonetic confusion between *sio* and *se*, as there certainly was between *hie* and *he* (Introd. p. 26); compare *sio æsprung* (49. 12).
 82.24. *iecinta*, MS.
 83.23. *derodane* (*cocco* in the original) seems only to occur here. It is, as Mr. Skeat suggests, probably the Latin *teredinem* (nominative *teredo*).
 85.2. *ymest* is probably a contraction of *yfemest*; compare 135.24, where C. has *yfemestum* and H. *ymestun*.
 87.4. *heo doð*. These words have been inked over by a later hand, the letters having been partially rubbed away. The original reading may have been *he doo*.
 87.5. *ecean*. The original has 'interni,' which seems to have been read as 'eterni.'
 87.17. *beboden* omitted in H.
 88.12. *læran* omitted in C. i.: there is no word to correspond in the Latin.
 90.20. *ðer*, MS. v. l. C. ii. has also *ðer*.
 91.6. *hie gereccað ðis andwearde lif fleonde* can hardly be called idiomatic English; the Latin has 'fugitiva esse præsentia indicant.'
 91.7. *godeundde*, MS.
 91.20. Here we have a clear instance of the use of *ðes* for *se*, which is not unfrequent in O. E. The Latin has in this case simply 'tuba.' Compare Finnesburg 7, 'nu scineð ðes mona waðol under wolcnum.' 409. 33, 'ðios sæ,' where the Latin has 'mare' alone, is probably also

an example of the idiom, although in this, as in many other cases, the context would allow the translation 'this.'

91.21. *æa her* seems to be purely relative; compare 75.13, above.

95.4. *æppel* is, as Mr. Cockayne observes (Shrine, p. 25), one of those words which change their gender in the plural. The plural *æpplas* occurs, however, p. 69.1, but in the sense of pupil of the eye. It is possible that the forms may vary with the different senses of the word. It may be remarked that 'reade apla' is an overliteral rendering of 'mala punica,' which means 'pomegranates.'

97.17. *oferseawung*. This word only occurs here. Junius in his MS. dictionary defines it thus, 'superabundans discussio et rei alicujus pertractatio plus justo curiosa;' which Lye copies straight off, only interpolating 'vel deliberatio' after 'discussio.'

99.2. *æurh* seems to be omitted in both MSS. before *æa*; the original has 'per speculationis altitudinem.'

99.7. *æær* omitted in H.

99.7. *arimde*, a mistranslation of the original's 'rimatur.'

99.14. *cwæð, cwðð*, MSS., no corresponding word in Latin.

101.16. *heafdum*, of a single head; compare Cynewulf's Dream of the Rood, l. 63 (I quote as far as possible from the Ruthwell Cross, which Grein ignores), 'alegdun hiæ hinæ limwœrignæ, gistoddun him æt licæs heafdum' and the similar usage with *breost* (137.8, 419.29), in one case of a man, in the other of a dog, where Modern E. would require the singular, the idea of duality being only kept up in speaking of the more conspicuous female breast. It is probable that the same process of generalization took place with the word 'head,' which must originally have signified some distinct part of the head, probably one of the temples; the plural (or perhaps originally the dual) would then come to mean the whole head, and when the original partitive sense of the word had been lost sight of, the singular would be used from evident reasons of convenience.

103.18. *upastigen*. The *n* is changed into a *ð*, but apparently by a late hand.

105.5. *totodon ut*, Latin 'eminet.' This word seems only to occur here. Compare Icelandic *tota* (beak, finger ends of a glove), and the O.H.G. *zota, zata*, (Modern G. *zotte*) and *uparzatit*, which glosses 'supereminet.' The lines of P. Plowmans Crede, 'his ton toteden out, as he the londe treddede' (l. 425), are exactly parallel.

105.8. *æyrstendum* over an erased *æyrscendum*, which is still

partially legible. This is a deliberate and very ingenious alteration of the scribe's, who evidently was not acquainted with the Eastern custom of threshing with oxen.

107.11. *ryhtwises*, MS.; compare 133.15, 65.20.

107.11. *næn[eg]um*, the *eg* may be late.

107.18. I am unable to explain the word *Ioþ* and its connection with the rest of the text.

109.7. *eorðan*, the *e* altered from an original *i*.

111.12. *scu[e]lc*, MS.

111.23. *forsieþ*, MS.

113.10. The second *ǣt* is added at the end of the line, and may be late.

114.3. *tælvierðe*, MS. v.l., Latin 'quod adjuvat.'

115.3. *stælvierðe*, see Mr. Earle's note on this word in his edition of the Chronicle, p. 320.

117.25. I cannot explain the *æfter* here; the Latin has simply 'divino iudicio.'

118.7. *eowan*, MS. v.l.

119.8. Only one *suelcne* in C. i.

121.2. *speon*, MS.

121.15. This *hine* can hardly be right; are we to read *hi ne*?

121.16. *ryhte*, *ryht*, MSS., Latin 'jure.'

121.17. *licet*, *licette*, MSS., the Latin has presents throughout.

123.9. *ǣæm* omitted in MS.

123.16. *wræde*, MS.

125.13. *monianne*, MS., Latin 'miscenda.'

125.14. *gemonnge*, MS.

126.14. *gehæfð*, MS.

127.17. *scoldon*. This preterite for the present *seolon* of C., which occurs again, 131.18.19, can hardly be correct; it may originate in some such reading as *solon*, which C. ii. shows in one passage (74.3), or *sceolon*.

127.20. *habbað*, MS., Latin 'desunt.'

128.4. These points are Junius's.

129.9. *folc*, see note on 361.25.

131.1. The *scy* may be late.

131.14. *ðyslicum*, MS. v.l., Latin 'stulto labore.'

135.1. *suelc*, MS.

135.11. The second *hira* may be read *hi na*, as in C. i.

135.16. The reading *æfter strætum*, without any article, seems most idiomatic; compare 'boden æfter burgum' (Elene, 972), 'bed æfter burum' (Beow. 140), &c.

135.18. *wiliniað*, MS.

136.5. *ðisse w.* omitted in C. v. l.: the Latin has 'præsentis vitæ.'

136.19. *eorum*, MS.

137.6. *gif he næfð ða are ðe he on beon mæge*. This sentence is utterly unintelligible to me. The original has 'si hunc (doctrinæ sermonem) apud ejus animum manus misericordiæ non commendat.'

137.16. The seemingly incorrect *eom* of C. i. is omitted in H.; there is no 'sum' in the Latin.

137.23. *self*, MS.

140.20. *agne*, MS. v. l.

141.3. *geornfullice*. With this use of an adverb instead of an adjective with the verb substantive, compare M. H. G. 'mir ist leide,' 'daz ir vil werlîchen sît,' &c. and the Modern E. 'I am well.'

141.7. *gescitæd*, MS.

143.2. *dierne, diernes*, MSS.

145.12. *æeah* omitted in C. i. v. l.

149.6. *agita*. Compare *forgitend*, 'obliterans,' quoted by Junius from Gl. Cott. and 'pær læg seeg mænig garum ageted' (Brunanb. 18). The force of the word lies in the prefix, as is proved by the O. H. G. *argezan*, 'abolere, postponere, oblivisci,' compared with *bigezan*, 'adipisci.' The root is *gha(n)d*, seen in the Latin *pre-hendo*; hence the word *agita* means 'thrower-away,' which is also the original signification of *forgitan* in its various applications.

149.12. *rempende*. This word only occurs here; it is evidently connected with the O. H. G. *rimphan* and the Modern G. *rümpfen*, although the connection of the meanings is not very obvious, the German words being only used in the sense of the corresponding English *rump*. Mr. Skeat compares the E. *rampant*, *rampageous*, *romp*, and the Italian *rampa*, 'claw,' *rampare*, 'to claw,' which seem to preserve the original meaning of the root.

152.22. *anscunigendra*, MS. v. l., cannot be the correct reading.

153.22. *hearga*, MS.; the word is generally masculine.

154.24. *getacnað*, MS. v. l.

155.10. *utanne*, MS.

155.17. *scenicendan*, MS. Compare *semegan* (Vesp. Ps. cxviii. 192) and the Icelandic *slakkagile* for *slakkagile* in the Reykholtsmáldagi.

Gíslason, in his 'Frumparti Íslenskrar Túngi í Fornöld,' has collected several instances of *sc* for *s*, but considers the *c* as a purely orthographic variety of *s*, which view he supports by such spellings as *haraldc*, *landc* for *haralds*, *lands*. Gíslason supposes that this *c* is the Greek sigma, and that the usage arose from the habit of writing the name Jesus in Greek letters. This is probably correct as far as it goes, but there seems no reason for extending it to all the cases, especially those where the *s* is already written in the usual manner. Compare also the forms *iacincta* (83.24) and *Corintheum* (211.1) for *iacinta* and *Corintheum*.

158.19. *scylldrum*, MS.; but no v.l. given: there is no corresponding passage in the Latin.

163.12. *ceastre*, a mistranslation of 'castra,' which is freely, but more correctly rendered by *gefylcio* above (161.6); *fyrdwic* would be the literal translation of 'castra.'

163.17. *surhðyrelað*, MS.

167.1. *ungewealðes ofslieð*, MS.

167.7. *arfesðes*, MS. •

168.16. *manoda*, MS. v. l.

171.11. *anbestungne*, MS.; see Introduction, pp. xxxii, xxxviii.

172.19. *oðre*, MS. v. l.

173.20. The archaic *gerað* has been ingeniously made into *gegaderode* by some late hand. The word occurs again in a very similar passage (363.15), 'sume yfele menn swa gerade beoð ðæt hie ne magon godum monnum derian.' Compare an analogous alteration in the Parker MS. of the Chronicle (18.15), where the *gefor* of the original is made into *(ge)forþferde*. Mr. Earle has in his edition carefully indicated all such late manipulation; most editors incorporate them into their text without comment.

175.9. *son*, *sonġ*, MS.

179.3. *ealnu weg*, MS., pointing to an original *ealna weg*, the *a* being labialized by the following *w*.

180.14. This *gingran* may be plural; see Introduction, p. xxxvii.

189.6. The 'non solum' of the original points to the omission of some negative particle.

189.21. *biesene*—*ðæt*. Here *ðæt* appears as a relative pronoun after a feminine substantive. Compare 9.15, 'heht him swelera ma brengan bi ðære bisene, ðæt he his bisepeum sendan meahte,' where *ðæt* stands for a plural relative. The same tendency to extend the use of the

neuter singular over other genders and the plural is shown in 121.18, 'ðeawas & ðeodscipe to læranne; & ða he ðæt hæfde—,' where ðæt refers to two masculine substantives.

191.18. *geuwyrtu*, MS.

192.25. *slapan*, MS. v. l.

193.21. *wreccan*, compare *ærendwreccum* (3.6).

195.3. *ða*, MS.

196.23. *ðeawas*, MS. v. l.; see Introduction, p. xxv.

197.21. *bestæl hine* — a genuinely Alfredian word; compare Chronicle (78.12), 'and hie þa under þam hie nihtes bestælon þære fierde se gehorsoda here into Escancestre.'

198.17. *forcofedne*, MS.; C. ii. has *forceorfedne*.

201.4. *to him Arone*. This is a solitary instance of the common Icelandic idiom of placing a proper name in opposition to the pronoun of the third person in the plural (which, of course, stands for the dual); thus, 'þeir Kari' is equivalent to 'hann ok Kari,' 'þeim Sigmundi' to 'honum ok Sigmundi.' This usage has hitherto only been found in O. E. with the duals *wit* and *git*; 'wit Scilling' = 'I and Scilling' is the standard example. Junius's MS. reads 'him & Arone,' but it is not impossible that the & is an interpolation of Junius himself.

203.7. *sarvisan*, the *r* is indistinct.

204.10. *swerum*, MS. v. l. This word probably stands for *swærum*; the original has 'solis exemplis,' which agrees with neither C. nor H.

207.18. The connection of this and the following lines with the original is very vague: the Latin has, 'Gavisus sum in Domino vehementer, quoniam tandem aliquando refluoruitis pro me sentire sicut et sentiebatis; occupati enim eratis, ut et illorum culpas,' &c.

211.1. *Corintheum*, compare *iacincta*, 83.24, and the Icelandic *mincsta*, *mincstu*, for *minnsta* and *minnstu* (Gíslason, Frumparti, p. 85).

213.4. *ðesalonicensa* in one word is no doubt the true reading: the omission of the relative in such sentences of naming is common in O. E. (see March, A. S. Grammar, p. 180), as also in M. H. G., 'sîn pflege ein künec hiez Anfortas,' 'erbûwens lands hiez Ascalûn,' both examples from Wolfram's Parzivâl.

213.22. Erasure before *ðrycte*, *e* still legible.

215.19. *his*, MS.

215.23. Only one *for* *ðæm* in C. i. v. l.

217.7. *foresewen*, MS.

217.24. *beorht*, MS.

219.13. Leaf cut out of MS.

220.5. *urra selfra*, compare 63.1.

220.10. *ieldcað*, MS.; C. ii. has *ildcað*.

225.13. Three words omitted in H.

227 8. *sorig*, MS.

229.4. *ðæm* (v. l.), *ðæs*, MSS. Both readings are admissible, but that of H. is the more forcible, if we take the *ðæs* in the sense of *adeo*, as in Cynewulf's 'Seafarer' (l. 39, Grein), 'forðon nis ðæs mod-wlanc mon ofer eorðan—ðæt he a his sæfore sorge næbbe.'

229.20. *plion*, see 37.7.

230.17. *ge . . .*, MS.

233.11. *licittan*, MS.

235.22. *unscædfulnesse*, MS.

240.7. *se holh*, MS., but no v. l.

246.5. *manian*, MS.

247.21. *æt cuman*. This is one out of many instances which seem to show that the Gothic distinction between *gaggan du* and *kviman at* (Grimm, Gr. iv. 776) once existed in O.E. Compare 59.10 and 132.2 (where one MS. has *æt*, the other *on*).

255.23. *witteah*, MS.; see Introduction, p. xxxii.

257.25. The Latin has 'scriptum.'

260.2. *stenge*, MS. v. l. The Latin has 'virtutem.'

261.16. *ðyrstte*, MS.

263.9. *ðæt*, MS.

265.25. *mon, ðu*, MSS. The Latin has 'contuderis.'

267.20. *seol[u]fre*. Here, as at 269.4 and 368.6.20, the *u* of the derivative syllable is archaically preserved, as in Gothic *situbr*.

269.22. *eft*, the *e* is indistinct; perhaps it would be safer to read *oft*, as in C.

271.8. *gespræcan*, MS.

271.19. *orsorgtran*, MS.

273.22. *gehweled*, Latin 'putredo quæ interius fervet.' The word seems to occur in this place only.

275.23. *gehalé*, it is quite uncertain whether the accent belongs to the *a* or the *e*.

276.25. *to ieðre*, MS. v. l.

277.6. *haefð*, the *a* and *e* written separately. This is an isolated instance of the archaism in the Pastoral.

277.14. *Scotte ne*, MS.

277.15. *ð*, MS. This *ond* for *on* seems to be caused by the confusion between *n* and *nd*, treated of in the Introduction. This confusion was so strongly developed in the Old Anglian dialect as to make any other explanation of the *and* for *on* or *an* in such passages as 'hæfdon gleam and dream *and* heora ordfruman' (Cædm. 13) superfluous. It is, of course, uncertain in all cases whether the *and* belonged to the original text, or was introduced by the Southern copyist; perhaps the latter supposition is most probable: after having to change *scepen*, &c. into *scippend* several times, the scribe would mechanically substitute *and* for *an* without always regarding the sense of the passage.

279.8. *ymb[s]p[ri]cd*, MS.

285.1. *hefug*. This *u* is probably due to assimilation, the original form being *hefigu*, then *hefugu*, and finally *hefug*; compare *micul*, feminine singular (405.21) and the regular Icelandic feminine singular and neuter plural *gomul* for *gamalu*. Such assimilations are rare in O. E., while in O. H. G. they are developed to an often monotonous extent, *scōnara* for *scōnora*, *spīhiri* for *spīhari*, *hungorogon* for *hun-garogon* (Heyne, Laut- und Flexionslehre, p. 30).

285.12. *bedecige*. This word, which occurs only here, was overlooked by Junius when he indexed the Pastoral, because his MS. wrote it in two words, *bede cige* (perhaps Junius himself divided it so), and he assumed *bede* to be a substantive answering to the German *bitte*, and *cige* the verb 'to call.' I do not doubt, however, that we have in *bedecian* a simple derivative of *bidan*, which is itself used to express the idea of 'begging' a few lines above, where the words of Solomon are first quoted. Such a derivate exists in the Gothic *bidagwa*, 'beggar.' A weak verb *bidagwōn* would answer to an O. E. *bedegian*, and this with the common change of *g* into *c* (*sucan* for *sugan*, &c.) gives *bedecian*. This *bedegian* is no doubt the original of our 'beg,' whose etymology has always been a subject of dispute; the syllable *deg* was probably contracted into *gg* before the softening of *g* took place—possibly during the eleventh century—the stages being *bedegian*, *beggian*, *beggen*, *beg*.

287.5. *forpærað*, a hapax legomenon. The Latin has 'meritum pervertunt.'

289.12. *hierre*, MS.

291.13. *sōs*, MS. Perhaps the contraction ought to be expanded

sanctes, with the English inflection, but the genitive *Paulus*, which follows immediately after, makes the form *sanctus* more probable. Latin names are declined very irregularly in O.E.; observe the datives *Timotheo*, *Tite*, below, and the accusatives *Timotheus*, *Titum*. The other MS. has the more native forms *sancte Paules*, of which the former calls for some remark. It is the direct descendant of the Latin genitive *sancti*, which was introduced into English by the missionaries with shortened *i*, *sancti*, at a period when English still retained inflexional and derivative *i* (*anhandi*, *geri*, *gifect*, &c. in the glossary of Epinal), and this *i* was, like all other unaccented *i*'s, afterwards weakened to *e*. In the Martyrology fragment the same form *sancte* represents the feminine singular *sanctæ*, and in 443.18, below, it is the English dative singular.

293.4 *ortgeard*. This word, which is the Gothic *aurti-gards*, appears also with consonantal assimilation in the form *orcgeard* (381.14). From this *orcgeard* the English *orchard* is derived, with some modification of meaning, *ortgeard* being applied to any enclosure for cultivating plants or trees, except corn-fields, while *orchard* is restricted to the signification of the O.E. *œppelturn* (381.16). In the passage of the Song of Solomon (381.14.16) 'hortis' is translated by *ortgeard* and *œppelturn* indifferently, showing that the ideas of 'plant-enclosure' and 'fruit-tree-enclosure' were convertible, if not identical. It is very improbable that our ancestors, living as they did in the midst of wild trees and flowers, had any conception of a Roman 'hortus'; their gardens were merely enclosures for growing herbs and fruit-trees. The characteristic of a garden as distinguished from a corn-field was that it was enclosed with a wall or hedge; hence in German and Danish the idea of garden is expressed simply by words signifying 'enclosure,' Germ. *garten* and Danish *have*, in which the *v* stands for an older *g* (compare *lov*=Icel. *log*), consequently *have*=Engl. *hedge*. In the Dutch *twin* (=E. *town*) the idea of enclosure is also kept up.

293.9. *ungelice*, MS., with an *a* written over the second *e*.

293.13. *hio*, the *o* over an erased *e*, still partially legible.

293.19. *grete*, second *e* over erasure.

293.19. *griellan*, Latin 'insequuntur.' This word seems to be a hapax legómenon. It is evidently connected with M. H. G. *grelle*, 'spike,' 'fork,' and Mod. G. *groll*. Mr. Skeat compares the Mod. E. *grylle*, 'sharp' (Halliwell), and adds the following interesting illus-

tration :—' In Trinity Coll. Library, Camb. are a lot of bookcases given by a Mr. *Grylls*. Above the name is conspicuous the crest—a *hedgehog*—obviously because of his *prickles*.'

295.4. *eac* omitted in MS.

295.6. *Nabab*, MS., the second *b* made into *l* by erasure.

295.7. *lið gescired*, Latin 'digesto vino.'

295.10. *him* omitted in MS.

295.15. *Æfnere*. Observe how the foreign *Abner* is naturalized : *a* becomes *æ*, *b* becomes *f*, as in *næfre* for *næbre*, and a final *e* is added to make the word look like a derivative in *-ere*, Gothic *-areis*.

295.21. There is no other example of such a word as *oferbugan*. It is probable that the original had *to ferbuganne*, out of which the scribe made *to oferb*. by dittography. Compare C. ii.'s reading of *ofersiwentlic* for the *forsewentlic* of the two other MSS. (208.11).

297.1. *kycglum*, Latin 'verborum jacula,' is the German *kugel*; it seems only to occur here.

297.8. *pyngæ*, another hapax legomenon; it is, of course, the Latin *pungō*.

297.11. *suelc*, MS.; compare 135.1.

298.1. *manian*, MS.; compare 246.5.

299.16. *wyrðmynðu*, MS.

299.19. *Essaim*, MS.

300.11. *& upahæfen*, MS., no v.l.

300.20. Here begins what Junius calls a 'fœda lacuna,' extending to 310.2.

301.25. *onderfōð*, MS.

302.8. *ŝurh* over erased *for*.

303.10. *straciad*, MS.

303.11. *hanða*, MS., stroke of *ð* erased.

304.9. *ob, hie, wolðe*, MS.

305.1. *hine ne*, MS.

305.13. *ne* over erasure.

305.14. *t]ruwien*, the *en* over erasure; *ŝonne hi n*—over erasure.

306.15. Some word seems to be omitted between *ŝara* and *monna*, probably *dysigra*, answering to the Latin 'stultorum.'

307.15. *orgellie*, Latin 'qua conscientia dedignatur homo.'

309.1. *wrænnesse*, MS., the *se* erased.

309.6. *Ladzarus*, MS.

309.8. *dæg*, MS.

309.10. *tunga*, *n* added above the line, which may be contemporary.

309.11. *Ƿære* is probably *dativus commodi*, referring to *tungan*.

309.15. *anga*, Latin 'aculei'; compare Gloss. Ep. 43, 'aquilium' *anga* and a passage from one of Cynewulf's riddles (24.4, Grein), 'me of bosme fareð ætren onga' (said of the 'boga').

310.4. *gewitene*, MS. v.l.; Latin 'gulæ deditos.'

310.16. *cwæðe*, MS. v.l.

311.6. *ða burg æt Hierusalem*. This use of *æt* is a genuine Teutonic idiom: compare the M. H. G. 'diu bure was ze Santen genant' (Nib. 20.4) and the Icelandic 'kaupstaðr mikill, er hét í Lundi' (Eigla).

311.15. *ungeðylðe*, MS.

312.7. *forlæten*, MS., but no v.l.

312.17. *ofðor*, MS. v.l.; compare *gehæfð* (126.14) and the analogous *sð* for *st* (Appendix I).

313.2. *eowæð*, MS.; compare infinitive *eowan* (118.7).

314.7. *ungeðafenlice*, MS.

315.10. *micellre*, MS.; compare *gestillde* (183.25).

318.9. *etendam*, MS., no v.l.

319.13. *witniad*, MS.

320.19. *sceal don*, MS., no v.l.

322.12. *dale*, MS. v.l.

323.10. *rummodnessa*, plural: compare the O.H.G. and M.H.G. use of abstract substantives in the plural, *mit êron*, *mit selden*, *ze hulden* (Grimm, Gr. iv. 288). The *a* may however be a singular inflection, as in C. ii. 194.1, *for his suuogornnessa*, and in feminines in *-unga*.

323.13. *lofes*, *lifes*, MSS., Latin 'laudem.'

323.20. *ðinne*, *ðine*, MSS., Latin 'fratres tuos.'

324.12. *genyhtsunnesse*, MS., no v.l.

326.4. *unrihtwisum*, MS. v.l.

327.16. Here *pening* is used in the plural to signify money generally, as is still the case in Swedish and Danish—'have penge (Swedish *hafva penningar*) hos sig.' Compare 391.27.

330.4. *hwīðer*, MS.

331.3. *ðon*, MS.

331.5. *á*, *ac*, MSS., Latin 'semper.'

333.5. *ie icenn*, MS. Are we to read *ieicenn* in one word, and assume a weakening of *ge* into *ie*? The Modern E. *i-* for *ge-* is found in the Cottonian MS. of Dial. Greg., a MS. of the tenth century.

- 335.13. *te*, MS. with an *o* written over the *e*.
- 336.11. *ofersceadoð*, MS.
- 336.13. *sceade*, MS., no v.l.
- 339.12. *Iohannes*, the *e* altered from an *i*.
- 340.4. *unsætð*, MS., no v.l.
- 341.4. *unslæwð*, the *slæwð* over an erasure.
- 343.8. *bring*, MS.
- 343.24. *fæten*, MS.
- 345.3. *coom*, MS.
- 345.20. *cunnan*, MS.
- 347.5. *tympano*, MS.; compare *Phariseo* (361.25).
- 347.20. *geearnoð*, MS.
- 349.17. *ðæt*, compare 189.21. Note also the use of *for*, as in the Danish 'for meget,' 'altfor stor,' to express excess, instead of *to*, E. *too*. As far as I know, this is a solitary instance.
- 350.21. *ðearwas*, MS. v.l.
- 351.2. Here *habbað* with the participial preterite does not express any idea of time, but = 'keep (hold of).'
- 351.8. *lifes* omitted in MS.
- 351.13. *ðurhwiniendan*, MS.
- 351.15. *ðonn*, MS.
- 351.25. *eccean*, MS.
- 353.1. Compare 359.24, 'ne eft ðæm deofle nan cræft (ne bið) leoftæla ðonne hie mon slite.'
- 353.14. *ðæt elevis*, MS.
- 357.3. *monode*, MS.
- 361.13. *gemodsummeran*, MS.
- 361.20. *hlecað*, Latin 'glomerantur.' I do not know the origin of this word, or if it occurs elsewhere.
- 361.25. The use of *folc* in this passage is an interesting tradition of the earliest stage of society in which every small body of men was a 'nation,' and as the men of a tribe constituted its army, the ideas of 'nation,' 'crowd,' and 'army' were convertible. Thus in an earlier passage (129.8) *folc* and *here* are both used to signify army, 'se here bið eal idel, ðonne he on oðer folc winnan sceal, gif se heretoga dwolað'; compare also 227.24. In the derivate *gefylce* (161.6) the idea of 'army' is always predominant, as in the Icelandic *fylki* and *fylkir* (general). *Here* itself originally implied nothing more than a crowd, as appears in numerous passages of the Heliand, where *heri*

and *folc* are used in parallelism, 'bigan thia heri Iudeono, that folc fragoian,' and in the Chronicle 'se here' is always understood of the savage, marauding host of the Danes, as opposed to the native 'fierd.'

363.2. *broðor*, MS., with an *u* written over the second *o*. This sentence is not altogether intelligible, and is certainly a mistranslation; the Latin has 'viri fratres, ego Pharisæus sum,' &c.

363.3. *Fariscisc*, MS.

363.5. *antsacodon*, MS.; see Introduction, p. xxxi.

363.6. *Farisseos*, MS.

365.7. *maniene*, MS.

365.8. C. ii. has the ingenious reading 'ðone *ealdan* drinc.'

365.10. *Ƿæt* omitted in MS. before *isen*.

366.14. *bearneacan*, MS.

367.3. *sindon*, MS.

367.19. *hlige*, Latin 'doctrinæ opinionem sibi faciunt'; this *hápax legómenon* is evidently of the same root as the substantive *hlisa* (fame).

368.11. *oele*, see Introduction, p. xxviii. This spelling with *oe*, pointing to an original *ōli*, is important, as bearing on the question of the derivation word, for it seems, like the O. H. G. *olei* (Mod. *öl*), to show that the Latin *oleum* is its original. It is, however, remarkable that the Vespasian Psalter, which regularly expresses the *ō*-uml. with *oe*, always writes *ele*, which cannot be derived from the Latin *oleum*, but must, like the Gothic *alēw*, have been an indigenous word. I confess myself unable to solve the difficulty.

375.9. *herestræt* simply means a road for the *multitude*, without any reference to armies; compare note to 361.25, above. The same remark applies also to the word *herberge* in German.

375.22. *ungemetlicere*, MS.

380.8. *drynce*, MS.; compare *halwryndan* (364 9, 425.17).

381.2. *gemanigfalðod*, MS.

385.31. *feorwe*, the *w* over erasure. As it stands the word can only be the dative of *feorh* (life), Gothic *fairhwau*, but I cannot extract any sense from it. The original has 'aliquando adolescentia iuventus vocatur.' I have, however, just received an explanation from Mr. Skeat, which is no doubt correct. 'The word meant is *midfeorh* = middle life, midst of life: and then the scribe, having written *mid*, thinks it to be a prep. and turns *feorh* into *feorwe*.'

387.13. *gehydnes*. This word only occurs here, and is explained by Junius as 'deversorium.' The Latin words answering to the whole

sentence are 'subsidia itineris'; *gehydnes* and *getæsu* are probably synonyms, like *þegnas ond þeowas* = 'servi' (15.6): *gehydnes* can hardly therefore have the concrete sense of 'inn,' which would be quite out of place. I believe *gehydnes* stands for *gehygdnes*, and comes from the root of *hyge*, *hyht*, &c., which often develops the meaning 'pleasure,' 'comfort,' out of that of 'hope': *gehydnes* is therefore practically identical in meaning with *getæsu*, and signifies 'comfort.' The lexicographical history of this word, and of innumerable others, proves that the material of our dictionaries is stolen, directly or indirectly, from Junius, without acknowledgment or revision.

391.7. *geandsworāð*, MS.

391.29. *tō te*, MS.

393.4. *þeng*, MS. The same form occurs in the Charter.

393.26. *ægðer oðrum*. Observe throughout this chapter the use of the neuter to include a masculine and feminine subject. This common Teutonic idiom is not strongly marked in O.E., because of the want of inflection. In Icelandic it is rigorously observed up to the present day; thus, in the poem of the Fisherman and the Flounder all pronouns and adjectives referring to the man and the fish together are in the neuter—'þau striddu hvort við annars mátt,' because the flounder (flyðra) is feminine.

393.30. *hiofen*, apparently a hitherto unrecorded strong verb. Compare Gothic and O.H.G. *hrufan*.

397.4. *ne ne*, MS.

399.15. *medemestan*, the first *e* originally an *i*.

401.21. *þære*, MS.; compare C. ii. 176.21.

405.1. *dela*, Latin 'mammæ pubertatis.' This word was overlooked by Junius: he probably confounded it with *dæla*, although *æ* is never written *e* in the Pastoral, except perhaps in one or two doubtful cases. It does not occur elsewhere, and, of course, does not appear in Lye or any later work. It is the O.H.G. *tila*, *tili* feminine, 'uber,' 'papilla,' which postulate an O.E. nominative *delu*, and belongs to the same root as *milcdeondra*, 'lactantium' (Vespasian Psalms, 8.2).

405.4. *væstmas* þara *dela* again translates 'mammæ pubertatis.'

405.19. *gesynnigiað*, MS.

405.21. *micul*, MS., see note on 285.1.

407.34. *geheatðað*, MS.

409.9. *þæt*, compare *þritiges* (385.15).

409.33. *þæ*, MS.

411.4. *ongietað*, MS.

411.27. *carbunculis*, MS., *u* written over the *i*.

413.24. *be ðem* inked over by a late hand; I have changed *ðem* to *ðæm*.

415.6. *wuton*, MS., with archaic retention of the original *w*.

419.2. *heortaa*, MS.

419.27. *sylian*, which only occurs here, is, together with *sol*, of the same root as the Latin *sordes*. Compare O. H. G. *kisolotin*, 'lota in volutabro,' a gloss on this very passage.

419.33. *fætað*, an obscure word, evidently connected with German *vazzen*, *vaz*, O. E. *fæt*, &c. The nearest in form is the Icelandic *fæta*, used in such phrases as 'eiga um vandræða at fæta' (grapple with), 'trautt megu menn um hann fæta' (manage him). For other examples see the Oxford Dictionary, s. v. The whole group of words belongs to the root *pad*, used in a transitive sense.

421.5. *hefigran*, see Introduction, p. xxxvii.

421.10. *eftga*, imperative of *eftgian*, of which the subjunctive *eftgige* occurs in the next line. Junius has incorrectly given the infinitive as *eftgan*, which Bosworth writes *eftgán*, evidently regarding the word as composed of *eft* and the verb *gan*; Ettmüller, accordingly, refers under *eft* to *eftgangan*, without however giving anything under *gangan*. This is a common trick of his; he refers in the same way under *onga* to *anga*, and omits *anga* altogether.

423.4. *ðorhtioð*, compare *ðorhunniað* (Vespasian Psalms, 5.6) and *þorgifect*, *þorh* in the Epinal Glossary.

423.5. *wisdom*, the first three letters are surmounted by points, showing that they were to be erased.

423.15. *funde* = 'devised,' compare Chronicle, 104.3, 'and se cyng hæfde funden þæt him (the pirates) mon sæt wið—þæt hie ne dorston þæt land nower gesecan on þa healfe.'

427.33. *gemanigfaðod*, MS. *Sodomware*, MS., with *a* written above the *e*.

429.3. *e* erased after the first *c* of *foreðonclice*.

431.2. *ælce dæg*, MS.; compare 309.8 and the regular *toðæg*.

431.16. *wundedod*, MS., with *n* (late ?) written over the last *d*.

431.25. *wacað* seems to have been originally *wæcað*, the *e* having been erased.

435.21. *setelum*, MS.

435.22. *geleornað*, Latin 'ex deliberatione perpetrari.' *leornian*

and *læran* had originally a much wider meaning than they have in the modern language, and were often employed without any reference to learning or teaching. Thus, *lærdon* translates 'predicaverunt' in an earlier passage (429.28), 'hi lærdon hira synna swa swa Sodome dydon, & hi hi nanwuht ne hælon.' The sense of *geleornian* in the present passage is borne out by a passage of Beowulf (2336, Grein), where *leornian* occurs in the signification of 'desiring,' 'him ƿæs guðcýning, Wedera þeoden wræce leornode.' Compare also the O. H. G. 'ih lîrnen, uuiuo rehlt tu bist,' where *lîrnen* has the sense of 'meditate,' which is nearly that of our present *geleornað*.

437.13. *gegaddrode*, MS.

437.14. *sicerað*, of the same root as *sīhan*, apparently only in this passage.

437.15. *hlece*, a hápax legómenoſ; the *h* is probably an irregular addition, as in *his* for *is*, &c., as the Icelandic verb *leka*, *lak* (to dribble), and the adjective *lekr*, show no initial *h*.

437.20. *gelīsian*, Latin 'paulatim decidit,' occurs only here. It belongs to the same root as *læran*, *leornian*, and *lāst*.

439.33. *welstincenda*, Latin 'benevolentia.' The change of meaning of the verb *stincan* and its derivatives, which, in German and Dutch as well as English, has made it a word of exclusively disagreeable associations, makes it difficult for us to appreciate the fact that it was originally applied to any odour, good or bad, the exact sense being determined by the context. Compare Phœnix, 585 (Grein), 'fægre gefrætwed fugle gelicast in eadwelum æðelum stencum,' and Riddle, 41.23, 'ic eom on stence strengre ðonne recels,' and the M. H. G. 'daz offer stanch suoze' (Müller, W. B. s. v.).

441.27. *wiðtremð*, only here, from the same root as *trem* (step) in Beow. 2525 (Grein), 'nelle ic beorges weard oferfleon fotes trem.'

441.28. *onhupað*, another hápax legómenon; compare Icelandic *hopa undan* (retreat).

443.1. *unnýt*, MS.

443.5. *afandon*, MS.; compare 431.16.

443.11. *walde*, a solitary example of a common Old Anglian form, as in Cynewulf's Dream of the Rood (Ruthwell text), 'þa he walde an galgu gistiga.'

443.25. *geonre*—the Gothic *jains*, German *jener*, hitherto unknown in O. E. It is the Scotch *yon*, whose *o* is explained by the O. E. diphthong *eo*.

445.13. *gelent*. See Mr. Earle's note on this word in his edition of the Chronicle, p. 309.

445.19. *Iohannis*, MS.; compare 339.12.

447.18. *wealg*, Latin 'tepidus.' This word was overlooked by Junius, who probably confounded it with the *wealg* of *anwealg* (entire), with which it has no connection, *anwealg* being from the same root as *wealwian*, Latin *volvo*, Icelandic *sívalr*, while the present *wealg* is the Icelandic *volgr*, one of the commonest words in the living language, which in Old Icelandic would appear as *válgr*—still older *valgr*. Its proper meaning is 'lukewarm,' in which sense it is frequently applied to milk fresh from the cow, but all over Iceland it is said of any hot liquid, such as coffee.

449.9. *beforum*, MS.

449.24. *teladon*, MS., another form of *tilodon*.

455.27. *æcer* = 'if,' compare 37.9.

457.15. *ætgeddre*, MS.

457.16. *werpe*, MS. This can hardly be anything else but an error for *weres*, *s* and *p* being nearly of 'the same shape, yet C. ii. has *weorpe*.

457.16. *bewitan*, MS.

459.17. *cildern*, MS.

459.32. *græt*, Latin 'cantat,' is not from *grætan* (weep), but *grædan*; compare Riddle, 25.3, 'hwilum (ic) græde swa gos.'

461.16. *hudenige*, Latin 'excutiant,' occurs only here. I am unable to suggest any derivation, unless the word be of the same root as the Latin *quatio*, which the lautverschiebung would certainly allow. Mr. Skeat compares the Scotch *hound*, 'to shake.'

463.6. *te* indistinct, may be *to*.

463.13. The first half of this line has been partly worn away in the MS., and then inked over by a later hand.

463.22. *geniððrad*, MS.

465.32. *unmehta* inked over by a later hand.

APPENDIX I.

THE OLD-ENGLISH Ð.

THE following remarks are an enlargement of a paper read by me before the Philological Society in 1869. As that paper may not be accessible to all who possess this work, and as many of the views advanced in it have since received additional confirmation and illustration, no apology can be needed for introducing here a brief summary of the arguments bearing on the important question of the origin and pronunciation of the thorn-letters and the allied consonants of the labial and guttural series.

To avoid ambiguity I shall, in treating of *sounds*, as distinguished from their *symbols*, use Mr. Ellis's palæotype, enclosing, as he has done, palæotypic letters and words in parentheses. In palæotype : (th) as in 'thin,' (dh) as in 'that,' (kh) as Romaic χ, (gh) as Romaic γ, (H) as in 'has,' (dH) as in Sanskrit 'dhanu' (true aspirate); the other consonants as in English.

In the oldest Teutonic language, Gothic, the thorn is uniformly represented by one simple character, taken from the old Runic alphabet. This fact, taken in connection with the remarkable accuracy of Ulfilas's alphabet, makes it probable that the sound was also simple and uniform : either (th) or (dh). A strong argument in favour of the latter pronunciation is afforded by the frequent and, in many cases, apparently arbitrary change between this þ and ð in the middle and at the end of words. When we find *baupþ* and *baud* constantly varying, it is difficult to believe that the voiced ð would at once change to a voiceless þ, or *vice versâ*.

In Old High German we find the Gothic thorn generally represented by a ð, which has continued in use up to the present day. In some of the oldest documents which verge towards Low German the combination ðh is written for ð in all positions, initial, medial and final. Finally, in the majority of the Old English MSS. the letter ȝ, an

evident modification of *d*, is used in all positions. We thus arrive at the result that the thorn was originally uniformly vocal (dh). A serious objection may, however, be brought against the original voiced pronunciation, grounded on the connection of the Teutonic languages with the Old Aryan languages in general, where the thorn is represented by a (t). It cannot be denied that the direct conversion of a voiceless stopped consonant into a vocal unstopped is phonetically improbable, or even impossible; but there is an intermediate stage possible, which removes all difficulties. In Modern Danish and Icelandic all medial and final *d*'s, when uncompounded with other consonants, are pronounced (dh), whatever their origin may be, and the same change has taken place in English, though only to a partial extent, as shown in such words as *father*, *hither*, *thither*, (O. E. *fæder*, *hwider*, *pider*). To this may be added that in Modern Greek the letter delta is pronounced (dh) in *all* positions, initial as well as medial and final, so that the sound of (d) is almost unknown in that language. I think these facts are strong enough to justify the assumption of an earlier stage of the Teutonic languages in which the Old Aryan (t) was changed into (d), whence the later (dh) arose from imperfect stopping, as in Modern Greek :

Old Aryan	t	d	dH
Oldest Teutonic	d	t	dH
Oldest Low German	dh	t	d
Oldest High German	d	tH	d, t

The *d* therefore, in those Gothic words which fluctuate between *d* and *p*, is to be considered as the original sound. The same *d* appears in many words, in O. E. as well as Gothic, *invariably*, instead of the normal *p* or *þ* :

In *dd*, arising generally out of original *dj*, as in *pridda* for *þridja*.

In the so-called grammatical change in strong verbs, as *weorðan*, *wurdon*.

Lastly, in many isolated words, such as *fæder*, *modor*, contrasting with *broðor*.

This is not the place to enter into a minute enquiry as to the causes of this remarkable variation; it seems certain that, although some rules can be laid down, many of the cases do not follow any definite principle, as is plainly seen in the last three words quoted.

These irregularities only occur in the middle and at the end of words. It seems therefore probable that the change began initially, and was afterwards carried out less perfectly medially and finally.

The later modifications of original (dh) all reduce themselves to :

- 1] change from voice to breath, (dh) becoming (th) ;
- 2] conversion of (dh) or (th) into a stop, giving (d) or (t).

Before proceeding to more minute details, it will be advisable to add a few remarks on the phonetic character of the changes.

The oldest changes of (t) into (d) and (d) into (t) must have occurred simultaneously, otherwise the original (t) and (d) would have merged into one sound, either (t) or (d), without the possibility of an after restoration of the original distinction. The phenomenon is in fact, a case of simple confusion or interchange, as familiarly exemplified in the vulgar *hair* for *air* and *'are* for *hare*, when heard, as is not unfrequently the case, from the same mouth. It is important to observe that such changes are quite independent of general phonetic laws, and, as in the present case, as often directly opposed to them : for, if the change from (t) to (d) be a weakening, the other from (d) to (t) must be a strengthening, and therefore opposed to the general tendency of sounds ; and *vice versa*.

The other changes are of the ordinary phonetic character : they result from relaxation of articulative energy, modified by assimilative tendencies. Of all articulations the 'stopped' consonants require the greatest exertion : the slightest relaxation of the formative action allows the breath to escape, producing various articulations, which may be conveniently included under the common term 'unstopped.' Such was certainly the origin of the Romic (dh), and probably of the Teutonic thorn also. The later change of (dh) to (th) is from voice to breath, and as such will no doubt be pronounced by all philologists contrary to the general law of progressive weakening. It is true that (th) has a sharper and harder *sound* than (dh), and that the distinction of 'hard' and 'soft' is so far correct, but if we examine the *formation* of the sounds, the case is exactly reversed. The action of the tongue is identical in both sounds, but in the formation of (dh), besides the position of the tongue which forms the (th), there is the additional exertion of bringing the vocal chords together, which of course diminishes the force of the breath in the mouth. It is evident, therefore, that diminished acoustic effect is quite compatible with increased energy of organic formation.

This law is, however, liable to considerable modification by assimilation, or the tendency to save trouble by continuing a given formative position unchanged, or with as little change as possible. Assimilation,

although due to the same relaxative tendencies as the special phonetic laws, yet, like the tendency to interchange, often runs counter to them. Thus, the change of (kj) to (kk) in O. E. *wrecca* for *urakja*, if considered as a change from *j* to *k*, would seem contrary to all analogy, while, from an assimilative point of view, it is perfectly natural.

It is this assimilative influence which explains the retention of (dh) or its substitute (d) medially, whilst devocalization is allowed to take place in the unprotected initial and final positions.

In most of the Scandinavian languages, in Dutch and in German, the thorn appears as a stopped consonant. At first sight we are tempted to assume retention of an older pronunciation, at least in the case of Dutch and German, where the *d* appears in the earliest documents, but the non-occurrence of an analogous *b* for the actual *v* or *f* makes it almost certain that the *d* in Dutch and German, like the corresponding stop of the Scandinavian languages, has arisen from an earlier (dh).

This change from unstopped to stopped is highly anomalous, and can only be paralleled by the Italian and Old French change of Latin *j* into a stopped consonant, and the similar phenomenon in Old Greek, which are equally opposed to the general tendency of phonetic changes.

We now come to Old English, where we find the original (dh) expressed by three symbols : þ, *th* and ð. All the oldest MSS. use one of these signs, generally confining themselves to that one, and when they vary, seeming to do so entirely at random. The later (post-Alfredic) MSS. use both þ and ð, often rather loosely, but generally with a certain regularity. This points to the conclusion that the two pronunciations which we are accustomed to associate with þ and ð (chiefly from the Modern Icelandic rules so prominently brought forward by Rask) were of later origin ; that all the three symbols originally denoted the same sound, that is to say (dh).

The first books known in England were Latin books. The first books written in England, whether Latin or English, were written exclusively with Latin letters. The sound (dh) not being provided with any distinct symbol in the Latin alphabet, the approximate digraph *th* was adopted, which certainly then indicated in Latin some breath sound, probably (th). It was probably the feeling of the inaccuracy and clumsiness of using such a combination to express a voiced and simple consonant that led to its rejection. Two courses were now open : to adopt the old Runic letter, in the same way as the *wen* was made to

supersede the clumsy and ambiguous *uu*, or invent a new sign, to dispense with the necessity of introducing a Runic letter. As we see, both courses were adopted: some chose one letter, some the other; all were unanimous in rejecting the *th*. Afterwards, when the two sounds (dh) and (th) had become fixed and recognized, the two letters were utilized to express the distinction. It is easy to see why this system was not carried out very strictly in practice: orthography is but a means to an end, and the requirements of intelligibility often fall far short of those of an accurate phonetic notation. Nevertheless, the history of the thorn in O. E. shows a high standard of perfection both in the appreciation and symbolization of sounds, contrasting favourably with the barbarous eccentricities of our present orthography—as shown not least of all in the present subject of investigation.

The Runic inscriptions, of course, use the þ exclusively. The question therefore arises, what is the origin of this þ? I think there can be little doubt that Mr. Vigfússon's theory is correct: he considers the þ to be the Latin *D* with the stem prolonged both ways. He further thinks that the Runic sign for *d* was made by joining two of these *D*'s back to back. This, if correct, shows that when the alphabet was first introduced among the Germanic tribes, the (dh) was still in its original stage of (d), the sign being preserved after the sound had changed, just as the modern Greeks keep their δ = (dh) unchanged. Double *D* = (d) suggests the theory that the original aspirate had at that time by assimilation been changed to (dd)—a long or 'held (d), which would afterwards be reduced to simple (d).

Aryan	d	t	dh
Oldest Teutonic	t	d (D)	dd (Dα)
Later Teutonic	t	dh (þ)	d (Dα)

All the MSS. of Alfred's time belong to the older class. They show that in his time the sound (th) was not recognized, and, therefore, that the constant use of ȝ in the two Pastoral MSS. is a genuine indication of the pronunciation. Other MSS. of Alfred's period employ the þ with equal exclusiveness. A good example is the Parker MS. of the Chronicle, certainly one of the most archaic MSS. that can, with any certainty, be attributed to Alfred's reign. The Lauderdale Orosius, which is probably rather later than the Pastoral MSS., shows both þ and ȝ , but the þ's greatly predominate. It must also be noted that isolated þ's occur in the Pastoral MSS. and ȝ 's in

the Parker Chronicle, showing that the scribes were acquainted with both þ and ð.

The more accurate of the later MSS. generally write þ initially and ð medially. Exceptions to this general rule arise from peculiarities of the MS. word-division, which frequently differs from that of our printed texts. Thus, if the word 'broðor' comes at the end of a line, so that there is only room for the first three letters, the 'ðor' which begins the next line is written with a þ. The same is the case when a word in the middle of a line is, from motives of calligraphical elegance or convenience, divided into two groups of letters, 'bro ðor' again becoming 'bro þor.' If, on the contrary, two words are written in one group, so that the initial þ of the second becomes orthographically medial, the þ is changed into ð: 'for þam þe' becomes 'forðamðe,' 'wið þone' becomes 'wiððone,' &c. This is the explanation of the frequent writing of pronominal thorn-words with ð, which in an earlier paper I erroneously considered an argument in favour of my theory. It was not till I had carefully examined the Bodleian MS. of Elfric's Homilies that I discovered the real MS. usage. The assumption of a (dh) sound of these pronominal words in O. E. must, therefore, rest on other grounds. It need scarcely be remarked that such niceties as writing 'spricþ' for 'spricð' are as much beyond the capacity of the old scribes as they seem to be of modern critical editors, who do not stop to consider whether their 'normalized' *spricð*, *þiræcð* (-skdh), &c. are phonetically possible or not. It is evident that the scribes mechanically followed an orthographic tradition without exercising any independent judgment of their own: the systematic utilization of the two letters begun by some Þóroddr of the period was found of little practical importance for purely literary purposes, and therefore, like the use of accents, degenerated into an unmeaning piece of calligraphy.

We can now safely assume three stages in the history of the thorn in English:

Early Old English	<i>initial</i> dh,	<i>medial</i> dh,	<i>final</i> dh
Late Old English	- ,,	th (dh)	,, dh ,, dh
Middle and Modern English	,,	th (dh)	,, dh ,, th

The mystery of the pronunciation of *the*, *thou*, &c. is now solved: these words are simply archaisms, remnants of an older stage of pronunciation preserved unchanged by the frequency of their occurrence¹.

¹ Compare the Swedish and Danish *du*, *den*, &c. contrasting with the regular *ting*, *tænke*, and pointing to an earlier (dh), lost in the Icelandic (*thuu*) and Feroic (*tuu*).

It need hardly be remarked that the results of the above investigation apply equally to the corresponding back (guttural) and lip consonants. We can, however, only trace the history of the *f* in O. E. by the analogy of the thorn. There can be no doubt that the *f* was originally vocal in all cases, like the Welsh *f*, as is shown by the German spelling—preserved up to the present day—of *wolc*, *uogal*, &c., and the pronunciation of Modern Dutch.

It is probable that the earliest sound of the *f* was (bh), the purely labial preceding the dento-labial articulation, as in Romaine.

The case of *h* is somewhat different. The frequent omission of the initial *h* in the Hatton Pastoral, as in *æfde* for *hæfde*, is almost certain evidence that initial *h* at that period represented the simple expulsion of breath, which, being the weakest of all articulations, is incapable of further degradation, and can only be dropped. If the initial *h* had the sound of (gh), or even (kh), as has been conjectured, it would no more have been liable to be dropped than (s), (r), or any other consonant. It is evident, therefore, that formative weakening has proceeded farther with this series than with the other two. The explanation must be sought in an important phonetic law: *general weakening tendencies attack the strongest articulations first*. Accordingly, we find that while original (d) and (b) have only passed through one stage of weakening, original initial (g) has passed through no less than three: (gh), (kh) and (h), in the last reaching the extreme of phonetic decrepitude. Medial and final *h* seem to have remained parallel with the point and lip series, although it is not improbable, according to the law just stated, that final (gh) may soon have become (kh). Note, however, the spelling *boh* for *boh* or *bog* (Past. 81.19).

The cases in which *d*, *b* and *g* represent original Aryan *t*, *p* and *k* may be divided into two classes: the first including those cases treated of above, in which the abnormality is invariable, and extends through the whole language; the second, those which appear only as archaisms in the older MSS. In the very oldest MSS. the words which have *d*, *b* and *g* instead of the later *ð*, *f* and *h* are so numerous, that we are almost forced to the conclusion that at a period not much earlier than the beginning of the eighth century, the sounds represented by *ð*, *f* and *h* did not occur anywhere but initially. Thus, in the fragment of Cædmon we find *gidanc*, *heben* for the Alfredic *geðonc*, *hefon*, in the Epinal glossary *sud* for *suð*, *loda* alternating with *lotha*, and *gibaen* for *gifen*. *The cases of *g* for *h* are so common in the MSS. of the

Pastoral that earlier examples are not necessary: such forms as *slog* for *sloh* belong to the most marked characteristics of Alfred's period. There are also a few examples of *b* for *f*, as *ob* for *of* (304.9), *bewæbed* for *bewæfed* (82.8). It is remarkable that no corresponding examples of *d* for *ð* occur in the Pastoral. An interesting example of the change of *b* into *f* is afforded by one of Cynewulf's riddles, where the word BOGA written backwards appears in the shape of AGOF. The Northumbrian original had correctly AGOB; the scribe, misled by the frequent necessity of altering the Northumbrian preposition *ob* into *of* treated the second syllable of the unintelligible word in the same way.

Distinct traces of the final *d* for *ð* occur in the verbal termination *-t* for *-ð*, which is not unfrequent in the Pastoral; thus, *ðyncet* for *ðyncæð* (25.9), *dot* for *doð* (61.15). This *ðyncet* is nothing but *ðynced*, the original of *ðyncæð*, with the final *d* devocalized, as in *sint* for *sind*. These forms, which are almost universal in some of the oldest MSS. and are probably the originals of the otherwise inexplicable contractions *fint* (= *findet*) for *findeð*, *itt* for *iteð*, &c., are generally rejected as 'errors of the scribe.'

The *f* and *h* in the combination *ft* and *ht* must be carefully distinguished from the other *f*'s and *h*'s treated of above. They were formed directly from the original Aryan (p) and (k), the following (t) protecting them from the changes which the other (p)'s and (k)'s underwent. The original *pt* and *ct* are still preserved in some of the oldest documents, thus the Epinal glossary has *scaept* for *scaeft*, *nect* for *nicht*, the fragment of Cædmon *dryctin* for *dryhten*¹. The assimilative influence of the *t* precludes the possibility of an original vocal pronunciation: the change must have been direct from (pt) to (pht) and (ft), from (kt) to (kht).

Analogous to this *f* and *h* is a very remarkable *þ*, which seems to be peculiar to the Old West-Saxon dialect, and appears only in a few MSS. It is in its origin quite distinct from the ordinary *þ*, and resembles the above-mentioned *f* and *h* in being uniformly voiceless. It is a modification of a *t*, but only in the combination *st*; thus, *tældesþ*, *ciddesþ* for *tældest*, *ciddest*, *gæsþ* for *gast*. The change is evidently due to the assimilative influence of the preceding *s*, and might almost be termed consonantal umlaut, the (th) being exactly intermediate to

¹ Schleicher's assumption of these *-ft*'s and *-ht*'s being 'urdeutsch' forms, is therefore erroneous. In Icelandic the original *pt* is still preserved orthographically, but is pronounced (ft).

the (t) and the (s), a relation which is distinctly shown in Mr. Bell's speech symbols. The occurrence of this *ſ* is, as remarked above, limited. It is extremely frequent in H. and very rare in C. and C. ii. Examples in C. are *læsſe* (8.16) and *awfæstosſe* (26.4), in C. ii. *unſcristan* (212.3) and *ytemesſan* (244.20). Isolated examples occur in later MSS. of Alfred's works, and the Dialogues of Gregory show several, while in the Chronicle, Charter, and Martyrology, there is not a single one.

Traces of a similar assimilation of *f* and *t* appear in *gehæfſ* (126.14) and *ofſcor* (312.17) for *gehæft* and *ofſtor*.

APPENDIX II.

READINGS OF C. II.¹

Page 26.2 þisre, 10 gimænne; 28.6 geðæncenne, 9 aðistroðe, 14 lareo-
was beran; 30.3 druncen, 5 læreð, 7 hit ne, 11 ændeb., hit nan, 16
geðæncean, 16 þæ he, 20 demm, 21 geændod, 22 geændod; 32.1 geæn-
dode, 2 ðieder, 3 ðone he, 18 gidseden; 34.1 ondræden, 7 geþæncean,
18 ðoncas; 36.4 heardan, 5 earde, 7 pleah, 8 forsænde, 11 si bisgung,
13 si[o] monifalde, 23 hwider, geþæncan; 38.2 gesy[n]gað, 3 ælðeod-
gan, 11 se þæt, 12 ure geðonc, 18 to wuldre, 19 ræðe; 40.5 dyrre, 11
mæge . . & cræfta, 16 ælængum, on ælcere, 23 ðænceað; 42.1 ðy hie,
4 lufas ðu; 44.9 scoiað, feet, 11 gieman, 24 wolden, þænceað; 46.2
geearnunga & d., 4 fæ . . . ; 48.2 swiðe *omitted*, 5 widsoc, 8 isaias,
sændan 9 isaias, sende, 10 muðæ, 14 isaias, 21 h[e]arm; 50.14
dydæ 18 ladðeowdom; 52.1 opærra, 10 and *om.*, 14 ge *om*, 20 ða,
nan, 22 endebyrðlice, bisceþdon; 54.6 herenese, 9 mid ðæm *om.*; 11
toworpan, 12 þæncað, 17 hæð, 19 ðæncþ; 56.4 þæt, 9 al., 12 þænca,
20 bion ðonne, 21 þæncean; 58.2 gonoh, 11 & gee., 20 Fariseos;
60.8 middangerdes, 13 rihtwisnesse, 15 & h., 17 b. ð. w.; 64.2 æni,
9 ræcð, 11 unrihtwisan, 17 steppað ryhte; 66.9 sio foruda hond,
12 se forudfota, 14 upplican; 68.16 ablænd; 70.3 he hæfð, blinð, 4 and
om., 7 færeð, utasciet, 10 utane, 11 giocðan, 15 se hæfð, 16 and *om.*
before gif, 19 clæweða; 72.4 se bið h. he, 6 næfre mæg, 11 aflowen,
18 scylda; 74.2 drogtian; 76.10 noslum, 18 stepð, 20 unoblin-
nendlice, 22 suiðe is þæt; 78.1 hie, seolfum, 4 soðfestnesse, 5 þa
domas beran, 8 mænnisce, 9 gemænge, forðon he; 80.3 heord se,
4 ðætte sio heord *added*, 7 emnmicel, 8 stæfn, 19 bóg; 82.1 ægnu,
6 ege godes, 24 iacinta; 84.6 tacnað þætte ðæs, 11 geþænca, 14
kynelice; 86.14 wan; 88.15 hydeð e[o]w; 90.2 e[o]wre witgan, 3
hie eow, 7 stæfn, 10 gehatað, 12 cæig, 15 halwynde, 19 & cwæð *om.*,
20 ðer b.; 92.12 beh. m. b.; 94.2 stæfne, 11 si[o] anlicnes, 16 fore-

¹ The line-numbers refer (except in the case of the first five lines of a page) to the position of the word in H.

ƿæncan, 22 geƿæncean, 24 se þr.; 96.2 suaþer, 3 acende, 5 flownesse, 14 cucum; 98.7 þe[a]h; 100.6 swelce, 8 licitte, 20 uferra[n]; 102.5 hali[g]dom, 7 yb hwæt, 9 erce, 14 ƿonne geferscipe; 104.1 þæt ðe, 9 weor, 20 he eac, 24 ƿincþ; 106.11 nanum, 18 ic geo, 19 earnunga; 108.14 mægister, 23 wildorlice; 110.2 þæt te; 112.25 wenst[þ]u; 114.1 wlæncea, 19 geearnonode; 118.15 sien geðrycced, 17 þonne ne mæge; 126.14 gehæft, 17 sceolon, 22 w. bið; 128.15 ablænt; 130.3 h. æ. s., 13 ælðeodig, 18 sceolon, 19 sceolon; 144.7 ƿæncaþ, 8 geðæncað, 11 & hiora monna nan him, 11 se ƿonne ðe, 19 eadmodlice, 21 sylfe, 25 gemetgiæn; 146.2 mæg, 3 seolfice, 12 þætte, 14 scæl he scæl, 15 no þa, 16 deagelnesse; 148.13 mænn, 15 swarmodnesse; 150.8 þætte, 13 scæl; 156.23 yuel; 158.2 untrumnesse, forðem, 4 deaðlican, 5 hneccnesse, 6 sc. æ. m. g., 19 hæbben, 20 yuell, 22 hlareowdomes; 160.12 lecgead, 16 ouplican, 21 atiebred, 22 sæcgð, 23 unðeowas, æghwylc, 24 setigende, swa swe; 162.5 ym, 6 ym, 7 gesægð, 8 ea. æ. ð. m., 12 aræð, 13 ryhlican, foresægð, 16 berinde, 17 ƿan scearpan ramman, 19 forstænt, 23 & for, sie wielm; 164.1 mægenn, 2 lareowas, swiðer, gegræmie, 3 uphæfen, 5 gescænded, 11 stragne, ðylæs, 12 & hire monna, 14 ƿæs sacerdos, 15 hwæthwug, 16 ðearlice, 17 hiremænn, 18 unmetgod, 19 agyltandon; 166.2 anra, 8 ræcnesse, 9 nyde scyle, 10 stiðlice, 11 ofslehð, 14 feaunga, ƿreaunga, 16 medðearf, 17 he on, 20 anre, 21 ƿæah, 23 gemægde; 168.4 deeð, 6 ƿonne, 7 toworpan, 11 ieðegende, 12 ƿætte, 13 h. &. ð., 17 dauit, 19 bibead drihten, 20 sceal beberan, earce, 21 hahob, 22 earcan, his, 24 ringas, earcan; 170.3 fiowar, feower hyrnun, 4 ƿæm feower hyrnar is, 6 wæg, 11 annbestungne, eorce, 12 ƿætte, 14 . . . re laran gelædde, 15 lareawas, 16 mænn, 19 midðearf, 21 cweden, 24 hieremænn; 172.1 sæcende, 2 eowan, 9 ƿæge, 13 mænn, 14 si h., 16 se wæs haten oðrum naman gecweden nanzanzechus, 21 gestillan; 174.3 lareowas; 175.5 cwæðe, 7 aðænede, 9 song, 11 monugum, 13 gunge, 16 hlafordes, 23, yuel; 176.2 eadmodan, 21 ƿære bænde; 178 10 yuel, 12 æthiewdan, 16 leohlicor, 21 gio[n]gan, 22 giogan; 180.2 ƿreatu, swa swa, 10 gescænded, 14 gingran, 15 ƿæncenn, 18 sæcgeað, biodað, 20 uphahæfenan, 21 haten, 23 xrist; 182.1 gelefean ac fioð, 3 hirmða, 4 uphahæfen, gelpe, 8 eorm, eadgi, 9 eormne, 11 uphahæfen o . . . , 12 scæl, 14 geðreotod, gescænded, 15 geðreatigen, 17 forwlæncean; 184.2 wæt, dauit, 3 botan (u *over the o*), 4 wodðraga, 9 scæll, sceall, mænn, 10 demann, 17 cynige, 22 hathæorhtnesse, 24 ondæt-

nesse; 186.7 cuml, 15 ða ðæræfter; 188.5 midðearf, 13 wisan *added*,
 16 gefnæt, ofergesettan, 21 ðæt him; 190.1 beorn, 2 ingeðonca,
 8 opoon, 13 mænn, 14 hæm., 17 weorðe gedemde, 18 geworhta,
 20 giemenn, 23 giemenn; 192.15 dede, 18 hirn nu, 21 ane; 194.1
 suuongornessa, 12 wurð, 17 mid, geornfulnessa, 18 sen, heofonlican,
 geewde, 19 hy, ymbset, 20 sen (*often again*), 21 hy (*often*), 24 sy,
 forðem; 196.6 nede, 8 ðem (*often*), 13 ðe he, 14 his on ne wende,
 18 hio, ofslogan, 19 sternlice, 21 ti him, mæntles, 23 ðeawas, 25
 underfoð yfle; 198.1 hiore, 8 ne mægen, 11 deahlice, mæntele,
 12 hiore, 13 eglige, 17 forceorfedne, 22 he on; 200.8 wisan *added*,
 10 edmodnes, 13 ðeawum, 16 ðæt ta, 17 efengemæcgan, 18 gescæfte,
 ðæm ðeowum is to cyðanne þæt he wite ðæt he nis freoh wið his
 hlaforð; 202.1 ðæncað, 5 lotwræncas, 7 samwisian, 19 lotwræncum,
 20 lotwræncum, 23 ða geceget; 204.1 gescænde, 2 gehwerfde,
 gehwerfde, 6 æpele, 14 foregængena, 16 forðsiiið, 17 lotwræncas, 19 &
 on, 22 mycelre; 206.1 sæge, 3 tælen f., 4 myngyge, 6 scænt, 7 spece,
 11 forgytetst, 12 mines w., 18 cwæde, dryhtne, 19 wite ær, 20 næron
 ge, ðeh (*often*), dedon, 22 gemeliste; 206.2 wisan *added*, 5 oðre
 wisan, 9 ðæncað, 11 ofersiwenic, 17 sæcgan, hio (*often*); 210.3 upa-
 hefene (*often*), 12 eowor, eowor, 17 sægeað, 18 nearwnessa, 19
 geheran (an *for en often*), 21 me[n]ldgiað, 22 sæcgað; 212.1 gedon us,
 3 unðrisðan, 4 ongæt, folc ðosoloniscensa, 5 ongæt, 6 ændunge, 8 he
 herde, 9 unfæstræde, sæcgan, 11 oferðungun, 16 from eowrum,
 18 ærendgewriht, asænd, 22 geðrycte, 23 ændes; 214.2 leohtmod-
 nessa, 5 wisan *added*, 7 lipen, 12 ascræncte, 19 unwrænce; 216.2 &
omitted, 5 hwylum, 7 seo forsewan, 14 sæge, 15 soðæs sæge,
 22 tostæncte, 24 broht; 218.2 wiðærweardnessa, 5 tostæncan, 14
 græmeð, 15 geheran; 220.2 ðare, 4 gescæfte, 5 ura selfra walden,
 7 ura selfra, 8 geheran, 10 ildcað, 14 helt, biit, 15 gegræmed, 16
 gereowe, 17 domæs, 20 yflæs ingeðoncæs, 25 sæcgenne; 222.2 weort,
 3 hwirð forhwyrfed, 9 geclifs, 13 geclipls, 13 ingeðoncæs, 17 for ða,
 21 andfængost, 22 forbærnð, 23 ealdon; 224.1 mæht, mæaht, 2
 ahnum, 6 ðonne cið, 13 þone y. w. *added*, 22 gewænt, 23 sægð,
 24 lytaga; 226.1 forgelde, 4 hafoð, 6 wænt, 8 sarig, 11 ingeðoht,
 15 wænt, ongæn (*often*), 17 ehtað, 23 ðæncð; 228.8 lotwræncum, ón
added, 9 fortræde, 19 ondwerdan, &werdan, 20 ofercumende; 230.1
 welgedonna, 2 suman dæla, 3 be ðem dæle, 4 sæcgenne, 10 sæc-
 ganne, 11 ðæncan, 12 oðera (*often*), 17 gefean, 19 geselða; 232.5
 gewrið, 6 stepð, 7 muðæs tunga, 14 geðæncan, 17 sæcganne, 18

besænte, 23 lærranne, 24 fræcednesse, 25 efest; 234.2 he næfre on, 3 æfstgade, 8 weorð, 10 sæcganne; 236.8 sæcgan, 10 sægendum, 13 sæcganne, 15 sæcgen, 21 næddre; 238.4 twigfalde, 7 ofðrcadde, 8 geswinga, ændelesa, 11 gesæcganne, 15 ðrycð, 18 gere(mias), 19 unnytton, 20 cwæðe; 240.3 ablænd, 6 geeweðen, 7 þæt ðer, his holl, 8 twigfealdnessæ, 16 illes, 23 lotwæncum; 242.7 & sio &c. *added*, 14 geeweðen; 244.1 geðæncað, 6 cæstre, 9 ðara soðfæstnessa, 20 ytemesçan; 246.10 unrihtlicor, 22 geðeht; 248.1 lichan, lose, 8 ðonne *added*, 15 gastes, adrifenne, 18 ænglas, 20 forspannanne, 22 fræmdum; 250.2 hæfð *omitted*, 3 hæfð *added*, 5 fræmme, 24 ungetasum, 25 ængel; 252.2 ne gegemeleasu çu, 11 geeweðen, 17 billes sweg, 24 geçæncen; 254.6 geændod, 9 wið ðem ðe, 11 gastlicu, 25 mæn-nisce; 256.4 læt, 5 læt, 8 ængel, 9 stænt, 15 eadmodnesse, 18 stæmne; 258.8 nome, 23 çur; 260.3 onobblinn. geðæncen, 6 leor-slegas, 7 honda se ilca ðe, 8 halwyndan, 9 treowleasana, 15 ofer-dræncð; 262.3 wisan *added*; 264.7 geændian, 23 geçæncen; 266.1 mehtu, 6 gewænd, 9 forstænt, 10 ne ealles, 17 teone, 18 cwæðe, 20 wurðon; 268.11 awriton, 15 ure unçeawe, 22 oft; 270.2 hearde, açamans, 20 utanne, 21 ahefene, feolesprecan; 272.4 çæncanne, 5 geð-æncen, 7 for, wordon, 8 gewriton, 15 fundon, 18 çone, 23 utforlæton; 274.12 nyttre, 17 çæncanne, 22 mid *added*; 276.14 çætte ne hið, 15 & to, 18 nanæs, 19 awriton, 23 operne hiora (*there was a gap here in the MS. before it was burnt—desunt hic multa is written in the margin; nothing is preserved up to the end of ch. xliii*); 318.20 çæt; 320.1 læten, 3 mæn, çurhwuniað; 322.12 gedale, 20 çinne br.; 324.3 hæbbe; 326.4 unrihtwisian, 7 þæm *added*; 328.6 to him *added*; 352.24 iesaphat; 354.2 fultumades, 3 gemengdes, 4 gear-nodes, 5 adydes, 7 monna *omitted*; 364.8 geçæncen, 9 ealdan drinc, 16 lihton, 19 açundon; 366.8 galathes, 9 þæt te, eacniende.

CORRECTIONS.

TEXT.

ð has been printed instead of d or vice-versâ in the following words: geðyldegan 14.15, doð 31.12, ðyrfe 82.15, heafôd 101.22, wiðerweardan 112.4, forslæwde 285.4, noðer 399.34, cyðde 409.19, donne 445.7.

Insert & before hine h. 39.8, bið after wona 127.22, & after receres 142.6.

Read sumne 7.5, hrycg 28.14, þe for þa 28.18, clypian 88.11, swege 92.11, ðearlwisan 104.10, recð 112.22, softe resð 143.21, Saules 185.1, & hu 260.5, geunclænsað 316.15, ðæt for ðæs 348.2, geryman 367.4, 431.17 me.

After selfne insert & hine selfne bêt. Swa is ðearf ðæt se lareow, ærest awecce hine selfne,.

The form bieldo (289.1) for unb. should have been mentioned in the notes.

TRANSLATION.

22.8 benignantly *for* profitably. 24.8 who are very similar to me. 30.12 and then do ill. 36.2 formerly par- so many evils done against him. 41.6 benignant *for* beneficent. 43.5, 44.10 unshod. 99.5 *insert* from humanity *after* heaven. 108.1 nor rejoice so much in having authority over others as in being most useful to them. 128.6 then they stumble. 129.8 lest the sudden day of judgment quickly come on you. 132.8 the same employments. 138.5 *omit* not. 150.7 it is also to be known that it is sometimes good. 210.4 Paul's. 216.8 *insert* secretly *after* action. 224.12 hypocrisy *for* impatience. 284.6 plough for cold. 392.13 devils *for* idols. 398.13 Zoar of the midmost life (?). 416.8 will console him again.