King Alfred's West-Saxon Version

of

Gregory's Pastoral Care.

WITH AN ENGLISH TRANSLATION,

THE LATIN TEXT, NOTES, AND AN INTRODUCTION.

EDITED BY

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PREFACE.

Of all the unpublished Old English texts, the present is perhaps the most important.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 exception, 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 Saxonic-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 hâpax 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 revision. The most conclusive proofs are afforded by those words which were explained wrongly by Junius, of which gelýdnes (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
wratlicu wyrd, ða ic ðæt wundor gefrægn,
ðæt se wyrn forswæalg wera gied sumes
ðæof in ðystro, ðrymsæstne cwide
and ðæs strangan stæbol.

The last two lines are especially appropriate:

Stelgiest ne wæs
withe ðy gleawra, ðe he ðæm 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 wear§, 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 § &c. had not yet
developed themselves. There can be little doubt as to the originally vocal character of the p, 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 p 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 continetur 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: Hæ autem notula, sc. Plegmunde Arcebiscepe is agifen his boc. and Swi̇l̊sulfe Biscepe. & Werfer̊e Biscepe. quam videre est fol. i. facit quo minus id credam. Nam si antea inclytissimus Rex Plegmundo exemplar versionis sue donaverat, quid opus illi fuerit alterius? Quin & in præfatione, lacunula cernitur alterius cujusdam nomine implenda, ÆLFRED kyning hateþ gretan—his wordum. loflice (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
praefatio, sicut in Cod. Werferthiano ab aliena manu scripta, Codici praemittur. Codex ipse, manu largiori, laxiori, elegantiori, & seculo Ælfrediano plane convenienti, exaratur; in usum forte cujusdam Magnatis, seu Regiae 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 Ælfrédum Regem.

'In Præfatione, nuncupavit Rex suum librum Hehstano Epis. Lon-doniensi, 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 Ell'zinge, 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

* DEOS BOC SCEAL TO WIGORA (sic) CEASTRE.

‘Quoad scripturam hujus Cod. Lectorem monitum velim, earum id genus esse, quæ in usu apud A. Saxones erat in priscis temporibus, antequam Regnante ipso Ælfredo, vetus scribendi ratio in novam mutari cepit. Vetus autem illa hujusce Codicis duplex est: nempe altera qua scriptæ sunt Praefationes Ælfredi Regis, quæ proxime accedunt ad manum vetustissimi Codicis Cottoniani, qui peculiis Plegmundi fuisse vulgo dicitur, de quo quidem Cod. infra plura: altera, qua cætera scribuntur, (unum si excipiás folium, à Cod. abscissum, & Fran. Junii manu restitutum,) antiquitatis laude videtur certare cum Annalibus Anglo-Saxonics Ecclesiae Christi Cantuariae, quorum potissima pars Manuscripta fuit A.D. 891, qui quidem Cod. jam nune Bibliothecæ C.C.C. notatur S. ii. à me fusiûs infra descriptibus, cum ordine, Codd. Saxon. illius Bibliothecæ descripturum sunt. Praefationem Regii Translators ad Werferthum tunc temporis Episc. Wigorn. fuisse inscriptam paulo ante significationi; Addo quod unumquodque exemplar hujusce Versionis nomen illius Episcopi præ se ferebat, in cujus & Ecclesiae 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 Ecclesiae Wigorniensis, 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 extreras gentes, Regia id genus monumenta, in patria lingua conscripta, extent, dum docti ubique silent, me id nescire fatoer.’

Alfred says in his preface that he intends to send a copy of the
work to all the bishops in his kingdom—'to aelcum biscepstole on
minum rice wille ane onsendan'—and accordingly he begins his
preface with the words 'Ælfred cyning hateÆ 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 WærferÆ.

Still stronger is the evidence for C. i. In this MS. the blank after
'hateÆ 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 arecbissepe is agifn his boc ond Swi-
ðulfis biscepe ond WærferÆ 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, Swíðulf and
WærferÆ. So far, then, we are lead to the conclusion that in C. i.
we have the original, or one of the original, drafts of the work
from which WærferÆ'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 ¹ often projects below the line, and ends in a free semicircular sweep. The ₃ is always open, the second stroke ending with a point. The ᵱ 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 ᵱ's is always turned up at the end, which alone distinguishes the fourth shape of the letter from the ₃. The ᵭ always slopes, and is never dotted; there is besides another shape of the ᵭ which is that of the Greek digamma, except that it always descends below the line, like the ordinary ᵮ. There are besides some isolated palæographic archaisms to be found in H.: the ᵲ sometimes resembles ₃c joined together, and ₃e is written separately ₃e in the word haef₃₈ (277.6), and a peculiar form of the ₃, resembling the capital T, appears once at the end of a word. The use of ₃k for ₃c in kyning, koka, kokk, &c., and of ₃u for ₃w may also be regarded as archaisms. ₃u for ₃w is limited to those cases in which ₃w is preceded
by another consonant, as in *cucēs, hucet, suæ, suugode* (151.22), *suuncon* (239.21). In the Chronicle *uu* is occasionally written initially for *w*, as in *uuntra, 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
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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 huæt into w, and ñ into þ, especially in the word ðæt, which he nearly always writes þæt. He also expands contractions, writing ðonne and and for ðon and þ. These facts are confirmed by the fragments of C. i. itself: they show on several times, while Junius omits the accent each time, and ðæt, swæc against the þæt, þæt, swæc 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 Chronicle 1, 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, bear, wear, edhitian, &c., are in early, as well as late W.S. almost exclusively in use, the unmodified a in onwald, salde, allum, &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 eart. 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 onwardum 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 *æplas*. 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 *meahete, Æu meahet* 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 *almahtig* occurs as well as *almæhtig*. It is remarkable that while the late *mihte &c. hardly ever occur in the Pastoral, the form *niht* 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. *onne*, and the acc. masc. sing. of the def. art. *one*. 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 *treowleasana* (260.9) *flæsc-
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livana, with which compare welona (465.16), earda (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 ae: ealloæ several times in Alfred’s preface, gefylde (5.10), gæsææs (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 ae, while the e from i is written simply e. These ae’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 seægæ (225.23) in all three MSS., sœgægan (212.9) in C. and C. ii., while H. has secgan. The word eβæsodig also appears frequently in the two oldest MSS. with ae. Other examples are bældo (40.17), ængel (69.10). In the Charter we find ærfewærdu, and in the Martyrology unasewægendlicum and sægæ. 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 ae, and given an exhaustive list of them in an Appendix among the other peculiar forms of C. ii. This ae 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 dayg, &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 dayg 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 dayg an intermediate vowel between a and e already existed; but if we assume for the æ of dayg 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 Jóroðr’s account in the Skáldas, and Mr. Vigfús’s interesting remarks in the Icelandic Dictionary, p. 113.)

This e also occurs archaically, though rarely, in the place of ea = a: seel (125.4), helfouicne (125.8), andwerdan (133.18), middangerdes (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 = a¹; but the fact that ea = au undergoes a similar change is against it.

1. 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 hierdelecan and hierdelecan, hefigum and hefigum 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 nytwyrðlicu einc (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, cučecestan, 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. 147-153, 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: *ceosum, cnioht, cleopian in the Pastoral; *gewreotu, *weotum, *ageafen 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 *tweagea = *twega. The Chronicle has *feala (14.31), the Martyrology *scealden and *sceolden, and the Charter *earče. The comparison of the Icelandic *hiarta (or, as *þróoddr 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 *eo into *ea, 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 *ceawas (196.23) of C. for the correct *ceowas of H. The second Cottonian MS. shows the converse change in *un*ceowas for *veawas, *ge*reotod (182.14) for *ge*reated. 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), *corhtiofe (423.4), *tielongum (133.4). *u is also extensively employed in inflections, where the later language has *o. Examples are:—*hlaforud, *heafud, *rumgiful, *swycor, *wisust, *saldun, *grapude, *crowude, *seldun, all from the Pastoral. Similar forms occur in the Chronicle: *abbud, *weorpuste, *weorun, *todeildun, *provude. 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
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some cases representing a variety of long vowels, as in the weak preterites *rowude*, &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 *metrum* and *untrum* the derivates *mettrymnes* and *untrymnes* occur very frequently, as well as the normal *mettrumnes* and *untrymnes*, 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 *cyms* 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 \( ə \), 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 \( ā = au \), 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, cryp*, *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 *towyrp*, *wyrpest*, *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 *ęysum, cwylde, nyfemestan*, 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
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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 kys, 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).

ä. In some words ä becomes æ in early W.S., while the a re-appears in the later language. The commonest example is swæ for
swa, which occurs throughout C., and appears here and there in H. It is interesting to observe that the e of the original swa 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, ðæm (dat. sing. and plur.), ægen (4.13, 63.11), tuæm, höm, hæwem, læcningende (61.3), twælæwæn and geærwænæ (87.18, 22), sæwæn (427.18). The same forms appear in the other W. S. MSS. of the period: tuæm in the Chronicle, swæ alternating with swa in the Martyrology. In late W. S. all these words would be written with a, except perhaps ðæm for ðam now and then. ænne and nænne, however, for annæ and nannæ, 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 ēa in such words as læh (103.15), togenæs (89.18), helicuste (131.19), smegeanne (152.13). In H. the a is often added above the line as in ela (49.7), heæesse (99.2), ðæwæ (125.2). Similar forms occur in the Chronicle: ongen (80.9), þæh (90.4), ger (93.32); and in the Charter we find ec, ger. In gecnewon (28.1) and oncnew (295.8) e exceptionally represents ēo.

œ. A few cases in which the i-umlaut of ō still appears in a labialized form deserve special attention. œ instead of the usual e appears in three words in the Pastoral—œçel (2.7), = Old-Saxon œcil, oele from Latin oleum (see note on 368.11), and doe (8.2), subj. of dön. This doe also occurs in the Martyrology, and is the only example of oe for ë in that document. The Chronicle has only the proper name coenbryht (34.12). In the Charter there are several examples, mostly written eo: gefeōrum, meodrencynn and ðeo (subj. of fôn) several times, once written fœ, as in the doe of the Pastoral. This eo for oe is found in several of the older MSS.: the O. E. inscription in the Codex Aureus at Stockholm has ðas halgan beoc twice. It is interesting, both as proving the nondiphthongic 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.

ēō. This diphthong is frequently written io in such words as lioht,
bebiode. The use of this iō is exactly parallel to that of the io for eo in cnīocht (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 (aflerr). 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—siexte, liegocā, cnieht, begietan, hieder, gesfriedode, biesenica, giefa, hiera, ierre, tieligeas, wielle, hiene, siendon, sienga, niewan.

(2) e (from a) before consonant-combinations beginning with l and r—ieldran, gehielt, hiesel (handle); amierred, awiergdum, ahwierfaco, ierminga; rarely before n-combinations—gesciendan.

(3) ī—hvie, wietan (blame), wise, uncriestan, adriefa, sien.

(4) ē (from au)—geiecen, ciegea, diegla, bietles, niedenga, iēnesse, gehieran, gieman, gehiened.

(5) eō, and more rarely eā; probably in both cases through an intermediate e—onlielt (illuminis), bebiel (commands), ac̄iedig, xiestrum, gestiere, friend; hliepen (214.7), hiewa (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 "i", 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, gehiran, gehieran, &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 yeldræ, 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 yeldræ would have the sound ("ie") and gehieran that of ("iee"), as in the Icelandic mér (miier), 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 geðenean and geðenean, bregean and bregan, &c. In some cases an "i" appears instead of the "e": oleciunga, worldwencium, 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
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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 æhebbad 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); exur (63.9 and often), exurteen (73.6), exur in C. ii. (258.23), fort (33.5), fulbeortum (87.23), dryten (101.23).

t, d, ð. For a full discussion of the difficult question of the pronunciation and origin of the ð 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 ð, þ, 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 ð. For the loss of ð after l see under n.

There are many cases in the Pastoral of that change of ð—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 fierellt alternating with fiereld (36.22, 49.4), the proper name dauit, also appearing as dauid and dauid (169.17, 199.4, 93.13), gesuntfulnessum (34.5).

Various assimilations between ð and t also deserve notice. A familiar instance, not peculiar to Alfredian English, is sætte for sæt.
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€e. This is the only instance of the kind in the Pastoral, with the exception of εαυ tα for εαυ εα in C. ii. (200.16). In the Chronicle we find παυ τετ for παυ παυ (50.22). In many Middle E. works this assimilation of t at the end of one word and p at the beginning of another is carried out with great regularity, for example in Oram; in O. E. it is only sporadically indicated. The same assimilation sometimes takes place with the $t = d$ mentioned above, as in mittythe for mit $sy$ vs $mid sy$ vs, a form which occurs in the Dialogues of Gregory and in some old MSS. of uncertain dialect. Lastly in witteah (255.23) for witteah we have an instance of the assimilation of final $€$ 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), folat (99.24), foswven (135.2), and in C. focorfen (308.2). Another example is aræ$€$ for aræ$€$ (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), εa unfa$€$ødæda (305.11); εet we—gearige—mæge (119.5). Other cases are:—ohyrigean (119.12, 229.15), scoldo (131.4), tunga (309.10). In C. Junius has uforvant-dollicre 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 neaddre (236.22), gen. sing. The same vowel-weakening seems to occur in εa 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), *gebrinc* (89.9), *drucon* (317.2), *straghe* (164.11) and *gemaege* (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, drucon, &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 *milred* 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, lahnnet).

*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), *yson* (61.20), *tioson* (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: *son* for *sám* in *forsonce* is a familiar example.

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

**INFLECTIONS.**

**VERBS.**

An isolated archaism in the Pastoral is *ic cwesc* (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
INTRODUCTION.

legal document: in io willio ond wille the remarkably antique willio seems purely ornamental.

The ending of the 2nd pers. sing. occasionally appears without the final t: hafas &u (193.3), &u worhtes (207.11), cans (304.15). Sometimes inclination of the following pronoun takes place with change of $ into t: lufastu (43.3), wenstu (63.1).

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

(1) -e$ uncontracted—bire$, dwele$, deme$, gelimpe$.  
(2) -et uncontracted—Æyncet (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) -e$ contracted—bire$, cym$, win$.
(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 $; I have, therefore, omitted them. The contracted forms are highly irregular, and differ in many respects from those of the later language: t and tt unite with the termination to form tt, t or —fogiett, forgiet (from forgitan), licett, licet (licettan), utascie$ (70.7, from utasceotan); st becomes st$ or more usually st, as in rest$ for rest (142.21), and in some cases the t is inserted where the verbal stem ends in simple s—gecisfe (50.4, from geceosan), gerisfe (74.8, from gerisan.) Besides this st$, s becomes st and $ as in rast, ras$ (rasan), forlist, forlis$ (forleosan); $ becomes $ or $—gecy$, gecy$ (cy$an); d becomes d, as in gefred (gefredan), dt, tt or t as in bidt (285.15), bitt, bit (from bidet, 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 wyri$, towyrp$ for wir$, towirp$ or wier$, towierp$ (p. xxvi, above). Such forms as besyl$ (67.14)
and gesyhc (142.8) are quite exceptional. eā and eo-verbs show ie or i in these cases, as in hiēwē (167.16) from heāwan, liehē 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 lycē, brycē from lūcan, brūcan. The ie from eā, eo and the y from ū are never interchanged or confounded in any way in early W. S.; hence the explanation of forms like lyhē from leōgan as 'umlauts,' which is given in all the grammars, is as erroneous as it would be in the case of wyrē 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 habbaē ge (95.11), wealsaē ge (109.5), beoē 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), [hic] ne dyrren (25.14), he ūryfe (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. dyrfe, &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 indicatival u in funde, fundon.

The ending a of the weak conjugation in manoda (168.16) for
manode is remarkable; compare oferhergeada (40.4) in the Chronicle. In lære (291.16) and sende (48.9), for lær, 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 hwaethuginingas (155.15) and earda (36.5) the gen. and dat. inflection appears in the archaic form of -as, -a for -es, -e. The gen. gasæs (291.9) shows the intermediate stage.

The feminine declension shows interesting traces of the distinction between the ā and i stems in the accus. singualars 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), byrscenne (52.1) for scyllda 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.

<table>
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<th>Early W. S.</th>
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<td>Nom. sing.</td>
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<tr>
<td>Nom. plur.</td>
<td>sume</td>
<td>suma</td>
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<td></td>
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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 Eelfric 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 honđa (65.17), stǣlice word (166.10), calle 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., ēara godena monna appearing as ēara godra monna (81.14, 234.20, 237.21). Still more remarkable is the weak dat. plur. an for um, ēam godan for ēam godum (25.4, 47.12, 421.5), probably after the analogy of the sing. ēam godan. Perhaps, however, the desire of avoiding the incorrect -ra for -ena may have suggested this change.
INTRODUCTION.

of the apparently strong -um. The former theory is supported by căm singalum gereolhte (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 a anbestungne sūkla (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 bīcē sara sē hie gehaldaē wīc unryht hēmed, and swācēah his ageṇra rythhiwena ne brycē swa swa hē mūd ryhte sēolde’ (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, ëcc, although the inscription on Alfred’s jewel, ÆLFRED MEC HEHT GEWYRCAN, and the ic biddo ëcc 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 fēr : fēr ofermettum (113.7), fērhefīdnesse (41.14, 87.24), fērwyrd (133.20). Fore often loses its final e (10.13, 117.23, 194.16); while in fore eaxmodnesse (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
INTRODUCTION.

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 *tefelowe* (49.11), *to tevonpanne* (443.33), *weorðan te farwyrd* (463.6); compare the M. H. G. *zerliezen*, *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 £ces 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 *of*, 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 prose. 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 engrat in 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 $\text{onne}$ and $\text{foræm}$ in the most varied senses: ‘$\text{Donne bid suiçe sweotol } \text{kætte him } \text{onne loss }$ beforan Gode his ryhtwisnes, $\text{onne he }$ burh his agene geornfulnesse gesynga unniedenga, $\text{onne bid suiçe sueotul, }$ $\text{æet he }$ $\text{æet good }$ $\text{na ne dyde }$ $\text{ær he hit for }$ $\text{æm ege dorste forlætan}$’ (265.10). As in all early languages the tendency to correlation is strongly developed, as shown in the frequent use of $\text{onne}–\text{onna}, \text{foræm}–\text{foræm}$ swele—swele, &c., in the same sentence, where in modern E. the idea would be expressed only once. Hence also pleonasms and repetitions of all kinds abound, especially with the personal pronouns: ‘$\text{se oferspræcea wer ne wier }$ $\text{he næfre geryht ne gelæred on }$ $\text{isse worlde}$’ (279.21). The modal and auxiliary verbs are often introduced in a very loose manner, as in the following sentences: ‘$\text{forber }$ $\text{æet he ne dorste ofslean}$’ (199.2); ‘$\text{[hie] hie næfre bilwitlice willæmonian}$’ (145.1), where the Latin has simply $\text{admonent}$; so also $\text{wile}$

¹ Such, for instance, as the pieces inserted in the Sæmundar Edda.
toweorpan (169.7) corresponds to the present destruct. In these and similar instances the willan gives no sense of futurity: it is entirely otiose, as much so as the knátu in the ‘knátu òll ginnìngavé brinna,’ of the Haustlöng, and the künde in Wolfram’s ‘mit zuht si kunden wider gēn, zuo den ërsten vier en stên’ (Parz. 234.1 Lachm.). Past tenses, especially the pluperfect, are often strengthened by a pleonastic ër, as in this passage: ‘sæt hit sceal suixe hrazdlce afeallan of ëære weamodnesse ëe 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: ‘Ælfred cyning hateful gretan . . . & ëe cyån hate’ (3.1); ‘ond symle ymb sæt ëe hine ëonne tueode, ëonne orn he eft innto ëæm 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, ‘cryh sar ond ëurh sorge geclænsiax ond gecæmeda’ (34.4) and ‘servi’ in the heading of XXIX. becomes ‘ças egnas ond eac ëa ëeowas.’ 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 haweras* (229.17), and 'habban me to *gamen* (249.1) sound archaic and poetical after reading such a writer as Elfric; while *learningeniht*, on the other hand, for which Alfred employs *ēgan*, 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.
This Book is for Worcester.

King Alfred bids greet bishop Wærfærth 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
Deos boc sceal to wiogora ceastre.

Ælred kyning hate gretan Wærferð biseop his wordum luflice & freondlice; & ce cyrcan hate sæt me com swide oft on gemynd, hwelec wiotan iu wærorn giond Angelcynn, ægær ge godcundra hada ge worul[d]cundra; & hu geselíciga tida sæ wærorn giond Angelcynn; & 5 hu sæ kyningas sæ ðone ónwald hæfdon sæs folces [on ðam dagum] Gode & his ærendwrecum hersumedon; & hie ægær ge hiora sibbe ge hiora siodo ge hiora ðonwald innanbordes gehioldon, & eac ði hiora ægel gerymdon; & hu him sæ speow ægær ge mid wige ge mid wisdome; & eac sæ godcundan hadas hu giorne hie wærorn ægær ge 10 ymb lære ge ymb liornunga, ge ymb ealle sæ siowotdomas sæ hie Gode [don] scoldon; & hu man utanbordes wisdom & lære hieder ðon lond sohte, & hu we hie nu sceoldon ute begietan gif we hie habban sceoldon. Swæ claene hio wæs ðe feallenun on Angelcynnne sæt swide feawa wærorn behionan Humber sæ hiora ðeninga cyrcen understondan 15 ðon Englisc, ðe furðum ði ærendgewrit of Lædene ðon Englisc areceean; & ic wene sæt[te] noht monige begiðondan Humber næren. Swæ feawa hiora wærorn sæt ic furðum anne ðinepéne ne mæg geðencean besucan Temese sæ sæ ic to rice feng. Gode ælmíhtegum

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.
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 anything of them, because they were not written in their own language.
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
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
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 manifold 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
Gregory's pastoral. Ond ic bibiode on Godes noman þæt nan mon ðone ðæstel from þære bec ne doe, ne þa boe from þæm mynstre: uncæ hu longe þær swæ gelærede bispocas sien, swæ swæ nu Gode ðone well hwær sindon; forcy ic wolde sætte hie ealneg æt þære stowe wæren, buton se biscep hie mid him habban wille ðæse hio hwær to læne sie, ðæse hwa ðære biwite.)

Dis ærendgewrit Agustinus ofer saltne sæ swæcan brohte ieg- buendum, swæ hit ær foreadihtode dryhtnes cempa Rome papa. Ryhtspell monig Gregorius gleawmod gindwod ðurh sefan sneyttri, searoðonca hord. Forðan he moncynnæs møst gestrynde rodra warede, Romwara betest, monna modwelegost, møðrum gefrægost. Siþæ man on Englose Ælfred kyning awende worda gehwelc, & me his writerum sende suð & norð; heht him swelcra ma brengan be ðære bysene, þæt he his biscepum sendan meahte, forðæ hie his sune ðorfton, ða þæ Lædenspræce læsce curðon:—

I. Þætte unlærede ne dyrren underfôn lareowdom.
II. Ne eft þa gelæredan, þe swæ nyllað libban swæ hie on bocum leornodon, sæt hie ne sceoldon underfôn þa are þæs lareow-domes.
III. Be þære byrðenne þæs recceenddomes, & hu he seile call earfreðo forsecon, & hu forht he sceal beon for ælcre orsorgnesse.

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.
Gregory's Pastoral.

Onsendan; & ón ælere bǐc án æstel, se bǐc ón fisegum mancessa. Ond ic bebiode ón Godes naman ñæt nan món ñone æstel from ñære béc ne dō, ne ña bóc from ñæm mnystre: uncuċċ hu longe ñær swæ gelærede biscepas sien, swæ swæ nu Gode ñone wel 5 hwær siendon; forďy ic wolde ñæt[te] hie ealneg æt ñære stowe wærern, buton se biscep hie mid him habban wille òxēe hio hwær to læne sie, òxēe hwa òxēre biwrit.

Dis ærendgewrit Agustinus ofer scaltne sæ sučan brohte ieg-buendum, swa hit ær foreadïhtode dryhtnes cempa Rome papa. 10 Ryhtspell monig Gregorius gleawmod gindwōd ñurh sefan snyttro, seo-roċonca hord. Forċæm he monneynnes mæst gestriende rodra wearde, Romwara betest, monna modwelegost mærçum gefrægost. Siċsan min on Englisc Ælfred kyning awende worda gehwelc, & me his writerum sende suċ & norċ; heht him swelcra má brengan bi ñære 15 bisene, ñæt he his biscepu sendan meahte, forċæm hi his sume sorfton, ña ñe Lædenspræce læste cuðon:

I. ðætte unlærede ne dyrren underfōn lariowdōm.
II. Ñe eft ña gelæredan, ñe sua nyllaċ libban sua hie on bocum leornedon, ñæt hie sceoldon [ne] underfōn ña āre ñæs lariowdōmes.
III. Be ñære byrðenne ñæs reccenddōmes, & hu he scyle call earfoðu forsion, & hu forht he soeal bion for ælre ősorgnesse.

For he gained over most of mankind to the Guardian of heaven, best of Romans, wisest of men, most gloriously famous. Afterwards king Alfred 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.
III. Ond hu oft siu bisgung ðæs rices & ðæs recendomes toslit þæt mod ðæs receres.

V. Be ðæm þe magon on aldordome nytte beon on bisnum & on cræftum, & þonne for hiora agenre iecnesse þæt fleot.

VI. Bi ðæm þe for eac modnesse fleot þa byrcenne ðæs lareowdomes; þonne hie beot ryhtlice eacmode þonne hie ne winnað wið þone godecundan dom.

VII. ðætte oft ðæs lareowdomes þenung ðie swiðe untælwierþlice gewilnod, & eac swiðe untælwierþlice monige bieð toge-nidde.

VIII. Be ðæm þe wilniað biscephad to underfonne, hu hie gegripað ðone eowie þæs apostoles Paules hira gidsunge to fultome.

VIII. Hu þæt mod ðætte wilniað fore [for] oðre bion, liðh himselfsum þonne hit þencð fela godra weorca to wyrceanne, & þæt licet oðrum monnum, gif he worldare hæbbe, & wile hit þonne oferhebban siðcan he hie hæð.

X. Hwelc se bion sceal se to recceenddome cuman sceal.

XI. Hwelc se bion sceal se þerto cuman ne sceal.

XII. Hu se se þe gedafenlice & endebyrdlice to cymð, hu he þær-on drohtigean seile.

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

XIII. Hu se lareow sceal bion on his weorcum fyrest [fyrmest].

XV. Hu se lareow sceal bion gesceadwis on his swigean & nytwyrxe 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 ðæs rices & ðæs recedomes toslit [ðæt mód] ðæs recereres.

V. Bi ðæm ðæ magon ðôn ealdordome nytte bion ðôn bisnum & ðôn cæftum, & ðonne for hiora agenre ieðnesse ðæt fleot.

VI. Bi ðæm ðæ for eæmodnesse fleos ða byrðenne ðæs lariodomes; ðonne hie biot ryhtlice eæmode ðonne hie ne winnað wic ðone godecundan dóm.

VII. ðætte oft ðæs lariodomes lægnung bið suíce untælwierlice gewilnad, & eac suíce untælwyrlice monige biot toge-niedde.

VIII. Bi ðæm ðæ wilnað biscephad to undersonne, hu hie gęgripað ðone cuide ðæs apostoles Paules hira gitsunge to fultume.

IX. Hu ðæt mód ðætte wilnað for oðre bion, liht himselfum ðonne hit ðencé fela godra weorca to wyrcanne, & ðæt licet oðrum monnum, gif he woroldare hæbbe, & wile hit ðonne ofer-hebban siððan he hi háef.

X. Huelc se beon sceal ðe to recceanddome cuman sceal.

XI. Huelc se beon sceal se ðæerto cuman ne sceal.

XII. Hu se se ðe gedafenlice & endebyrdlice to cynð, hu he ðær-ðôn drohtian scyle.

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

XIV. Hu se lariow sceal beon on his weorcum fyrmesæ.

XV. Hu se lariow sceal beon gescæadwis ón his suigean & nytt-wyrðæ 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 callum monnum efnærowiende & foreæcencende on hira earfeæcum.

XVII. Hu se recere sceal bion ðæm weldondum monnum fore eaæmodnesse gefera, & wiç þara ylêna unceawas 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 recere his godan weorc for gilpe anum ne dó, ac ma for Godes lufan.

XX. Ðætte se recere sceal gearlice [geornlice] witan ðætte oft þa unceawas leogæ & licettæ çæt hie sien gode þeawas.

XXI. Hu gesceadwis se recere sceal bion on his ðreaunga & on his oleccunga, & eac on his hatheortnesse & on his manðwærnesse.

XXII. Hu swiðe se recere sceal bion on his smeaunga abisgod on þære [ymb þa] halgan æ.

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

XXIII. Ðætte on ðære wisan sint to monianne weras, on ðære wiif.

XXV. Ðætte on ðære wisan sint to manianne þa iungan, on ðære þa ealdan.

XXVI. Ðætte on ðære wisan sint to monianne þa welegan, on ðære 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 efněrowiende & foređencende on hira earfěum.

XVII. Hu se recere sceal bion sæm weldeoendum monnum fore eαsmodnesse gefera, & wið ğara yfelena unđeawas stræc for ryhtwislecum andan.

XVIII. Hu se lariow ne sceal sæa inneran gimenue gewanian for sær(e) uterran abisgunge, ne eft sæa uterran ne forlæte he for sære innerran.

XVIII. Đætte [se] recere his góðan weore fore gielpe anum ne dó, ac ma for Godes lufan.

XX. Đætte se recere sceal geornlice witan Đætte oft sæa unđeawas leogas & licetatas Đætte hi sien gode ñeawas.

XXI. Hu gesceadwis se recere sceal bion on his ñrea[u]nga & [on] his oleccunga, & eac on his hatheortnesse & on his manðswærnesse.

XXII. Hu suîñe se recere sceal bion on his smeawungas abisgod ymb sæa halga[n] æ.

XXIII. Hu micel scyle bion sæt toscead, & hu mislice mon scyle men læræn mid sæm craeftæ sæs lærowdomes.

XXIII. Đætte on õøre wisan sint to manianne weras, on õøre wiif.

XXV. Đætte on õøre wisan sint to manianne sæa iungan, on õøre sæa ealdan.

XXVI. Đætte on õøre wisan sint to manian[æ]æ sæa welegan, on õøre sæa wædlan.

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. 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.
XXXII. 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 admonished in one way; in another those who are so
on unryhtwisnesse þæt hi mon ne mæg mid nanre ðreaunge geðreætigeæn [preatiganan].

XXXVIII. Dætte on òdre wisan sint to monianne ça þe to swíde swigge bioð, on òdre wisan ça þe willaæ to fela idles & unnyttes gesprecan.

XXXVIII. Dætte on òdre wisan sint to monianne ça þe bioð to late, on òdre ça þe bioð to hrade.

XL. Dætte on òdre wisan sint to monianne ça monðwæræn, on òdre ça grambæran.

XLI. Dætte on òdre wisan sint to monianne ça eaæmodan, on òdre wisan ça upahæfenan on hira mode.

XLII. Dætte on òdre wisan sint to monianne ça anwillian, on òdre ça ungestææegan & ça unfæstrædan.

XLIII. Dætte on òdre wisan sint to monianne ça þe hi selfe forgifæ ðgifernesse, on òdre wisan ça þe doæ forhæfdnesse.

XLIII. Dætte on òdre wisan sint to monianne ça þe hira agnu þing mildheortlice sellaæ, on òdre wisan ça þe þonne git wilniaæ ðæorra monna gereafian.

XLV. Dætte on òdre wisan sint to monianne ça þe nohwææer ne ðæorra monna ne wilniaæ, ne hira agen nyllaæ sellan; on òdre wisan ça þe willaæ sellan þæt hi gestrienaæ, & ðeah nyllaæ geswican þæt hi òdre men ne reafien.

XLVI. Dætte on òdre wisan sint to monianne ça geðwæræn, on òdre ça ungeðwæræn.

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.
on unryhtwisnesse sæt hi mon ne mæg mid naure freunge geðreatian.

XXXVIII. ðætte on öðre wisan sint to monianne sæ to suíræ snige beoc, on öðre wisan sæ to willæ to fela idles & unnyttes gesprecan.

XXXIX. ðætte on öðre wisan sint to monianne sæ to bioð to late, on öðre sæ to bioð to hrade.

XL. ðætte on öðre wisan sint to monianne sæ monðwæran, on öðre [sa] gramðæræn.

XLI. ðætte on öðre wisan sint to monianne sæ ea'mðoden, on öðre wisan sæ uppahæfenan on hira mode.

XLII. ðætte on öðre wisan sint to monianne sæ anwillan, on öðre sæ ungestæþegan & unfæs[sa]rædan.

XLIII. ðætte on öðre wisan sint to monianne sæ hæ hi selfe forgiefað gifernesæ, on öðre wisan sæ to doð forhæfdnesæ.

XLIV. ðætte on öðre wisan sint to monianne sæ hira agenu "=ing mildheortlice sellæ, & on öðre wisan sæ sæ can[ne] git will[ne]að oðerra monna gereafian.

XLV. ðætte on öðre wisan sint to monianne sæ hæ ðæt ne oðra monna ne wilniað, ne hira agen nyllað sellæn; on öðre wisan sæ sæ to willæ sellæn sæt hi gestrinað & ðæah nyllað geswican sæt hi öðre men ne reasfen.

XLVI. ðætte on öðre wisan sint to m[o]nianne sæ geðwæran, on öðre sæ ungeðwæran.

XLIII. That those who give themselves up to gluttony are to be admonished 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 œðre wisan sint to monianne ℞a wrohtgeorman, on œðre ℞a gesibsuman.

XLVIII. Ðætte on œðre wisan sint to monianne ℞a þe ℞a halgan æ ryhtlice ongieta[n ne cunnun ; on œðre wisan ℞a þe hie ryhtlice ongieta[c, & þeah for eæðmodnesse swigianære þæt hi hie ne bodiæ].

XLVIII. Ðætte on œðre wisan sint to monianne ℞a þe medomlice cunnun læran, & þeah for miclum ege & for micelre eæðmodnesse forwandiæ ; on œðre wisan ℞a þe sonne git to þæm gewintrede ne bioð ne gesigene, & þeah for hrædhynigesse bioð to gegripene.

L. Ðætte on œðre wisan sint to monianne ℞a þe worldare wilniæ, & hi sonne orsorglice habbað ; on œðre wisan ℞a þe worldare wilniæ, & sonne hi gewilnode habbað, hi sonne mid micelre earfœnesse & mid micle broce onwuniaæ.

LI. Ðætte on œðre wisan sint to monianne ℞a þe bioð gebundne mid sinrædenne, on œðre wisan ℞a þe freo bioð þara benda.

LII. Ðætte on œðre wisan sint to monianne ℞a þe gefandod habbað þara flæslicra synna, on œðre wisan ℞a þe ðæs nowyht ne cunnun.

LIII. Ðætte on œðre wisan sint to monianne ℞a þe ℞a geworhtan synna wepað, on œðre wisan [wisan omitted] þa þe ℞a geœohtan 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. Þætte on ðere wisan sint to monian(n)e þa wrohtgeornan, on ðere þa [ge]sibsuman.

XLVIII. Þætte on ðere wisan sint to monian(n)e þa þe þa halgan æ ryhtlice ongitan ne cunnan; on ðere wisan [þa] þe hi ryhtlice angiestað & þeah for eaðmodnesse swigiað þæt hi hie ne bodiat.

XLVIII. Þætte on ðere wisan sint to monianne þa þe medomlice cunnan læran, & þeah for miclum ege & for micelre eaðmodnesse forwandiað; & on ðere wisan þa þe þanne giet to þæm gewintrede ne beoð ne geðigene, & þeah for hrædhy[ dignesse] beoð to gegripene.

L. Þætte on ðere [wisan] sint to monianne þa þe woroldare wilniað, & hi ðonne orsorglice habbað; & on ðere wisan þa þe woroldare wilniað, & ðonne hi gewilnode habbað, hi ðonne mid micelu earforðnesse & [mid] micle broce onwuniað.

LI. Þætte on ðere wisan sint to monianne þa þe þe beoð gebundenæ mid somrædenne, on ðere wisan þa þe freo beoð ðara benda.

LII. Þætte on ðere wisan sint to monianne þa þe gefandod habbað þara fæslicra synna, on ðere wisan þa þe þæs nowiht ne cunnan.

LIII. Þætte on ðere wisan sint to monianne þa þe þa [ge]worhtan synna wepað, on ðere þa þe þa geðohtan 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.
LIII. Dætte on oðre wisan sint to monianne ða þe ða ðurhtogenan scylda wepað, & hi swæðeah ne forlætæð; on oðre wisan ða þe hi no ne hrowsiað, & ðæah forlætæð.

LV. Dætte on oðre wisan sint to monione ða þe ða unalifedan sing ða þe hi doð herigeað, on oðre ða þe hi tælað & swæðeah doð.

LVI. Dætte on oðre wisan sint to monianne ða þe swiðe hrædlice bieð oferswïðde mid sumre unryhtre gewilnunge; on oðre wisan ða þe longe ær ymbðæahtigeað, & hit ðonne on last ðurhteoð.

LVII. Dætte on oðre wisan sint to monianne ða þe ofstrædlice lytla scylda wyrceð; on oðre wisan ða þe hi gehealdæ wïð ða lyttlan scylda, & ðæah hwilum [hwiltidum] afeallað on hefegum scyldum.

LVIII. Dætte on oðre wisan sint to monianne ða þe nanwuht godes ne onginnæð; on oðre wisan ða þe hit onginnæð, & wel ne geendiað.

LVIII. Dætte on oðre wisan sint to monianne ða þe digelllice yfel doð & god openlice; on oðre wisan ða þe willæ æ helan þæt hi to gode doð, & of sumum singum openlice cyðað þæt hi willæ æ þet men wenen þæt hi yffe beon.

LX. Embe þæt hu man monige sceyndan seile to þæm þætte his godan dæda ne weorðen to yflum dædum.

LXI. Embe þæt hu mon ænne mon sceyndan seile ðonne he yffe costunga monige ðrowæð.

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
LIII. Ætte on òðre wisan to monian(n)e ða ðe urhtogena scylda wepað, & hi suæceah ne forlætað; on òðre wisan ða ðe hi nó ne hrewsiað, & ðeah forlætað.

LV. Ætte on òðre wisan sint to monianne ða ðe ða unaliefedan þing ða ðe hi doð herigeað, on òðre ða ðe hi tælað & suæceah doð.

LVI. Ætte on òðre wisan sint to monianne ða ðe suiðe hrædlcice beð ofersuiðe mid sumere unryhtre gewilnunge; on òðre wisan ða ðe longe ær ymbæahtiað, & hit sonne on lasæ curlteð.

LVII. Ætte on òðre wisan sint to monianne ða ðe ofthræðlice lytla scylda wyrcæð, on òðre wisan ða ðe hi gehealdæð wið þa lytlan scylda, & ðeah hwiltidum afealleð on hefegum scyldum.

LVIII. Ætte on òðre wisan sint to monianne ða ðe nan wuht godes ne onginnað; on òðre wisan ða ðe hit onginnað, & wel ne geendiað.

LVIII. Ætte on òðre wisan sint to monianne ða ðe deogollice yfel doð & god openlice; on òðre wisan ða ðe willað helan ðæt hi to gode doð, & of [s]umum þingum openlice kyðað ðæt hi willað ðæt mén wenen ðæt hi yfele bion.

LX. Ymbe ðæt hu man monige sceyndan seyle to ðæm ðætte his godan dæda ne weorðen to yfelum dædum.

LXI. Ymbe ðæt hu mon ðenne mon sceyndan scile ðonne he yfle costunga monige yrowað.

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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. 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
教学 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 heavi-
ness of which burdens (all that I remember of it) I will write
LXII. Dætte hwilum sa leohtan scylde beoc betteran to forlaetan, xylæs sa hefegran weorðen surhtogen.
LXIII. Dætte sa untruman mód mon ne scyle callinga to helice læran.
LXV. Donne hwa his eall gefyllde hæbbe, hu he donne sceal hine selfne geðencean & ongiatan, xylæs hine auðer oðde his lif oðde his lar to úpáhebbe.

Pu leofusta broður, suísfe freondlice & suísfe fremsumlice hu me taeldes, & [mid] eaðmode ingeðonce ðu me ciddles, forðon ic min mãð, & wolde feon sa byrþonne xære hirdelecan giemenne. ðara byrþenna hefignesse, eall ðæt ic his geman, ic awrite on ðisse andwear-dan béc, xylæs hi hwæm leohite þcenec to underfónne; & ic eac lære ðæt hira nan ðara ne wilnie ðe hine unwærlice bega; & se þe hi unwærlice & unryhtlice gewilnige, ondræde he ðæt he hi æfre un[nder]fenge. Nu ic wilnige ðætte ðeos spræc stigge on ðæt ingeðonce ðæs leorneres, sue sue on sume hlaedre, stæpmælum near & near, oðde hio fæstlice gestonde on ðæm solore ðæs modes ðe hi leornige; & forðy ic [hi] todæle [on] feower: án is ðara ðela hu he on ðone] folgœ become; oðer hu he læron libbe; tridda is hu he læron lære; feorðe is hu his agene unwæwas ongiatan wille & hira gehæf bion, xylæs he for ðy underfenge his eæmomnesse forlæte, oðde eft his lif sie ungelic his ðenunga, oðde he to Criste & to stilde sie for ðy underfenge his lærowdomes; ac gemetgige

of in this present book, lest they seem to any one easy to undertake; 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 attained 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 unwæawa, & befaeste he mid his lifes bisenum êa lare ñæm þe his wordum ne geliefen; & Sonne he god weorc wyrce, gemyne he ñæs yfles þe he worhte, þætte sio unrotnes, þe he for ñæm yflan [yflum] weorcum hæbbe, gemetgige œone gefean þe he for ñæm godan weorcum hæfde; ñylæs he besoran ñæs diglan deman eacum sia ahæfen on his mode & on ofermettum æsunden, & Sonne hurh þæt selftlice his godan weorc forleose. Ac monige sindon me swiðe onlīce on ungelaerednesse, ñeah þe hi næfre leorning-cniltas næren, wilnǐað ñeah lareowas to beonne, & ñynceð him swiðe leohþ sio byrþen ñæs lareowdomes, forðþame hie ne cunnun þæt mægen his micelnesse. From ñære dura selfre ñisse bec, þæt is from onginne ñisse spræce, sînt adrifene & getælde ña unwaran, þe him agnið œone craeft ñæs lareowdomes þe hi na ne geleornodon.

I. ðætte unosere de ne dyrren underfon lareowdom.

Forðþame nan craeft nis to læronne ñæm þe hine ær geornlice ne leornode, forhwon beð æfre swæ þriste ña ungelaeredan þæt hi underfon þa heorde ñæs lareowdomes, Sonne se craeft þæs lareowdomes bid craeft ealra craefta? Hwa nat þæt ña wunda ñæs modes bidó digelran Sonne þa wunda ñæs lichoman? & ñeah þa worldlecan læceas scomað þæt hi onginne þa wunda lacnian þe hi geson ne magon, & huru gif hi nouþer geenawan ne cunnun ne þa medtrymnnesse ne eac þa wyrta þe ñær wið sculon. & hwilon ne scomað ña þe ñæs modes læceas bion scoldon, ñeah 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 undeawa, & befaeste he mid his lifes bisenum ca lare caem ce his wordum ne geliefen; & sonne he god weorc wyre, gemyne he caes yeles ce he worhte, sette sio unrotes, ce he for caem yflan weorcum hæbbe, gemetgige sonne gefean ce he for caem godan 5 weorcum hæfde; lylæs he beforan caes diegian deman eagum sie ðahæfen on his mode & on ofermettu æwunden, & sonne ðurh ceat selflice his godan weorc forleose. Ac monige sindon me suide onlice on ungelaerednesse, ceah ce hi næfre leorningehtas nären, wilniað ceah lareowas to beonne, & sincet him suide leocht sio byræen caes 10 lareowdomes, forsonce hi ne cunnon ceat mægen his micelnesse. From ðære dura selfre ðisse bêc, ceat is from onginne ðisse spreec, sint adrifene & getaelde ða unwaran, ce him agniat sonne caerft caes lareowdomes ce hi na ne geleornodon.

I. Dætte unlærde ne dyrren underfôn lareowdóm.

15 Forsonce nan caerft nis to læranne caem ce hine ær geornlice ne leornode, forhawon bead æfre saxe ðriste ca ungelaeredan ceat hi underfôn ca heorde caes lariowdomes, sonne se caerft caes lareowdomes bic caerft ealra caerfta? Huæ nát ceat [ca] wunda caes modes bic digelran sonne ca wunda caes lichaman? & ceah ca woroldlecan

20 læcas seomâc ceat hi ong[î]nnen ca wunda lacnian ce hi gesion ne magon, & huru gif hi noufer geonawan ce cunnan ne ca medtrymnesse ne eac ca wyrtæ ce ðærwic sculon. & hwilon ne seomâc ca ce caes modes læceas beon scoldon, ceah ce hi nane wuht ongitan nae cunnan

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 spiritual precepts, are not ashamed of taking upon themselves to be phy-
ne cunnon ðæra gastlecena bebodæ, þæt hi him onteð ðæt hi sin 
heortan lœcesæ. Ac forðæmpe nu eal se weorðscipe ðisses worlde is 
gecyrred, Gode þone, to weorðscipe ðæm æwfaestæstan [æwfestum], 
þæt þa sindon nu weordoste þe æwfaestostæc sindon, forðon licet swiðe 
monig ðæt he æwfaest lareow sier, þe he wilnað micle worldare 
habban. Be ðæm Crist sêla clipode, & þus cwæð: Hi seœcas þæt 
hi mon ærest grete & weorðige on ceapstowum & on gebiorscicapum, 
& þæt hi fyrnlest hlynignæ æt æœngiflum, & þæt yldeste setl on 
gemetingum hi seœcas. Forðæm hi swæ mid [on] ofermettæ & 
mid upahìæsnnenæs becumæ to ðære are ðære hirdelecan gemenne, 
hi ne magon medumlice ðënian þa ðënumæ, & ðære eæmodnesse 
lareowæs bion; ac sío tunge biæ gescended on ðæm lareowdomæ ðonne 
hio oðer læræ, oðer [hio] geleornode. Swelcum momnum Dryhten 
ciddle ðurh ðone witgan, & him swelc ðëwat, þa he cwæð: Hi ric-
sodon, næs ðëah mine ðoneses ; ealdormen hi wæron, & ic hi ne cuðe. 
ða þe swæ ricsiað, hi ricsiað of hira agnum dome, næs of ðæs hilstæn 
deman, ðonne hi ne biæ mid nanre sylle underscotentæ þæs god-
cundlicean ðægenses, ne for nanum cræfte gecorene, ac mid hira agenre 
gewilnunge hi biæ onbærne, þæt he gerafiað swæ heane lareowdom 
swiður ðonne hi hine geœarnægen. Hi ðonne se eœa & se digla dema 
upahìæf swelce he hi nyte, & æœæfænde he hit forbiræ for ðæm dome 
his geœyldæ. Ac ðëah he on ðæm hade fela wundra wyrcen, eft ðonne 
hi to him cumæ, he cwæð [cwæð]: Gewitað from me ge unryht-
wyrhtæn; nat ic hwæt ge sint. Eft he hi ðreadæ ðurh ðone 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 re-
cline 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 ministration 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,
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 geænewon, ne bið he onenawen from Gode. Þæt ilce cwæð Paulus: Se þe God ne ongit, ne ongit God hine. Unwise lærowes cumæ for þæs folces synnum. Forðon oft for þæs lærowes unwisdomæ misfæran þa hiremen, & oft for þæs lærowes wisdomæ unwisum hiremonnum bið geborgen. Gif þonne ægðer bið unwis, þonne is to geðæcaenne hwæt Crist self cwæð on his godspelle, he cwæð: Gif se blinda þone blindan læded, hi feallæ begen on anne pyt. Be ðæm ilcan se salmscop cwæð: Sin hira eagan æcistrede þæt hi ne gesion, & hira hrycg simle gebigged. Ne cwæð he þæt forðyhe he ænægum men ðæs wyclæte ðæne wilnode, ac he witgode swæ swæ hit geworðan sceolde. Soðlice þa eagan þæt bið ða lærowas, & se hrycg þæt sint ða hiremenn; forðon þa eagan bið on ðæm lichoman foreweardum & ufeweardum, & se hrycg fæð æfter ælecere wulhte; swæ gæð þa lærowas beforan ðæm folce, & þæt folce æfter. Þonne ðæm lærowum æcistriad ðæs modes eagan, þe beforan gán sceoldon mid godum bïnnum, þonne gebigð þæt folc hira hrycg to [mid] hefegum byrðenum monegum.

II. Ne eft þa geleædan þa swæ nyllæ libban swæ hie on bocum leornodon, þæt hie ne sceoldon underfôn þa are þæs lærow-domes.

Monige eac wise lærowas winnað mid hira ðæawum wis ðæm [þa] gastlican bebodom [bibodu] þe hi mid wordum lærað, þonne hi on ọøre wisan libbað on ọøre hi lærað. Oft þonne 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 geeniowon. Se e Godes bebodu ne gece(na)w, ne biþ he on-
chawen from Gode. Tæt ilce cwaSanctus Paulus: Se e God ne
ongit, ne ongit God hine. Unwise larewas cumaw for ðæs folces
synnum. Forwen oft for ðæs larewaw unwisdomne misfaran ða
hieremenn, & oft for ðæs larewawisdomne unwisdom hieremonnum
bide geborgen. Gif onne ægðer bið unwis, onne is to geðencanne
hwæt Cristc self cwað on his godspelle, he cwað: Gif se blinda ðone
blindan læt, hi seallaæ begin on æne pyt. Be ðæm ilcan se sealms-
seop cwað: Sien hira eagan æistrode sæt hi ne geseon, & hiora hrygc
10 simle gebiegæ. Ne cwað he sæt foræyæe he ænegum men ðæs
wysecte æ þæ wilnode, ac he witgode sua sua hit geweorðan seeolde.
Sælice ða eagan sæt beðð ða larewawas, & se hrygc sæt sint ða hier-
memenn; foræan ða eagan bið on ðam lichoman forewerduð & ufewer-
dum, & se hryeg færæ æfer ælere wuhte; sua gæð ða larewawas besoran
15 ðæm folce, & sæt folc æfter. ðonne ðam larewawum æistroda ðæs
modes eagan, ðæ beforæan gæn scoldon mid godum bisenum, ðonne
gæbigæ sæt folc hira hry[c]g to hefegum byrðenum manegum.

II. Ne eft ða gelæredan ðæ swa nyllæ libban swa hie 6n bocum
learnedon, sæt hi scoldon ne underfon [ða are] ðæs larewaw-
domes.

Monige eac wis[e] larewawas winnað mid hira ðæawum wið ða gæœ-
lecan bebodu ðæ hi mid wordum læraæ, ðonne hie on æfre wisan libbaæ
on æfre hi læraæ. Oft ðonne se hirdæ 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-
rital precepts which they teach with words, when they live in one
way and teach in another. Often when the shepherd goes by dan-
frecne wegas, sio hiord pe unwærre bīc, gehrist. Be swelcum hirdum cwæð se witga: Ge fortædan Godes sceapa gærs & ge gedrefdon hira wæter mid cowrum fotum, þeah ge hit ær undrefed druncon. Swæ ŝa lareowas hi drincæ swiðe hlutor wæter, þonne hi ðone godecundan wisdom liorniaċ, & eac ðonne hi hine læræċ; ac hi hit gedrefæ mid hira agnum unþeawum, þonne cæt folc biseneċ on hira unþeawum, nalles on hira lære. Þeah cæt folc þyrste cære lære, hi hie ne magon drincan, ac hio bīc gedrefed midþæmpe ŝa lareowas _OC_ 6 over doċ over hi læræċ. Be cæm Dryhten cwæð est surh ðone witgan: Yfle þræstas bīc folcæ hryre. Ne dereċ nan mon swiċur cære halgan gosomeunge þonne ŝa þe ðone noman underfoc & ŝa endeyrdnesse ðæs halgan hades, & þonne on woh doċ; forðon hi nan mon ne dear þreagean þeah hi agylten, ac mid þæm bīc synna swiðe gebraedda, pe hi bīc swa geweorcõde. Ac hi woldon selfe fleon ŝa byrne ne swæ micelre scylde, ŝa þe þis unwierce wæron, gif hi mid hira heortan earum woldon gehiran & geornlice geœcense þone Cristes cwide, þe he cwæð: Se þe ſeigne þissa ierminga be-swiċ, him wære betre cæt him wære sumu esulcewoer to cæm swiran getigged, & swæ aworpen to ðæs grunde. Ærhc ŝa cwœorne is getæcmod se ymbhwyrfþ þisse worlde & eac monna lifes & hira geswinces, & surh þone sægrund [ðæs gr.] hira ende & se sicemesta dom. Êonne bīc sio cwœorne becirred þonne se mon bīc geendod; þonne bīc sio micle cwïorn becirred þonne ðæos world bīc geendod. Se þonne þæ to [Se þonne to] halgum hade becym_HIT, & þonne mid yflum bisnum oþec worda oþec weorca oþre on wôn gebring, 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
Gregory's pastoral.

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 signified 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
III. Be eære byræenne ææs recendomes, & hu he scile eall earfæco forseon, & hu forht he sceal bion for ælcre orsorgesse.

Foræm we his feaum wordum sædon, þe we woldon gecyæn hu micel sio byræn biæ eæs laerowdomes, æylæs ænig hine underfæn durre ðara þe his unwieðre sie, æylæs hi æurh æa wilnunga æære worldare underfæ æone ladteowdom ææs forlores. Swiææ medomlice Iæobus se apostol his stirde, þa he cwææ: Broður ne beo eower to fela laerowa. Foræm se wealhstod self Godes & monna, ææt is Crist, fleah eorærice [eorphic rice] to underfæonne. Se se þælne æone wisdom ðæra uferrena gasta oferstigæ & æe æorlde ricsode on hefonum, hit is awritten on ææm godspelle, Iudaes comon & woldon hine don nidenga to kyninge. Da se hælend þæt ongeat, þa becirde he hi & gehydde hine. Hwa meahte icæ monnum rædan butan scylde, ðonne se þe hi gescop? Ne fleah he ðy rice ðy his ænig mon bet wiræære, ac he wolde us æa bisene astellan [asællan] þæt we his to swiææ ne gidsodon; & eac wolde for us crowian. He nolde bion kyning, & his agnum willum [willan] he com to rode gealgan. Da weoræmynde kynchades he fleah, & þæt wite ææs fracoæicostan deææes he geceas, foræm þætte we, þe his limo siudon, leornodon ææt him þæt we flugen æa oliccunga ðisses middangeardes; & eac ææt 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 be not too many masters among
III. Be ðære byrðenne ðæs reccenddomes, & hu he scyle eall ear-
foðu forson, & hu for(h)t he sceal beon for ælere orsorgnesse.

Forðæn we ðiss feawum wordum sædon, ðy we woldon gecyrån hu
michel sio byrðen bið ðæs lærowdomes, ðylæs ænig hine ðunderfôn
durre ðara ðe his unwierðe sie, ðylæs hie ðurh ða wilnunga ðære
worold-ðære underfô þone latteowdom ðæs forlores. Suiðe medomlice
Iacobus se apostol his stirde, ða he cuæç: Broðor ne beo eower to fela
[lareowa]. Forðæm se weallstod [self] Godes & monna, ðæt is Crist,
ðleah eorðrice to underfonne. Se se ðe ealne þon[e] wiðdom ðara uferren-
na gæsta oferstig & ær worolde ricsode on hefenum, hit is awritten on
. ðæm godspelle, Iudeas comon & woldon hine dôn nïedenga to cyninge.

15 ða se Hælend ðæt ongeat, ða becieerde he hie & gehydde hiene. Hwa
mealhe ðe æc monnum rædan butan scylde, ðonne se ðe hi gescop? ðe
þleah he ðy rice ðy his ænig monn þet wyrðe were, ac he wolde us ða
bisene astellan, ðæt we his to suiðe ne gitseden; & ðac wolde for ðus
þrowian. He nolde beon cyning, & his agnum willan he com to rode

20 gealgan. ða weorcþynende cynehades he þleah, & ðæt wite ðæs
fræceþelecstan deaþes he gecceas, forðæm ðætte we, ðe his liomu
sindon, leornedon æt him ðæt we þlugen ða oliccunga þisses middan-
geardes; & ðac ðæt ðæt we his ege & his brogan us ne ðondreden, &

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 soðfaestnesse þæt we lufen geswinc, & orsorgnesse we us ondræden, & hi forðy forbugen. Forcæm for þære orsorgnesse monn oft aþint on ofermettum, & þa earfeðu surh sar & surh sorge hine geclænsiaþ & geeamadæþ. On þæm gesuntfulnessum þæt mod wyrþ upahæfen ; & on þæm earfeðum, þeah hit ær upahæfen wære, hit bið geeamaded. On þære gesuntfulnessesse mon forgít his selfes; on þæm geswincum he sceal hine selfne geæecean, þeah he nylle. On þære orsorgnesse oft þæt he to gode gedyde he forlist ; on þæm earfeðum oft þæt he [longe] ær to yfte gedyde, he hit (om.) gebet. Swiðe oft mon bið þære earfoðnesse lareowdome underśided, þeah he ær nolde his lareowes þæawum & laruüm bion. Ac þeah hine þonne Þa brocu getyn & gelæren, sona, gif he on rice becynd, for þære weorcunige þæs folces he bið on ofermetto awended, & gewunanþ to þæm gilpe. Swa swa Saul se cyning, ærest he fleah þæt rice, & tealde hine selfne his swiðe unwierþe. Ac sona swa he Þone onwald onfeng þæs rices, he astag on ofermetto, & hine bealg wið Þone ilcan Samuhel þe hine ær on þæm rice gebrohte, & hine to gehalgode, forcæmþe he him sæde beforan þæm folce his unþæawas, þa he him ær hira þonces gestiran ne meahite ; & þa he him fram wolde, þa feng [gefeng] he hiue, & toslat his hraegl, & hine guenarode. Swæ eac Dauid, se folneah on eallum þingum Gode licode, sona swæ he Þa byrþeþa(n)æ nædle swæ manegra earfoða, he wæs mid ofermettum gewundod, & þæt swiðe wælreowlicæ gecynde on Urias slege his agnes holdes þegnes, for þære 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 sohsæçnesse sæt we lufigen gesuine, & orsorgnesse we us ondreden, & hi forly forbugen. Forعام for æere orsorgnesse monn oft æéint on ofermettum, & ęa earfeþu surh sár & sur(h) sorge hiene geclænsiæ & geeæamedæ. On væam gesundfulnesseum sæt 5 midd wierþ ãpåhafen; & on væam earfoðum, þeah hit ßer ãpåhafen waar, hit binc geeæamedd. On væære gesundfulnesse mon forgiett his selfes; on væam gesuincum he sceal hine selfne geçæncean, þeah he nylle. On æære orsorgnesse oft sæt he to gode gedyde he forlìes; on væam earfoðum oft sæt he longe ßer to yffe gedyde, he gebett. Suiæ 10 oft monn binc æære earfoðnesse lareowdome underçieded, þeah he ßer nolde his lareowes ßeawum & larum bion. Ac þeah hine Conne ęa brocu getýn & gelærén, sona, gif he on rice becym, for Æære weorðunge ßæs folces, he binc on ofermettu awended, & gewunaæ to væam gielpe. Sua sua Saul s[ê] cyning, æresç he fleeah sæt rice, & tealde 15 hine selfne his suîæ uñvierðe. Ac sona sua he ßone anwald ofþeng ßæs rices, he åstag on ofermetto, & hine bealg wid ęone icæan Samuel ęe hine ßer on væam rice gebrohte, & hine to gehalgode, foræamæ he him sæde beforan ęam folce his ßincæawas, ęa he him ßer hiera ßonces gestieræne ne meæhte; & ęa he him from wolde, ęa gesæng he hine, & 20 tosæt his hraegl, & hine geuæarode. Sua eac Dauit, Æe folneæah on eallum ßingum Gode licode, sona sua he ęa byrçæenne næfde sua monegra earfeþa, he ßæs mid ofermettum gewundad, & sæt suîæ wælþrewollice gecyðæ on Ûrias slaææe hi[s] ßages holdæ ßegnes, for æære scamleaslecan gewilnunge his wifes. Æe icæ 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 wiæ hine selwne forworhtum ær geårode, he wearæ eft swæ ungemetlice grædig ðæs godan deææs, butan ælcre scyldæ & ælcre wicæweardnesse wiæ hine. Se ilca Davud þe forbær þæt he ðone kyning ne yflode, þe hine on swæ heardum wraææ gebrohtæ, & of his earda ædraæfe, þæ he his wel gewelæd ahte on ðæm særæfe, he genam his loðan ænne læppan to tacne þæt he his gewald ahte, & hine ðæah for ðæm ealdan treowum forlet. Se ilca Davud miclum his agnes herges pleh, & monigne forsendæ, þær he ymb his getreowne ðæg ðænsynigne sirede. Sio scyld hine swiæ feor of eala haligra rime atuge, ðær him æf þæa geswinc & ða earfeæu ne gehulpen.

IV. Ond hu oft sio bissung ðæs rices & ðæs recendomes tositl þæt mod ðæs receres.

Swiæ oft gedrefæ þa heortan sio monigfalde giemen ðæs under-fangnan larcowdomes, & þonne þæt mod biec on monig todæled, hit biec on anes hwæm þe unfaætre, & eac ðy unnýttre. Be ðæm cwæð Salomon se snottra: Sunu min, ne todæl ðu on to fela ðin mod, & ðin weorc endemes. Forþon oft þonne mon forlet þone æge & ða fæastrædnesse þe he mid ryhte on him innan habban secelde, hine spændæ his mod to swiæ monegum unnýttaum weorcæ. He sorgæn ymb ða, & biec þara swiæ gemyndig, & forgit his selfes, þonne he swiæur his mod gebint to ðæm unnýttan [unnyttran] weorcum þonne he ðyrfe. Him biec swæ swæ ðæm menn þe biec abisgod on færelte mid ðrum cirrum, ðæfæt he nat hwæder he ær wolde, ne geææcean

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.
IV. Ond hu oft sio bisgung tæs rices & tæs recedomes toslit tæt mod tæs recerces.

Suiæ oft gedrefæc ewartan sio manigfeale giemen tæs under-fangenan lareowdomes, & sone tæt mód bið o[n] monig todæeled, hit 15 bið on anes hwæm ce unfaestre, & eac ce un(n)yttre. Bi ðam cuæ Salomonn se snottra: Sunu min, ne todæl ðu on to fela ȣin mod, & ȣin weorc endemes. Forçan oft sone mon forlæt sone ege & ða sæs-ðænnesse ce he mid ryhte on him innan habban scolde, hine spanæ [his mód] to suiæ manegum unnyttum weorce. He sorgæc ymb ða, & 20 bið ȣara suiæ gemyndig, & forgiett his selfes, sone he suiæcor his mod gebint to ðam unnytran weorcum sone he cyrfe. Him bið [sua] sua ðam menn ce bið abisgod on feorlede mid ðærnum cierrum, ofteæt he nát hwider he ær wolde, ne geçencan 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 sære gælinge þe he þa hwile amiræ, & hu swiðe he on sæm gesyngæ. Ne wende na Ezechias Israhela kyning þæt he gesyngode, þa he lædde þa elæodgan ærendræcan on his màxnumhus, & him geiewde his goldhord. Ac he onfundæ þæah Godes irre on sæm hearne þe his bearne æfter his dagum becom. & þæah he wende þæt hit nan syn nære. Oft þonne hwæm gebyred þæt he hwæt mærlícæ & wunderlícæ gedeð, & his þonne wundriðæ ca þe þim underþide biocæ, & hine heriææ, þonne ahefæ he hine on his mode, & his Deman ierre fullice to him geécæ, þæah þe he hit on yflum weorcum ne geopenige. Swæ þæah mid ðy selflice se Dema þæs genided to sæm irre, & se Dema se þæt ingeðonc eal wat, he eac sæm ingeðonc demæ. We magon monnum bemiðan ure géðonc & urne willan, ac we ne magon Gode. Hwæt se Babilonia kyning wæs swiðe upahæfæn on his mode for his onwalde & for his gelimpe, þa he fægenode þæs miclan weorceæ & fægernesæ sære ceastre, & hine othof iunan his gesohte eallum ðærum 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 witlæ & to wuldre, mid mine agne mægene & strengeo? Da swigendan stefne swiðe hræðe se digla Dema gehirdeæ, & him swiðe undigellice geondwyrde mid sæm witum þe he hit swiðe hrædlícæ wræcæ. Da upahæfenesæ he arasode & hi getældeæ, þa he hine æseed of sæm worldrice, & hine gehwyrdeþe to ungesceadwisum neatum, & swæ awende mode he hine geþidde to feldgongendum deorum; & swæ ðy ðearlan do(me) he forleas his menniseæ. Se ilca se þe wend(e ðæt) he være 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
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 associating 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
Gregory's pastoral.

V. Be sæm þe magon on ealdordome nytte beon on bisnum & on crafstum, & bonne for hiera agenre ieznesse sæt fleóþ.

Ac monige sindon mid miclum gifum monegra lægena & cæst¾a geweorcðode, foronþe hi hie sceoldon monegum tæcean, & for ocœrra monna þearfe onfæ ðyllica gifa. Þæt is þæt hie gehealdan hiera lichoman firenlusta clæinne; oðer is þæt hie bioc on forhæðdnesse strengeo strange; þridde is þæt hie bioc mid lara swetmettum gefylde; feorðe is þæt hie bioc on ælengum ðingum & on ælcre longunge gefylldige, & on forebyrde cæðmod; fiftse is þæt hie habbaþ þa arudnesse & þa bealdo þæt hie magon anwald habban; siexte is þæt hie bioc fremsume; siofoðe is þæt hie bioc recæ & strece for ryhtwisnesse. ße þe bonne ðyllice bioc, & him mon swelene folgoð beodeþ, & hie him wiæsacaþ, oft him gebyreþ þæt hie weorcæþ bereafod ðara gifæ þe him God for monegra monna ðingum geaf, næs for hiera anra. ßonne hie synderlice ðenceæþ, hu hie selfe sceylen fulfremedestæ weorcæþ, & ne gimaþ to hwon ocœrra monna wise weorcæ, 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
V. Bi Æm xe magon on ealdordome nytte beon on bisnum & on cræftum, & Conne for hira agenre icxnesse Æt flecê.

Ac monige siendun mid miclum giefum monegra cœfta & mægene geweordë, forconâe hie hie scoldon monegum tæcan, & for oÆerra monna Æarfe onfoê syllica giefsa. Æt is Æt hie gehealdæ hir[a] li- choman firenlusta clæn[n]e; oÆër is Æt hie beoc on færhæftnesse strengê 15 strange; þridde is Æt hie beoc mid lara suetmettum gefylde; feor(xe) is Æt hie beoc on ælengum Æingum & ælere longunge gefylldige, & on forebyrde eæcmode; fiste is Æt hie habbaê Æa ærodnesse & Æa bieldo Æt hie magon anwea’d habban; sixte Æt hie beoc fremsume; siofoê is Æt hie beoc rece & stræce for ryhtwisnesse. Da xe Conne 20 syllica beoc, & him mon suelene folgaê beodeê, & hie him wiísacæ, oft him gebyrê Æt hie weorcê bereasof Æara giefsa xe hi[i]m God for monigra monna Æingum geaf, nes for hira anra. Æonne hie synderlice xeneacê hu hie serif seylen fullfremodeste weorcê, & ne giëmaê to hwon oÆerra monna wise weorcê, miê Æy [hi bereasfaê] 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 beneficial; 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 bereafia hie selfe Sara goda þe hie wilniað synderlice habban. Be swelcum monnum Crist on his godspelle cwæð: Ne seyle nan mon blæcern ðelan under mittan. And eft he cwæð to Petre ðæm apostole: Petrus lufast sur me? He cwæð: Du wast þæt ic ðæ wulfge. And þa cwæð Dryhten: Fed ðonne min sceap, gif sur me wulfge. Gif ðonne sio feeding Sara sceapa bið þære lufan tacen, hwy forewið ðonne se þe him God swelce cræftas gifð þæt he ne fede his heorde, buton he cwæðan wille þæt he ne wulfge ðone Hlaford & ðone hean Hirde calra gesceafta? Be ðæm Paulus se apostol cwæð: Gif Crist for us eallum dead wæs, ðonne weorþæ ealle men deade. Hwæt is ðonne betre ða hwile þe we libben, ðonne we wres fæces lustum ne libben, ac þæs bebodum þe for us dead wæs & eft aras? Be ðæm cwæð Moyses: Gif lwa gefare & nan bearn ne gestrine, gif he broður læfe, fó se to his wife. Gif he ðonne bearn Særbie gestriene, ðonne cenne he þæt ðæm gefarenan breðer þe he ær ahite. Gif he ðonne þæt wif wille forsacan, ðonne hræce hio him on þæt neb foran, & his maegas hiene anscogen ðære fæt, þæt mon maegge siccan hatan his tun ðæs anscodan tun. Dis wæs ryht dom on ðære ealdan æ, & is nu us to bispelle. Se ær gefarena broður getaenæ Crist. He hiene ætiewde æfter ðære æriste, & cwæð: Faraþ & cyðæ minum broðrum þæt hie cumen to Galileum; ðær hie me gesioð. He gefor swelce he butan bearnum gefore, forðon he næde gefylled þagit ðone rim his geccorenra. Swæ swæ ðæs gefarenan broður wif on ðære ealdan æ wæs geboden ðæm libbendan breðer to anfonne, swæ is cynn þæt sio gimen ðære halegan cirican, þæt 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,
5 min sceap, gif su me lufige. Gif þonne seo feding Særa sceapa bið cære lufan tac[e]n, hwæforwæt þonne se ðe him God suecel cæftas giefæ
æt he ne fede his heorde, buton he cuæðan wielle sæt he ne lufige ðone Hlaford & ðone hean Hierde eallra gesce[a]fta? Be cæm Paulus se
apostol cuæð: Gif Crist for us eallum dead wæs, þonne wærcæ;
ealle 10 menn deade. Hwæt is þonne betere ða hwile þe we libben, þonne we ðres flæces lustum ne libben, ac þæs bebodum þe for ðus dead wæs & eft æræs? Be cæm cuæð Moyses: Gif hwæ gefære [æ nan] bearn ne gestriene, gif he broðor læfe, ðo se to his wife. Gif he þonne bearn
æræbig gestriene, þonne cenne he sæt þam gefarenan breðer ðe hie ær
15 alte. Gif he þonne sæt wif wille [for]sacan, þonne hræce hio him on sæt nebb foran, & his mægas hine anscogen ægre sæt, sæt mon mæge
sæcan hatan (h)is tun þæs anscodan tun. Dis wæs ryht dóm on ðære ealdan æ, & is nu ðus to bispelæ. Se ær gefarenæ broðor getæcað
Crist. He hine ætiede æftær ðære æristæ, & cuæð: Faræ & cyrcæ
20 minuum broðrum sæt hie cumen to Galileicum; sær hie me gesæð.
He gefor suecel he butan bearnum geføre, forðæn he næfde gefylled
ægiet ðone rim his gecorenra. Sua sua þæs gefarenan broðor wif on ðære ealdan æ wæs geboden cæm lissenæ breðer to onfonne, sua is
cynn sæt sio giemen ðære halgan circeanæ, sæt 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,
gesomnungen, sie ðæm beoden þe hie wel ofer læge, & hiere wel rœdan cunne. Gif hiere þonne se wiðsace, þonne is cyn þæt him spiwe ðæt wif on ðæt neb, þæt is þæt hiene tæle ðæs folces gesomnungen, emne swelece he [hie] him on ðæt neb spæten, forçonpe he nyle gifan þæt him God geaf, & helpan ðæs folces mid ðæm þe he his healp. Swæ is cyn ðæt siæ halige gesomnungen tæle ælces ðære god þæ hit him anum wile to gode habban, & nyle ðæserra mid helpan. Se biæ eac mid ryht [ryhte] ðære þe fot onscod, & hiene mon scile on bismer hatan se anscoda. Be ðæm ewæð Crist on his godspelle: Seegeæþ eowre fett, þæt ge sin gearwe to ganne on sibbe weg æfter minra boca bebudum. Gif we þonne habbað swæ micle sorge & swæ micle gieman urra nihstena swæ swæ ure selfra, þonne hæbbe we begen fett gescoda swīce untællice; gif we þonne agiemeleasía ðære urra nihstena ðearfe [ðearfa], & þeneæþ ymbe ure synderlice, þonne biæ us swīce fræcudlice ðære fot onscod. Monige men sindon, swæ swæ we ær ewædon, þe bieð geweorc god [geweorcode] mid miclem & mid monegum Godes gifum, & þonne bieð onealde mid ðære gîrninge ðara smeaunga Godes wisdomes anes, & fleoð þonne þa nytwiercan hiersumnesse ðære lare, & nyllað ðæs þencean hu hie lægen nytwiercûste bion hiera nihstum, ac luðað digla stowa, & fleoð monna ansine [onsina]. Gif him þonne God ryhtlice & strelice deman wile, & he him for his mildheortnesse ne ærað, þonne bieð hie swæ monegum scyldum scyldige swæ hie monegra umceawa gestieran [stieran] meaðton mid hiora larum & bisnum, ghie hie ongemong monnum bion woldon. Hwaet þenceæþ þæ 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 can beboden cf hie wel ofer maeg, & hire wcl raedan
cunne. Gif hire sonne se wicsace, sonne is cynn cet him spiwe cet wif
on cet nebb, cet is cet hine tale cerefolces gesomnung, emne suelce
hie him on cet nebb spaten, forsonce he nyle giefan cet him God
gaf, & helpan cerefolces mid sam ce he his healp. Sua is cynn cet
sio halige gesomnung tale aelces cara god ce hit him anum wile to gode
habban, & nyle ocer(r)a mid helpan. Se bic eac mid ryhte ocre fet
anscoda, & hine mon seyle on bismer hatan se anscoda. Be cem cuce
Crist on his gospelle: Seeawia,c iowre fet, cet ge sien gearwe to
ganganne on sibbe weg after minra boea bebudom. Gief we sonne
habba,c sua micle sorge & sua micle gieman urra niehtena sua sua ure
selfra, sonne hæbbe we begen fet gescóde suike untælllice; gif we
sonne aegiemenesia,c urra niehtena zeearfa, & cenecæ,ymbe ure
synderlice, sonne bic us suike fragollice ocer fet unsæód. Monige
15 menn siendon, sua sua we ær cuædon, ce beo geweorkode mid miclum
& mid monegum [Godes] giefum, & sonne beo onæelleda mid thære
gierninge cara smeangia Gods wisdomes anes, & fleo, sonne sa
nyttwyrcan hiersunnesse thære lare, & nylla,c thære cenecan hu hie
maegen nyttweorcuste bion hiera niehtum, ac lufa,c diegla stowa, &
20 fleo, monna onsiema. Gif him sonne God ryhtlice & stræollice deman
wile, & he him for hi,s mildheortnesse ne ara,c sonne beo hi,s su[a]
monegum scyldum scyldige sua [h[i]c] manegra uneawaga gestiran
meahton mid hiora larum & bisenum, gif hi ongemong monnum beon
wolden. Hwaet cenecæ xa ce on suelcum weorcum scina,c, & magon

blamelessly; but if we neglect the wants of our neighbours, and
think about our own specially, then one of our feet is very disgrace-
fully 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 con-
sider 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
VI. Be cæm þe for eaði-modnesœ fleoð ca byræcenne þæs lærow-domes, conne hi beoc ryhtlice eaði-mode conne hie ne winnaþ wic conne godcundan dom.

Donne sindon monige þe fleoð for eaði-modnesœ anre, forcæm hie noldon þæt hie mon ahoþe ofer ca þe him betran þyncean conne hie selfe. Nis caes conne nan tweo, gif swele eaði-modnesœ bið mid oþrum godum ceawum begyrded, þæt cæt bið bevoran Godes eagum soc eal-modnesœ, conne he for nanre anwilnesse ne wicwic þæm nyttum weorcum þe him mon beodeþ to underfonne. Ne bið cæt na soc eaþi-modnesœ, gif mon ongit cæt æt Godes willa sic cæt he ofer oþre bion scile, cæt he conne wicwice, ac biu undercìded Godes willan & his dome, & forlæte ca uncysta cære anwilnesse. Donne he oferstæled bið, & him gereahd bið þæt he oþrum mæg nytt bion on cæm þe him mon conne bebeodeþ, mid his mode he hit sceal fleon & þeah for hiersumnesse he hit sceal underfon.

VII. Þætte oft cae lærowdomes þenung bið swiðe untælwierlice gewilnod, & cæ swiðe untælwierlice monige bið to ge-niedde.

Deahhwæcre monige wilniaþ folgoþes & 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 nichtum sua nytte beon, hwæt hie āra geharnunga & diegel-
nesse & anette bet truwigon ðonne ðære hu hie óþerra monna ðæst
gehelsen? Þæt se ancennyda Godes sunu of his fæder bosne ðæs
erende to urre andweardnesse ðæt he ure gehulpe.

5 VI. Bi ðæm ðæ for eacmodnesse fleow xa hyræenne ðæs lareow-
domes, ðonne hie beoc ryhtlice eacmode ðonne hie ne winnað
wið (þ)one godecundan dom.

Donne siendon monige ðæ fleað for eacmodnesse anre, forðon hie
noldon ðæt hie mon ðahose ofer ða ðe him bæteran ðyncean ðonne hie
10 selfe. Nis ðæs ðonne nan tweo, gif suelec eacmodnes bið mid ðrum
godom ðæawum begyrded, ðæt ðæt bið beforan Godes eagum soo
eacmodness, ðonne he for nanre anwilnesse ne wiðcume ðam nyttan
weorcum ðe him mon beodeð to underfonne. Ne bið ðæt na soo
eacmodnes, gif mon ongiett ðæt ðæt Godes willa ðie ðæt he ofer ðøre
beon scyle, ðæt he ðonne wiðsace, ac beo underscieded Godes willan &
his dôme, & forlæte ða uncyste ðære anwilnesse. Donne [he] ofer-
stæle[d] bið, & him gereahht bið ðæt he ðrum meæg nytt bion on ðam
ðe him mon ðonne bebeodeð, mid his mode he hit sceal fleon & ðæah
for hiersumnesse he hit sceal underfon.

15 VII. Dætte oft ðæs lareowdomes ðenung bið swiðe untælwyrlice
gewilnad, & eac swiðe untælwierlice monige beoc to
geniedde.

Deahhwæðre monige wilniað folgoçes & ealdordomes suíce untæl-

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
tælwierlice, & monige bioc togeniedde eac swiċe untælwierlice. Þæt we magon swiċe sweetule ongieææ ða twegen witgan þe God wolde sendan to læranne. Óþer hine his selfes willum gebead to ðære lare & to ðæm faerelte. Óþer for ðæm ege, þe he ondred þæt he hit swæ medomlice don ne meahte, him wiċsoc. Þæt was Hieremias. þa he hiene sendan wolde, þa bæd he eacmodlice þæt he hiene ne sende, & cwæð: ðæl eala eala Dryhten, ic eom cniht; hwæt can ic sprecan? Ac Þisaia, þa Dryhten ascode hwone he sendan meahte, þa cwæð Þisaia: Ic eom geare; sende me. Loca nu hu ungelic spræc eode of sissa twegæa monna muċe. Ac hio was of swiċe gelicu willan, forxon hio afeoll [aweol] of anum welle; ðæah hio [he] on tu tofelowe, ðæah wæs se [sio] æspring sio soċe luftu. Ymbe þa we habbaþ twa bebodu: an is þæt we luﬁen God, ðæger þæt we luﬁen ure niðstan. For ðære luﬁan Þisaia wilnode hu he nyttost meahte bion his niðstum on ðys earfeoricran [eorlican] life, & forson he wilnode ðære segnunga ðæs lareowdomes. Ieremius þonne wilnode singallice hine gecidan to ðære luﬁan his scippendes, & foræm he forwæð, & noldæ þæt biene man sende to læroinne. Þæt icle þæt he untælwierlice ondred to underfoonne, þæt icle se ðæger swiċe hergendllice gewilnode. Óþer ondred þæt he forlure sprecende ða gestreøn þe he on ðære swiggean geċenceæan meahte; Óþer ondred þæt he ongeate on his swiggean þæt he sumne hearm geswugade ðær ðær he freme geclipian meahte, gif he ymb þæt geornlice swunce. Ac we sculon swiċe smæalice sissa ægcer underçeæan, forson þe þe ðær wiċewæþ, na fullice ne wiċewæþ, & se se þe wolde þæt biene mon sende, he gesæah ær biene clænsian tærh 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
wierlice, & monige beoc togeniedde [eac] suite untælwierlice. Dæt we magon suecotele ongietan, gif we geæcenseaæca twegen witgan æ God wolde sendan to læra[n]ne. Óþer hiene his selfes willum gebead to æere lære & to æam færelte. Óþer for æam ege, æc he ondred sæt 5 he hit sua medomlice dón ne meahtæ, him wicscæc. Dæt wæs Heremias. Da he hine sendan wolde, æa bæd he eaðmodlice sæt he hiene ne sende & cuæð: Éala e[a]la eala Dryhten, ic eom enioht; hwæt conn ic sprecan? Ac Essaias, æa Dryhten acode hwone he sendan meahtæ, æa cuæð Essaias: Ic eom gearo; send me. Loca nu hu unglic spræc 10 eode of ðissa tutega monna muðæ. Ac hio wæs of suite gelicium willan, forçon hio âweoll of anum wille; ðæah heo an tu tæfeowe, ðæah wæs sio æspryng sio sócæ lufu. Ymb ða we habbað tua bebodæ: an is sæt we lupigen God, ðæter sæt we lupien ure niéhtæn. For æære lufan Essaias wilnode hu he nyttósæ meahtæ bœn his nihtsum on ðys eorðlican life, & forçon he wilnode ðære ðegnunga ðæs lariowdomes. Hieremias ðonne wilnode singallice hine geæciedan to æære lufan his Scippendes, & forcam he forcwæð, & nolde sæt hine mon sende to læranne. Dæt 15 ilce sæt he untælwærllice ondred to underfonne, sæt ilce se over swicæ hergeondlice gewilnode. Óþer ondred sæt he forluro sprecende ða gestriçon he on æære swigeæn geæcæcan meahtæ; ðæter ondred sæt he ongeate on his swygeæn sæt he sumne hearæ geswitgode æær æær he freme geæclopian meahtæ, gif he ymb sæt geornlice sw[n]nce. Ac we sculon swicæ smealice ðissa ægær underæcæcalæ, 20 forcwenæ se se æær wicæwæð, [na fullice ne wicæwæð], & se se æære wolde sæt hine mon sende, he gesæah ær hine clænsian surh æa 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 ministration 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
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
would have been presumptuous, if he had refused to be subject to his Maker. But he did both out of humility and docility. He contemplated 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 undertake 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, & unniedige hie underluta\^ mid hiora sculdrum o\^erra byr-
\^enne toecan hiora agnum. He ne mæg his agene aberan, & wolde
\^eah maran habban.

VIII. Be \^æm \^e wilnia\^ bisceph\^ad to underfonne, hu hie gripa\^ [gegripa\^] \^one cwide \^æs apostoles Paules hiora gidsunge
to fultome.

Ac \^a \^e willa\^ gripan on swelene folgo\^ for hiera gidsunge hie
do\^ him to lade [leafae] \^one cwide \^e sanctus Paulus cwa\^: Se \^e
biscephad [biscephade] gewilna\^, god weorc he gewilna\^.

Gif he hit \^a herede \& on tyhte, eft he stirde \^ære gewilnunge \^a
he cwa\^: Biscepe gedafen\^ \^æt he sie taelneas. And \^ærbufan is
getauld hwelc he beon sceal, gif he untælwier\^e bi\^.

Mid o\^rum worde he
hierte, mid o\^rum he bregde, swelce he openlice cwa\^e: Ic
herige \^æt ge sece\^a, ac leornia\^ \^æt ge wieten hwæt hit sie, ac
gif ge agiemelesia\^ \^æt ge ameten eow selfe hwelce ge sien, swæ
di\^ eow on hieran folgo\^e aheba\^, swæ ge sweotulran \&
idwmærran gedo\^

eowre tælwier\^honicesse. Swæ se micla craeftega hiertende

toscy\^e, \&
esiesende stier\^ ofermetta mid \^ære tælinge his hieremonnum,
\^æt he hie gebrenge on life. Eac is to ge\^ecnenn\^e \^æt on \^a
tid \^e se bisce-

ph\^ad swæ gehened [gehered] was, swæ hwelc swæ hiene underfeng, he
underfeng martyrdom. On \^a tiid was to herianne \^æt mon wilnode
biscephades, \^a \^a nan tweo næs \^æt he \^urh \^one sceolde cuman to
hefe-
gum martyrdom. \^æt is to tacne \^æt mon endeyrdlice \^one biscepd

halde, \^æt he hieen on godum weorcum geendige. For\^on hit is
gec-

weden : Se \^e biscephad gewilna\^, god weorc he gewilna\^.

Se \^onne 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 oSerra byrSenna toecan hiera agnum; he ne mæg his agne áberan, & wolde þeah maran habban.

VIII. Be þæm þe wilnaþ biscephad to underfonna, hu hie gegrípaþ ðone cwide ðæs apostoles Paules hiora gitsunge to ful-tome.

Ae þa þe willaþ gripan on swelcne folgaþ for hiera gitsunge hie doþ him to leafe ðone cwide þe sanctus Paulus cwæð: Se þe biscephade gewilnaþ, god weorc he gewilnaþ. Gif he hit þa herede & on tyhte, eft he stierde ðære gewilnunge þæs he cwæð: Bisepe gedafnaþ sæt he sie tælles. - Ærbufan is geteald hwelc he beon seal, gif he untælwierþe biþ. Mid oðrum worde he hieri, mid oðrum he bregde, swelce he openlice cwæð: Þæt he rågere þæt ge secan, ac leorniaþ sæt ge witen hwæt hit sie, ac gif ge agiemesleasian þæt ge ameten eow selfe hwelce ge sien, sua eow on hierran folgoþ æhebban, swa ge sweotolran & widmærran gedon eowre tælweorðlicnesse. Sua se micla craeftiga hiertende toscyfæ, & egesiende stierð ofermetta mid ðære tælinge his hicremonnum, sæt he hie gebringep on life. Eac is to gescanne sæt on þa tiid þæs þe biscephad swa gehiered wæs, sua huclæ swa hine underfeng, he underfeng martyrdóm. On þa tiid wæs to herigeanne sæt mon wilnode biscephades, þa þe nan twio næs sæt he ðurf ðone sceolde cuman to hefegum martyrdom. Þæt is to tacne sæt mon endebyrðlice ðone biscepdóm healde, sæt he hine on godum weorcum geendige. Forcon hit is geceweden: Se þe biscephad gewilnaþ, god

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
Sære wilnunge [gewilnunge] swelcra weorca bisecdom ne secð, he bie ðonne him selfum [self] gewiota sæt he wilnað him selfum gilpes; ne deð he ðonne sæt an yfel sæt he ne lufað ða halgan ðenunga, ac eallunga he hie forseð; & ðonne he fundað to sæm weorcæscipe ðæs folgœs, his mod bie afedd mid sære smeunga sære wilnunge [wilnunga] ðæræa monna hiernesæ & his selfes upahæfenesæ, & fægendæ ðæs hu hiene mon scele herigean. Ahefð ðonne his heortan forðy, & for sære genyhte ðæs flowendan welan he blissæ. He licet eadmodernesse, & secð mid sæm tisses middangeardes gestreon. On sæm hiewe ðe he secole his gilpes stieran on sæm he his strienæ. Mid ðy [ðæm] þe he secole his gestreon towecoran, mid ðy he hie gadran. Þonne sæt mod ðencð gegripæan him to upahæfenesæ ða eadmodernesse, sæt sæt he utan iowæ inman he hit awendedæ [anwent].

IX. Hu sæt mod sætte wilnað fore [for] orðe bion līhð him selfum, þonne hit þencð fela godra weorca to wyrceanne, & sæt licet oðrum monnum, gif he worldare hæbbe, & wile hit þonne oferhebban, siðæan he hio hæfð.

Ac ðonne he wilnað to underfonne þa are & ðonne ealdordom, he þencð on sæm oferbrædelse his modes sæt he scile monig god weorc særon wyrcean, & he þencð mid innewarðe mode sæt he girneð for gilpe & for upahæfenesæ ðæs folgœs, smeageð ðæah & ðeahtigæð on hiorda modes rinde monig god weorc to wyrceanne, ac on sæm pīcan bieð over gehyded. Ac on utewuardum his mode he libhð him selfum ymbe hine selfne bi sæm godum weorcum; licet sæt he lufeþe

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 slightis 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 gewilna. Se Sone for cære gewilunige swelcra weorcwa bispodom ne sec, he bid Sone him self gewita cæt he wilna him selfum gielpes; ne deð he Sone cæt án yfel cæt he ne lufað sa halgan zeunguna, ac ealllinga he hie foresið; ond Sone he funda to cæm weorcscipe cæs folgoðes, his mod bid afedd mid cære smeaunga cære wilnunga oðera monna hierness & his seljes upāhæfenesse, & faégenað cæs hu hic[ne] mon scyle herigean. Ahef Sone his heortan forðy, & for cære genyhte cæs flowendance welan he blissan. He licet eaþmodnesse, & sec mid cæm ðisses middangeardes gestreon. On cæm hiewe ce he sceolde his gielpes stieran on cæm he his striene. Mid by ce he sceolde his gestreon towecorpan, mid by he hie gadran. Sone cæt mod cencð gegripæ him to upāhæfenesse sa eaþmodnesse, ðæt cæt he utan eowad innan he hit anwent.

IX. Hu ðæt mod ðætte wilnað for ðære beon liða him selfum, Sone hit cencð fela godra weorc to wyrcane, & ðæt licett ðærum monnum, gif he worldare hæbbe, & wile hit Sone ofer-hebban, siðkan he hie hàð.

Ac Sone he wilnað to underfonæ sa are & ðone ealdordum, he cencð on ðam oferbrædelse his modes ðæt he scielei monig (g)ðod weorc cærón wyrcan, & he cencð mid innewearde mode ðæt he gierneð for gilpe & for upāhæfenesse cæs folgoðes, smeageað cæah & cealhtigað on hiera modes rinde monig göð weorc to wyrcane, ac on ðam pican bid öcer gehydet. Ac on utewearðum his mode he lieða him selfum ymbe hine selfue bie cæm godum weorcum; licet ðæt he luðige

IX. 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
Æt he ne lufað: Æyses middangeardes gilp he lufað, & he licet swelce he Æone onscunige, & hine him ondræde. Donne he wilnað on his mode æt hie scieæ ricsian he bis ðwicæ forht & ðwicæ behalde; Æone he hæfð ætte he habban wolde, he bis ðwicæ ðriste. Donne he to fundac, he ondraet þæt he ne mote to cuman, & sona swæ hi to ðære are cymc, swæ ðynæc him æt [se] hie him niedscyld [mid sceyld] sceolde se se hie him salde, & bryce ðære godcundan are worldcundlice, & forgit ðwicæ hræcæ æt he ær æfestlices gedæhte. Hu mæg hit butan Ææm bion ætte æt mod þe ær wæs aled of his gewunan for ðære gewilnunge [wilnunge] ðære worldare, æt hit ne sie eft to gecirred Æonne hit hæfð ætte hit ær wilnode? Ac sona bisco ðæs modes eagan eft gewende to Ææm weorcum þe hit ær worhte. Ac þence ælc mon ær hu nytwiercæ he sie & hu gehiersum Ææm þe he Æonne mid ryhte hieran scieæ on Ææm þe he Æonne deð. Donne mæg he wietan be þy, gif he hieran folgoð habban sceal, hwæter he Æonne don mæg æt æt he ær þence æt he don wolde, forson seldun mon geliornæc [leornæc] on midcum rice æþæmodnesse, gif he ær on læssan folgoðe ofermod wæs & recceles. Hu mæg he Æonne æt lof & Æone gilp fleon Æonne he onahæfen bis, se his ær wilnode þa he butan wæs? Hu mæg he bion Æonne butan gidsunge, Æonne he sceal ymb monegra monna are þencean, gif he nolde þa þa he moste ymb his anes? Healde hiene æt hiene his agen geðæc ne beswicce, þæt he ne truwige þæt he on Ææm maran folgoðe wille wel don, gif he nolde on Ææm læssan; forðæmpe oftor on Ææm hieran folgoðe mon forlæt godne gewunan, Æonne he hiene Æær on geliornige,

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,
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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 covetousness 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 læsson folgœc & on maran æmettan. Swiðe eaðe megin on smyltre sæ ungeaðed scipstiora genoh ryhte stieran, ac se gelæreda him ne truwaæ on æære hreon sæ & on æm mielæn stormum. Hwaet is ðonne ðæt rice & se ealdordom buton ðæs modes storm, se symle bið cnyssende ðæt scip æære heortan mid ðara geæohta ystum, & bið drifen [draeft] hider & sider on swiðe nearwe bygeas worda & weorca, swelce hit sie ongemong mielæm & monegum stancludum tobrocen? Hwaet is nu ma ymbe ðes to sprecanne, buton se se þe swelc ongieten sie ðæt he ða crafæas hæbbe þe we ær butan cwædon, þæt he ðonne to fo, gif he niede sciele, & se se þe swelc ne sie, æær no æt ne cume, ðecan hiene mon nieðe? Se ðonne se þe ðeonde bið on swelcum crafæm & on geearnungum, swelce we ær spræcon, & ðonne to swiðe wirÞcoræ 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 onfeong ge on crafæm ge on æhtum ðæt he ða ne becnytte on ðæm sceate his slæwæ, & he for his swongornesse hie ne gehye, ðylæs hit him sie eft witnod. Da ðonne þe idle beoc swelcra giefa, & ðecan wilniað ðæs alderdomes, healde hie þæt hie mid hiera un-ryhtum bisnum ða ne screncen ða þe gæc on ryhte weg toweard ðæs hefonrices, swæ dydon Fariseos: naæær ne hie selle on ryhte weg gán noldon, ne oðrum geælasan. Ymb ðyllic is to geæencenne [æencenne] & to smeæganne, forðæm se þe biscephad underfeæhð, he underfeæhð ðæs folces medtrymnesse, & he sceal faran gind lond swæ swæ læce æfter untrumra monna husum. Gif he ðonne git geswicen

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 sove- reignty 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. Swiċe eæe mæg on smyltre sæ ungælæred scipstiera genoh ryhte stieran, ac se gelæreda him [ne] getruwæ on sære hreon sæ & on sæm mielan stormum. Hwaet is sonne sæt rice & sæ ealdordoorn butan sæs modes storm, se simle bið cynysseæ sæt scip 5 sære heortan mid særa geċohta ystum, & bið drifen hider & sider on swiċe nearwe bygeas worda & weoreca, swelce hit sie ongemong mielum & monigum stancludum tobrocen? Hwaet is nu ma ymbe bis to sprecenne, buton se se sæ svele ongieten sie sæt he sæ craeftas hæbbe sæ we ær bufan cwædon, sæt he sonne to fāo, gif he nieede scełe, 10 & se sæ svelec ne sie, sær no æt ne cume, sæah hiene mon nieð? Se sonne se sæ teonde bið on swelcum craeftum & geearnungum, swelce we ær spræcon, & sonne to swiċe witissecoræ sæm ealdordoome, healde hine sæt he ne cnytte sæt underfongne feoh on sæm swátline sæ Xrist ymbe spræc on his godspelle; sæt is sæt he sæ Godes gifa sæ 15 he onfeng ge on craeftum ge on æhtum sæt he sæ ne beenytte on sæm sceate his slæwæ, & he for his swongornese hie ne gehye, tyes hit him sie eft witnod. Da sonne [sæ] idle beo sæwelca giefa, & sæah wilniaæ sæs ealdordoemes, healde hie sæt hie mid hiera unryhtum bisenum sæ ne scerenec sæ te gæc on ryhtne weg toeward sæs hefon-20 rices, swa dydon Fariseos: nācer ne hie selfe on ryhtne wēg gan noldon, ne oðrum geċafigean. Ymb cyllic is to gēcenennæ & to smeganne, foræam sæ te bisepæd underfelæ, he underfelæ sæs folces mettrymnesse, & he sceal faran-gind loud swa swa læce æfter untrumra monna husum. Gif he sonne giet geswicen næfæ 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 Pharisees 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
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
unæawa, hu mæg he ðonne ðætra monna mód lacnian, ðonne he biæc on his agnum moniga opena wunda? Se læce biæc micles to beald & to scomleas ce gæc æfter ðætra monna husum læcnigende, & hæfæc on his agnum nebbæ opena wunde unlacnode.

5 X. Hwelc se bion sceal ce to reccendðome cuman sceal.

Ac ðon[e] monn scyle ealle mægene to bissecephade teon, ce on monigum crowungum his lichoman cwilmæ, & gestlice liofæc, & sisses middangeardes orsorgnesse ne gimæ, ne him nane wicerweardnesse ne andræt sisse worolde, ac Godes anne willan lufoæ. Suelcum ingedæce

10 gerist sæt he for licuman tiedernessse ne for woroldbismere anum wiæ ca scire ne winne, ne he ne sie gietsiende ðætra monna æhta, ac sie his agena rummod, & his breostæ sien simle onhielde for arfaestnesse to forgiefnesse, næfre seah súfor ðonne hit gedæftælic sie for ryht-wisnesse. Ne sceal he naht unalifeæces dón, ac sæt sætte ðære menn

15 unalifeæces dót he sceal wepan sua sua his agne scylde, & hira untrymnnesse he sceal crowian on his heortan, & ðæs godes his nihstena he sceal fægnian sua sua his agnes. His weorc sceolon beon ðæs weorcæ sæt him ðære menn onhyrien. He sceal tilian sua to libbanne sua he mæge ða adrugodan heortan gwæwænan mid sæm

20 flowendan yçon his lare. He sceal geleornian sæt he gew[u]nige to singallecum gebedum, ðæ he ongite sæt he mæge abiddan æt Gode sæt he ongiene, suelce him mon to cueæ: Nu æu me cleopodesæ; 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
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Nu ēa me clipodest; nu ic eom her. Hwæt wenerst ēa [wenstunu], gif hwelc forworht mon cymc, & bidec urne hwelcne ðæt we hiene læden to sumum ricum men, & him gæsingien þonne he wiæ hiene iersæð? Gif he me þonne cuð ne biæ, ne nan mon his hieredes, ic wille him swiðe hræcæ andwyrdan & cweðan : Ne mæg ic ðæt ærændian: ic ne eom him swæ hiewecæ. Gif we þonne scomian þæt we to uncëcum monnum swelec sprecen, hu durre we þonne to Gode swelc sprecan? ðæse hu dear se gripan on þa scire ðæt he ærendige ðærum monnum to Gode, se se þe hiene selfne hiwecæne ne ongit Gode ðurh his [lifes] gearnunga? ðæse hu dear he æringian ðærum monnum, & nat hwæter him selfum gæsingod biæ? He mæg ondrædan þæt he for his ægnum seylðum mare ierre gewyrce. Ealle we wiþon he monnum, se se þe bidec ðone mon þæt him æringige wiæ oþerne se he biæ eac iræ, ðæt iрsiende mod he gegremæ, & wyrse irre he astyreæ. Geæcen ðæt þa þonne git ðisse worulde wilniæ, & healden hie ðæt hie mid hiera ængengum hegifre ierre ne astyrien ðæs earlwisan deman. Healden hie hie þonne hie gitsiaæ swæ micles ealdordomes ðæt hie ne weorcæn ealdormen to forlore hiera [hieræ] hieremonnum. Ac pinsige ælc mon hiene selfne georne [geornlice], ðylæs he durre underfôn ðone lareowdom ðæs folces þa hwile þe him ænig unceaw on ricsiæ. Ne wilnige se na bion ængere for æðrum monna seylde se þe biæ mid his agenum geswencæ [gesciended].

XI. Hwæc se beon sceal se ðærtæ cuman ne sceal.

Bi þæon cwæð sio uplice steðn to Moyse ðæt he sceolde beodon am.” What thinkes 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
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 þenunga ne come, gif he ænig wam hæsde: gif he blind were oþlice healt, oþlice to micle nosu hæsde, oþlice to lytle, oþlice eft [to] wó nosu oþlice tobrocene honda oþlice fett, oþlice hoferede wäre, oþlice torenigge, oþlice fleah hæsde on eagan oþlice singale sceabbas oþlice teter oþlice healan. Se bið eallinga blind se þe naht ne ongit bi þæm leohete þære uplican sceawunge, & se se þe bið ofseten mid þæm ðiæstrum ðisses andweardan lifes, þonne he næfre ne gesihþ mid his modes eagum ðæt towarde leoh, ðy þe he hit lufge, & he nat hwider he recc mid þæm stæpum his weorca. Be þæm witgode Anna, þa hio cwæþ: Dryhten gehilt his haligra fet, & þa unrihtwisan siccettaþ on þæm ðiæstrum. Se bið eallinga healt se þe wat hwider he gan seéal, & ne mæg for his modes un-trynnesse, þeah he gesio lifes weg, he ne mæg medomlice ongan, þonne he hæþc to godum weorces gewunad, & læt þonne þæt aslacian, & hit nyle uparæran to þæm stacole fulfremedes weorces; þonne ne magon ðider fullice becuman þa stæpas þæs weorces ðider þe he wiinaþ. Be þæm cwæþ Paulus: Astreeceaþ eowre ægæledan honda & eowru egeowu, & stæppaþ ryhte, ne healtigaþ leng, ac bietc hale. Ðonne is sio lytle nosu ðæt mon ne sie gesceadwis; forþæm mid þære nose we toscædaþ þa stenceas, forþæm is sio nosu gereahþ to sceadwisnesse [gesc.]. Ðurh þa gesceadwisnesse we tocnawaþ good & yfel, & geceosaþ ðæt good, & aweorpaþ ðæt yfel. Be þæm is geowedan on þære bryde losþ: Ðin nosu is swele swele þe torr on Libano þæm munte. Forþæm sio halige gesomnung ðurh gesceadwisnesse gesihþ

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, of if he were crooked-nosed, or had broken hands or feet, or were hump-backed or bleary-eyed, or afflicted with albugo or continual scabliness, 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 sæt nan monn hiera cynnes ne hiera hieredes ne offrode his Gode nan[n]e hláf, ne to his scegnunga ne come, gif he ænig wom [h]æfde: gif he blind were ọ̀sẹ̀ healt, ọ̀sẹ̀ to micle nosu [h]æfde, ọ̀sẹ̀ to lytle, ọ̀sẹ̀ eft wò nosu ọ̀sẹ̀ tobrocenc honda ọ̀sẹ̀ fôt, ọ̀sẹ̀ hoferede wære, ọ̀sẹ̀ torenige, ọ̀sẹ̀ fleah hæfde on eagan ọ̀sẹ̀ singale 5 sceabbas ọ̀sẹ̀ teter ọ̀sẹ̀ healan. Se bir eallenga blind se ẹ̀ noht ne ongiet be ụm leohete ëäre ùplecan sceawunge, ond [se] se ẹ̀ bi ọ[f]seten mid ụm ụstrum ëisses an(d)weardan lifes, ụonne he næfẹ ne gesieh ẹ mid his modes eagum sæt towearde leoh, ọ̀y ẹ̀ he hit lulige, & he nát hwider he rec ẹ mid ụm stæpum his weorca. Be ụm 10 witgode Anna, ụ̣a hio cuæ: Dryhten gehilt his haligra fôt, ond ụa unryhtwisian sicetta on ụm ụstrum. Se bir eallenga healht se ẹ̀ wat hwider he gaan sceal, & ne mæg for his modes untrymnesse, ẹhah he geseo lifes weg, he ne mæg medomlice ongán, ụonne he næfẹ to godum weorce gewunad, & læt ụonne sæt ụslacian, & bit nyle úparæran to 15 ụm stæcole fullremedes weorcœs; ṣonne ne magon sider fullice becuman ụa stæpas ụs weorcœs śieder ẹ he wilnaa. Be ụm cuæ: Paulus: Astreccæ eowre agalodan honda & cowru cneowu, & stæppæ ryhte, ne healtigæ leng, ac beo hale. Donne is sio lytle nosu sæt mon ne sie gescadwis; for ụam mid ëäre nose we toseccada ụa 20 stencas, for ụam is sio nosu gereaht to [ge]sceadwisnes[se]. Đurh ụa gesc[e]adwisnesse we toenawa good & yfel, & geceosa sæt gôd, & aweorpa sæt yfel. Be ụam is gecueden on ëäre bryde lofe: Đin nosu is suelc [suel] se torr on Litano ụam munte. For ụam sio halige gesonmnung ụr(h) gesceadwisnesse gesieh ẹ & ongića 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 sagacity. 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 cyrneð, & ðæt towarde gefeoht ðara uncysta, hwonon hie ðæs wenan sculon. Ac monige men bieð þe noldon ðone hlisian habban ðæt hie unwise sien; anginnað ðonne ofrædllice mare sceggian & smeagean swifor ðonne him ðearf sic to begonganne, & rædææ sume leasunge on ðære smeanunge. ðæt is sio micle nosu & sio woo se þe wile ungemetlice gesceadwis beon, & seð þæt smeallicor ðonne he cyrfe, se hæfð to micle nosu & to woo, forðon sio gesceadwisnes hie selfe gescent mid ðære ungemetgodan smeanunge. ðæt is ðonne se foruda fot & sio forude hond ðæt mon wite Godes beboda weg, & æer nylle on gán, ac sic bedæled & aidlod ælces godes weorces,Nealles na swæ swæ healt mon ðæste untrum, hwilum hie gāc, hwilum hie restað, ac se forudfota bīælces fēces bedæled. Se ðonne bīc hoferede se þe sio byrscen ofcry-ceð sisse eorðlican gewilnunge, & næfre ne besyhtæ to ðære uplican ære; ac ealneg [ealne weg] fundaæ to ðisum eorðlicum, & ðonne hie gebieræð auht be ðæm gode ðæs hefonlican rices, ðonne ahefegiæÆ hiera heortan ðæ byrċenna ðæs forhwrifedan gewunan ðætte hie ne magon hiera geçohtes staþol uppraræran. Be ðæm se salmscop cwæð: Ic eom gebigged, & æghwonon ic eom gehiened. Ond eft be ðæm ilcan scyldum sio Sōsæstnes ðurh hie selfe cwæð: Hiora sæd gefeollum on þa þornas. ðæt sindon ða þe gebieræð Godes word, & mid ðære geornfulnesse & mid ðære wilnunge sisse worlde & híere welena bīæ asmorad ðæt sæd Godes worda, ðeah hie upasprytten, ðætt hie ne moton fullgrouan ne væstmæbre weorcæan. Se ðonne bīc siwenigge se þe his ondgit bīc to ðon beorhtæ scinende ðæt hie mæge ongieteran sōsæstnesse,

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 cyme, ond sæt towearde gefeohht êara uncysta, hwonon hie ðæs wenan sculon. Ac monige menn beð scæl donon hísan habban sæt hie unwiæse sien; angiennæ sonne oþrædllice mare sec-gean & smeagean suícor sonne him searf sie to begonganne, & reðaċ 5 sume leasunge on ðære smæanunge. Ðæt is sio micle nosu & sio woo se scæl wile ungemætlice gesceadwis beon, & see[ç] sæt smealicro sonne he cyrfe, se (h)æfæ to micle nosu & to woo, forson sio gesceadwisnes hie selfe gescind mid ðære ungemætgodan smæ[u]nge. Ðæt is sonne se foreda foot & sio forude hond sæt mon wite Godes biboda wég, & 10 cær nylle on gán, ac se bedæled & aidlad ælcæ godes worceces, nals na sua sua healte monn ðære untrum, hwilum hie gæð, hwilum hie restå, ac se foreda fot a biċ ælcæ fæces bedæled. Se sonne biċ hoferede se scæl byrcean offrycæ ðisse eorðlican gewilnunæ, & næfre ne besylhc to ðære uplican ðre; ac ealne weg fundæ to ðeosum eorð-lecum, ond sonne hie gehieræ awuht be ðæm göde ðæs hefonlican rices, sonne ahefegiaċ hira heart[a]n ca byrceorra ðæs forhwirfian gewunan ðætte hie ne magon híera geðohtes staċol upáraeran. Be ðæm se salmsceop cwæċ: ic eom gebiged, & æghwonom ic eom geh[i]ned. Ond eft be ðæm ilcan scyldum sio Soðfæstnes surh hie 20 selfe cwæċ: Hiera sæd gefoallon on ca cornas. Ðæt sindon ca scæl gehieræ Godes word, & mid ðære geornfulnesse & mid ðære wilnunæ ðisse worlde & híere welena biċ asmorod sæt sæd Godes worda, ðæah hie úpíspryttæn, sæt hie ne moten fulgruan ne wæstmbære weorcan. Se sonne biċ siwenige se ic his ægit biċ to son beorhte seincende 25 sæt he mæge ongietað soðfæstnesse, gif hit sonne aċistriaċ ca

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 blare-eyed 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

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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.
flæsclican weorc.  Hwæt on þæs siwenigean eagem beorð ðæ æpplas hale, ac ðæ bræwas grettægan, foræm hie beorð oft drygde for ðæm tearum  þæ eær gelome offlowað,  oððæt sio scearpnes bið gewird þæs æpples.  Swa sindon wel monege hæra þæ gewundæ hiera mod mid ðæm weorcum ðisses flæsclican lifes, ðæ æ meahton smæalice & scearplice mid hiera ægite ryht geseon, ac mid ðæm gewunan hæra wona weorca ðæt mod bið adimmod.  Se bið eallings siwenige ȝonne his mod & his ægit ðæt gecynd ascirpæ, & he hit ȝonne self gesci[e]nt mid his ungewunan & wom wilnungum.  Be ðæm wes wel geceuden ðurh ȝonne ængel: Smiria æowre eagan mid scele ðæt ge maegne geseon.  Donne we smierawæ ðure heortan eage mid scele ðæt we maegne ðy bet geseon, ȝonne we mid ðæm læcedome godra weorca gefultumæ urum ondgite ðæt hit bið ascirped to ongiætenne ða bierhtu ðæs sókan leohnes.  Se ȝonne hæð æallings fleah ðon his modes eagem, ðe on nane wisan ne maeg ryhtwisnesse geseon, ac bið áblend mid unwisdomæ ðæt he ne ongiæ ða uplican ryhtwisnesse.  Ðurh ȝonne æpl þæs eagan mon maeg geseon, gif him ðæt fleah ðon ne gæ, gif hine ȝonne ðæt fleah mid ealle ofergæ, ȝonne ne maeg he noht geseon.  Sua eac bi þæs modes eagem is geceuden, gif ðæt ondgit þæs menniscan geðohtes ongiætt ðæt hit self dysig sic & synfull, ȝonne [ge]gripæ hit ðurh ȝonne wenan ðæt andgit þære incundan byrhto; gif he ȝonne self wenð ðæt he sic wís & gescadwíslice ryhtwis, mid ðy he hiene bedæ æære onenawnesse þæs uplecan leohnes, & micle ðy læs he ongiæ ða bierhto ȝæs [s]oðæn leohnes ȝonne he hiene upahefæ 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 swele selflice; swæ swæ be sumum monnum cweden is: Hie sædon sæt hie wæron wise, & ða wurdon hie dysige forðon. Soðlice se hæfð singalne sceabb se þe næfre ne blinð ungestæþeignedesse. ðonne bi sæm sceabbæ swæc ryhte sio hreow getæcanæ sæt wohhæmed. And ðonne bie se lichoma hreow, ðonne se bryne þe on sæm innæc bie utesféþ [utesliðþ] to sære hyde. Swæ bie sio costung ærest on sæm mode, & ðonne særed utweardes to sære hyde, ðæt hio utasčes on weorc. Butan tweon gif sæt mod ær sæm willan ne wicbriht, se wilm sæs innæces utabirst [utbirst] & wier to sceabbæ, & monega wunda utan wyreð mid sæm won weorcum. Foræm wilnode sanctus Paulus sæt he sære hyde giocean ofadrygde mid sæm worde, ða he cwæð: Ne gegripe eow næfre nan costung buton mennescu. Sweiæc he openlice cwæðe: Mennislic is sæt mon on his mode costunga crowige on sæm luste yþles weorces, ac sæt is deosullic sæt he tona [sonne] willan ðurhtæ. Se ðonne hæfð teter on his lichoman se þe hæfð on his mode gidsunge, and gif hiere ne bie sóna gestiered, heo wile weaxan mid ungemete. Butan tweon se teter butan sare he ofergæ þone lichoman, & swæcæah sæt lim geunwlitægæ; se giecæ bie swæc unsar, & se clewæca bie swæc row, & swæçæah hwæðre [þæahhwæðre] gif him mon to longe fylgæ, he wundað & sio wund sara. Swæ eac sio gitsung sæt mod sæt hio gebindeð mid sære lustfulnesse hio hit gewundað, ðonne hio wirþe on sæt getþoct hwæthwugu to begietenne. Hio gehæt him æghwæs genoh, þæah sæt ðonne sæm mode license & lustfullige, þæah hit gewundað mid-sæmpe hit wyreð seondscipe. Þurh sæ wunde he forlist ðone white his lioma, ðonne he ðurh sæt wó weorc forlist þone white sara [white

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. Doubtless, 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 suelc selflice; sua sua be sumum monnum cueden is:
So slic se sæ hæf saingalne sceabb se sæ næbre ne ablin ungestæc-
signes. Donne bi sæm sceabbe suixh ryhte sio hreof getacna sæt
wohhæmed. Donne bið sæ lichoma hreof, vonne se bryne ce o[n] sæm
innoxe bīc utaslih to xære hyde. Sua bið sio costung æres on sæm
mode, & sæonne ferec utweardes to xære hyde, oxæt hio útasciet on
weorc. Butan tween gif sæt mod ær sæm willan ne wiwbritt, se
wielm sæs innoxes utabiers & wier to sceabbe, & moniga wunda
10 utane wyrc mid sæm wón weorcum. Forçon wilnode sanctus Paulus
æt he xære hyde gioccan ofadrygde mid sæm worde, sæ he cuæd:
Ne gegripe eow næfre nán costung buton menniscu. Suelce he openlice
cuæde: Mennislic is sæt mon on his mode costunga crowige on
xæm luste yfes weorces, ac sæt is deofullic sæt he ñone willan
15 sur(h)teo. Se ñonne hæf teter on hi[s] lichoman se hæf on his
mode gi[t]sunga, gif hiere ne bið sona gestiered, hio wile weahsan
mid ungemete. Butan tueon se teter butan sare he ofergæ ñone
lichoman, & sæ hæah sæt lim geinwitega; se giecca bið suixe
unsär, & se elewecca bið suixe row, & ñeahwæcere gif him mon
20 to longe fylg, he wundæ & sio wund saræ. Sua eac sio gitsung
æt mod sæt hio gebinde mid xære lustfulnesse hio hit gewundæ,
Þonne hio wyrp on sæt geçoht hwæthugu to bigieten(n)e. Hio ge-
haet him æghwæs genog, Þeah sæt Þonne sæm mode licige & lustful-
lig, Þeah hit gewundæ midxæmce hit wyrc feondscipe. Durh æa
25 wunde he forliest ñone wite his lioma, Þonne he sur(h) sæt woo
weorc forliest ñone wite ovèrra godra weorca, gelicost sæm ce 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
Gregory's pastoral.

[Cotton MSS.

oferra] godra weorca, gelicost ðæm þe he gewemme ealne ðone lichoman, ðonne he ðurf ealle unceysta ðæt [pa] mod gescerenc; ðæt try-mede sanctus Paulus þa he cwæþ ðæt ælces yflæ wytruæa wære ðæt mon wilnode hweorcere gidsunge. Se ðonne þe bið healede he mæg mid weorce began ðæ sceondlicnesse, & swæðeah bið ahefegod mid ðæm singalum geðohte butan ælcum gemete, & swæðeah næfre ne mæg ðurhteon ðæt unryhtlice weorc, & hwæðe ðæt mod hæfð fullfre-medne willan to ðære wraennesse butan ælcre steore & wearne gif he hit ðurhteon meahte. Donon eymeð siðo medtrymnes ðæm heale-dum, þe se wæta ðara innocæ. asigc [astigc] to ðæm lime, ðonne aswilc hit & hefegað & unwlitegað. Se bið eac eallinga healede se þe eal his mod bið aflowen to gæglærnesse & to dolc, ðonne he byrð on his heortan þa byrðenne ðæs bismeres, & swæðeah mid woon weorcum hit to ðweorlice ne fremec, þeah he hit on his mode forlætan ne mæge, ne fullce gewuann to godum weorcum, forðæm siðo byrðenne ðære sceonde hiene diegollice hefegað. Swæ hwelec ðonne swæ eissa unceysta hwelecere underscieded bið, him bið forboden ðæt he offringe Gode hlaf, forðæm hit is wen ðæt se ne mæge oferra monna sceyldc ofæåwean, se se þe [hine added] ðonne giet his agna on herigæc. Ær ðissum we sægdon feam wordum hwelec se bion sceolde þe medeme hierde & lareow bion sceolde, & eac hwelec se bið þe him ondrædan sceal ðæt he unnedeme sie. Ær ðissum we reahton hwelec se beon sceolde þe to ðæm biscepdomæ cuman sceolde; nu we willæc reccean, gif he ðær swelc to cume, hu he ðæron libban seyle.

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,
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 cymē, hu he ßær ßron drohtigeان sciele.

Dæs biscepes weorc seulon bion ofer òcerra monna weorc swæ micle betran swæ hit micel bið betweenx ßæs hierdes life & ßære heorde. Him gedafenæ þæt he geæence & geornlice smæge hu micel niedscærf him is þæt he sie gebunden to ßære ryhtwisnesse mid þy rape þæt he ongiete for hwæs geæyncendum þæt folc sie genemned heord. Hwæt ßæm hierde [Sonne] wel geristð þæt he sie healic on his weorcum, & his word sien nytwierðu, & on his swiggean he sie gesceadwis; him sculon eglan òcerra monna brocæ swelce he efnswiæ him crowige; he sceal sorgian ymbe calle & foreænceæn; he sceal beon for eaþ-modnesse hiera gesæra ælces ßa þæt wel do; he sceal beon strec wið þa þæt ßær agyîlæ, & for ryhtwisnesse he sceal habban andan to hieræ yfele; & þeah for ßara bisgunge ne sic his giemen no þy læsse ymb þa gehiersuman; ne eac for hiera lusan geornfulnessæ ne forlaete he ßa ungehiersuman. Ac ßis þæt we nu feaum wordum arimdon we willæ hwene rumedlicor heræfter aræceæn.

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

Se reccere sceal bion simle clæne on his geæohte, þæt[te nan] unclænnes hine ne besmite Sonne he ßa ßænunga underfelæ, forþæm þæt he mæge adryggeæn of òcerra monna heortan þæt ßær ßron fules sie. Hit is þærfl þæt sio hond sio ær geælænsod þæt wille þæt fenn of òcerra æcieran; gif sio Sonne bið eac fennegu, Sonne is wen þæt 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 se] gedafenlice & endebyrdlice to cymê, hu he 2ærôn drohtian scyle.

Pæs biscepes weorc sceolon bion ofer oêra monna weorc sua micle beteran sua hit micel biæ betwux pæs hirdes life & 2ære heorde. Him gedafeneæ cæt he gedænce & geornlice smeage hu micel niedcærf him is cæt he sie gebunden to 2ære ryhtwiesnesse mid ȝy rapè cæt he ongifte for hwæs geðyniæm cæt folc sie genemned heord. Hwaet cæm hierde ȝonne wel gerisæ cæt he sie healic on his weorcum, & his word sien nyttwyrçu, & on his suigean he sie gescadwïs; 5 him sculan eglan oêrra monna brocu suelce he efnuiðe him ȝrowige; he sceal sorgian ymbæ calle & foreænceæan; he sceal bion for eaæ-modnesse hira geðera ælices ðara ðe wel doo; h[e] sceal bion strææ wiæ ca ce æær agylyæ, onð for ryhtwisnesse he sceal habban andan to hira yfæle; onð ȝeæh for ðara bisgunge ne sie his g[i]emen na ȝy læsse 10 ymb ca gehirsuan; ne eac for hira lufan geornfulnesse ne forlæte he ca ungehirsuman. ȝe ðis cæt we nu feam wordum arimdon we willaæ hwene rumedlicor heræftæ areceæan.

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

Se recæære sceal bion simle clæne on his geðohte, cætte nan 15 unclænnes bine ne besmite ȝonne he ca æcgænna underfæhæ, forcæm cæt he mæge adrygeæan of oêra monna heortæ ðæt 2æron fules sie. Hit is cæræf cæt sio hond sie ær geclænsad ce wille cæt fenn of oêerre æðieræran; gif sio ȝonne biæ eac fennegu, ȝon(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
la oþre wiers besmite gif hio hiere onhrinc. Foræm wæs ðurh ðone witgan geewedænæ: Doð eow clæne, ge þe beræ Godes fatu. ðæ sonne beræ Godes fatu, ça pe occenna monna saula underfoot to lædonne on ça triowa hiera agenra gecarnunga to ðæm innemestan halignessum. GeSeçencen hie sonne betweoh him selfum hu swiæe hie seulon beon geclæn-sode ça pe beræ on hiera greadum ça a libbendan fatu to ðæm eceæ temple on hiera agenre [ægenne] borg. Forçy wæs ðurh þa halgan stemne beboden sætte on Arones breostum sceolde beon awritten ðio racu ðæs domes on ðæm hrægle þe mon hæt rationale, & mid nostlum gebunden, foræm sætte sio oferflownes ćara geSohta ne meahte ofsittan ðæs sacerdes heortan, ac hio sceolde beon gebunden mid ðære ilcan race, sætte he ne Sohta naht ungeseawislices ne unnyllices. Foræm he biæ gesett to bisene ðocrum monnum, simle he sceal ætiewan on his lifes gestæßignesse hu micle gesceawisnesse he bere on his breostum. On ðæm selfan hrægle, þe he on his breostum wæg, wæs eac awritten ça naman ćara twelf heaðfaædra. Donne biræ se sacerd swiæe untællice awritten ćara fædra naman on his breostum, sonne he singallice geSohtas hiora lifes bisene. Donne stæpæ se sacerd swiæe sælæaslice on ðone weg, sonne he þa bisene ćara forçgefahrena fædra geornlice & unablinnendlice sceawæ, & on sæt swæc ćara haligra singallice wynnæ to spyrianne, & unalisæde geSohtas ofërycæ, ðylæs he ofer ðone herscold his endebyrdnesse stæppe. Swiæe ryhte is sæt hrægl gehaten, sæt se sacerd beran sceolde ðæs domes racu, forçon se sacerd sceolde & gitt secal simle smælice geSaenæan sæt he cumne god & yfel tosceadan, & siçcærn geornlice geSohtes hu he gehwelene 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
wēn ēæt hio ceased wiers besmite 'gift' hio hire anhrinᾹ. Forcēam was ēurh ēone witgan geeuenden: Dooǣ eow clæne, ge ēæ berac Godes fātu. Da ēonne berac Godes fātu, ǣa ēæ oċerra monna saula underfoقة to lædanne on ēa treowa hira agenra gærnunga to ēæm 5 innemestan halignessum. Geċencē hie ēonne betwuħh him selfum hu suicide hie sculon beon geclænsode ǣa ēæ berac on hira greadum ǣa ēæ lībbendan fātu to ēæm oċean temple on hira agenne borg. Forcēy was ēurh ǣa halgan stemne beboden xætte on Arones breostum sceolde beon awritten sio racu ēæs domes on ēæm hrægle ēe mon hæt rationale,
10 & mid noslum gebunden, forcēam xætte sio oferflownes ēara geċohta ne meahte ofse rēces sacerdes heortan, ac hio sciolde beon gebunden mid xære ilcan rāce, xætte he ne kohte nāwught ungesceadwislices ne unnetlices. Forcēam he biċ gesett to bisene ōcruum monnum, simle he seal xætiewan on his lifes gestǣsignesse hu niċele gesceadwisnesse he bere on 15 his breostum. On ēæm selfan hrægle, ǣe he on his breostum wēg, ǣes eac awritten ǣa naman ēara twelv heahfēdēra. Donne biċr se sacerd xuicē untellice awritten ēara fēdra naman on his breostum, ēonne he singallice geċencē hiera lifes bisene. Donne xætpō se sacerd xuicē xælleslice on ēone wēg, ǣonne he ǣa bisene ēara forċgefarēra fēdera 20 geornlice & unablinnendlice sceawaǣ, & on ēæt suxǣ ēara haligra singallice winnaǣ to spyriganne, & unaliefde geċohtas ofcyrceǣ, fylæs he ofer ēone xerscold his endebyrdnesse xætpe. Suicide ryhte ēæt hrægl is gehaten, ēæt se sacerd beran sceolde ēæs domes racu, forcēam se sacerd socolde & git secal simle xmeallice geċencēcen ēæt he cunne gōd 25 & yfel toscadan, ond siċcan geornlice geċence hu he gehwelcne lēran scyle & hwonne, & hwǣt him gecopust sie, & nōwuḥt 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 awrten ðæt mon secelde wrian on ðæm hrægle ðæ Aron bær on his breostum, ðonne he inneode beforan Godæ, ðæ lare & ðæ domas & ðæ soðfæstnesse. ðæ domas he bær on his breostum beforan Godæ [&] Israhela bearne simle. Swa sceal se ascerd gitt simle ðæ domas beran awrtenæ on his breostum Israhela bearne, ðæt is ðæt he ðæra ðing þe him undersetde biþ for ðæm ege anum ðæs godcundan [innecundan] deman innweardlice undersece, ðætte sio mennisce olicung for nanum freondscipe ðærto ne gemenge, forçonpe he biþ to Cristes bisene & to his anlicnesse ðægæ gesett [aset]. & ðæah for ðære geornfulnessse ðære ryhtinge ne sie he to hraed ne to stirþ to ðære wrace, ac ðonne he biþ ongieten æfstit wiþ ðæerra monna yfli, anseunige he eac his agenu, ðylæs ðæ smyltnesse ðæs domes hine gewemme [oðæ] se dyrna æfst oðæ to hraed irre. Ac gif he geæncæd ðone ege ðæs deman þe ofer call sitt, ðonne ne stirþ he no his hieremonnum butan miclum ege. Ac se ege ðonne he geæmæt ðæt mod he hit geækensæð, ðylæs sio dyrstignes [gedyrstignes] his modes hiene to upahebbe, oðæ ðæs flæsces lustfulnes hiene besmite, oðæ ðurh þa wilnunga ðissa eorð-cundlicra ðinga ðæt mod æfstriðe se forhwirfsædæ gewuna gemalincesse, sio oft ðæt mod ðæs recerces astyreð. Ac hit is micel ðearf ðæt mon hiere swiþe hrædlæcæ wiþbredæ, ðylæs sio scyld þe hiene ðurh scinnesse [seirnessæ] costæð for his luste & for his wacmodnesse hiene oferswiðe; forçon gif hio ne biþ hrædlæcæ aweg adrifæ, he biþ ofslegen mid ðæm [ðy] sweorde ðære gedafunge.

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 wilnge, ac his niehstena god he sceal tellan him selfum. Be 
ém is awritten ðæt mon seolde writan on ém hrægelc & Aron bær 
on his breostum, ðonne he inneode beforen Gode, ða lare & ða domas & ðæ soxæðneses. Da domas he bær on hi[is] breostum beforen Gode
5 Israhela bearne simle. Sua sceal se sacerd giet simle beran ða domas 
awritene on his breostum Israhela bearne, ðæt is ðæt hie ðara sing ðe 
him underciode bie& for ðæm ege anum ðæs innecundan deman 
inwardlice undersece, ðætte si[es] men(n)ise olicung for nunu 
freondscipe þæarto ne gemenege, forþon he bið to Cristes bisne & 
to his anlienesse ðær æsæt. & þæah for ðære geornfulnesse ðære 
ryhtinge ne siæ he to hraed ne to stíc to ðære wraec, ac ðonne he bið 
ongiæten æfestig wið ðera monna yfelu, ansecunige he eac his agæn, 
þylæs ða smytlænesse ðæs domes gewæmne ðonne se dierna æfest ðonne 
to hraed ierre. Ac gi he geæcne ðone ege ðæs deman ðe ofer 
15 eall sitt, ðonne ne stieræ he no his hieremonnum butan miclum ege. 
Ac se ege ðonne he geæcmæd ðæt mod he hit geæcnæsæc, þylæs 
sio gedyrstigænes his modes hine to uppahebbe, ðonne ðæs flæces lusæ 
fulnes hiene besmite, ðonne þurh ða wilnunga ðissa eorðæcun[ð]læra 
singa ðæt mod ænistrigæ se forhwierfæda gewuna gemalicnesse, 
20 sio ofæ ðæt mod ðæs recceres astyrææ. Ac hit is micel ðearf ðæt 
mon hire suíæ hraedlice wiðbregde, þylæs sio sceylæ ðe hiene þurh 
sciennesæ costaæ for his luste & for his wæcomnesse hine ofersuĩæ; 
forþon giæ hio ne bið hraedlice aweg adrisen, he bið ofslaægen mid 
ðæm sueorde ðære geæafunge.

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, 
est 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, 
est 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 fyrest [fyrrest].

Se lareow sceal beon on his weorcum healice, sæt he on his life gecyce lifes weg his hieremonnum, sætte sio heord se þe folgaþ çæm wordum & çæm sæawum þæs hirdes, mæge bett gã æfter his sæawum ðonne æfter his wordum. [He biç genied mid çæm folgoðæ sæt he sceal healice sprecan; geðence he ðonne sæt him is efnumicel nied, siçcan he hit gespreeen hæf, sæt he eac swæ dô swæ swæ he læc, forçon sio stefn çæs lareowes micle ðy iecelicor surhþæt ða heortan þæs gehierendes, gif he mid his sæawum hie ðæron gefæstna; sæt ðæt is sæt he sprecende bebitæ sæt he sæt wyrænde oðewæ, sæt hit surh ðone fultom sie forðænæ. Be çæm wæs geeweden surh ðone witgan: ðu þe wilt godspellian Sion, astig ofer heanne munt. Dæt is sætte se sceal, se þe wile brucan ðara godecunda ðinga & ðara heofonlicra lara, forðætan çæs niederlican & çæs eorðlican weore, forçæm he biç gesewen standende on çæm hrofe godecunda ðinga. Swæ micle he mæg ice his hieremen geteon to betran, & he biç swæ micle sel gehiered swæ he ufor gestent on his lifes geearnægæ.]

Forçæm bebitt sio halige æ sæt se sacerd scyle onfôn ðone swëran bogh æt ðære offrunge, & se sceolde beon asyndred from çæm ðeorn flæsec. Dæt ðonne tæcnæ æt çæs sacerdes weorc sceolon bion asyndred from ðeorna monna weorcum. Nalles no sæt an sæt he good dô gemong ðeorn monnum, ac eac synderlice swæ swæ he on geðynæcum biç furfor ætæne oðre, sæt he eac sie on his weorcum & sæawum swæ micle furfor. Eac him mon sceolde sellan ða breost çæs neates toeanæ çæm boge, sæt is sæt he geleornige sæt 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 ًn his weorcum fyrmest.

Se lareow sceal bion on his weorcum [h]ealic, ־æt he on his life gecyce lifes weg his hieremonnum, ־ætte sio hiord se ־ce folgaec ־æm wordum & ־æm sceawum ־æs hierdes, ־ætte sio heord mæge bêt 5 gân æfter his sceawum ־æonne æfter his wordum. He þiç genied mid ־æm folgoce ־æt he sceal healice spreçan; geercene he ־onne ־æt him is efnumicel nied, siæcan he hit gespreen hæfæ, ־æt he eac sua doo sua sua he læræ, forcon sio stefn ־æs larioxes micle ־ie icelicor ־urhæræ ־a heortan ־æs gehirendes, gif he mid his sceawum 10 hi ־æron gefæsæan ; ־æt is ־æt he sprecende bebit ־æt he ־æt wyrcende oðieve, ־æt hit ־urh ־one fultum sic forçenge. Bi ־æm wæs gecueden ־urh ־one witgan: Du ־ce wilt godspellian Sion, astig ofer heane munt. ־æt is ־ætte se sceal, se ־ce wile brucan ־ara godecundra ־inga & ־ara hefonlicera laræ, forlætan ־a[s] nicerlican 15 & ־æs eoriclean weorc, forcam he biç geswen standende on ־æm hrofe godecun(d)ra ־inga. Sua micle he mæg ־ic his hieremenn geteon to beteran, & he biç sua micle sel gehiered sua he ufor gestent on his lifes geearnungum. Forcam bebit sio halige æ ־æt se sacerd scyle onfôn ־one suirhæn bôgh æt ־ære of[f]runge, & se sceolde 20 bion asyndred from ־æm ocrum flæsec. ־æt ־onne taecnaæ ־æt ־æs sacerdes weorc [e]ulon beon asyndred from ocrera monna weorcum. Nalles na ־æt an ־æt he gôd doo gemang ocrum mo[n]num, ac eac synnderlice sua suæ he on synceum biç furfur ־onne ovre, ־æt he eac sie on his weorcum & ־æawum sua micle furfur. Eac him mon scolde sellan 25 ־a breœc ־æs neates toecan ־æm boge, ־æt [is ־æt] he geleornige ־æt

prophet: “If thou wishest to preach to Zion, ascend a lofty mountain.” That is, that he who desires to enjoy divine things and heavenly instruction must forsake low and earthly works, since he is seen standing 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, sæt is his ingæcæne; nalles no sæt an sæt he on his breostum vidence sætte ryht sic, ac eac sæ spane þe his sæawa giemæc to sæm ilean mid his godum bisenum. Ne wilnige he names eorlices ofer sæt, ne he him ne ondræde nanne eorlicene ðeg æsiss ondweardan lifes, ac gêurence he þone incendum Godes æge, & forsio ælice oliccunge æsisses middangeardes, & eac his æge for sære wynsuman sweetnesse Godes. Forðon Sûræ ða uplican stefne væs beboden on sære æ sæt se sacerd seeolde beon sæste bewæfed on bæm [bêwaed on þæm] sculdrum mid sæm maessehrægle. [Dæt is sæt he beo simle getrymed & gefrætwod wic ælice frecenesse ge gastlice ge mennisclice, & wic ælice orsorgnesse beswapen mid ðissum mægnun, swæ swæ Paulus cwæc: Gaæ ge gewæpnod æçer ge on ða swiçran hond ge on ða winestran mid sæm wæpnum ryhtwisnesse. Forþæm áonne he higaæ to sæm godecundum ðingum anum, sæt he ne dyrfe an nane healfe abugan [anbugan] to nanum fullicum & synlicum luste, ne eac ne ðyrfe beon to upahafen for nanum wlenecum ne for nanre orsorgnesse, ne hiene ne gedrefe nan wuht witerweardes [nan widerweardnes], ne hiene ne geloccige nan olincung to hiera willau, ne hiene ne geçryse nan witermodnes to oromdnesse. Gif þonne mid nanum ðissa ne biæ onwæced his ingæcone, þonne biæ hit sweotol sæt he biæ swiæ gerisæniclice beswapen mid swiæ wîligæ oferbrædelæs on bæm [þæm] sculdrum.] Dæt hrægl væs beboden sæt seeolde bion geworht of purpuran & of twiblíum derodine & of twispunnenum twine linenum & gerenod mid golde & mid sæm stane iciinta, forþæm sæt wære getæcnod on hu mislecum & on hu monigfæaldum mægnum

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 breost, Gæt is [his] inngedone; nalles na Gæt án Gæt he on his breostum hence Gætte ryht sie, ac eac ða spone ðe his ðæawa giemæc to Gæm illcan mid his gódum biesenum. Ne wilnige he nanes corclices ofer Gæt, ne he him ne ondræde nanne 5 corclícene ege ðyse andweardan lifes, ac geèence he ðone innündan ege Godes, & forsiþ ælce olicunge ðisses middangeardes, & eac his ege for æære wynsuman suetnesse Godes. ForHon ðurh ða úplecan stefne ðæs beboden on æære æ Gæt se sacered scolde beon fæste bewæfed on bæm s[e]uldrum mid Gæm mæsehrægle. Ðæt is Gæt he bio simle 10 getryned & gefrætwod wic ælce freccenesse ge gæstlice ge munnisclice & wic ælce orsorgnesse besuapen mid ðy[þ]sum mægenum, sua sua Paulus cuæð: Gāð ge gewærnode ægðer ge on ða súrðran hond, ge on ða winistran mid Gæm wæpunum ryhtwisnesse. ForGæm 15 ðonne he higað to Gæm godecundum singum anum, Gæt he ne ðonne he higað to Gæm godecundum singum anum, Gæt he ne

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 foremost among all the ornaments gold was to shine on his robe. That
se sacerd secolde seinan beforan Gode, monnum to bisene. Ærest ealra glengea & fyrmost [ymest] secolde seinan gold on his hrægle. Æt is sætte on his mode scéne ealra cinga fyrmost ondgit wisdomes. Toecan cœm golde ealra glengea fyrmost on his hrægle wæs beboden Æt secolde bion se gìm iacinctus, se is lyfte onlicost on hiewe. Se cune tæmæ ætte eal cætte æes sacerdes ondgit wurhfaran mæge, sie ymb ça hefonlican lufan, næs ymbæ idelne gyld, cyhæs him losige Æt hefenlice ondgit, foræmpe he sie gehæfted mid cœm luste his selfes heringe. Eac cœm golde & cœm line wæs ongemong purpura, Æt is kynelic hrægl, foræm hit tæmæ kynelicne onwald. Be cœm geånce se sacerd, cune he œre men healice lærô, Æt he eac on him selfum healice ofryece [ryece] ça lustas his unæeawa, foræmpe he kynelic hrægl haæt, Æt he eac sie kyning ofer his agene unæeawas, & ça kynelicne oferswîne & geånce he simle sie swæ æcle swæ unæcle swæær he sie ça æcelu Æere æftarran acennesse, Æt is on cœm fulluhte, & simle oftewæ [ætiewæ] on his ceawum ça æing þe he steær to Gode hett [steær Gode gehet], & ça ceawas þe him mon steær bebead. Be cœm æcelum cœs gastes Petrus cwæc: Ge sint acoren kynn Gode & kynelices preosthades. Be cœm onwalde, þe we scelun ure unæeawas mid ofercumæna, we magon bion getrymede mid Johannes cwide cœs godspelleres, ce he cwæc: Da þe hiene onfænæn, he salde him onwald Æt his meahton bon Godes barn. Da medomensæ Æere strengeo se salmscop ongeat, þa he cwæc: Dryhten, suiçce suïæc sint geweorc god mid me Æine friend, & suiçce is gestranged hiera ealdordom; foræmpe Æt mod sinra haligra biæ æcened suiçce healice & suiçce stranglice to ce, cunne

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. Æresæ alra glengæa & ymesæ scolde scinan gold on his hraegle. Æt is ætte on his mode scine ealra tinga fyrmesæ ongæt wisdomes. Tœacan Æm golde ealra glenga fyrmesæ on his hraegle wæs beboden Æt scolde bion 5 se giem iactucts, se is lyfte onlicæ on hiwe. Se Æonne tænæ æt [e]all ætæt ææs sacerdes ongæt byrhwaran mæce, se Æmb æa hefonlican lufan, næs Æme idelne gilp, Æylæs him losige æt he[o]fenlice ongæt, foræmæ he se gehæfted mid Æm luste his se[l]fes heringe. Ææc æm golde & æm line wæs ongemang pur- 10 pura, æt is cynelic hraeg[l], foræm hit tænæ kynelicne anwald. Be æm geænce se sacerd, Æonne he Ævé mën healice læræ, æt he eac on him selfum healice ofærysee æa lustas his unææawa, foræmæ he kynelic hraegl [h]æfæ, æt he eac si kyning ofer his agne unææawas, & æa cynelican ofersuifæ; & geænce he simle si suæ æææle sua unæææele suææræ he si æa æææælæ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ æ
Gregory's pastoral.

Sonne o′rum monnum syncð set hie mæstne dem & mæste scande 
Hrovigen, & hie forsewenuste fioð for worlde. On ðæs sacerdes 
hrægle was toecan golde & iacyncte & purpuran, dyrodine twegra 
bleo. Dæt tacnæð sætte eal ða god & ða mægenu þe he do, bion 
gewlifegode mid ðære lufan Godes & monna besoran þæm eagun 
ðæs ecean Deman, sætte se spearca ðara godra weorca, þe her 
twinclað besoran monnum, birne healice ligge on ðære incundan lufan besoran 
Þæm diglan Deman. Sio lufu ðonne hio lufan ætsomne ægðer ge 
God ge his nihstan, hio scinð swiðe smicere on twæm bleom swæ 
twegea bleo godweb. Se ðonne se þe swæ hiegað ealneweg to 
andweardnesse his scippendes, & agiemeleasæð þa giemenne his nih-
stena, oððæfæ swæ singallice folgað þære giemenne his nihstena sæt 
he agiemeleasæð ða godcundan lufe, ðonne hæð he anforlæten sæt 
tweagea bleo godweb sæt he habban sceolde on ðæm halgan hrægle, 
gif he auðer ðissa forlæt. Ac ðonne sæt mod bið æfened on þa lufan 
ægðer ge Godes ge his nihstena, ne bið hit ðonne nohtes wan buton 
forhæfdnesse anre, sæt he his lichoman swence and hlænige. Forðon 
is beboden toecan þæm twibleon godwebbe sæt seile been twibrænen 
twin on þæm messegierelan. Of þære eorðan cymeð sæt fleaxe, sæt 
bið hwites hiewes. Hwaet mæg ðonne elles been getacnod þurh 
sæt fleaxe buton lichoman clænnes, sio sceal scinan of clænre heortan? 
Forþæm bið gefestnod sæt geþrawene twin to [on] þæm white ðæs 
messehrægles, forþæm sio clænnes bið ðonne to fulbeorhtum white 
becumen, ðonne sæt fleæc bið geswenced þurh forhæfdnesse, & ðonne 
etweox o′rum mægnum bið ðeonde sio earnung ðæs 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 neigh-
bours 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,
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,
flæces, swæ swæ on sæm mæssehraegle scinæ ongemang oðrum bloom sæt twywærawene twin.

XV. Hu se lareow sceal beon gesceadwis on his swiggean & nytwiercæ on his wordum.

Sie se lareow gemætfaest & gescadwis & nytwiercæ on his wordum, sætte he ne swigige væs þæ nytwiercæ sieto sprecanne, ne sæt he ne sprece sæt he swigian sciele. Foræm swæ swæ unwærlícu & giemeleslicu spræc menn dwele, swæ eac sio ungmetgode swigge væs lareowes on gedwolan gebring ca þæ he læran meahte, gif he spreccende bion wolde. Oft eac ca unwaran lareowas for ege ne durron clypion & (om.) ondraedæ him sumra monna uncænc, ne durron forçon ryht freolice & unforwandodlice sprecan. Be sæm sio Soðfæstnes cwæð: Ne healde ge mid swelcum cornoste þa heorde swæ [swelce] hierdas scealdon, ac hyrena ceawe ge fleoæ, & hydæ eow mid ðære swiggean, swæ se hyra þonne he þone wulf gesyhæ. Þæt ilce ðæwat Dryhten ðurÞ þone witgan, þa he cwæð: Dumbe hundas ne magon beorcan. Ond eft he ciddæ, þa he cwæð: Ne come ge no togeanes minum folce sæt ge mealten standan on minum gefeòhte for Israhela folce, ne ge þone weall ne trymedon ymb hiera hus on sæm dæge þæ him nidþærf wæs. Þæt is þonne sæt he fare togeanes Israhela folce him mid to feohtanne sæt he wiststande mid his spræce sæm unryhtwillendum þæ ðyse middangeardes waldæ mid freore & u(n)forwandodlicre stefne, for gesciældnesse his heorde. Þæt is þonne sæt he him mid feohte on sæm dæge þæ him nidþærf sic, sæt he wiststande ealle mægene sæm

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 unthinking teachers out of fear dare not speak, fearing the displeasure
sua sua on sæm mæsæhrægle scient ongemang ðrum bleon ðæt tweodræwene twin.

XV. Hu se lareow sceal bion gesceadwis on his swigean & nyt-wyræ on his wordum.

5 Sie se lariow gemetfæð & gesceadwis & nyttwyrmæ on his wordum, ðætte he ne suigige ðæs ðe nyttwyrmæ sie to spreccanne, ne ðæt ne spreæ ðæt he suigigean style. Forðæm sua sua unwærlicu & giemelasliæ spræc menn dwelec, sua eac siu ungemetgode suige ðæs lareowes on gedwolan gebrin(g)æ ðæs ðæs he læran meahte, gif he spreccende beon wolde. Oft eac ðæs unwaran lareowas for ege ne durron cleopian, ondræðað him sumra monna unçonc, ne durron forðon ryht freclice læran & unforwandodlice spreccan. Be ðæm sio Soðfæðness cuæð: Ne healde ge mid suelcum corneste ðæ heorde suelce hirdas sceldon, ac hyrena ðeawe ge flecæ, 15 & hydæð eow mid ðære suigeæan, sua se hyrre ðonne he ðone wulf gesicæ. ðæt ilce ðwæt Dryhten ðurh ðone witgan, ðæ he cuæð: Dumbe hundas ne magon beorcan. Ond eft he cidde, ðæ 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 hus on ðæm daegæ ðe him niedcærf wæs. ðæt is ðonne ðæt he fære togeanes Israhela folce him mid to feohtanne ðæt he wiþstande mid his spræce ðæm unryhtwillendum ðæt ðyeses middangeardes waldæ mid freore & unforwandodliæ stefæ, for gescildnesse his heorde. ðæt is ðonne ðæt he him mid feohte on ðæm daegæ ðe him niedcærf 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
The 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-
What Hwaet feh^ bodigea^ sacerdas eowingum eow Hatton £urh for¥aem stondan £urhteah. £reade, hreowsunge.

the £aes Isaiah, priest, pet.

can feaet him he people.

soht sua and awful dome, also he dumbes, andrysnlic and run Fryccea £am gse^.

boda aloud dumba hiera se & se aem gehlydende & eow who undertakes 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-

sie, Æt he wi^stonde ealle mægene æem ęc on woh wiellen for æere ryhtwisnesse lufan. Be æem wæs ęst gecueden to æem scyldegan folce: Eowre witgan eow witgodan dysig & leasunga, & noldon eow geeçan eowre [un]ryhtwisnesse, Æt hie eow gebrohten on 5 hreowsunge. Æa godan lareowas beoc oft genemnede on halgum gewritum wietgan, foræem hie gerecað Æis andwearde lif fleonde, & Æet towearde gesuetotilgeæa. Æa ęonne æe sio godeunnde stefn Æreade, & cuæc Æet hie scolden leasunga witgian, Æet sindon Æa ęa Æe him ondraedæ Æet hie menn for hira scylcum Æreagen, ac mid 10 iedelre olicunge orsorgenæ gehatað æem scyldegan, & mid nanum Æingum nyllæ ææm syngiendum hiera unryht, ac suigiaæ Æara Æreaunga. Æaet word æere Æreau[n]ge is cæg, foræem hit oft anlycæ & geopenæ ęa scylde æe se him self ær nyste se hie Æurhteah. Be æem cuæc Paulus Æet se lareow sceolde been michtig 15 to tyhtanne on halwende lare, & eac to Æeannæ æa æe him [wi^]- stondan wiellen. Eft wæs gecuedæ Æur[h] Zacharias: Sio æ æe scéal beon soht on æes sacerdes müçæ, & his welera gehaldað Æet andgıt, foræem he bici Godes boda to æam folce. Foræam myngdode Dryhten Æurh Essiam ęone witgan & cuæc: Cleopa & ne blin, hefe up Æine 20 stefne sua æes bime. Foræam se se æe ęone sacerdhåd onfehæ, he onfehæ friccan scire & foreryneles æa her iernaæ beforan kyningum, & bodigeææ hira færelt & hiera willan hlydende. Sua scelun æa sacerdas nu faran hlydende & bodiende beforan æem egeslican deman æe him suife andrysnlic æfter gæcæ. Gif ęonne se sacerd bici ungerad 25 æes lareowdomes, hwæt forstent ęonne his gehlyd? Hwæt mæg he bodigeææ má ęonne se dumba fryccea? Ac for ęeosum wæs geworden
se halga gast on tungena onlicnesse gesette ofer pà apostolâs, forson butan twayne sone þe he gesylde he gedan sæt he bið swicte hraeçe ymb be hiene sprecende. Foræm wæs beboden Moyse sæt se sacerd secolde bion mid bellum behangen. Dæt is sæt he hæbbe þa stefne sære lare, pylæs he abelge mid sære swiggean sone dom ðæs Seaweres. Hit is awritten sæt he secolde ingongende & utgongende beforan Gode to æm halignessum beon gehiered his sweg, pylæs he swulte. Hit wæs awritten sæt ðæs sacerdes hrægl wære mid bellum behongen. Hwæt elles getacnah ðæs sacerdes hrægl buton ryht weorc? Dauid se witga sæt cyste, þa he cwæð: Sin ðâne sacerdas gegirede mid ryhtwisnesse. On ðæs sacerdes hrægłe wærôn bellan hangiende. Dæt is sæt þa weorc ðæs sacerdes & cac se sweg his tungan cli pien ymb lîfes weg. Ac sonne se lærow hiene gegearwaþ to sære spræce, behalde hi heiene geornlice sæt he wærlice sprece; forson gif he unendebyrdlice onet mid sære spræce, & wilnað sæt he ðy wisra cynce, sonne is wen sæt he gewundige þa heortan sara gehierendra mid sære wunde, sæt is sæt he hi gedwelec & unwislice geicþ pa idelnesse þe he ofacceorfan secolde. Be æm siþ Sonßæstnes cwæð: Habbað ge sealt on eow, & sibbe habbað betweoh eow. Durh sæt sealt is getacen ða word wisdomes. Se sonne se þe fundige wîsilce to spreconne, ondraede he him swillice sylæs his spræc gescende þa annmodnesse sara þe ðertó hlystæð. Be æm cwæð Paulus: Ne wilnigen ge mare to wietenne sonne eow scearf 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
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 wietæ sæt sæt eow gemetlic sie & eower ondefnu sien to wietonne. Be sæm wæs gecweden mid sære godecundan stefne sæt on væs sacerdes hraegle seeldon hangian bellan & ongemong sæm bellum reade apla. Hwæt elles is getacnod wurh þa readan apla buton sio anmodnes ryhtes geleadan? Swæ se æppel bit betogen mid anfealdre rinde, & ðæah monig corn oninنان him hæft, swæ sio halige cirice unrim folces befeðr mid anfealde geleadan, & þa habbað swæ ðæah swiðe mislica geacrumuna þe ðærinnæ wunian. Foron ðence [geðænce] se lareow sæt he unwaerlice forþ ne ræse on þa spræce. Embe sæt þe we ær spræcon sio Soðfæstnes wurh hie selfe clipode to sæm apostolum, & cwæð: Habbað ge sealt on eow & sibbe betweon eow. Sio anlines wæs gecweden sæt sceolde beon on væs sacerdes hraegle ða readan apla ongemang sæm bellum. Þæt is sætte wurh eal sæt sæt we ær spræcon siþ underfangen & wærlícæ gehealden sio anmodnes æs gecodcan geleadan. Se lareow seall mid geornfulllice ingehygde foreðæncean na sæt an sæt he wurh hiene nan woh ne bodige, ac eac sæt he nane ðinga sæt ryht to swiðe & to ungemetlice & to unaðerlícæ ne bodige; foræm oft sæt mægen sære lare wirc forloren, Sonne mon mid ungódeflicre [ungedæflicre] & unwaerlice oferspraæca þa heortan & sæt andgit gedweldæ cara þe særto hlystan, ond eac se lareow bit gescended mid sære oferspraæca, Sonne he ne con geðæncean hu he nytwierðecust læræan mæge ða þe særto hlystan willeæ. Be sæm wæs swiðe wel gecweden wurh Moyses sætte se wer se crowude ofersflownesse his sædes, & sæt unnytlice agute, sæt he Sonne ware uncæææ. Swæ eac ða word sære

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
æt æt iow gemetlic sie & iower ondefenu sien to witenne. Be þæm wæs gecueden mid ðære godecundan steñe æt on þæs sacerdes hraegle scoldon hangigan bellan & ongemang ðæm bellum reade apla. Hwæt elles is getæcnod þurh ȝa readan apla buton sio 5 anmodnes ryhtes geleafan? Sua se æppel biæ betogen mid ánfealdre rinde, & þæah monig corm onînman him hæfþ, sua sio halige cirice unrim folces befehþ mid anfeald Geleafan, & ȝa habbaþ suæah suide misleca geearnunga ȝe ðærinne wunigeaþ. Forþæm geænce se lario ȝæt he unwaerlice forð ne ræse on sa spræce. Ymbæ ȝæt þe we 10 ær spræcon sio Sefæstes Þurh his selfe cleopade to ðæm apostolum, & cuæð : Habbaþ ge seal on iow & sibbe betweoð iow. Sio anlienes wæs gecueden æt sceoldie bion on þæs sacerdes hraegle ȝa readan appla ongemang ðæm bellum. Þæt is ðætte Þurh eall æt æt we ær spræcon sie underfangen & værlice gehealden sio anmodnes ðæs 15 godecundan geleafan. Se laerow secel mid geornful[1]lice ingehygd foreænccean na æt an ðætte [he] Þurh hine nan woh ne bodige, ac eac æt he nane ðinga æt ryht to suide & to ungemetlice & to unaberendlice ne bodige, forþæm oft æt mægen ðære lare wierð forloren, ðonne mon mid ungedafenlicre & unväerlice oferspræce 20 ða heorton & æt andgiet gedwelec ðara ȝe ðætoto hlystaþ, ond eac se larioð biæ gescinded mid ðære oferspræce, ðonne he ne com geæncecean hu he nyttwyþlicost læran mæge ȝa ȝe ðætoto hlystan willaþ. Be ðæm wæs suide wel gecueden Þurh Moyses ðætte se wer se ðæ crowude oferflownes [h]is sædes, & æt unnytlice agute, ðæt 25 he ðonne wære uncælene. Sua eac ȝa word ðære lare bæð sæd,
lare beo ðæl, & hie gefcællað on ða heortan þe hiera hlyst, swæ nytt swæ unnyt, swææer hie bioð. Durh ða earan ða word beoð onfangen, & on þæm mode hie bioð acende þurh þæt ondgit. Forðon heton worldwide men wordsawere ðone æcælan lareow Paulus. Se ðonne se þe ðolæc flownnesse his sædes he bið unclaene geceweden. Swæ eac se þe oferspræce bið, he bið nohte ðon læs mid ðære besmiten. Gif he ðonne endebyrdlice his spræce forþbringæ, ðonne mæg he cennan mid þæm ðæt þuder ryhtes gehohtes on ðara tohlystendra heortan. Gif ðonne unwærlice sio lar toflewð þurh oferspræce, ðonne bið ðæt sæd unnyt agoten, næs to nanre cenninge ðæs cinrenes, ac to unclaenesse & to ungerisnum. Be þæm Paulus cwæð, þa he manode his egniht ðæt he sceolde standan on ðære lare, he cwæð: ðe ðe bebeode beforan Gode & þæm hælendan Criste, se þe demende is ewicum & deadum, & ðic ðe bebeode [beode] þurh his tocyme & þurh his rice, ðæt ðu stande on ðissum wordum, & hie lære ægðer ge gedaæftelice ge eac ungedæftelice. Þeah he cwæð ungedæftelice (D.h. e.u. om.), he cwæð ðeah ær gedaæftelice, forþæm sio ofersmeaung mirð ða unwisan þe hit gecnawan ne magon, & gedæð ða spræce unnytte þæm tohlystendum ðonne sio ungedæftnes hit ne can eft gedaæftan.

XVI. Hu se lareow sceal beon eallum monnum efnsærowiende & foreæncende on hiera earfeccum.

Ac sie se lareow eallum monnum se nihsta & eallum monnum efnsærowiende on hiera geswincum, & sie he for ealle upæcened mid ðære godcundan foresceawunge his ingeæcones, þætte þurh 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 gefeallæ on ça [h]eortan çe hiera hlyst, sua nytt sua unnyt, suæçer hie beo. Ðurh ça caran ça word bið onfangen, & on çaem mode hie beo acennedū urch āet ondgiect. Forçaem heton woroldwīse menn wordsawere șone ælðlan laere Paulus. Se cònne se șe ðolaè flow[ed]nesse his sædes he bið unclæne gecueden. Sua eac se șe oferspréæce bið, he bið nolhte șon læs mid șære besmiten. Gif he cònne endebyrdlice his sprææce forðbringe, cònne mæg he cennan mid șam āet tuder ryhtes gælohtes on șara tohlystendra heortan. Gif cònne unwærlíce sio lár tosleðþ urch oferspréæce, cònne și āet sæd unnyt agoten, næs to nanre kenninge ðæs cynrenes, șc to unclænnesse & to ungeriñium. Be șam Paulus cuæð, șa he manode his cncoht āet he scolde standan on șære lare, he cuæð: Ic șe bebeode beforan Gode & șam hælendum Criste, se șe demende șc eucum & deadum, & șc șe beode urch his tocyme & urch his rice, āet șu stande on șissum wordum, & hie lære ægær ðæ gæðæftlice ge ]eac] unæðæftlice. Șeah he cuæde un[ge]dæftelicæ, he cuæð șeah ær gæðæftelicæ, forçaem sio ofersmeaung nið șa unwisæn ðæ hit gecnawan ne magon, & gæðæ șa sprææce unnytte ðæm to[h]ystendum cònne sio unæðæftnes hit ne cann eft gæðæftan.

XVI. Hu se laereow sceal bion eallum monnum esn[æ]rowiende & foresæncende on hiora earfoðum.

Ac șe se laereow eallum monnum se niæhta & eallum mon(n)um esnærowiende on hira gesuincum, & șie he for ealle upææened mid șære godcundan foreseawunge his inngeænces, sætte urch șa

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 arfaestnesse cæt he teo on hiene selne öcerra monna scylida, & eac ða heanesse ðære sceawunga his ingeæones he hiene selne oferstigge mid ðære gewilnunge ðara ungesewanlicra signa, & cætte he swæ healicra singa wilnigende ne forsio his niðstan untrume & scyldige, ne eft for hiera untrymnesse ne forlæte cæt he ne wilnige ðæs hean. For ðissum wæs geworden cætte Paulus, ðæah þe he wære gelæded on neorxna wong þær (om.) he arimde ða digolnesse ðæs æriddan henson, & swæcæah for ðære sceawunge ðara ungesawanlicra singa ðæah he upaæened wære on his modes scearpnesse, ne forhogode he cæt he hit eft gecirde to ðæm ðæsclican burcotum, & gestihtode hu men sceoldon ærinne hit macian, þa he cwæð: Hæbbe ælc mon his wif, & ælc wif hieræ coerl; & do cæt wif cæm were cæt hio him mid ryhte dón sceal, & he hieræ swæ some, cyææ hie on unryht hæmen. And hwæ æfter he cwæð [cuie]: Ne untrewsige ge no eow betweoxn, buton huru cæt ge eow gehæbben sume hwile, ærcæmpe ge eowru gebedu & eowra offruna dón willen, & eft sona ciræc to eowrum ryhtæmde. Loca nu hu se halga wer, se þe swæ fæstlice geimpad wæs to ðæm hefonlicum digolnessum, & swæcæah for mildheortnesse wæs ðonon gecirred to smeagenne hu ðæsclicum monnum gedæfode on hiera burcotum & on hiera beddum to donne; & swæ swicæ swæ he wæs upahafen to ðæm ungesewanlicum, he ðæah gehwirfde his heortan eage, & for mildheortnesse gebigde his mod to untrumra monna digelnessum. Hefonas he ðurhfor mid his modes sceawunga, & swæcæah ðone ymbhogan ne forlet ðæs ðæsclican beddgemanan; forðæm he wæs gefeged mid ðære lufan Godes & monna ægæer ge to ðæm niðstan

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
mildheortnesse his arfæsnesse hæt he tio on hine selfne ðærra monna scyl, & eac ða he[a]nesse ðære sc[æ]awunga his innge þones he hine selfne of[er]stige mid ðære [ge]wihunge ðara ungeswenelicra ðinga, & ðætte hie sua healicra ðinga wilnigende ne forsio his nihstan untrume & scylidine, ðe eft for hiera untrymnesse ne forlæte ðæt he ne wilnige ðæs hean. For ðysum ðæs geworden ðætte Paulus, ðeah ce he ðære gelædæ on neorxnæ wong he arimde ða diogolnæsæ ðæs riddan hefones, ond suaðeah for ðære sceawunggo ðara ungeswenelicra ðinga ðeah ce he úpæcened ðære on his modes sescarp-10 nesse, ne forhogde he ðæt he hit eft geccierde to ðæm ðæsælican bûrcöatum, & [ge]stihtode hu men scoldon ðærinne hit macian, ða he cuæh: Þæbbe æle monn his wif, & æle wif hiere ciorl; & doo ðæt wif ðæm were ðæt hio him mid ryhte doon secel, & he hire sua some, ðyldæ hie on unryht hæmen. & hwene æfter he cuit: Ne untreowsige 15 ge nó eow betweoxn, buto[n] huru ðæt ge eow gehæbben some hwile, æræmæce ge eowru gebedu & eowra offruna doon wiellen, & eft sõna cirradæ to eowrum rytthæmede. Loca nu hu se halega wër, se ce sua fæslicæce geimpod wæs to ðæm hefenlicum diogolnæssum, & suaðeah for mildheortnesse wæs ðonon gecierde to smeaganne hu ðæsæ-20 licum mo(n)num gedafonode on hira bûrcöatum & on hira beddum to ðonna; & sua suæce suä he ðæs upåhæfen to ðæm ungesewenlicum, he ðeah gehwyrfde his heorton eage, & for mildheortnesse gebigde his mod to untrumæra monna diogolnæssum. Hefonas he furhtor mid his modes sceawunga, & suaðæah ðone ymbhogæn ne só[r]let ðæs ðæsæ-25 lican beddgemanæn; forðæm he ðæs gefeged midâ ære lufan Godes & monna ægæer ge to ðæm hiehstum ðingum ge to ðæm nyæcemestum.

in the same way, lest they commit fornication." And shortly after he said: "Defraud not one another, unless you 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
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 was on himselfum mid hæs halgan gæstes mægene suíçe healice úpabroguden, & ðæah córdlicum monnum emnlíc for arfaesínesse & for niedearfe wæs gëuntrumod. Foræam he cuææ: Hwa biç gëuntrumod sæt ic ne sic eac gëntrumod; ðææ hwa biç gæciended sæt ic eac 5 wæs ne scenige? Ëft he cuææ be ðæam ilcan: Donne ic wæs mid Iudecum ic wæs suelc hic. Ñe cuææ he sæt forcyce he wolde his treowa & his geleafan forbætan sue sue hic; ac he wolde ætiewan his arfaesínesse, ðæa he licette hine selfne sæt he ware ungeleaffull, ac on ðæam he geleornode hu he solde ðœrum monnum miltسریan 10 he geðohte hu he wolde sæt mon him miltソde gif he suelc ware. & ëft he cuææ: Ðæah we nu ofer ure mæð cüenæn & smæagean, sæt we doo for Gode; ðonne we hit ëft gemætlaæcæ, ðonne doð we sæt for eow. He ongeæt sæt he oferstag hine selfne on lære sceawunge lære godecundnesse, & ëft hine selfne ofdune astiggende he 15 cuææ gemætgian his hirëmo[n]um. Be ðæam [cææ] Iacobus se heaðfæder, ða he smirède cœne stan ðæ æt his heaðÆum læg to tacne sæt he ëft wolde his irfe lær getæcian, for lære gesihte ðæ lie on ðæam swæfne gesæh, ða he sæt ðæam stanæ skepte. He gesæh ane hlædre standæt æt him on eorðæm. Ðæer ende wæs uppe on helfænum, & æt 20 ðæam ufæran ende Dryhten hlínode, & englas stigon ëp & ofdune on ða hlædre. Foræam ða godan læroweæ upsceawiende no sæt an wliniaæ sceæn & sceawian sæt halige heafoð lære halgan gesonnumæ, sæt is Dry[htub], ac wlinæ for mildheortnesse sæt hic ofdune astigen to his limum. Foræam Moyses oft eode inn & ut on sæt templ, foræam he 25 wæs lærinne getægen to lære godecundan sceawunga, & ærðút he wæs

He perceived that he surpassed himself in the contemplation of godliness, 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 members. Therefore Moses often went in and out of the temple, because
& ærute he wæs abisgod ymb Æs folces eæarfe. Dærinne he sceawode on his mode &a digolnesse æere godcundnesse, ond æonon utbrohte Æm folce, & cyðde hwæt hie wyrcean & healdan seeoldon. And sime ymb æet þe hiene Æonne tweode, Æonne orn he eft into Æem temple, & frægn Æes Dryhten beforan æere earce þe se haligdom on wæs Æes temples. He onstalde [astalde] on Æem bisene Æem reccecrum þu nu sindon. Hie seeulon, Æonne hie ymb hwæt tweoð Æes þe hie ærute don seeulon, cyrran eft to hiera agnum inngeþonce, & æor God ascian, swæ swæ Moyses dyde beforan æere earce on Æem temple. Gif hie Æonne git æer twenað, gongen Æonne to Æem halgum gewritum, frine Æara hwæt he don Æche læran scielen. Foræn sio Soðfæstnes self, æet is Crist, Æa he on eorcan wæs, he hiene gebæd on muntum & on diglum stowum, & on burgum he worhte his wundru, mid Æem he strewede Æone weg æere onhyrenesse Æem godum lareowum, Æet hie ne (om.) seeolden forhygecean Æone geferscipe Æara synfulra & Æara ungetydena, Æah þe hie seife wilnigen Æes hihstan. Foræn Æonne sio lufu for mildheartnesse niþerastige, & hio hie geætet to his nihstenæ earfe, Æonne bið (om.) hio swiðe wunderlice upastigen; & swæ micle swæ hio estelicor ofðune astige, swæ hio iþelicor upastige; swelce hie seeulon hie seife ætiæan, Æa þe oðrum fore bið, Æette Æa þe him underliæde sien him durren hiera diglan Ææg for some geondettan. ForÆæm Æonne Æa yðæ Æara costunga þa synfullan Ærowianæ, Æet hie Æægenn iarman & Ælon to Æes lareowes mode him to andettunge, swæ swæ cild to his modar greadan, & þa scyllda þe hie wenað æet hie mid besmitene sin, mid hius fultume & geææhte hie Æægenn æwean clænran Æonne hie ær æere 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 ark, in which was 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-
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 descends through humanity and is occupied with the need of his neighbours, 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.
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 cæra gebeda aewagen. Forcæm eac wæs ðæt ðe beforan cæm temple stod æren cæc onuppan twelf ærenum oxum, ðætte ða menn ðe into cæm temple gân woldon meahen hira honda ðwean on cæm mere. Þæt wæs ða sua micel ðæt he oferheled cæ oxan ealle, buton cæa heafudu toetodon út. Hwæt getaeniac ðonne cæa twelf oxan buton cæa XII apostolas, & siccán ealle cæa endebyrdnessa cæra bisscops & cæraetefor fyldgeac? Bi þæon wæs gecued on cære æ: Ne forbinden ge on cæm cyrstendum oxum ðone muð. Done cwid Paulus geryhte oft to b[i]scæpcum cæra openlicean weorc we gesioc, ac we nyton hwelc hira inngeconc biþ beforan cæm earlwisan deman on cæm dieglan edleannum. Da ðæah ðonne hi niferuístiga to aeweanne hiera nihstena scyllda, ðonne hie him ondettaæ, hie beoc onlicost suelce hi beren ðone ceæl beforan cÆære ciriccean dura, sua sua ða oxan dydon beforan cæm temple; ðætte sua hwelc sua inweord higige to gangenne on ða duru ðæes ecean lifes, he ðonne ondetede ælce costu[n]ge ðe him on become cæm mode his scriftes beforan cæm temple; ond suæ suæ cæra monna honda & fæt wæren aewagene on cære caldan æ on cæm ceake beforan cæm temple, sua ðonne nu we aewean ures modes honda & ure weorc mid cære ondetnesse. Þæt eac gebyret ðonne se scrift ongit 20 ðæes costunga ðe he him ondetete ðæt eac self biþ mid cæm ilecum gecostod. Hwæt ðæt wæter on cæm ceake wæs gedrefed, ðonne þær micel folc hiera fæt & honda on ðwogen. Sua biþ ðæes sacerdes mod ðonne þær biþ micel folc on aewagen hira scyllda þurh his lare. Þonne he underfæhæ ðæt fenn cæra ðweandra, him ðyncæ suelce he 25 forleose ða smyltnesse his clænnesse. Ac nis ðæt na to andrædanne 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 ondrædonne sæm hierde, foræremp[e] [foræreμ] Dryhten hit eall swiċ esmealice geçenci, & him forgifċæt he swæ micle iċelicor biċ gefrīċod from his agnum costungum swæ he mildheortlecor biċ geswenced mid òcerra monna costungum.

XVII. Hu se recere sceal bion sæm weldondum monnum fore eaċmodnesse gefera & wiċ τara yflena unċeawas stræc for ryhtwislecum andan.

Se ealdormon sceal lætan hiene selfne geliene his hieremonnum : he sceal bion hiera gefera for eaċmodnesse τara ceah þe wel don ; he sceal bion wiċ τara agyltendra unċeawas upahæ fen for sæm andan his ryhtwysnesse, & sætte he on nanum singum hiene betran ne doo sæm godum ; ond ceah conne he ongite τa scylða τara sweortimena, conne geçence he òone caldordom his onwaldes; & eft ongean τa godan & τa wellibbendan forsio he his ealdordom swæ swiċæt he on eallum singum τa þe him underþidde sien læte him gelice, ond ne wene he nanes ringes hiene selfne betran ; & eft wiċ þa witerweardan ne ondræde he sæt he begonge his ryhtwisnesse, swæ swæ ic geman sæt ic ðu sæde on τære bec þe Morales [Moralis] Iob hatte. Ic cwæċ æt æghwelic mon ðære oċrum (om.) gelic aċenned, ac sio ungeliu̇nes hiera earringa hiæ tihc sume behindan sume, & hiera scylða hie ðær gehabbaċ. Hwæt conne τa ungeliu̇nesse τe of hiera unċeawum fortçymeċ, se godecunda dom geçenci sætte ealle menn gelice bion ne magon, ac wile sæt simle se ðær beo aræred from sæm oċrum. Foræreμ ealle τa þe for [fore] oċrum 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,
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æm hirde, foræmæ Dryhten hit eall swiðe sméalice geðence, & h[i]m forgieæ se ðæt he sua micle iæceloric biæ gefriðod from his agnum costungum sua he mildheartlicor biæ gesuenced mid óxerra monna costungum.

5 XVII. Hu se recere sceal bion ðæm weldondum monnum for eaðmodnesse gesèra & wiæ ðæra yfelena unceanawas stræc for ryhtwislicum andan.

Se ealdormonn sceal lætan hine sylfne gelicne his hieremonnum: he sceal bion hira geþera for eaðmodnesse ðæra ðæ[h] ne wel dón; he 10 sceal bion wiæ ðæra agyltendra unceanæas úþahæfen for ðæm andan his ryhtwisnes(se), & sætte he on næn[eg]um tængum hine beteran ne do ðæm godum; & sæah þonne he ongiete ðæ scylfa ðæra tæweortiæmena, ðonne geðence he tæne ealdordom his onwealdes; & eft ongeæ ðã godan & ðæ wellibbellendan forsiæ he his ealdordom suæ suite ðæt he on 15 allum tængum ðã æ him undersædde sien læte him gelice, & ne wene he nanes tænges hine sylfne beteran; & eft wiæ ðã wiæwerædan ne ondræde he sæt he bego[n]ge his ryhtwisnesse, suæ suæ ic gemæn sæt ic io sæde on ðære bëc ðc Morales Iob hatte. Ic cueræ sæt æghwele monn wære gelice ðærum acæned, ac sio ungeliæes hira geærnungæ 20 hie tichæ suum behindan sume, & hira scylfa hi ær gehabbaæ. Hwaet ðonne ðã ungeliæenes æ of hira unceanæum foræcymeæ, se godcunda dom geðence sæt(t)æ ealle men gelice beon ne magon, ac wile sæt simle se oðer beo aræred from ðæm ðærum. Foræm ealle ðã æ fore ðærum bieon sculon ne sculon hi na sua suite ne sua oft geðenceæn

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
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 alderdornes sua hie sculon gegehencean hu gelice hie beorhte ocrum monnum on hira gecynode; & ne gefeon hie na fæt hie ofer ocrum menn bion moten sua suice sua câs cât hie ocrum monnum mægen ny[\m]tostte beon. Hwæt hit is gesæd cât ure ealdan fæders wæron ceapes 5 hierdas. Ond eac Dryhten cuæ to Nœ & to his bearnun: Weahsege & monigfald sia & gefyllia eorcan, & iower ege & broga sie ofer ealle eorcan nitenu. Ne cuæ hie no ofer ocrum men ac ofer nitenu, câ hie wæs forboden ofer menn, câ hie wæs aliefed ofer nitenu. Se monn is on gecynode betera cònne dysig nitenu, ac hie ne bi na betera 10 cònne ocrum menn. Forcæm hit nes na gecueden cât hie [ne] scoldon ocrum ofer menn ondâdæn, ac nitenu. Forcæm hit is ungecyndelicu ofermodgung cât se monn wilnige cât hine his gelica ondâdæd, & suahêah hit is niedlearf cât mon his hlaford ondâdæ, & se cneolt hios magi[\ts]ter. Forcæm cònne câ lærowas ongiæt cât câ se him 15 underrêdde beorht hime to hwon God andræda, cònne is cearf cât hie gedôn cât hie huru hime mennisc[ne] ege ondâdæn, cât hie ne durren syngian câ se him ne ondâdæ câne godcundan dom. Ne ofermod- giaæ câ seirmenn na forçy, câah hit for ysislicum wiehnen cât hie andrysne sien, forcæn hie ne secah na hira sella gielp on cæm, ac hiora 20 hieremononna ryhtwisnesse hie wilniaæ, & câm hie wilniaæ cât hie andrysne sien câm câ on woh libbaæ; & ofer câ se sculon ricsian nes na sua ofer menn ac sua sua ofer nitenu, forcâne hie be sumum dæle wildorlice beorht. Hie sculon forçy ofdræd[de] liegean astreahete ocrum monnum unnderfiodde sua sua nitenu. For ciosum cònne 25 oft gebyrêc cât se recere on his mode wirê upahæfen, & wierô
wierc aunden on ofermetto, ṣonne he swæ swīcē očre oferhīfscō ċæt he ealle liegesc under his willan, & eal ċæt he bebeodec biċ swīcē hrǣcæ gefyllæd to his nytte; ond gif hwæt welgedones biċ, ṣonne cnodaċ him ċæt ealle ca þe him underśiđde bioc mid herenesse; & gif he hwæt yfeles deċ, ne wīċcwīc caem nan mon, ac herigeac oft swæ swīcē swæ hie hit léan sceoldon; & mid ey wierc ċæt mod beswicen & genæt mid eara olicunga þe him underśiđedde bioċ ċæt he biċ up ofer [for] hiene selfne ahafen on his mode; ond ṣonne he biċ utane ymbhringed mid ungemeticre heringe, he biċ innan aidlad eare ryhtwisnesse, & forgiett hiene selfne ṣonne he tolætt, & fægenaċ ongean eara oċerra word, & geliefeċ ċæt he swelc sie swelce he gehierc ċæt his olicercas sæcgeac ċæt he sie, næs swelc swelc his selfes gesceadwīnes sceolde ongiætan ċæt he nære. Ac forsihc ca þe him underśiđedde bioċ, & ne mæg ongiætan ca þe him bioċ on gecynde & on sæawum gelice, & [ac] wenċ ċæt he hæbbe hie oferśungne on his lifæ geearnunga swa he hie hæfċ oferstigenæ mid caem hliete his anwaldes, & wenċ ċæt he swæ micle ma wietc ṣonne očre men, swæ he gesihiċ ċæt he mare mæg doon ṣonne očre menn. Ond ṣonne hiene selfne swæ healice upahēċ on sumum singum, & swæ-ṣeah biċ getiged to oċrum monnum mid onicre gecynde, ċeah he forsio ċæt he him onlocige. Ac swæ he wierċ self to caes onlicnesse þe awritten is ċæt he (om.) gesio ælce ofermetto, se is kyning ofer eall ca bearn oferhyde. Se wilnode synderlices ealdordomes, & forseah ca geferrædænne oċerra engla & hiera liif, þa he cwæċ : Ic wille wyrecean min setl on norståele, & wille beon gelic caem hiehtstan, & 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-
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 geweard ðæt he gecarnode mid his agne inngecûncc one pytt þe he on aworpen wearc, þa he hine his agnes ðonces upahof on swæ healicne onwald. Buton tweon æonne se mon oferhygð ðæt he bio gelic ofrum monnum, ðonne bitþ he gelic þæm wíþerwearcan & þæm aworpan deofle. Swæ swæ Saul Þisrahela kyning ðurh eaþmodnesse he gecarnode ðæt rice, ond for þæs rîces heanesse him weoxon ofermetto. For eaþmodnesse he wæs ahafen ofer oþre menn, ond for ofermettum he wæs aworpen. Dryhten ðæt gecyððe þa þæ he cwað: Da n ec selfum suhtest unwenlic, þa ic þe gesette callum Þisrahelum to heafde. Ærest him suhtæ selfum ðæt hð wære swíce unmedæme, ac siðæan he understungen & awreçed wæs mid ðæs hwilendlecæn onwalde, ðæte he suhtæ him selfum swíce unlytel & swíce medæme. Forþæm he hiene æthoh from oþerra monna geferrædenne, & hiene dyde oþrum monnum swæ ungelicne. Foþy he ongeat ðæt he ma mealhte æonne ænig oþer, þa wende he ðæt he eac mara ware. ðæt wæs wundærlicu gemetgung ðætte þa þa he him selfum wæs lytel gewæht, þa wæs he Gode micel gewæht, ond þa þa he wæs him selfum micel gewæht, þa wæs he Gode lytel gewæht. Swæ oft æonne ðæt mod ðæt in on ofermettum for þære mængæ þæs folces þe him uner-tiedæd bitþ, hit bitþ gewemmed mid þæs onwalde heanesse. ðone onwalde mæg wel receæn se þe ægðer ge hiene habban con ge wiþwin-nan. Wel hiene secþ [recþ] se þe þe conn wel stræac beon & ahafen wiþ þa unryhtwisæn & wiþ þa scylðgan & wel emn wiþ oþre men, & he hiene na betran ne dæþ. Ac ðæt menniscæ mod bitþ oft upahafen, þeah hit mid nane onwalde ne sic underled; ac hu micle ma wenst þu 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 competent. Therefore he exalted himself above the companionship of
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gearnode mid his agne inngeçoncere þone pytt þe he on aworpen wearc, 
ða he hine his agnes þonces úpahof on sua healicne ðawald. Butan 
tweenon þonne se monn oferhyða þæt he beo gelic ofrum monnum, 
þonne bið he gelic ðæm wicercwardan & ðæm aworpan diôsule.
5 Sua sua Sawl Israhela kyning ðurh earmodnesse he gæearnode ðæt 
rice, ond for þæs rices heanesse him weoxon ofermetto. For ear-
modnesse he ðæs ahæfen ofer ðære menn, ond ðær ofermettu he 
ðæs aworpen. Dryhten ðæt gecynde ða ða he cuæc: Da þæ 
selsum cuhtest [unwenlic.] ða ic þe gesette callum Israelum to
10 heafde. Æresþ him þuhte selsum ðæt ðæt he ðære suifce ummedeme, 
ae sírcan he understungen & awrecced ðæs mid ðys hwilandlican 
onwalde, he þuhte him selsum suifce unlytel & suifce medeme. For-
ðæm he hine æþòf from oðerra monna geferrædene, ond hine dyde 
oðrum monnum sua ungelicne. Forðy he ðongeat ðæt he ma mehte
15 þonne ænig oðer, ða wende he ðæt he eac mara ware. ðæt ðæs 
wunderlicu gemetgung cætte ða ða he him selsum ðaes lytel geduht, 
ða ðæs he Gode micel geduht, ond ða ða he ðæs him selsum micel 
geduht, ða ðæs he Gode lytel geduht. Sua oft þonne ðæt mod æþint 
on ofermet[to]um fo[r] þære menige þæs folces ðe him underyed bið, 
20 hit bið gewemmed mid þæs anwaldes heanesse. Þone anwald mæg 
wel recan se þæ ægþer ge hine habban cann ge wiðwînnan. Wel hine 
recð se þæ conn wel strecc bion & ahæfen wið ða unryhtwisan & wið ða 
scyldgan & wel ðenn wið ðære menn, ond he hine na bettran ne deð. 
Ac ðæt menniseæ mod bið oft upaþahfen, þeah hit mid ðane anwalde 
þære þæs ofer 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 him-
self 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

8
wolde, gif ça wlenece & se anwald căr wäre to gemenged! And
ceah swiçe ryhte stihta ñone anwald se þe geornlice conn ongieta
æt he of him gadrie ñætte him talwierce [stelwirce] sie, & wiç ðæt
winne æt him dereð, & ongiete hiene selpne, & ongiete ðæt he biç
self oðrum monnum gelic, & ðæah ahebbe hiene ofer ca scylðgan mid
andan & mid wraece. We magon eac fullicor ongieta & toseadan
ca spræce, gif we sceawiança þa bisene ñæs forman hierdes,æt wæs sanctus Petrus. Ðurh Godes giefe he ofseng þone caldordom căre halgon
ciricean, & ðæah he wiȝsoc æt hiene mon to ungemetlice weorðode.
Da ça Cornelius for eðamodnesse wil dyde æt he hiene astreahте
[strehte] besoran him, he ðæah hiene selpne ongeat him gelicne, &
wæs: Aris, ne do swæ; hu, ne eom ic mon swæ ilce swæ ça? Ac
cça ça he ongeat þa scylde on Annanian & on Saffiran, swiçe hraeldlice
he ðeowesde hu micelne onwald he hæfde ofer ðære men, ça he hiera
liif ðurh ça smeanga þæs halgon gastes ongeat, & hiene ça mid
his worde geslog, & mid þy anwalde gecyða æt he wæs ieldest ofer
ça halgon cyricean & strongest wið scylda. Ðæt rice & ðone onwald
he no ne ongeat wiç Cornelius, ça ça he hiene swæ swillice weorðian
wolde; he wolde him ætfaestan his eaðmetto, & mid þy he geearnode
æt him ðuhte æt he waren his gelica. He cwæþ to him æt he waren
his gelica: ðær he gecyðe his caðmodnesse; ond eft on Annanian &
on Saffiran gecyðe his nið & his onwald mid ðære wraece. And eft
sanctus Paulus ne ongeat he no hiene selpne betran oðrum godum mon-
num, ça ça (om.) he cwæþ: Ne sint we nane waldendas eowres geleafan,
ae sint fullumend eowres gefean, forœmpe ge stondæ on geleafan.

consider how much more so if distinction and power were added!
And yet he wielded 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
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 emnlace on sæm ce we ongietaċæ
æt ge stondenæ. Eft he spræċ swelce he nysse sæt he ā furčær wære
çonne ôære b름or,  输入 missing text
We sint gewordene swelce lytlingas betweenæ eow. Ond eft he cwæð: We sint eowre sæowas for Cristes
lufan. Ac the gemette sæa scylde þe he stieran scœldæ, hrebldacz
he cyðele sæt he wes magister & ealdormoun. Þæt he cyðe þa he
æt on his epistolan to Galatum: Hwæþer willæ ge sæt ic cumæ to
eow, þe mid gierde þe mid monswære gaste? Swelce he cwæðe:
Hwæþer ic cumæ þe mid ege þe mid lufe? Ðonne bǐc sæt rice wel
gereahþ, s mônne þæ þæ fore bǐc swīður wilnaċ sæt he riesige ofer
monna unēæawas sænne ofer ôære gode menæ. Ac tæne sa ealdorm-
men ðrageæcæ sæ scyldgan, sænne is him micel sæærf sæt hie geornlice
gææænætæ ðurh sæ læræ & ðurh sæone æge þe hie niede don seulon
mid hioræ onwalde gestieren særa scyllda. Ond sæahhwaæræ, sæylæs he
his eæææmodnesse forleose, ðæææænce he sæææt he bǐc self swīðæ gelic sæm
ilcan monnum þe he sæ ææætæðæ & hienæ; ond eæc we mægon swi-
gæææængææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææææ æ
Suelce he openlice cuæde: We sint emnlice on ṣam se we ongietaæ sæt ge stondæ. Eft he spræc suelce he nysse sæt he a furcor ware ṣonne oære brōxor, ṣa he cuæd: We sint gewordene suelce lytlingas betu[e]ox eow. Ond eft he cuæd: We sint eowre ṣeowas for Cristes lufan. Ṣc ṣonne he gemette ṣa seylde ṣe he stieran scolde, hraedlice he gecyðde sæt he wæs magister & ealdormonn. Dæt he cyðde ṣa he cuæd on his epistolan to Galatum: Ḥwæðer wilfe ge sæt ic cume to eow, ṣe mid gierde ṣe mid monnæwære gæste? Suælc he cuæd: Ḥwæðer ic cume ṣe mid ege ṣe mid lufe? Ṣonne bið sæt rice wel gereht, ṣonne se ṣe ñærfore bид suícor wilnaæ sæt he risige ofer monna unðæawas ṣonne ofer oære gode menn. Ṣc ṣonne ṣa ealder-menn ñreageæ ṣa seyl(ã)gan, ṣonne is him micel ñearf sæt hie geornlice geðencen sætæ þurh ṣa lære & þurh ṣonne ege ṣe hie niede dōn sculon mid hiera anwalde gestiran ñara scyllda. Ond ñæahwæðre, ñylæs he his ñæðmodnesse forleose, geðence he sæt he bид self suiðe gelic ṣam ilcan monnum ṣe he ñær ñreataæ & henæ; ond eac we magon suigende geðencean on urum inngehygde, ñæah we hit ne spreecn, sæt hie heoð beteran ṣonne we, & ñæes wiercæ sæt we hie furcor dōn, ñæah we to ñam gesette sien sæt we hie ñreagean scylen, 20 & þurh us scylen bion hiora scylda gestieræd mid cræfte & mid lære. Ac eft ṣonne [we] selfe gesyngiaæ, ne ñreæd us nan monn, ne furcæm ane worde ne tælæ. Forṣam we beoð mid Gode sua micle suícor gebundne sua we for monnum orsorglicor ungewitnode syngiaæ buton ælcre wrace. Ac ṣonne we ure hieremenn læraæ & ñreageæ, sua 25 micle ma we hie gefreogaæ æfter ṣam 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
wrecan; & swæcæh on þære heortan is a sio eaðmodenes to haldanne & eac on weorcum to læornne; & betweoh sæm twæm is callinga to geæscenceanne sæt we to ungemetlice sa eaðmodnesse ne healden, sylæs se anwald aslacige sæs recendomes, & sæt we ure hieremen swæ gearigen swæ we hie eft geægsian lægen. Donne ealdordom & sæt riceter þe se reecere for manegra monna scæarfe underfehæ he hiene sceal eowan utan, & he sceal healdan his eaðmodenesse innan. Eahtige he hiene sylfne on his ingeæson swelene he ondræt sæt he sie. And sæah hit on sumum ðingum getænaed siet sæt he hwælc gerisenlic wundor wyrcæan mæge, gedó he sæah sæt his hieremen ongioten sæt he sie eaðmod on his ingeæson, sæt hie lægen sæm onhy- rigæan, ond on his ealdorlinessæ hie ongioten sæt hie him lægen ondrædan. Da þe ofer ðeare bioc giemen he geornlice sætte swæ micle swæ hiera anwald biæ mara geswæn ofer ðeare menn sæt hie swæ micle ma siæ innan geæcnycte mid eaðmodenesse, sylæs sæt ge- ðoht hiene oferswiæhe & on lustfulnesse his mod geteo hwælices un- ðeawes, sæt he hit þonne ne mæge to his willan geweldan, forþæme he him ær to unæawum his agenne willan underfædde, & him gæa- fode sæt hit mid onwalde his moste offeriesian, sætte sæt ofsetene mod mid ðære lustfulnesse his onwaldes ne sie getogen to upææfe- nesse. Be sæm wæs swiæc ryhte gecwæded ðurh sumne wisne monn, he cwæc to sæm ðeærum: To ealdormenn ðu eart gesett, ne bio ðu sæah to upææfen, ac bio swelce an ðinra hieremonna. And eft be sæm ilcan cwæc sanctus Petrus: Ne sint we nane waldendas ðisses folces, ac we sint to bisene gesette urre heorde. Be sæm 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 sub- jects 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 wreacð suiðor; ond suaðæah on æære heortan is æ sia eŏmmodnes to healdanne & eac on weoreum to læranne; & betuí sæm twæm is eallenga to geþencenne sæt we to ungemeticlæ sæ eaoemmodnesse ne healden, seylæs se anweald Æslacie sæs recendomes, ond sæt we ure [hiere]menn sua geárige sua we hie eft geegesian mæge. Done caldordom & sæt riceter sce se recere for monigra monna ñearfe underfæh he hine sceal eowian utan, & he sceal healdan his eammodnesse innan. Eahtige he hine selfin on his inngeðonce suelene suelene he ondrætt sæt he sie. Ond ñeah hit on sumum æingum getacnæd 10 sæt he hwelc gerisenlic wunder wyricean mæge, gedó he ñeah sæt his hieremenn ongioten sæt he sie eammod on his [inn]geðonce, sæt hi mægen sæm o[n]hyricean, ond on his ealdorlicnesse hie ongioten sæt hie him mægen ondrædan. Da ñe ofer ñere biō giemen hie geornlice sætte sua micle sua hira onwald bi máræa gesewen ofer 15 ñore menn sæt hie sua micle ma sien innan geðrycceede mid eammodnesse, seylæs sæt geðoht hine ofersuíx & on lustfulnesse his mód geteo hwelces unceawes, sæt he hit mæge ñonne to his willan gewealdan, forære xe him ær to unceawum his ag[en]ne willan underæodde, & hím geðafade sæt hit mid anwalde him moste ofserriesian, sætte 20 sæt ofsetene móð mid æære lustfulnesse his anwalde ne sie getógen to ðupahafenesse. Bi sæm wæs suiðe ryhte gecueden ñurh sumne wisne monn, he cuæð to sæm ñobrum: To caldormenn su ñart gesett, ne beo su ñeah to upahafen, ac bio suelce ân ñina hieremonna. Ond eft be sæm ñilcan cuæð sanctus Petrus: Ne sint we næme walden- 25 das ñisses folces, ac we sint to bisene gesetturre [h]eorde. Be sæm

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 Soffæstnes, sæt is Crist, surh hiene selse cwæð, ça he us spon to sæm hichstan gecarunnungum, he cwæð: Wiete ge sætte sceoda kyningas beo sæs folces waldendes, & ça pe ðone onwald begæ he beoæ hlafurdas gehatene; ne sie hit ðonne no swæ between cow, ac swæ hwelc swæ will be between cow fyrmost beon, se scéal bion eower ðegn, & swæ hwelc swæ will between cow maest beon, sie se eower ðcow. Swæ swæ monnes sunu, cwæð Crist be him selfum, ne com he no to sæm on eorðan sæt him mon ænade, ac sæt he wolde ænian. For ðissum ilcan is eac gesæd on sæm godspelle hwelc wite secolde crowian se upahafena ðegn æfter sæm anfanangenan rice; he cwæð ðonne: Se yfela ðow cwæð on his mode: Hit biæ long hwonne se hlaford come; ic mæg slean & ierman mine heafudgæmececean. Itt him ðonne & drincæ mid sæm druncanwilling monnum, & læt his hlafordes gebod to gielamelieste. Ðonne cymæ his hlaford on sæm dæge þe he ne wenær, & on ça tiid sæt he hiene ær nat; hæfo hine ðonne siddan for ænne licettere. & swiæc ryhte deæ for sære licettunge þe he licet[te] sæt he wolde habban ça ænunga æcaægas & æodcæpe to læronnæ; & ça he sæt hæfde, þa wolde he hit habban him to agnum anwalde, & dyde him sæt riceter to sioda & to gewunan. And swææhæf oft agylicæ þa ealdormenn efnswiæc on sæm þe he biæ to eacæmod sæm yflum [yflan] monnum, & læt hiene him to gelicene, & licet wiæ hie ma geferrædennæ ðonne ealdormædome. Swiæc ryhte se biæ geteald to sæm licetterum se þe on læræwes onlienesse ça ænunga æes ealdormædomes geciræ to hlafordædome, & gemacaæ sæt his ege & his onwald wyræ 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 Soðfæsness, sæt is Crist, burh hine selfne cæð, ča he us speon to sæm hiæhstan geearnumgum, he cæð: Wite ge sætte Siod[a] kyningas bioc læs folces waldendas, ond ča se Æne anwald begæ bi heoæ hlafordas gehatene; ne sie hit þonne na sua betweenx 5 eow, ac sua hwelc sua wille betweenx[n] eow fyrnest beon, se secel beon eower sæg, ond sua hwelc sua wille betweenx eow mæst beon, sie se eower ðæow. Sua sua monnes sunu, cæð Crist be him selfum, ne com he na to sæm on eorðan sæt him mon ðenade, ac sæt he wolde sænian. For 10 ðæosun ilcan is eac gesæd on sæm godspelle hwelc wite scolde scrowian se upahafena sægn æfter sæm anfangnan rice; he cæð þonne: Se yfela ðæow cuit on his mode: Hit bit long hwonne se hlaford cume; ic mæg slean & ierman mine [h]eafodgemæccan. Iitt him þonne & drinc mid sæm dru(n)ceonwille monnum, ond læt his hlafordes gebód to giemelieste. Donne cymc his hlaford 15 on sæm daeg he ne wenc, ond on cæ tiid sæt he hine ær nat; hæc hine þonne siddan for ænne licettery. & suiðe ryht deç for sære licettunge sæ he licette sæt he wolde habban sæ ænunga æcwæs & ðæodscepe to læranne; ond ča he sæt hæfdæ, sæ wolde he hit habban him to agnum anwalde, ond dyde him sæt riceter to sida & to gewunan. Ond suoæcæah oft agylta sæ ealdormenn eðnsuiðe 20 on sæm sæ he bit to eacmóð sæm yflan mannan, ond læt hine him to gelicine, & licett wid hie ma gesferædene þonne ealdordome. Suiðe ryhte se bit getealde to sæm liceterum sæ se on lareowes onliennesse sæ ænenga læs ealdordomes geecerc to hlaforddome, & 25 gemacæ sæt his ege & his onwald wieræ to gewunan & to landsida

and at the time he knows not beforehand, and considers him a hypocrite.” And does so very rightly because of his hypocrisy in pretending to desire ministration in order to teach morality and discipline, and, when he has it, desiring to have it for his own aggrandisement, 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 sceah hwilum giet swifur hie gesyngiað [syngiað] on ðæm þe hie healdan ma gefessædene & efnlicnesseonne ealdordom wið þa yflan & þa unryhtwisian. Swæ Heli se sacerd dyde. He weas mid leasre mildheortnesse ofer-swichel ðæt he nodde witnian his agne suna ða hie agylton, ac beforan ðæm ðearlwisan Deman he ofsgæðær ge ða suna ge hiene selfne middæmpne he getæfode ða scylde unwitnode. Hit was onlicst swelec sio god-cunde stefn to him cwæde: Du weorcæst sone suna ma þonne me. And eft ðurh ðone witgan wæs gecidd ðæm hierdum, ða he cwæð: ðæt scæp ðæt ðær scanforad wæs ne spilte ge ðæt, & ðæt ðær forloren wæs ne sohte ge ðæt, ne ham ne brohten. Se bringæ ham ðone forlorenan se þi mid geornfulnessæ ðære hierdelican giemenne ðone þe afield on synne eft gehwierfð & arærð ðæt he stent on ryht-wisnesse. Hwæt se foroda sceneconas bið gewriðen mid ðæm bende, swæ bið þa synna mid ðæm lareowdome gebundne. Swæ swæ sio wund wile toberan, gif hio ne bið gewriðen mid wræce, swæ willað þa synna weaxende toflowan, gif hie ne beoc gebundne hwilum mid stræclice lareowdome. & swæ sceah oft sio wund bið þæs þe wierse & ðy mare, gif hio bið unwærlic gewriðen, & him bið ðæt sar þe gefredre [ungefredre], gif sio wund bið to ungemeticlice ðæste gewriðen. Swæ is eac ðearf ðæt se lareow, se bið ðære saule lece, þara synna wunda stierende gemeticlice gewriðe on his hieremonnum, & sceah swæ geornlice bega þa ryhtwisnesse ðæs lareowdomes wið þa gyltendan ðæt he ne forlæte his mildheortnesse. Ond eac him is to giemenne ðæt he ætiwe his hieremonnum ðæt he sic hiera fæder & recerec 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
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...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 Æare lare, ne to slæc on Æare mildheortnesse. Swæ swæe we
iu cwædon on Æawa bocum be Iobæ sæt ægær wære unnyt ge mild-
heortnes ge steor, gif hie anlepe wæræn, buton hie butu ætsomme sien.
Forðæm sceal beon on Æam recere sæt he sie ryhtlice & mildheort-
llice rædende his hieremonnum & mildheortlice witnigende. For
Iissum ilcan wæs sætte sio Soðfæstnes self cwæð, sæt is Crist, åh he
lærde ðurf Æa tiolunga Æes Samaritaniscan ymb Æone gewundedan,
þe mon lædde healfcwicne to Æam giestluse, & bæd sæt mon secoðde
ægær ge win ge ele geotan on his wunde. Wiotollice sæt win slit
þa wunde, & se ele hie gesmeot & gehæle. Dis is Æearf sæt se se
þe wunde laçnian willæ geote win on, sæt sio regnes Æes wines Æa
forrotedan wunde suge & cânsige, & eft ele, sæt se hie lîce & hæle.
Swæ eac Æam lareowe is to mengenne Æa liðnesse wic Æa regnesse,
& of Æam gemange wyrce gemetgunge his hieremonna wunda to swîcæ ne slite ne ne icce, ne
eft for ungemetlicre grimsunge his hieremonna wunda to swîcæ ne slite ne icce, ne
eft for ungemetlicre mildheortnesse he hie ne læte unwrîcena. Swîcæ
wel ymb sæt tacnae sio eare on Æare ealdan æ. On Æare wæron
þa stænenan bredu þe sio æw wæs on awritten mid tien bebodum,
& eac sio gierd mid Æam bredum, & eac se sweta mete þe hie heton
monna, se him com of hefonum. Swæ eac, gif Æara haligra gewíhta
andgit bið on Æam breostum Æes godcundan receres, Æonne services
Æar bion gierd. sæt is sæt he geðreage his hieremenn. And eac
sceal bion on Æam breostum Æes monnan swetnes. sæt is sæt he
him sie liçe. Be Iissum ilcan cwæð Davíd to Gode: Din gierd &
þin 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 sære lare, ne to slæc on sære mildheortnesse. Sua sua we io cuedon on sæ[a]wa bocum be Iobe sæt ægær were unnyt ge mildheorthnes ge steor, gif hie anlite wæron, buton hi butu ætsonne sien. For sæam scel bion on sæam recere sæt he sie ryhtlice & mildheortlice rædende his hieremonnum & mildheortlice witniende. For sioson ilean wæs sætte sio Sædfæstnes self cuæð, sæt is Crist, sa he lærde surh ña tielunga ñæes Samaritaniscan ymb ñone gewundedan, ñæ mon lædde helfcuine to sæam gieschhuse, & bæd sæt mon scolde ægær ge win ge ele giothan on his wunde. Witodlice sæt win slit sa wunde, & se ele hie gesmecd & gehæelda. Dis is bæarf sæt se [æe] wunde lacuigeæan wille giote win on, sæt sio reðnes ñæs wines ñæ forrotedan wunde suge & clænsige, & eft ele, sæt se hie liecæ & gehæele. Sua eac sæam lareowe is to monianne ña lieðnesse wið ña reðnesse, & of sæam gemonunge wyerce gemetgunge, sæt he mid ungemetlicere grim-
sunge his hieremonnum wunda to suiske ne slite ne ne ñice, ne eft for ungemetlicere mildheortnesse he hie ne læte unwriçena. Suiske wel ymb sæt taçnes sio earc on sære ealdan æ. On sære wæron ñæ stænenan bredu æc sio æ wæs on awriten mid tien bebdum, & eac sio gierd mid sæam bredum, & eac se sweta mete æc h[i]e heton monna, se him cuom o[f] hefonum. Sua eac, gif ñara haligra gewrīta &git bid on sæam breostum ñæs godan recereres, ñonne sceal sæar bion gierd. Sæt is sæt he ñrage his hiremenn. & eac sceal bion on sæam breostum ñæs monnan swetnes. Sæt is sæt he him sie liecæ. Be siosum illean cuæð Dauïc to Gode: Din gierd & ñin stæf me áfre-
fredon. Mid gierde mon biç beswungen, & mid stæfe he biç awröced.

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 awrecēd. Gif cær ðonne sie gierd mid to ðreageanne, 
sie cær eac stæf mid to wrecianne: sie cær eac lufu, næs ðæah to 
hnesce; sie cær eac rednes, næs ðæah to stīð; sie cær eac onda, næs 
ðæah to ungemetlice grim; sie cær eac arfæstnes, næs ðæah wandi-
gendre ðonne hit gedafenic sie; ðætte ðonne sio ryhtwisnes & sio 
mildheortnes hie gegadrige on sæm onwalde ðæs receres, & ðæt mod 
his hieremonna olecende egesige & ðreatigende olece.

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

Ne forlætte se recere ða innerran gienenne ðæs godcundan ðæow-
domes for ðære abisgungæ ðæra uterra weorca, ne eac ne gewanige 
he na ðone ymbhogan ðære innerran scire for ðære abisgungæ ðære 
uterran; sylæs he sie gehæfð mid ðæm uterran, oððe eft mid ðæm 
inneanan anum abisgad, ðæt he ne mæge þurhteon his nihstum ðæt 
he him utan dôn sceolde. Monige ðæah nyllað na gedænccean ðæt hie 
beoð ofrum broðrum ofsergesett, & him fore beeon sculon on god-
cundum ðingum; ac mid ealre heortan geornfulnesse begongæ ða 
worldcundan gienenne, & fægioð ðæs ðæt hie ða habbad to begon-
ganne; & ðonne, ðonne hie hie habbad, dæges & nihtes hie fundiða 
to begietonne, & beoð swīðe gedrefede on hiera mode forðæmpe him 
ðonne wana bið ðæs þe hie habban woldon. Ac ðonne him eft 
gelimþ ðæt hie æmettige beoð ðære scire, ðonne beoð hie swīður on 
hiera mode geswenced for ðæm æmettan; forðæm ðæt ware 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 sæ eonne sic gierd mid to þreageanne, sic sæ eac stæf mid to wrecðianne: sic sæ eac lufu, næs sæah to hnesce; sic sæ eac reðnes, næs sæah to stic; sic sæ eac onda, næs sæah to ungemeticlice grim; sic sæ eac arfaesnes, næs sæah wændigendre onne hit gedæfenlic 5 sic; sætte onne sio ryhtwisnes & sio mildheortnes hi gegadrige on sæm anwalde þæs recceres, & sæt mod his hieremonna olliceende egesige & çreatigende ollice.

XVIII. Hu se lareow ne sceal þa inneran giemenne gewanian for sæ[e] uterran abisgunge, ne eft þa uterran ne for-
10 læte he for sære inneran.

Ne forlæte se recere þa inneran giemenne þæs godecundan ðiow-
domes for sære abisgunge þara uterra weorca, ne eac ne gewanige he na þone ymbhogan sære innera scire for sære abisgunge sære uterran; þylæs he sie gehæft mid sam uterran, oðde eft mid sam
15 inneran anum abisegad, sæt he ne mæge Surhteon his nie[h[s]tum sæt he him utan dón scolde. Monige þæah nyllað na gædencean sæt hi beð oðrum broðrum ofer[ge]sett, & him fore bion scoldon on god-
cundum singum; ac mid cære heortan geornfulnesse begongað þa
16 woroldcundan giemenne, & fægnað þæs sæt hie ða habbað to begin-
genne; & onne, onne hie hie habbað, dæges & niehtes hie fundiað
to bigietenne, & beð suiþe gedrefede on hira moðe fornæmæc hīm
17 onne wona þæs þe hie habban woldon. Ac onne him eft gelimpð
sæt hi æmtíge beðæ þære scire, onne biorð hie suiður on hira moðe
gesuenced for þæm æmtan; fornæmæ þæt wære his willa sæt 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
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-
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
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 earthy 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,
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
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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 required 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 særelte, forðæm, gif ða sæt weorcæð ascensute, eal se lichoma wierc gebiged, & sæt heafod gecynde on ðære eorðan. Hu gerades mæg sone se biscepe brucan ðære hirdelican are, gif he self drohtað on ðæm eorðlicum tielongum ce he oðrum 5 monnum lean seeolde? Forðæm ryhtan edlane Dryhten eæreade cyrhc sone witgan, ða he cukæð: Suelc sæt folc biþ, suel[ec] bið se sæcerd. ðonne bið se sæcerd suele suele sæt folc bið, ðonne he sæt ilce deð sæt hie dóð, & his on ða ilean wisan tielæð ce hie dóð. Ðæt ongeat Heremias se witga, ða ða he suðe sarlice weop, & spræe suelec sæt 10 templ wære eal toworpen; he cukæð: Eala, hwæ ðis gold adorcad? & sæt æcelestæ hiew hwæ wearc hit onhworfen? Toworpe sint ða stanæs ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ æ
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 orna-
ments 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
to their 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 considered the best and holiest. And yet, in cases of need, earthly occupations 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 ministration, and wish to be free and unoccupied, so as to devote themselves to
Gregory's Pastoral. [Cotton MSS.]

...weorcum, & noldon beon abisgode nane wuht on cordlicum singum. Da sonne he callinga agymeleasianc Bone ymbhogan worldcundra singa, sonne ne fultuma[gesultuma] he noht to his hieremonna niedshearfe. Forseam wirch oft forsewen cara monna lar, sonne he talaec & hatigenc hiera hieremonna unceawas, & ne doth him nan oder god [ disse weorolde]; forseam $et word there lare ne mæg surhfaran thæ was wældan heortan, gif he neæf $a are þe he on bion [onfon] mæge. Ac sonne grewæ $et sæd swide weel cara worda, sonne sio mildhiortnes ðæs lareowes gedwenæ & geleæ ða breost ðæs gehierendes. Forseam is niedshearf sæm recere $et he mæge & culne oðerra monna ingedone gindgeotan & gewætrian, & hie eac on hiora niedshearfum utane besio. Swæ sculon ða hierdas weallan ymb ða geornfulnessæ ðære innerran thærrfe his hieremonna, $et hie ne forlæten ða giemene hiera uterran thærrfe. Nieð secular bion gebrocen $et mod cara hieremonna, gif se lareow & se hierde agieneleasan $et he hiera utan ne helpe. Be sæm se forma hierde sanctus Petrus geornfullice manode, & cwæð: Ic com eower esÆeowa & Cristes crowunge gewiota, ic eow healsige $et ge feden Godes heorde þe under eow is. Swide hræcie æfter son he gecyðde hwæðer he mende, þe ðæs modes foster þe ðæs lichoman, & he cwæð: Unge-nidde, mid eorum agnum willum, ge sculon sæncean for eowre heorde Godes ðonces, nalles no for fracoðlicum gestreonom. Mid sæm wordum fullice he us warude & læerde sætte sonne hie gefylden & gebeten sa wædie hiera hieremonna, $et hie ne wurden selfe ofslægene mid sæm sweorde ðære gidsunge, sætte sonne hiera ninstan surh hie beð gereorde & geàrode $æt 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 mind of others, and also to provide for their inner wants of their subjects, without neglecting the care of
nane wuht on eorðlicum tīngum. ða ðonne hie callinga agiemeleasæþ
cone ymbhogan woruldcundra tīnga, ðonne ne gefultunað he nāwuht
to his hieremonna niedærfe. Forseæm wyrc oft forsewen ðara
monna lār, ðonne hie tēlað & hatigæ hiera hieramonna unceawas, &
5 ne dōð him nan oðer gōd ðisse weorolde; forseæm sæt word ðære
lare ne mēg wurlfaran ðæs wældan heortan, gif he næð ða ðre þe
he on beon mēge. Ac ðonne grewæ sæt säð suirce wel ðara worda,
ðonne siò mildheortnes ðæs lareowes gewænæ & geleð ða breost ðæs
[ge]hierendes. Forseæm is niedærfe sæm reccere sæt he mēge & conne
10 ðœrra monna inngeðone giendegeotan & gewæterian, & hie eac on hiera
niedærfeum utane besio. Sua sculon ða hierdas weallan ymb ða
geornfulnesse ðære inneran ðearfe his hieremonna, sæt he ne forlæte
ða giemenne hira uterran ðearfe. Niede sceal bion gebroćen sæt
mod ðara hieremonna, gif se lareow & se hierde agiemeleasæþ sæt he
15 hiera utan ne helpe. Be sæm se forma hierde sanctus Petrus georn-
fullice monode, & cuæð: Ic, eower emmæow & Cristes frouunge
gewita, ic eow healsige sæt ge feden Godes heorde þe under eow is.
Suirce hrææ æfter þon he gecyðde hwæter he mænde, þe ðæs modes
foster þe ðæs lichoman, þa he cuæð: Ungeunedde, mid eowrum agenum
20 willan, ge sculon þencean for eowre heorde Godes fronces, nals na for
fraceælicum gestreónum. Mid sæm wordum fullice he us warode &
lærde sæt ðonne hie gesylden & gebeten ða wædle hiera hieremonna,
hie ne wurdon self ofslægene mid sæm suorde þære gitsunge, sætte
ðonne hira nieðstan wurh hie beoc gereorde & geärde sæt hie selfe
25 ne fæsten ðæs hlæłes ryhtwisnesse. Dā ilcan geornfulnesse 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-
ness. Das iclean geornfulnesse cara hierda sanctus Paulus aweah, ḧa he cwǣc: Se þe ne gimþ cara þe his beōc, & huru Godes ðeowwa, he wiæsæc Godes geleafan, & he biþ treowleas. And swæðeah between ðissum simle is to ondrædonne & geornlice to behealdanne, ḧonne he þa uterran ðing dôn sculon, ðæt hie ne sien ðæm incundum [innecundan] ingedænce afferrede; forðæm oft þa heortan cara rec-cera, swæ swæ we ær cwædon, ḧonne hie mid ðissum hwilendlicum ðingum hie selfe abisgiæc, & ðæm unwarlice ðeowiaæ, hie ðonne lætæ acolian ðæm incundan lufan, & ne ondrædad him na ðæt hie forgieten ðæt hie underfengon ðone reccendom [reccedom] manna saula. Ac hit is ðearf ðætte sio giemen, þe hie hiera hieremonnum utan dôn sculon, ðie wel gemetgod. Be ðæm swiðe wel ðæs gecweden to Ezechiele ðæm witgan ðætte ðæs sacerdas ne sceoldon no hiera heafdu scieran mid scarñasæcum, ne eft hie ne sceoldon hiera locæs lætan weaxan, ac hie sceoldon hie efsian mid scaræum. Swiðe ryhte ðæs sacerdas sint gehatene sacerdas, ðæt is on Englise eænseras, forðæm hie sculon ladteowdom geeærwian ðæm gelealfullum & him sculon fore bion. ðæt swæ ðonne on hiera heafde getacnæþa ða uterran geðþætas, ðæt grewæ & scinæ ofer ðæm brægene, & his man ðæah ne gefret; þa giemenne ðisses ondweardan lifes ðæt getacnæþ. Swæ gémeleaslice oft sceacæ ure geðþætas from us, ðæt we his forðcum ne gefredæþ, þon ma þe man his swæx maeg gefredan butan ðæm felle, forðæm we oft ymb ungedæfælice wisan smeægeæ. & swæðeah calle þa þe fore oðrum bion sculon, sculon habban giemenne ðissa uterrena ðinga, ond ðæah ne sien hie to fæste to gebundene. Swiðe ryhtlice ðæs ðæm sacerde forboden ðæt he his heafod sceare, & eac ðæt he his feax lete weaxan; ðæt is ðæt he calle ðæs geðþætas of his mode ne aceorfe þe he seyle

cousness. 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 aweahhte, &a he cuæ: Ce ce ne gime cara ce his beo, & huru Godes ceowa, he wicæ Codæs geleafan, & he hic treowleas. & suaæah betuoxn cissum sime is to ondrædenne & geornlice to behealdenne, Conne hie &a uterran æing ðon sculon, ðæt 5 hie ne sien ðæm innecundan ingedone asierredd; foræam oft &a heortan cara reccera, sua sua we ær cuædon, Conne hie mid cissum hwylendlicum æingum hie selfe abisegaæ, & ðæm unwarflice hwioæ, hi Conne lætab acolian ða innecundan lufan, & ne ondræadæ him na ðæt hie forgieten ðæt hie onfengon þone recedóm monna saula. Ac 10 hit is ðearf ðætte sio giemen, &e hie hira hiremonnum utan ðon scylen, sie wel gemetgod. Be ðæm suixwe wel wæs geceuden to Ezechicæ &am witgan ðætte ðæa sacerdas ne scoldon no hiera heafdu scieran mid scierseaxum, ne eft hi ne scoldon hira loccas lætan weaxan, ac hie scoldon hie essigeæn mid scærum. Suixe ryhete ðæa sacerdas sînt 15 gechatene sacerdas, ðæt is on Englisce cleenseræ, foræam hie sculon latteowdóm gearwian &am geleaffullum & him sculon fore beon. ðæt feax Conne on hira heafde getacnaæ &a uterran geæhoatas, ðæt grewæ & scinæ ofer ðæm brægene, & his mon ðæah ne gefred ; &a g[lej]emen ðisses andweardan lifes ðæt getacnaæ. Sua giemeleaslicæ oft sce[e]acaæ 20 ðre geæhoatas from us, ðæt we his furcum ne gefredæ, Con ma ñe mon his feax mej gefredan butan ðam felle, foræam we oft ymb ungedasfenlice wisan smeageæ. Ond suaææh ealle &a ce for ðeææ beon sculon, sculon habban giemenne ðissa uterræna æinga, ond ðæah ne sien hi to fæste to gebundene. Suixe ryhete wæs ðæm sacerde 25 forboden ðæt he his heafod sceare, & eac ðæt he his feax lete weaxan ; ðæt is ðæt he ealle &a geæhoatas of his mode ne accorfe 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 lāete forweaxan to swīcē to unnytte & to unrhyhte. Be sæm wæs swīcē weal gecwedenden sæt se efsiendra efsade his heafod, sæt is sæt he swæ geornfūlice sie ymb sæ giemenne sissa hwilendlicera singa swæ swæ hit niedsēarfe sæt, ond sæah swæ swæ he mæge hie ieclice butan sare ofaseoferan sæt hie to ungemetlice ne forweaxen; cy læs, sōnne sæt lif sæs līchoman bið gescielde, sæt ingeðonc sæt gebunden sære heortan for sære ungemetgunge sæs ymbehogan sara uterra singa; swæ sindon sæ loccas to sparianne sæm sacerde sæt hie sæ hyd beheligen, & sæah sæt hie hie forceorfe ær, ær hie on sæ eagan feallen.

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

Betweox sisum is micel sēarf sæt se recere geornlice wacige & sence sæt hīne ne cnysse sio wilnung sæt he sciele monnum liciæn; foræm, sōnne he geornlice ongit sæ innerran & sæ gastlican sing on his ingeðonc, ond swīcē wel gieme særa uterra singa, sæt he sōnne ma ne wilnige sæt he self licige his hieremonnum sōnne Gode; cy læs sōnne he mid godum weorcum bið underwreced, & from world-monnum ongieten swelce he sī biðedig on sisum middangearde, sæt he sōnne for sære wilnunge his agne [agnes] gilpes & heringe ne weorðe elcīdig from Gode. Se bið eallinga Godes gewinna se se þe willnað sæt he hæbbe þa weorcunga for his godan weorcum þe

to shaving 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 nyttæ habban, ne eft he ne læte forweahsan to suixe to unnytte & to unryhte. Be sæm wæs suixe wel gecueden sæt se efsigenda efsode his heafod, sæt is sæt he sua geornfullice sie ym[b] & giemennæ eissa hwilendlicra singa sua sua hit niedsear 5 sic, ond sæa[h] sua sua he mæge hie ðcelice butan sare ofaceorfan sæt hie to ungemetlice ne forweaxen; ðylæs, sone hie læt lif ðæs lichoman bið gescilcæd, sæt innegeþone sie gebunden þære heortan for þære ungemétunge ðæs ymbehogan þara uterra singa; sua sindon þa loceas to sparienne sæm sacerde sæt hi þa hyd behelien, & þæah sæt 10 he hie forceorfe ær, ær hie on þa eagan scallen.

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

Betueox þissum is micel þearf sæt se reccere geornlice wacige & þence sæt hine ne cnysse sio wilnung sæt he scyle monnum liegæan; 15 forþæm, sone he geornlice ongiett þa inneran & þa gæstlican þing on his ingedōnce, & suixe wel giemæ þara utterra þinga, sæt he sone ma ne wilnige sæt he self licige his hieremonnum sone Gode; ðylæs sone he mid godum weorcum bið underwrecæd, & from woruldmonnum ongiten sueæce he sie ældiedig on þiosum middangearde, sæt he sone 20 for þære wilnunga his agnes gielpes & heringe ne weorcæ ældiedig from Gode. Se bið eallinga Godes gewinna se se þe wilnæt sæt he hæbbe þa weordunga for his godan weorcum þæ 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 sæm folce. Hwaet we genoh georne wieton sæt se esne þe ærendaþ his worldhlasforde wifes, sæt he biþ dierne-geligres sceyldig wiþ God, & wiþ his hlaford callenga forworht, gif he wilnaþ sæt hio hiene lufige, & he hire lieige bet þonne se þe hiene & sæt feoh eider sende. Ac þonne sæt selflice gegripþ sæt mod þes recereres, he wilnað ungemetlice lician, þonne beræþ he oft on ungemetlice cweminge, & biþ hwilum to ungemetllice smæþe, hwilum to ungemetlice recæ. Þonne biþ sæt mod awaecd þæs recereres, þonne he ge-syðþ sæt his hieremen agyltaþ, & he nyle hie arasian, cyldæ hiera lufu wiþ hiene aslacige, & he him se wirs lieige. Ac þone gedwolan his hieremonna þe he stieran sceolde he oft to swiðe getæfæþ, þonne he ne dear hie ðrearagean for sære ollicunge. Be sæm wæs swiðe wel gecweden wurh þone witgan: Wa sæm þe willaþ under ælce elnbogan leegæan pyle & bolster under ælce hneccan men mid to gefonne. Se legþ pyle under ælces monnes elnbogan, se þe mid licum olliccungum wile læcniæ sa men þe signaþ on ðisses middangeardes lufan, oðæþ hie afeallæþ of hiera ryhtwisnesse. Þonne biþ se elboga underled mid pyle & se hneccad mid bolstre, þonne sæm synfullan menn biþ oftogen sæt hiene mon stillice arasige. Þonne hiene mon ne enysþ mid nanre reþnesse ne nanre wiðerwednesse, þonne geæfæþ hir mon on sære hnescean ollicunge sæt he hiene swiðe softe restþ on his agnum gedwolan. Ac sa recereras þe hiera agnes gilpes giernaþ, sæm hie geæfæþ cylllic þe hie ondraedæþ sæt him derian mæge æt sæm gilpe, & him ofteon mæge ðisses eordlican weorcæipes. Ac sa þe he wenaþ sæt him nanwuht læðes ne wiðerweardes don ne mæge, sa hie swiðe stillice

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
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
never care to admonish them mildly, but forget the pastoral love, and
terrify and threaten them with authority like lords. These were very
rightly reproved through the prophet by the divine voice when he
said: "Ye commanded very severely and very 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
arasegea, & mid ealle of ærysece; ond hic næfre bilwitlice willa monigean, ac hic ofergieataæ æere hirdelican lufan, & egesiaeæ hie & æreatigeæ mid onwalde sua sua hlaforde. Þæs ðonne wæron eorh ðone witgan suiicc ryhtlice gesreade mid æere godecundan stefne, þa 5 he eæs: Ge budon suiicc rielice & suiicc agendlice. Þæt is be ðæm 7e ma lufigææ hie selfe & hiera agenne weor[ð]scipe ðonne hiera Hlaforde. Hie ðonne ahebbæ hie ofer hiera hieremenn, & æenceæ & hwæt hie don mægen, & ðe æenceæ ðæm ðæt hie don scol[d]on, & ðe ondraedæ ðone dom þe æææfter fylgæ; ac suiicc seamleaslice giæpalæ 10 ðissæs hwilendlician onwaldes, & liceæ him ðæt hie ðæt unaliæfedlice, & hiera hieremonna híman ða ne [we]æcutæ. Se ðonne 20 ðæm woh to ðonné, & wilnaæ ææah ðæt ðæs ðæra menn sugigen, he ðonne bieæ him selfum gewutæ ðæt he wilnaæ ma ðæt hine mon lufigæ ðonne ryhtwisnesse. Forææm nan man nis ðæm eallunga sau 15 libban mæge ðæt [he] hwilum ne agylte. Se ðonne wilnaæ suiiccæ ðæt mon lufigæ socrææesæse ðonne hine selfne, se þæm wilnaæ ðæt mon nanre ryhtwisnesse fore him ne wandige. For æiosum æingum æsanctæ Petrus anfeng suiicc lustlice æsanctæ Paules tælingæ. Ond æft 25 Danææ se kyning anfeng suiicc eææmodlice his agnes ægnes ceææ, ðæt wæs Nathan se witga. Forææm eææ ðæa godan receeras, ðonne hie ne recceææ hwæææræ mon hie selfe synderlice & ungemæþlice lufigæ, hie wenaæ, æææææ[h] æææææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æ
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
Hætte ðonne ðæt mod ðara underśedra hwæþwugu ryhtlices ongitan mæg, ðæt hit ðonne sau bald sie for his freodomæ ðæt hit ne gewende on selflice & on ofermetto, ðonne his hlaford him to ungemetlicne anwald forgief(æ) his spreecce, ðæt he ðonne forçem ne forgietæ ne 5 ne forlæte his eahmodnesse. Ond ðeah wel gedafonað hætte ðæt ða godan recceras wilnigan ðæt hie monnum licigen, forçæm hætte súrh ðæ licunga hi mægen gedon hætte hiera Dryhten licige ðæm folce, & ðie mægen geteon ðúrh ðæ ealhtunge ðæ hie mon eahtigne hira niehstan to ðære soksænesnesse lufan; nalles forçæm anum ðæ hie wilnigan ðæt 10 hi mon synderlice lufige, ac swelce sio hira lufuli sum weg súrh ðone hie mægen lædan ðæ heortan ðæ hie gehiran willæ to ðære lufan urses Scippendes. Ac ðæt hit ðeah su citizenship ðæt mon lustlice ðone lareow gehieran wille ðæ mon ne lufuli. Forçon se ðæ for ðære beon sceal, he sceal tilian ðæt he licige, forçæm he mæge beon ge-15 hiered. & ðeah ðæ his lufe ne sece ðæ no for him selsum, cyldæ he sie ongïeten ðæt he sie wicœwrinna on ðære diegelenesse his geœhothes, ðæs ðæ he bid gesewen ðeow on his ersonunge. ðæt suίn ðæl wel sanctus Paulus geopenude, ðæ he us cyldæ ðæ degolnesse his geornfulnessæ, & cuæð: Sua sua ic wilnige on eallum singum ðæt ic monnum cueme 20 & licige. & suah eah ðæt sona he cuæð: Gif ic monnum cueme & licige, ðonne ne beo ic no Godes ðeow. Hwæt ðonne Paulus æggær ge licode ge ne licode; forçæmæ on ðæm ðæ he wilnode licigean, nals no he, ðeâhâe he cuæde, ac súrh hine he wilnode ðæt sio soksæstnes monnum licode.

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 minis-

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XX. Dætte se recere seal gearlice [geornlice] wietan vætte oft ða
unseawas liogæ, & licetattæ væt hie sien gode seawas.

Eac seal se recere wiotan væt Þa unseawas been oft gelicetete to
godum seawum & to maegenum curh leasunga. Monig mon deð
micel fæsten, & ðæft one hlisan væt he hit ðo for forhæfndesse, &
deð hit ðeah for hneawness & for feohgidsunge. Monig bið agita
his goda & wilnað mid ðy geearnian one hlisan væt he sie rumgiful,
&wenað men væt he hit ðo for kystum, & bið ðeah for gilpé ma
onne for lufan. Ond oft eac ungemetlice forgifnes bið gelicet, væt mon
weneð væt hit sie mildheartnes. Ond oft eac ungemetliciu irsung bið
gelicet, væt men wenað væt hit sie ryhtwislic anda. Oft mon bið
swicæ rempenæ, & resè swicæ dollice on ælc weorc & hraedlice, &
[ðeah] wenað men væt hit sie for arudscipe & for hwætsceipe. Oft
mon bið swicæ wandigende æt ælcum weorc & swicæ lætræde, & wenað
men væt hit sie for swarmodnesse & for unarodsceipe, & bið ðeah for
wisdome & for wærscipe. Foræm is micel niedðearf væt se recere
ða seawas & Þa unseawas cumne wel toscadan, ðylæs se hneawa & se
gidsigenda sægnige ðæs vætte men wenen væt he sie gehealdsum
ðæm þe he healdan seyle þæs dælan. Óðæo eft se giþna & se agita
for his goda mirringe gilpe, & wene væt he sie cystig & mildheort.
Óðæo eft se sæfetere, se þe wile forgiesfan væt he wrecan secolde, to ecium
witum geteo his hieremen. Óðæo eft se þe ungemetlice wricæ þæ
seylida, væt he self swicæ on ðæm ne gesyngige. Óðæo eft væt he
ryhtlice & sticælice wrecan secolde, væt he væt ne forielde, ðylæs 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 indigna-
tion. A man is often very hasty, and rushes very senselessly and
XX. Dætte se receree secal geornlice wietan ðætte oft ða unceawas leogaê, & licetad ðæt hi sien gode ðeawas.

Eac secal se receree witan ðæt ða unceawas beoc ðoft geliccet to godum ðeawum & to mægenum þurh leasunga. Monig mon deð micel fæsten, & hæfð one hislan ðæt he hit dò for forhæfdnesse, & deð hit ðeah for hneawnesse & for feohgitsunge. Monig bið agieta his goda & wilnað mid þy gecarnigan one hislan ðæt he sie rüm-giful, & wenað menn ðæt he hit do for kystum, & bið ðeah for gielpe ma ðonne for lufan. & ðoft eac ungemetlico forgifnes bið gelicet, ðæt mon weneð ðæt hit sie mildheortnes. Ond ðoft eac ungemetlicu irsung bið gelicet, ðæt menn wenað ðæt hit sie ryhtwislic anda. Oft mon bið suīce rempende, & ræsð suīce[œ] dollice on ælc weorc & hredlice, & ðeah wenað men ðæt hit sie for arodscipe & for hwetscipe. Oft mon bið suīce wandigende æt ælcum weorc & suīce lætæde, wenað menn ðæt hit sie for suarmodnesse & for unarodscipe, & bið ðeah for wisdome & for wærscipe. Foræm is micel niedœearf ðæt se receree ða ðeawas & ða unceawas cumne wel toscadan, þyles se hneawa & se gitsigenda lægninge ðæs ðætte menn wenen ðæt he sie gehealdsum on ðæm ðe he healdan scyle ðæsdaelan. ðæsæ eft se gielpna & se agita for his goda mierringe gielpe, & wene ðæt he sie kystig & mildheort. ðæsæ eft se Øafetere, se æc wile forgiefsan ðæt he wrecan secoldæ, to ecum witum geteo his hieremenn. ðæsæ eft se æc ungemetlice wricð ða scyllda, ðæt he self suiður on æm ne gesyngige. ðæsæ eft ðæt he ryhtlice & stillice wrecan secoldæ, ðæt he ðæt 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, sæt he hit eft swæ eæw wrecan ne mæge, sætte forçy to ungemetlice ne sie gelícod sæm scylðgan, ylæs him sæ godan weorces lean losige þe he mid æere steore gecarnian sceolde.

XXI. Hu gesceadwis se recere sceal bion on his þreaunga & on his oleccunga, & eac on his hatheortnesse & on his man-þwænesse.

Eac is to wietanne sæt hwilum biþ god wærlie to miþanne his hieremonna scylda & to licettanne swelce he hit nyte; hwilum eft to scegeanne; hwilum, æah hit mon cuðlice wiete, hit is to forberanne; hwilum eft smallice & geornlice to seceanne; hwilum lifelice to ðreatigeanne; hwilum swiðlice & strælice to ðrafanne. Monige sint, swæ swæ we ær cwædon, þe mon sceal wærlie licettan, & Æah-hwæðre eft kyæn, forþon sæt hie ongioten sæt hie mon tæle, & sæt eaðmodlice gæfæsien, & Æone Æa scylða þe hie diegollice on him selfum forberæ hie geornlice on hiera agnum ingæsconce sceawigen, & on him selfum demen & wrecen, & hie forscamige sæt hie eft swæ dón; Æonne biþ he self geladod wiþ hiene selfne mid his agenre scame & mid his geæylde & eac mid his receres. Be Æere ieldinge swiæ wel Dryhten þreade Iudeas, Æa he cwæþ Æurh Æone witgan: Ge sindon þægenda: næron ge no min gemunende, ne ge no ne geæðhton on eowerre heortan sæt ic swugode, swelce ic hit ne gesawe. He ielde, & cafode Æa scylða, & Æah he him gekyðe; Æah þe he wiþ Æa scylðgigendan swugude, he hit him Æah swigende gesæde. Æc 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, Æylæs se ryhtwislica anda acolige, sæt he hit eff[.] sua eæe
wrecan [ne] mæge, sætte foršy to ungemetlice ne sic gelicod sæm
scyldgan, Æylæs him Ææs godan lean losige Æe he mid sæere
steore gecarnian sceolde.

5 XXI. Hu gesceadwis se recere sceal bion ōn his Æreaunga & ōn
his oleccunga, & eac ōn his hatheortnesse & ōn his monæ-
waernesse.

Eac ipsis wietanne sætte hwilum biæ gōd værliscæ to mīxanne his
hieremonna scylda & to licettanne suelce he hit nyte ; hwilum eft to
se[c]ganne ; hwilum, Æah hit mon cuelice wite, hit is to forberanne ;
hwilum eft smæalice & geornlice to seeccanne ; hwilum lifelice to Ærea-
tianne ; hwilum suiælice & strælicæ to Æraíanne. Monige sint, swa
swa we ǣr cuædon, ǣe mon sceal værliscæ licettan, & Æahwæcæ
eft cyæan, forvæm sæt hie ongienen sæt hie mon tæle, & sæt eæcmod-
lice geææigen, & Æonne ǣa scylda ǣe hie diogollice on him selfum
forberæ hie geornlice on hiera agnum ingæsonce sceawigen, & on him
selfum demen & wrecæn, & hie forscamige sæt hie eft sua dɒn;
Æonne biæ he self geladod wix hine selfine mid his agenre scame &
mid his geæylde & eac mid his receres. Be sæere ildinge suīcæ wel
Dryhten Ærade Iud[e]as, ǣa he Ɔurh Ɔone witgan cuæc : Ge sindon
leogende : næron ge no min gemunende, ne ge no ne gæcohton ōn eow-
erre heortan sæt ic suugode, suelce ic hit ne gesawe. He ilde, & Æafode
ǟa scylda, & Æah he him gecyæde ; Æah ǣe he wix ǟa scyldgiędæn
swugode, he hit him Æah suægende gesæede. 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 reproved the Jews very well about this
delay, when he spoke through the prophet: "Ye are liars: ye remem-
bered 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
scylda openlice wietena beo to forberanne, cònne ces ſinges tima
ne be hit mon sidelice gebetan mæge. Swæ se læce, cònne he
on untimam laca be him wyrmse & roata. Forseam buton
he one timan aređige ces læcedomes cònne be hit swutol sæt se
laenigenda forlist one kraeft his læcedomes. Ac cònne se lareow
ieldende sect one timan þe he his hieremen sidelice on Creagean
mæge, cònne be hit swutol sæt he bir be his geýkyle sa byróenne
hiera scylda. Be sæm is [waes] swiðe wel geowened wurh one
salmscop, þa he cwæð: Da synfullan bytledon uppe on minum hryge.
He sarete sætte sa synfullan sceoldon bytlan onuppan his hryge,
swelce he openlice cwæde: Donne ic mann geryhtan ne-mæg & hiene
gelæran, cònne bis me swelce ic hiene bere uppe on minum hryge.
Ac monegu diglu sing sindon nearolice to smeganne, sæt se recere
mæge ongietaun be sumum tacnum on his hieremonna mode eall sæt
sær gehyddes lutige, & on sæm anbide þe he hiera sindige, sæt be
mæge hwilum ongietaun micel of lytllum. Be sæm waes swiðe ryhte to
Ezechiele sæm witgan geoweden: Du monnes sunu wurhþyrela one
wah. Da ic sa one wah wurhþyrelodne hæfde, cwæð se witga, sa
cowde he me ane duru beinnan sæm wealle, & cwæð to me: Gang
inn, geseoh sa scande & sa wirrestan sing sa has men her doð. Ic
sa eode inn, & geseah sær sa anlicnessa ealra creopensa wuhta &
ealra ansunigendra [ansunigendlicra] nitenæ, & ealle sa heargas
[hearga] Israhela folces wæron atisféd on sæm wæge. Hwæt elles
meahte beon getaenod wurh Ezechiel buton sa scirmenn, & wurh one
wah sio heardeheartnes safa hieremonna? Hwæt is cònne sio æyre-

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 beó to forberan, ðonne ðæs ðinges tima ne bið ðæt hit mon sidelice gebetan mæge. Swa se læce, ðonne he on úntiman lácnað wunde, hio wyrmsec & rotað. Föræm buton he ðon[e] timan ardigæ ðæs læcedomes ðonne bið hit swutol ðæt se lacnigendra 5 forlisses ðone cræft his læcedomes. Ac ðonne se larcow ieldende seeð ðone timan ðæt he his hieremenn sidelice on ðreatigæan mæge, ðonne bið hit swutol ðæt he bierð on his gebylde ðæ byrðenne hira scylда. Be ðæm is swiðe wel gecueden þurh ðone salmsceop, [he cwæð:] Da synfullan byttledon uppe on minum hrygge. He sarette 10 ðætte ða synfullan sceoldon bytlan onuppæn his hryce, swelce he openlice cuæde: ðonne ic mán geryhtan ne mæg & hine gelæran, ðonne bið me suelce ic hine bære uppe on minum hryce. Ac manegu diglu ðing sindon nearolice to smeageanne, ðætte se recercæ mæge ongietan be sumum taænum on his hieremonna mode ðal ðæt ðær 15 gehyddes lutige, & on ðæm ánðide ðæt he hira fandige, ðæt he mæge hwilum ongietan micel of lyllum. Be ðæm wæs suíce ryhte to Ezech- chiele ðæm witgan gecueden: ðu monnes sunu, swurhæreyla ðone wæg. Da ic ða ðone wāð swurhærelydne (h)æfeð, cwæð se witga, ða iewde he me ane duru beinnæn ðæm wealle, & cwæð to me: Gong 20 inn, gesoh ða scande & ða wierrestan ðing ðæt ðæs menn her dōð. Ic ða eode inn, & gesah ðær ða anlicnessa callra creopendra wuhta & ealra anseumnigendil[era] niêtena, & calle ða hearga Israhela folces wæræn atiefrede on ðæm wage. Hwæt elles meahæ beon getacnod swurh Ezechiel buton ða scirmenn, & swurh ðone wāð seo heardheortnes 25 ðara hieremonna? Hwæt is ðonne sio ðyreling ðæs wāges 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 þæs wages buton seacreplicu & smealicu fandung þæs modes, sæt mon mid þære surhþyrelige tone weall, & onluce þa heardan heortan, & gehnescige? He cwæd: Da ic hæfde tone weall surhþyreloid, þa geseah ic duru. Swelce he cwæde: Þa ic þære heortan heardnesse mid geornfullicre fandunge & ascunge & æreatunge [Æreaunge] toslat, þa geseah ic swelce ic gesawe sume duru onlocene, surf þa ic geseah on þæm þe ic læran sceolde calle þa innemestan geçothas. Be þæm wæs swiðe wel geçwedan: Gong inn, & geseoh þa heardsæalca & þa sconde þe þæs her doç. Dæt is þonne swelce he inga & geseo þa sceande, þonne he ongit be sumum singum ofþe ðeawum utone ætiewdum eall sæt hie innan þencea, & swæ surhþæríc his andgiet sæt mod his hieremonna sætte him bli eall cuð sæt hie unalifdes þencea. Förþæm wæs eac geçwedan: Þæ þa eode inn, & geseoh þa ănlicnessa ealra creopendra wuhta & eac onseunigendlicra nietena. Da creopendan wuhta getacnið þa eorðlican geçothas. Da níetenu þonne beoþ hwæþwugununges from eorðan ahaftæ, & swæþeah onlutað to þære eorðan, forþon hie sculon be þære libban. Da creopendan & þa snicendan liegeæ mid ealle lichoman on eorðan. Da níetenu þonne, þeah hie maran sien, hie beoþ swiður ahaftæ from eorðan, & swæþeah for þære gewilnunge hiera gifernesse hie simle locigæð to þære eorðan. Da creopendan wuhta beinnan þæm wage getacnað þa ingecônce þe wealcað in þæs monnes mode, þe æfre willað liegan on þæm eorðlicum gewilnungum. Da níetenu þonne þe he geseah binnan þæm wage getacnað þonne mon hwæþ ryhtlices & gerisenlices geçenceð, þonne ne líð he callinga on þære eorðan swæ þa 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.
searpcilu & smealiciu handung ðæs modes, ðæt mon mid ðære þurh-
þyrelege ðone weall, & onluceti þa heard[an] heortan, & ge[þ]nesicigt ðæt ic have: Da ic hæfde ðone weall þurhþyrelof, ða gesæh ic duru. 
Suelce he cœde: Da ic ðære heortan heardsesse mid geornfullicre ðæt fandunge & ascunge & þreaunge toslát, ða gesæh ic suelce ic gesawe 
sume duru onlocene, þurh ða ic gesæh on ðæm ðæc ðæ ic læran scolde 
alle ða innemestan gesæhitas. Be ðæm wæs suilce wel gecuedu: 
Gong inn, & gesæoh ða heardsaeha & ða sconde ðæs her dox. ðæt 
is. ðonne suelce he ingaa & gesæo ða scande, ðonne he ongiet be 
10 sumum þingum ðonne ðæawum utanne æticwedum eall ðæt hie innan 
ðencas, & sua þurhœða his ægit ðæt mod his hieremonna ætete 
him bið eall cuð ðæt hie unaliefedes ðencas. Forðæm wæs eac 
gecuedu: Ìc ða eode inn, & gesæoh ða anlienessa calra creopendra 
uwhta & eac onscuniendlicra nietena. Da creopendan wuhta getacni-
15 geac & ða eordlican gesæhitas. Da nætenu ðonne beox hwæthuguningas 
from eorðan ðahæfen, & suæeoh onluct ðære eorðan forðæm hie 
scloun bi ðære libban. Da creopendan & [ðæ] senicendan liegead 
mid ealle lichoman on eorðan. Da nætenu ðonne, ðeah hie maran 
sien, hie beox suiorð ðahæfen from eorðan, & suæeoh for ðære gewil-
20 nunge hiera giefernesse hie simle locigead to ðære eorðan. Da 
creopendan wuhta beinnan ðæm wage getacniæd ða ingêconcas ðe 
wealað in ðæs monnes mode, ðe æfre willæ liegean on ðæm eorð-
licum gewilnungum. Da nætenu ðonne ðæ hie gesæoh binnan ðæm 
wæge getacnigeæd ðonne mon hwæt ryhtlices & gerisenlices ge-
25 ðencæ, ðonne ne li[g]æð he callinga 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 enter-
tains any righteous and proper thought, he does not lie altogether on
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
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,
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 oþe of wæcmodnesse & of únbieldo oþe of un-
trymnesse modes oþe lichoman. Forœam is suffect micel niedþearf
æt mon mid micelre gemetgunge suelcra scyllda þreaunga geldiþige &
gemetgie, forœam þe we ealle, æþe hwile æþe we libban on þissum
5 deadlican flæsce, æare tidernesse & æare hnescesse ures flæsces we
beð underþiedde. Bi him selfum ælc mon sceal geþæccean hu he
oþrum deman wille, þylæs he si ongieten æt he sie onstyred &
onealed mid œam andan his hieremonna uncæawa, & hæbbe hine selfne
forgietenne. Be œam suffect wel Paulus ðus manode, sa he cuæþ : Gif
10 hwa sie abisegod mid hwelcum scylldum, ge þonne ðe gæsliclice
sindon gelæraþ sa suelcan mid monnswærnesse gæste; gesceawianþ
eow selfe, þylæs eow become costung. Suelce he openlice cuæde :
Donne eow mislicieþ sa mettrumnessa æþæ ge on oþrum monnum
geseox, þonne geþæcne ge hwæt ge sien & hwelce ge sien; forœam
15 æt ge eower mod gemetgien on œam niþæ, þonne ge eow selfum on-
drædæþ æt æt ge on oþrum [monnum] tælaþ. Ond ðeah sindon
monige suffect suffecte to þreaageanne, þonne hie selfe nyllaþ ongietan
hiera scyllda, æt hi þonne gehieran þreaadge of þæs larioves muþæ
hu miele byrþænne hie habbaþ on hiera scylldum ; þonne hie willaþ him
20 selfum æt æfæl æt hie þurhtuþon to suffecte gelihtan, æt hie þonne on-
dræden for þæs larioves þreaunga æt hie hit him gelieægigen. Æt
þonne bið þæs recceres rþht æt he þurh sa stemne his lariowdomes
ætiewe æt wuldor þæs ðuplican æþæs, & hu moniga digla costunga þæs
ealdan seondes lutigeþ on þys andweardan lifhe eac geopenige, ond æt
25 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 secret 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
and & rekenesse him stiere, cylaes he sie scyldig calra hiera scylда, sוןne him hiera na ne of cynce. Be sæm was swiçe wel gecewed to Ezechiele: Nim sume tiglan, & lege beforan e, & cut on hiera sa burg Hierusalem. And sona æfter son he cwæþ: Besittæ hie utan, & wyrceð oðer fæsten wic hie, & beæð hiera hlæd to, & send sæerto gefylece, & ðærcæð sone weall mid rammum. And eft he him tæhte to fulsome sæt he him gename ane irene hierstemapann, & sette betweoh hierne & sa burg for iserne weall. Hwæt tænaæ sонne Ezechiel se witga buton sa lareowas, to sæm is gecewed: Genim sæ ane tiglan, & lege beforan e, & cut on hiera sa burg Hierusalem? ða halgan lareowas sонne him nimaæ tiglan, sонne he sēra eordlicra monna heartan underfōs to lærone. Donne hie leegeæ ða tiglan beforan hie, þe him bebowen war sæt hie sceoldon sa ceastre Hierusalem on awritan, sонne hie hebealdæ ealle sa inmgæðoncas hiera modes, & swiðe geornlice giemaæ sæt hie sa eordlican heartan ge- læren, & him ætiewen hwelc se sære uplican sibbe gesih, & hu on idelnesse mon ongiti Godes sæt hesonlice wuldor, gif he ne ongiti hu maniga costunga sæs lytegan feondes him onfæallaæ. Swiðe wel he hit geiecte mid sissum, þa he cwæþ: Ymbsittæ sa burg swiðe ge- byrdelic, & gytrymianæ eow wic hie. ða halgan lareowas ymbsittæ þa tiglan, þe sio burh Hierusalem on atifred bið, sонne he sæm mën- niscan mode, þe sæah sæt uplican lif secæ, ætiað hú manega him on sys andweardum life freecenlice wiekerwearde unceawas him wiefeohtæ, & hu æglibele syn bið sætigende sæs þeondan monnes. & swæ swæ se here seoelde beon gytrymed onbutan Hierusalem, swæ seulon 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
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 ǣa word ǣes sacerdes ymbutan ǣet mod his hieremonna. & ne sceal he no ǣet an bodigean his hieremonnum hu ǣa synna him wīðwinna, ac he him sceal eac cýcan mid hweculum cæßtum he him wīstondan mæg. Swiðe ryhtlice wæs se eaca ǣerto gedon, ǣa mon to ǣem witgan cwæð: Wyreceð fæsten ymb ǣa burg. Wiotodlice fæsten wyrceð se halga lareow ymb ǣa burg ǣes modes þe he gelærð cōne cæßt hu hit mæg costungum wīstondan, & him eac gesægð hu ǣem monnum þe him mægen & cæßt wixst, hu him eac hwilum æfter ǣem mægenum eakiað ǣa costunga. Be ǣem wæs swiðe ryhte ge-
cweden: Beræð hie to hlæd, & ymsittæð hie, & gæð to mid ram-
mum. ðonne bireð æel lareow hlæd to ǣes monnes mode, ǣonne he him gecyð þu sio byrþen wixst & hefegað. Eac he æræð ceastrbe wæð Hierusalem, ǣonne he ǣem ryhtlicum ingeÞonice his hieremonna foresægð ǣa dieglan sætinga ǣes lytegan feondes, þe he him wenan mæg. And eac he bireð rammas ymbutan ǣet mod his hieremonna, ǣonne he him gecyð mid hu scearplicum costungum we sint ægh-
wowan utan behringde, & se weall ures mægenes ðurhþyrelod mid ǣem scearpan rammum ǣara costunga. And swæþeah nu, ðeah se lareow þís call smælice & openlice gecyð, ne forstent hit him noht, ne him nohte ǣon ma ne beeð forlætna his agna synna, buton he sie onæled mid ryhtwislicum andan wæð his hieremonna scylde. Be ðiosum git is swiðe ryhtlice gecweden to ǣem witgan: Genim ǣe iræne hierstepannan, & sete between ǣe & Hierusalem for iserne weall. Ðurh ǣa pannan is getaecnod se wielm ǣæs modes, & ðurh ǣet

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 cæt mod his hieremonna. & ne seal he no cæt án bodigan his hieremonnum hu ca synna him wiðwinna, ac he him seal eac cy cân mid hwelcum cæftum he him wîstondan mæg. Swîcē ryhtlice wæs se eaca [cær] to gedôn, ca mon to cæm witgan 5 cægé : Wyrecað fæsten ymb ca burg. Wiotodlice fæsten wyrecað se halga lariow ymb ca burg cæs modes ce he gelærð cœne cæft hu hit mæg costingum wiðstondan, & him eac gesæge hu cæm monnum ce him mægen & cæft wiex&æ, hu him eac hwilum eakiað æfter cæm mægenum ca costunga. Be cæm wæs suīcē ryhte gecueden : Berac 10 hire to hlæd, & ymbsettac hie, & gaþ to mid ramnum. Donne bierc ælc lareow hlæd to cæs monnes mode, Donne he him gecyce hu sio byrScen wiex& & hefegaæ. Eac he arææ ceastre wiæ Hierusalem, Donne he cæm ryhtlicum inngemæce his hieremonna foresægæ ca dieglan sætenga cæs lytegan feondes, ðæ he him wenan mæg. & eac he bierc 15 rammas ymbutan cæt mód his hieremonna, Donne he him gecyce mid hu scearplicum costungum we sint aëghwonom utan behringode, & se wall ures mægenes ðurhScyrelæc mid ðan scearpan raman cæra costunga. Ond suæcæah nu, suæah se lareow ðis call smealice & openlice gecyce, ne forstent hit him nohte, ne him nohte ðon ma ne beoc 20 forlætana his agna synna, buton he sie onæled mid ryhtwislicum andan wiþ his hieremonna scylda. Be cæm is [git] suīcē ryhtlice gecueden to cæm witgan : Genim ce æne iserne hierstepannan, & sete betwoxn ce & Hierusalem for iserne weall. Þurh ða pannan is geteœned se wielm cæs modes, & Þurh cæt isern cæt mægen cæra creatunga.

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

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Hwæt is cienga ce bieter[re] se on cæs lareowes mode, orce hit suiður [ge|hierste & gegremige] bonne se anda ce for ryhtwisnesse bið upåhæfen? Mid cisse pannan hierstinge wæs Paulus onbærned, ca he cuæð: Hwa bið medtrum, cæt ic ne sie eac for his singum seoc?

5 Once hwa bið gescended, cæt me forcæm ne seanige? Ond sua hwele sua mid cæm Godes andan bið onáeled, ne bið he for giemelest gehiened, ac he bið stranglice wic ca getrymed on eenesse. Bi cæm wæs suie ryhte gecuened to cæm witgan: Sete iserne weall betuh ce & ca burh. Da isernan hierstepannan he ðæhte for iserne weall to 10 settanne betuh cæm witgan & cære byrig, forcæm nu ca receres ætiewæc sua strang[ne] andan ᵗu hic wiellac cæt hic hiene eft hæbben on cæm ecan life betux him & hiera hieremonnum to isernum wealle, cæt is to gewinnesse cæt hit him ne licode, ceah he hit gebetan ne meahte. Forcæm bonne cæs receres mod wyrc to rec on cære 15 ðreaunga, bonne abiersc cæer hwilum hwæthwugu õt cæs ce he suagian sceolde. Ond oft eac gelimpe, bonne he to suie & to ðearllice ðreaian wile his hieremenn, cæt his word beoc gehwyrfedo to unnyttre oferspræe. Bonne sio ðreaung bið ungemetgad, bonne bið cæt mod cæs agyltendan mid ormódnesse getrysced. Forcæm is micel ðearf, 20 bonne se reca recere ongiett cæt he his hieremonna mod suiður gedrefed hæfð bonne he scolde, cæt he sona forcæm hreowsige, cæt he curn ca hreowsunga gemete forgifnesse beforan cære Soðæsnesse cæs ce he curn ca geornfulnesse his andan gesyngade. Cæt ilce Dryhten God us bisnade curn Moysen, ca he cuæð: Gif hwa gonge 25 bilwitlice mid his friend to wuda treow to ceorfanne, & sio cæs bonne

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 .Serialize awint of ðæm hielfe, & swæ unge-
wealdes ofslihð his geferan, he  Serialize sceal fleon to anra ðara .Serialize
burga þæ to friðstowe gesette sînt & libbe, .Serialize hwæc hwele ðara nihstena
þæs ofslægenan for ðæm sare his eltæ, & hiene  Serialize geðô & ofslæa.
To wuda we gað mid urum freondum swæ oft swæ we sceawiað ur(r)æ
hieremonna unþæawas; & bilwitlice we heavæc  Serialize wudu,  Serialize we
ðara gylendra scylta mid arfæstes .Serialize ingeícences lame anweg accorfað.
Ac sio æcs wint of ðæm hielfe, & eac us of ðære honda,  Serialize sone
sio lar wint on reðnesse swícður  Serialize mon niede scele. Sio æcs
wint of ðæm hielfe,  Serialize ðonne of ðære breætunga gað to stíclice word, &
mid ðæm his freond gewûndað,  Serialize ofslihð,  Serialize he hiene on
unrotnesse  Serialize on ormodnesse gebringð mid his edwite, .serialize he hit
for lufum dó,  Serialize he geopenige his unþæawas. Swæcæah  Serialize getcrea-
tude mod bið swiclice hræcðe gehwierved to feounga, gif him mon to
ungemeticlice mid ðære breæwuniga oferfyldc swícður  Serialize mon .Serialize
cyrfæ. Ac se se þe unwaerlice  Serialize wudu hiewðc, & swæ his freond ofslihð,
him bið niedsærc  Serialize he fleo to ðara Serialize breora burga anre,  Serialize he on
sumre ðara weorcæ genered,  Serialize he mote libban;  Serialize is  Serialize he
gehweorcfe to hreowsuniga, & swæ fleo to ðara  Serialize breora burga sumre,
Serialize is tohopa & lufu & geleæfa. Se to anra ðara burga geððhíc,  Serialize
mæg he beon orsorg  Serialize monslihtes;  Serialize heæ mid meten  Serialize a
nihstan þæs ofslægenan, ne steað his hiene no; forðæm  Serialize sone se  Serialize
earla & se ryhtwisa Dema cymðc, se þe hiene on urne geferscipe  Serialize ñæc(e)es
geczynd gemengde, ne wricð he mid naman  Serialize ungum  Serialize sceylde on him,
forðæm under his forgifnesse hiene gefrícode sio lufu & se geleæfa &
se tohopa.

ax determined to take 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 inno-
cently 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 reproach, 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
awient of cæm hielfe, & sua ungewealdes ofslieh his geferan, he cōnne secal fleon to anra cāra creora burga se to frixtowe gesette sint & libbe, cylæs hwelc cāra niehstena cæs ofslægenan for cæm sare his ehte, & hine cōnne gefoo & ofslæa. To wuda we gāx mid urum 5 freoundum sua oft sua we sceawianc ura hieremonna unceawas; & bilwitlice we heavawc òne wudu, cōnne we cāra gyltendra scylda mid ārfæssæces ingeçonces la[re] anweg æceorfa. Ac sio æcs wint of cæm hielfe, & eac us of cære honda, cōnne cōnne sio lar wint on reccnesse suicur cōnne mon niede scyle. Sio æcs wient of cæm hielfe, cōnne of 10 cære greatununga gāc to stīflico word, & mid cæm his freond gewundæ, ofcerpæ ofslieh, cōnne he hine [on] unrotnesse ofges[e] on ormodnesse gebringc mid his edwite, cēah he hit for lufum dō, cēx he geopenige his unceawas. Suaexah cēx grextadate mod biug sûnde rāc gehwierfed to fio[u]nga, gif him mon to ungemetlice mid cære creapunga 15 oferfylcge suicur cōnne mon eyrfe. Ac se se cē unwærllice òne wuda hiewc, & sua his freond ofslieh, him biug nidcærfl cēx he fleo to cāra creora burga anre, cēx on sumere cāra weorc genered, cēx he mote libban; cēx is cēx he gehweorfe to hreowsunga, & sua fleo he cāra creora burga sumere, cēx is tohopa & lufu & geleafa. Se to 20 anra cāra burga geslielc, cōnne mæg he bion orsorg cæs monssliehtes; cēah hine cær meten cæs niehstan cæs ofslægenan, ne sleæc hi hiene na; forcæm cōnne se cearla & se ryhtwisã Dema cymc, se ñe hine on urne geferscipe cūrfl flæces gecynd gemengde, ne wriexc he mid nanum singum cā scylde on him, forcæm under his forgiefnesse hine 25 gefriœcde 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 punishment from him for the sin, because under his forgiveness he is protected by love, faith, and hope.
XXII. Hu swīce se reccere sceal bion on his smeaunga abisgod on [ymb] scære [scæ] halgan scæ.

Ac eall his aredaæ se reccere swīce ryhtæ, bonne he for Godes lufum & for Godes ēge deæ scæt scæt he deæ, & ælce dæge geornfullice smeawæca bebedu haligra gewrita, scætte on him sie uparelæd se cæft scære giemenne ymbe scæ foresceawunga scæ his hesonlican līfes, sone singallice scisse eorðlican drohtunge gewuna wile toworpan, buton hiene sio myndgung scæra haligra gewrita onbryrde; forcæm se eorðlicra geferscipe hiene tihæ on sa lufse his ealdan ungewunan, he sceal simle higian scæt he weorcæ onbryrd & geedniwاد to scæm his hesonlican eðle. Ac his mod biæ swīce ysegende & swīce abisgod mid eorðlicra monna wordum, forcæm hit is openlice cruæ scæt sio uterre abisgung scissa worldinga scæ monnes mod gedrefæ, & hiene scoðæc hidres xidres, oðræt he æflæ of his agnum willan; ac him biæ ærefæ scæt he hiene genime simle be scære leornunge haligra gewrita, & be scæm arise. For ðissum ðingum manoda Paulus Timotheum his cnih, & cwæð: Donne ic cume, bonne beo sa abisgod ymbe rædinge. And eft Dauid be scæm ilcan spræææ, sa he cwæð: Loca, Dryhten, hu swīce ic lufige scie æ; caelne dæg scæt biæ min smeauæ. Eft be ðys ilcan bebead Dryhten Moyse hu he secelde beran sa eareæ, þæ he cwæð: Wyre feower hringas ægyldene, & ahoh hie swīce fæste on sa feower hyrnan scære eareæ; & hat wyrcean twegen stengeas of scæm treoweæ, þæ is haten sethim, scæt ne wieræ næfre forroðæ; & befoh utan mid golde; & sting ut þurh sa hringas bi scære eareæ sidan, scæt 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 swiæ se recere sceal beon on his smeaunga abisgod ymb

\[ \text{\textit{a} halgan } \text{æ.} \]

Ac call \textit{sson} aredaæ se recere suiæ ryhte, \textit{sonne} he for Godes lufum & for Godes ege deæ \textit{æt} \textit{æt} he deæ, & ælce dæge geornfullice smææ

\[ 5 \text{ ða} \text{ bebodu halegra gewrita, \textit{ætte} on him sie upparæred se } \textit{æft} \textit{æere} \\
\text{giemenne ymbe ða foresceawunga ðæs hefonlican lifes, } \textit{sonne} \text{ singallice} \\
\text{\textit{Æisse} eordlican drohtunge gewuna wile toweorpan, buton hine sio} \\
\text{myndgung } \textit{Sara} \text{ haligra gewrita onbryrd;} \text{ for}\textit{æm} \text{ se eordlic} \\
\text{gefer-scipe hine ticeæ on } ða \text{ lufe his ealdan ungewunan, h[æ] sceal sime} \\
\text{leornnige, } \textit{æt} \text{ he woorcæ onbryrd } \text{geedniwad to } \textit{æm} \text{ hefonlican } \textit{æc.} \]

Ac his mod biæ suiæ icæegende & suiæ abisgad mid eordlicra monna

wordum, for\textit{æm} hit is openlice cææ \textit{ætte} sio uterre abisgung \textit{Æissa}

woroldcææ ðæs monnes mód gedrefæ, & hine scofett hidres \textit{ædres,}

\[ \text{\textit{Öỳæt} he aficæ of his agnum willan; ac [him] biæ } \textit{æearf } \textit{æt} \text{ he hine} \]

15 genime sime be æere leornunge haligra gewrita, & be ðæm arise.

For \textit{Æiosum} singum manade Paulus Timothium his cniht, & \textit{cuaæ}:

\[ \text{\textit{Donne} ic cume, } \textit{sonne} \text{ beo } ða \text{ abisgad ymbe } \textit{Æisse} \\
\text{suæs monnes mód gedrefæ, } \textit{æt} \text{ he fonlicæ on } ða } \textit{lufe} \text{ his } \text{ealdan ungewunan. } \textit{Eft bi } \textit{Æys} \text{ ilcan } \textit{Dryhten} \]

20 bebead Moyse hu he scolde beran ða earcæ, ða he \textit{cuaæ}; \textit{Wyrc} feower

hringas ælgyldeææ, & ðæh he suiæ fæste on ða feower hyrnan ðæere

earæ; & hat wyreceæ twegen stengas of ðæm treewe, ðe is haten

sethim, ðæt ne \textit{Wyrc} næfre forrotææ; & beofæ utan mid golde; &

\[ \text{sting } ðt } \textit{Syrh } ða \text{ hringas bi } ðæere eareæ sidan, } \textit{æt} \text{ hie man } \text{mæge} \]

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 sæm, & læt hie stician særon; ne tio hie mon næfre of. 
Hwæt mægonne elles siæ eare taenian buton sæ halgan cyricean, 
on sære sculon hangian sæ flower hringas on sæm feower hynnum, 
æt sint sæ feower hynnan ñisses middangeardes, binnan sæm is 
tobraedd Godes folc, æt is utan begyrd mid sæm feower godspellum? 
Da sahlasonne, þe mon sæ eare bi beran sceal, sticiæ ealne weg 
in on sæm hringum sæ eare mid to beronne, sæ bioæ geworht of sæm 
treowe sethim, sæt næfre ne rotaæ. Swæ sindon to secenne stronge 
& unaærotene lareowas & surhwunigende on þære lare haligra boca, 
þa simle sceolon bion bodigende ymbe sæ anmodnesse sære halgan 
gesomnunge, swæ swæ sæ anbestungnan sahlas sæ eare beræ. Dæt 
is sonne sæt mon sæ eare bere on sæm sahllum, sæt sæ godan 
lareowas sæ halgan gesomnunge beœæ lærende þa niewan & þa un-
geleæfullan mod mid hiera lare geleade to ryhtum geleafan. Da sahlas 
is beboben sæt sceoldon bion mid golde befangne. Dæt is, sonne þa 
lareowas mid wordum ðære men læraæ, sæt hie eac selfe on hiera 
agnum weorecum beorhte scienen. Be sæm sahllum is swiæce gescead-
líce geewedæ sæt hie sculon simle stician on sæm hringum, & næfre 
ne moton him beon osatogene, for sæm is micel niedæræf sætte sæ þe 
beœæ gesette to sære ðegnunga sæs lareowdomes sæt hie næfre ne 
gewichten from sære geornfulnesse sære rædingæ & leornunge haligra 
gewrita. For sæm is eac geewedæ sætte simle sæ ofergyldan sahlas 
sceoldon stician on sæm gyldnum hringum, cyææ hiene ænig wuht 
gælde ungerarwares, sonne mon sæ eare beran sceolde. Dæt is sonne 
sonne ðara lareowa hieremen hwæthwugæ gastlices to him seceæ, 

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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
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,
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."
XXIII. Hu micel scyle bion ðæt toscæad, & hu mislice mon scyle
menn læran mid ðæm cræfte ðæs læcowdomes.

Nu ðonne oð Siss we rehten hwelc se hierde bion sceal; nu we him
15 willæ cyðan hu he læran sceal, sua sua hit lange ær us ðære eadegan
gemynede wer Gregorius lærde, se wæs ðærum noman genemned Nanzanzenus, h[e] cuæð: Ne gedafenað hit no ðæt we ealle menn on ane
wisan læren, forðan hie ne sint ealle anes modes & anra ðeawa. For-
ðæm oft sio ilce lær ðærum hiepleæ, hio dereð ðæm ðærum; sua
20 sua manegra cynna wyrta & grasu beoð geral, sumu neat batiganæ fore,
sumu cuelæ; sua sua mid ilære wistlunga mon hors gestillæ, suo
dæm ðære ilcen wistlunga mon mæg hund astyrigeæ; sua beoð
daæ monige læcedomas ðæs sume adle gelyttiaç, & sume gestrongiaç;

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 hlf þe strongra monna mægen gemiclaþ, he gelytlaþ cilda. For þære ungeliceresse ðara hieremonna sculon bion ungelic þa word þes lareowes, þæt he hiene selfne gædode to eallum his hieremonnum, to æghwælcam he be his andeðene, & þæþ hwæþre swæ swiþe swæ he of þære æewe & of þære ryhtan lare ne cirre. Êwæþ cewde we þonne hwelce sien þa ingedoncas monna buton swelce sumre hearpan strengeas æcnede, þæ se hearpere swiþe ungelicce tið & styreþ, & mid ðy gedeð þæt hie noht ungelicce þæm sone ne singaþ þe he wilnaþ? Ealle he gret mid anre honda, ðy þe he wile þæt hie anne són singen, ðeah he hie ungelicce styrrige. Swæ sceal æghwæþc lareow to anre lufan & to anum geleafan mid anre lare & mid mislicum manungum his hieremonna mod styrrigean. On oþre wisan mon sceal manigean weras, on oþre wif; & on oþre wisan ealde, on oþre geonge; & on oþre wisan earme, on oþre eadige; & on oþre wisan þa blícan, on oþre þa unrotaþ; & on oþre wisan þa undræþeddan, on oþre þa ofer oþre gesettan; & on oþre wisan þa sceowas, on oþre þa hlafordas; & on oþre wisan þa worldwisan, on oþre þa dysægan; & on oþre wisan þa scæmcðæsan, on oþre þa scæmfæstæn; & on oþre wisan þa ofermædan, on oþre þa waemædan; ond on oþre wisan þa ungedæðægan, on oþre wisan þa geæylðægan; & on oþre wisan þa welwillædan, on oþre þa æstæðægan; & on oþre wisan þa bilwitan, on oþre þa felæþæcean; & on oþre wisan þa halæn, on oþre þa unhælan; & on oþre wisan þa þe for ege forberaþ þæt hie yfel ne doþ, on oþre wisan þa þe swæ aheardiaþ þæt hie hit for nanum ege ne forlaþæþ; & on oþre wisan þa swiþe swigeægan, on oþre wisan þa felaidéþæcean; & on oþre wisan þa 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 he strongra monna mægen gemicla, he gelytlæc cilda. For ðære ungelicnesse ðara hieremonna sculun beon ungelic ða word ðæs larcowes, ðæt he hiene selse geðeode to callum his hieremon(n)um, to æghwelcum be his andefne, & ceah (h)wæcre sua suife sua he of ðære 5 æwe & of ðære ryhtan lare ne cerre. Hwæt ceæce we ðonne hwelece sin ða inngéþoncas mon[n]a buton suelce sumere hearpan strengas æcenede, ða se hearpere suife ungelicce tieð & styrequ, & mid hy gedeð ðæt hi nawiht ungelicce ðæm sone ne singað ðe he wilnað? Ealle he gret mid anre hriða, ðy ðe he wile ðæt hi anne song singen, 10 ceah he hie ungelicce styrige. S[u]a sceal æghwelc larcow to anre lufan & [to] anum geleæfan mid anre lare & mid mislicum manungum his hieremonna mód styrigeæan. On oðre wisan mon sceal manian weras, on oðre wif; & on oðre wisan ealde, on oðre gionge; & on oðre wisan earme, on oðre eadige; & on oðre wisan ða bliçan, on oðre ða unrotn; & on 15 oðre wisan ða undercieddan, on oðre ða ofer oðre gesettan; on oðre wisan ða ceowas, on oðre ða hlafurðas; & on [o]ðre wisan ða worold-wisan, on oðre ða dyseðan; & on oðre wisan ða scramæstan, on oðre ða scamfæstan; & on ðære wisan ða ofermodan, on oðre ða wíc-modan; ond on oðre wisan ða ungeçyldeðan, on oðre wisan ða 20 geçyldeðan; & on oðre wisan ða welwillendan, on oðre ða æsteganan; & on oðre wisan ða bilwitan, on oðre ða felaspæcean; on oðre wisan ða halan, on oðre ða unhalan; ond on oðre wisan ða ce for ege forberæ ðæt hi yfel ne de, on oðre wisan ða ce sua ðheardiga ðæt hi hit for nanum ege ne forlætæ; & on oðre wisan ða sui[x[c] suigeæan, 25 on oðre ða felaidelsspæcean; & on oðre wisan ða slawan, on oðre ða

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
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
they, 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 $a \text{ pe }$ hie tæla$\check{\text{e}}$, and hie swæ$\text{æ}$eah ne forlæ$\text{æ}$a$\check{\text{e}}$; & on oðre wisan $a \text{ pe }$ mid sumre unryhtwilnuna bio$\check{\text{e}}$ færinga hraedlice oferswîc$\text{e}$de, on oðre $a \text{ pe }$ on lære synne ealnu weg liegea$\check{\text{e}}$, mid ge$\text{æ}$eahhte to gebundene; & on oðre wisan $a \text{ pe }$ $a$ lytlan scyl$\text{d}$a ofstræ$\text{d}$lice wyr$\text{c}$ea$\check{\text{e}}$, on oðre $a \text{ pe }$ $a$ lytlan forga$\check{\text{e}}$, & $\text{æ}$eah hwilum $a$ maran wyr$\text{c}$ea$\check{\text{e}}$; & on oðre wisan $a \text{ pe }$ nan god nylla$\check{\text{e}}$ onginnan, on oðre $a \text{ pe }$ hit onginnan willa$\check{\text{e}}$, & næfre ne geendia$\check{\text{e}}$; & on oðre wisan $a \text{ pe }$ dearmunga yfel do$\check{\text{o}}$, & god eawunga, on oðre wisan $a \text{ pe }$ hiera god hel$\text{a}$ $a$ hie do$\check{\text{o}}$, & $\text{ne}$ recce$\check{\text{æ}}$ $\text{æ}$eah men wenen cæt hie yfel dó$\check{n}$, & eac mid sumum singum gedo$\check{\text{o}}$ cæt men wena$\check{\text{e}}$ cæt hie yfel dó$\check{n}$. Hu nyt realthon we nu ond rimdon $a$ sægea, buton we eac feawum wordum æt$\text{i}$wuen hwæt hie healden, & swæ we sweotulost mægen æfter gerece$\text{æ}$an?

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

On oðre wisan sint to manianne weras, on oðre wif. Da weras mon sceal he$\text{g}$lic$\text{i}$cor & sti$\text{f}$lic$\text{i}$cor læran, & $\text{æ}$a wif liehtlic$\text{cor}$; för$\text{æ}$em cæt $a$ weras higien to maran byr$\text{c}$ene, & $\text{æ}$a wif mid oleccun$\text{g}$a weer$\text{æ}$n on gebrohte.

XXV. Dætte on oðre wisan sint to manianne $a$ iungan, on oðre $a$ ealdan.

On oðre wisan sint to lær$\text{o}$nne $a$ giungan, on oðre $a$ ealdan; för$\text{æ}$em of$\text{f}$or mid re$\text{o}$re manunge bio$\check{\text{e}}$ $a$ giongan nyt$\text{w}$yr$\text{c}$e ge$\text{d}$one,

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?
o£re wisan ña ña hie tælæc, & [hi] suæceah ne forlætaæ; & on o£re wisan ña ña mid sumere unryhtwilhunga beoð færinga hrædlícce ofer-suicde, on o£re ña ña on ñære synne ealu ñeg liganc, mid geceahnte to gebundene; & on o£re wisan ña ña ña lytlan scylda ofrædlícce 5 wyrceæ, on o£re wisan ña ña ña lytlan forgæ, & ñeah hwilum ña maran wyrceæ; & on o£re wisan ña ña ña nan gôd nyllaæ onginnen, on o£re ña ña ña hit onginnen willæ, & næfre ne geendigæ; & on o£re wisan ña ña ña dearninga yfel doæ, & gôd eawunga, & on o£re wisan ña ña ña hira gôd helæc ñe hie doæ, & ne reccæ ñeah menn wenen ñæt hie yfel don, 10 & eac mid sunum ñingum gedoæ ñæt menn wenaæ ñæt hi yfel don. 
Hu nytt rehton we nu & rimdon ña ñæga, buton we eac ñæum wordum ætiewen hwæt hie healden, & sua we swiotolusæ mægen ñæter gæreccan?

XXIV. Dætte on o£re wisan sint to monianne weras, on o£re wif. 
15 On o£re wisan sint to manianne weras, on o£re wif. Dë weras mon sceal hefiglecæ & stiltlecæ læran, & ña wif leohltlecæ; forææm ñæt ña weras higigen to mara[n] byrcenne, & ña wif mid oleccunga weorðen on gebrohte.

XXV. Dætte on o£re wisan sint to monianne ña iungan, on o£re ña ealdan.

On o£re wisan sint to læranne ña iungan, on o£re ña ealdan; forææm oftoæ mid ñe ætre manunga beoð ña iungan nytwyræ 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
& sa ealdan mid lielicre bene, swæ hit awritten is on ðære æwe: Ne ðreata ðu na ðone ealdan, ac healsa hiene swæ ðinne fæder.

XXVI. Dætte on ðære wisan sint to manianne ða welegan, on ðære ða wædlan.

On ðære wisan sint to manianne ða wædlan, on ðære ða welegan. Ða wædlan sint to frebranne & to retanne, ðylæs hie sin to ormode for hiera earfeðum. Ða ðære sint to bregeanne, ðylæs hie sien for hiora wlencium to upahafene. To ðæm wædlan was geceas ðær Dryhten to ðæm witgan: Ne ondræd ðu ðe, forðæm ðu ne wyrðest gescended. And swæs hræce eac æfter ðæm he him olete, þa he cwæð: Du carma, ðu þe art mid þy storme & mid þære yste onwend & oferworpen, þe ic geceas on ðæm ofne þe ðu on ware asoden, ðæt wæs on ðinum iermºum. Ac sanctus Paulus ðreade ða welegan, þa he cwæð to his gingran: Sægeæð ðæm welegum gind ðisne middan-geard ðæt hie to ofermodlice ne ðencen, ne to wel ne truwigen ðissum ungewissum welum. Be ðæm we magon swæ sweotule oncnawan ðæt se earmodnesse larew, ða ða he ymb ða welegan spræc, na ne cwæð: Biddað, ac: Sægeæð, & bebeodað. And eac we magon oncnawan ðæt, ðæt ða earman & ða untruman sint to retanne, & ða ofermodan & ða upahafenan ne sint to weordianne, ac ða monn secel swæ niðre ma hatan ðonne biddan swæ mon ongít ðæt hie for ðissum worldwlencium bið swiður upahafene & on ofermetum æxundene. Be ðæm Crist cwæð on his godspelle: Wa eow welegum, þe eower lufu eall and eower tohipa is on eowrum worldwelmum, & ne giemæ

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 rich 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
choosen 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 reverenced, but are to be so much the more commanded rather than intoxicated 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
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...ecean gefean, ac gefioð ealle mode sisses ondweardan lifes ge-nyhte. Ac sæs is seaf mon æt mon one frefre þe on ðæm ofne asoden bið his iermca, and se is to ðreatianne & to bregeanne, se þe bið upahafen mid þy gefean & mid þy gilpe sisses worlde; sætte ða sorgfullan ongietaæt him becumæ ða welan þe him gehatene sint, ðeah hie hie þonne giet ne gesion; & eac ða welegan ongietaæt[te] ða welan þe him onlocian & habbaæ, sæt hie þa habban ne magon. Ac ðæm lareowe is micel seaf æt he ongieta hwa earm sic, hwa eadig, & hwone he læræn scæl swæ earmne, & hwone swæ eadigne. Foræm oft se welega & se wædla habbaæ swæ gehwierfed hiera ðeawum sæt se welega bið eæmod & sorgfull, & se wædla bið upahafen & selflice. Foræm secel se lareow swiðe hradlice wendan his tungan ongean sæt pe he ongietaæt sæs monnes ingedone bið, foræm sæt se earma upahafena sic mid his wordum geþreatod & gescedend, þonne he ongietaæt hiene ne magon his iermca geþreatian & geæaæedan. Ac swæ micle liþelicor he sæcel olecean ðæm welegan eæmodan swæ he ongietaæt he eæmodra bið, ðonne hiene ne magon ða welan forwlencean, þe ælne ofermutæn ðaþhebaæ. & oft eac mon sæcel ðonne welegan ofermutan to him lœccian mid liþelicre olecciunga, foræm sæt he hiene to ryhte gewæne; foræm oft hearde wunda bið mid ðærum beþun- gum gehnescode & gehæelede, & eac ða wodærægæ æs ungewitfullan monnes se læce gestilæ & gehæilæ mid ðæm sæt he him oleææfter his agnum willan. Ne secolon we eac forgitan hu hit wæs be Saule ðæm kynige: Þonne him se wicærweardæ gast on becom, Þonne gefeng Dauðid his hearpan, & gestilde his wodærægæ mid ðæm 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 gefoð ealle mode Vìses andweardan lifes genyhte. Ac ðæs is ðearf ðæt mon one frefre æ on ðæm ofne asoden bið his iermca, & se is to ðreatiganne & to breganne, se ðæ bið úpáhafen mid ðy gefean & mid ðy gielpe Vìsse worulde ; ðætæ ða sorgfullan 5 ongieten ðæt him becumas ða welan æ on him gehatene sint, ðeah hi hi þonne git ne geseon ; & eac ða welegan ongieten ðætæ ða welan æ hie onlocan & habba&, ðæt hie ða habban ne magon. Ac ðæm lareowe is micel ðearf ðæt he ongiete hwa earm sic, hwa eadig, & hwone he læran seyle sua earmne, & hwane sua eadigne. Forðæm oft se welega 10 & se wædla habba& sua gehweorfed hira ðeawum ðæt se welega bið eaþmod & sorgfull, & se wædla bið úpáhafen & sellice. Forðæm secal se lareow suiçæ hrædllice wendan his tungan ongean ðæt se he ongiet ðæt ðæs monnes inngeþone bið, forðæm ðæt se earma úpahafena s[í]e mid his wordum geþreated & gesceded, þonne he ongiet 15 ðæt hine ne magon his iermca geþreatigan & ge[a]þmedan. Ac sua micle liçeleproc he secal olecan ðæm welegan eaþmodan sua he ongiet ðæt he eaþmodra bið, þonne hine ne magon ða welan forwlencean, ðæ ælçne ofsermodne œhebbæ&. & oft eac mon secal ðone welegan ofser- 20 modan to him loccian mid liçelicre olicunga, forðæm ðæt he hine to ryhte geweeme ; forðæm oft hearda wunda beoc mid lícum becengum gehnescode & gehæledæ, & eac ða wodcraga ðæs ungewitfullan monnes se læce gestilæ & gehææ mid ðæm ðæt he him oleæ æfter his agnum willan. Ne secon we eac forgietan hu hit ðæs be Saúle ðæm kyninge : þonne him se wïderweardæ geas∂ on becom, þonne 25 gefeng Davuid his hearpan, & gestillde his wodcraga 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 humiliated 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 Æonne elles taenian Saules ungewitfulnes buton ça upahafenesse Æara welegenæ? Ossé hwæt is elles getacnod Æurh Daudid buton ça modlic lif haligra monna? Forcæm Æonne se unclæna gast becom on Saul, Daudid Æonne mid his sange gemetgode ça wodærage Saules. Swæ Æonne, Æonne æt mod Æara ricenæ for upahafenesse biæ to ierre gehwierfed, Æonne is cynn ætte we for hiera modes hælo olecende hie on smyltnesse gebrengen mid ure spæreæ, swæ swæ Daudid dyde Saul mid Æere hearpan. Hwilum eac Æonne mon Æem ricum cidan sceal, ærest mon sceal spreanc anciende, swellec he be Ærum men spære & ascige, & gehiere hu he be Æem deman wille. Æonne mon Æonne ongiete æt he ryhætede gemedæ hæbbe, & he wene æt he ryht be Ærum gemedæ hæbbe, Æonne sæge æt him mon swiçæ gedæstelice for his agnum scyldum, ᵀylæs æt æcundene mod for Æisum hwilenlicum anwalde hit gebelgel wiç Æone þe him cit, æc æt æt he mid his agnum wisdome & mid his agnum wordum Æone swayran gebigge his agenra ofsermetta, ætte he nane lade ne mæge findan, ac sic swæ mid his agnum wordum gebunden. Forcæm com Naçan to cidanne Æem kyninge Dauide, & licette, swellec he ymb sumes Æearfan & sumes earmes monnes ryht spære, & solhte Æes kyninges dom, & wolde æt he ærest hiene be Ærum men gedemde, & sīcæn gehierde his agne scylde, forcæm æt æt he æft ne mealhte Æem ilcan dome wiçewecan. & eac se haliga mon ongeat ægær ge Æes kyninges scylde ge ecæ his hatheortnesse & gedyrstignesse, wolde hiene ça ærest gebiandæ mid his agenre ondetnesse, & forhelæ æt æt he hiene æft Æriawan wolde. Swæ ælæcæ æt hyt his isern wiç Æone þe he sīçæn wile; wæçæ, gif he æt him iewe, æt æt æt him nylle geðæfan æt æt æt he hiene sīçæ. 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, we can tell him very adroitly, because of his own sins, lest the mind,
Hwæt mæg Conne elles taenian Paulæs ungewitfullnes buton ða úpahæfenesse ðara welegena? ðæs hwæt is elles getænod ðurh Dauid buton eaÆmodlic lif haligra monna? Foræm Conne se unclœna gesð becom on Saul, Dauid Conne mid his sange gemetgode ða wodercrage 5 Saules. Sua Conne, Conne ðæt mod ðara ricena for úpahæfenesse bið to ierre gehwierfed, Conne is cynn ðætte we for hira modes hælo olicende hi on smylnnesæ gebringen mid ure spræce, sua sua Dauid dyde Saul mid ðære hearpan. Hwilum eac Conne mon ðæm ricum cidan sceal, æresð mon sceal sprecan asciende, suelce he be ðœrum menn sprece 10 & ascie, & gehiere hu be ðæm deman wille. Donne mon Conne ongiete ðæt he ryhte gedemed hæbbe, & he wene ðæt he ryht be ðœrum gedemed hæbbe, Conne sege him mon suiæ gedæfetlice for his agnum scyldum, ðæs ðæt æscundne mód for ðiscissum hwilendlicum anwalde hit gebelge wic Conne &c him cít, ac ðæt he mid his agnum wisdome & mid his 15 agnum wordum ðone suiran gebiege his agenra ofermetta, ðætte he nane lade ne mæge findan, ac sie sau mid his agnum wordum gebunden. Foræm com Nathan to cidanne ðæm cyninge Dauide, & licette, suelce he ymb sumes ðearfan & sumes earmes monnes ryht spræce, & sohte ðæs cyninges dóm, & wolde ðæt he æresð 20 bine be ðœrum menn gedemde, & siccan gehierde his agne scylde, foræm ðæt he eft ne meahtæ ðæm ðican dome wicæcan, & eac se haligæ monn [þongæt] ægær ge ðæs cyninges scylde ge eac his hathæcor(t)nesæ & gedyrstignesse, wolde hine ða æresð gebindan mid his agenre ondetnesæ, & forhæl him ðæt he hine eft ðretyan wolde. Sua 25 se læce hyd his isern wic ðone monn &c he sniæcan wile; wene, gif he hit him iewe, ðæt he him nylle gedæfigean ðæt he hine sniæ. Ac

puffed up with this transitory authority, be angry with him who rebukes 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 he 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 skin 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
grapaec swiche 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 wæs betre ðæt he grapude mid ðæm bispelle ær, ærsonpe he cidde, swæ se læce grapaë, & stræca, & hyt his sæax & hwett, ærsonpe he stingan wille. Se læce, ðonne he cynð ðone untruman to sniðanne, ærest he sceawæd ðæt cumbl, & siðan hiene tweonac ymb ðæs untruman gefylæd, hwæðer he gefæian mæge ðæt hiene mon sniðe. Hyt ðonne his læcesæx under his clæcum Øðæt he hiene wundað : wile ðæt he hit gefrede, ær he hit gesio ; forðæm he wenæ, gif he hit ær gesio, ðæt he hit willæ forsacan.

XXVII. ðætte on œðre wisan sint to manianne ðæ gædan, on œðre ðæ unrotn.

On œðre wisan sint to manianne ðæ bliçan, on œðre ðæ unrotn. ðæm oferblíçum is to cyðonne ðæ unrotnessa ðæ æræfter cumæ, & ðæm unblíçum sint to cyðonne ðæ gesæn þe him gehatene sint. Geliornigen ðæ bliçan on ðære cyælunga ðæt hie him ondraæden, & gehieren ðæ unblíçan ðæ lean ðæs gesæn þe hie tohopiað. To ðæm bliçan is gæcwæden : Wa eow þe nu bhæhæ, forðæm ge sculon eft wæpan. Gehieren eac ðæ unrotn ðone ewide þe him is to gæcwæden ðurh ðone ilcan læræw, ðæt is Crist, he cwæð : Eft ic eow gesio, & ðonne blissiað eowre heortæn, & eowerne gesæn eow nan mon æt ne genimæ. Monige beoc ðæah & eac unblíçe ðara þe for nanum worl(d)-æingum nahwæðer dæx, buton for ðæs blodes styringæ & 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.
grapaæ suīce fægre ymbutan cæt cæt he snīcan wile, & snīc swīce hrædlice. Sua se witga dyde cōne cyning mid his wordum: ic wene cæt he hine snīde slaulecor, gif he him ðær sæde cæt he hine snīcan wolde; ðy hit wæs betre cæt he grapude mid cæm bispelle, ærðoncæ 5 he cidde, sua se læce grapaæ, & stracæ, & hyt his sæx & hwæt, ærðoncæ he stingen wille. Se læce, cōnne he cymc cōne untruman to snīcanne, æresc he secawæc cæt cumbl, & sīccan hine tweeonæ ymb cæs untruman geçyld, hwæcær he gæcfaæn mæge cæt hine mon suīce. Hyt cōnne his læcesæx under his clæsum ðcaet he hine 10 wundæc: wile cæt he hit gefrede, ær he hit geseo; forcæm he wenæ, gif he hit ær geseo, ðæt he hit wille forsacan.

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

O[n] ocre wisan sint to man(i)anne ða bliçan, on (o)cre ða u[n]rotan. 15 Dæm oferbliçum is to cyçanne ða unrotnessa ðe æræfter cumæc, & ðam unblícum sint to cyçanne ða geþeán ðe him gehatene sindon. Geliornæn ða blícan on ðære treaunga cæt hie him ondræden, & geþieren ða unblícan ða lean ðæs geþeán ðe hie tohopiaæ. To ðæm bliçan is gecueden: Wa eow ðæ nu hliehaæ, forcæm ge sculon 20 wepan. Geþieren eac ða unrotnæ cōne cuide ðe him is to gecueden ðurh ðo[ne] illcan lareow, cæt is Crist, he cusæc: Eft ic eow geseo, & cœnne blissiaæ eowre heortan, & eowerne geþeán eow ðan mon cæt ne genimæ. Monige bicæð cæah blícæc & eac unblícæ cæra ðæ for nanum woruldcingum nahwæær doæ, buton for ðæs blodes styringlec & 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. Swæceah is sæm to cy announce sæt hie hie werenigen ægær ge wiċ ça ungemetlican blisse ge wiċ ça ungemetlican unrotnesse, for sæm hiera ægær astyreċ sumne unceaw, ceah hie ungewealdes cumen of sæs lichoman mettrymnesse. Dæm oferblican oft folgas firenlust, & sæm unrotan irre. For sæm is micel niedçeart sæt mon hiene wiċ sæt irre an & wiċ ça ungemetlican sælca warnige, ac eac wiċ sæt þe forcuære biċ, þe ðæræfter cymċ, sæt is firenlust & unryhtlicu irsung, sæt is sæt mon irsige on öcerne for his gode. Donne is micel saerf, sonne him mon ðissa twedgea hwæter ondæt swiċur sonne ðær, & wiċ sæt winċ, sæt he swæ swiċe wiċ sæt winne swæ he on sæt ðær ne befealle, þe he him ær læs ondæd.

XXVIII. Dætte on öre wisan sint to manianne ça caldormen, on öre ça hieremen.

On öre wisan sint sonne to manianne ça underþiddan, on öre ça ofergesettan. Da underþiddan mon sceal swæ læran sæt hie calles ne sien genæt ge gekërmêd, & ça ofergesettan mon sceall swæ manian sæt se híca folgóc híene ne ðichebbe. And ça underþiddan sæt hie wiers ne don sonne him mon bebeode, & ça ofergesettan sæt hie him to unaberendlice ne beoden. And ça underþiddan sæt hie him eaċmodlice underliċggen, & ça ofergesettan sæt hie gemetlice him ofer sien, sæt hie magon eac be ðisse bisene ongietan þe him is to gecwened: Ðear, beo ge underþiddde eowrum ieldrum magum on Dryhtne. Dæm ofergesettan is to gecwened: 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. Suaçeh is ðæm to cyçanne, ðæt hi hie war-
enigen ægðer ge wiç ða ungemetlican blisse ge wiç ða ungemetlican
unrotnesse, forðæm hire ægðer astyreð sumne unçeaw, ðæah hie unge-wealthes cumen of ðæs lichoman medtrymnesse. ðæm oferbliçan oft
5 folgaç firenlusç, & ðæm unrotan ierre. Forðæm is, micel niedçearf
ðæt mon hiene wiç ðæt irre án & wiç ða ungemetlican sêltç awearige,
ac eac wiç ðæt [ðe] forcuðre biç, ðe ææræfter cymç, ðæt is ferenlusç
& unryhtlicu iersung, ðæt is ðæt mon iersige on oçerne for his gode.
Donne is micel ðæræf, ðonne him mon ðissa tuega hwæðer ondrætt
10 suicide ðonne oçer, & wiç ðæt wienc, ðæt he sua suicide wiç ðæt winne
sua he on ðæt oçer ne befealle, ðe [he] him ær læs ondréd.

XXVIII. ðætte on oçre wisan sint to monianne ða ealdormen, on
[0]çre wisan ða hieremenn.

On oçre wisan sint ðonne to manianne ða underçioddan, on oçre
15 ða ofergesettan. ða underçioddan mon sceal [sua] læran ðæt hie elles
ne sien genæt ne geirmed, & ða ofersettan mon sceal sua manian
ðæt se hiera folgoç hine ne æsæhebbe. & ða underçioddan ðæt hie
wiers ne dön ðonne him man bebeode, ond ða ofergeset[t]an ðæt hi
him to unáberendlice ne beoden. & ða underçioddan ðæt hi him
20 eacmodlice 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 underçiodde 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
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 does not perish alone when he sets others a bad example. Also the subjects and single men who are not obliged to labour for others are
bearn. Geleornigen eac sæ barn sæt hi sua hieren hira ieldrum sua sua hie selfe wieten on hira inngeþonce beforan sæs dieglan Deman eagum sæt hi hit for Gode dön, & sæt Gode sæa lean habban willen. Geleornigen eac sæa sædæras & sæa hlaufurðas sæt hie wel lib-
5 ben[de] godo bisene astellen sæm sæ him underþiedde sien. Eac sculun wietan sæa ofær ofære gesettan sæt sæt hie unaliæfedæs burhtæc & ofære men bi sam biesenæx, sua manægra wieta hie beoþ wyrðe beforan sæm oðrum sua he monna on wón gebrohted, buton he eft self gesuice, & sua monige gecriere sua he mæsð mæge. For sæm [him]
10 is suïce micel særæf sæt he sua micle wærlicor hine healde wið scylde swa he gere witan mæg sæt he no ana ne forwierc, Sonne he oðrum yele bisene steleæ. Eac sint to manianne sæa underþioddan & sæa anlepan menn æ æmtigae beoþ sæs sæt hie for ofære menn suïcæn, sæt hie huru hie selfe gehealden sua micle ma sua hie æmetegran
15 beoþ Sonne ofære menn, Æylæs hie eft wyrðæ Æarlwislecor gedemede Sonne ofære menn. Da ofær ofære gesettan sint to manianne sæt hie for hira monna gedwolan ne woeræn gedemde, Sonne hie wenæ sæt hie hira sylfra gewyrhtu sien clæne. Se æmetiga & æ a[n]læia
is to manianne sæt he sua micle sorgfulra sie ymb hine selfeæ
20 & sua micle suiæur suïcæn sua hine læs oðerra monna giemen bisegæ. Da ofergesettan sint to monianne sæt hie sua oðerra monna giemenne gefyllen, sæt hie hie selfe ne forlæten, ond eft hie selfe sua geornfulle sien sæt hie to slawlice sara ne giemen æ him befestæ sien. Ac sam sæ Sonne æmetig bið his agenne willan to
25 wyræce(n)e, to sæm [is] gecuedæ : Du slawa, ga sæ to æmethylæ,

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 dò, & leorna lær wisdom. Da conne þe ofer être bion sculon sint swiçe egeslice gemanode mid ðy worde þe man cwæð: Sunu min, gif þu hwæt gehætest for ðinne freond, conne hafast þu oðrum (om.) men (om.) þin wed gesead, & þu bist conne gebunden mid ðæm wordum ðines agnes muces, & gehæft mid ðinne agenre spræece. Hwelic magon bion maran gehat conne mon gehate for his freond ðæt he underþo his saule on his pleoh? ðæt is swelce he hæbbe befæst his hond oðrum menn, conne he gebint hiene selfne to him mid his wordum ðæt he secal niede ða giemenne & ða geornfulnesse ymb ðone habban ðe he ær ne forfte, forðæm he hiene hæð conne gehæftne mid his agnum wordum, swelce he sic mid grine gefangen, ðæt he hiene secal niede tela læran. Dy him is micel ceart, conne he tela læð, ðæt he eac tela ðo, & his lif on nan oðer ne wende, on oðer he læð. Forðæm he ðeft secal beforan ðæm cearlwisian Deman mid gereedicere race gerececean ðæt he ðæt ilce self dyde þe he ðotre men lærde. Ond ðeft swiçe hraeð æfter ðæm se ilca Salomon cwæð: Dò, min sunu, swæ ic æ lære: alices æ selfne; forþon þu eart on borg gegán ðinum friend. Ac iern nu & onette, awece hiene. Ne geæafa þu ðinum eagum ðæt hie slapige, ne ne hnappigen ðine bræwas. Swæ hwa conne swæ his lif to bisene bîc oðrum monnum geset, ne secal he no ðæt an don ðæt he ana wæige, ac he secal eac his friend wreccean. Ne þynce him no genoh ðæt he ana wel libbe, butan eac ða þe he fore beon secal from lære slæwce his synna atio. ðæt is swiçe wel lær geceweden: Ne slapige no þin eagan, ne ne hnappigen ðine bræwas. ðæt is conne ðæt mon his eagan læte slapan [slapigen] ðæt mon for his
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
unwisdome & for his swongornesse ne mæge ongietan ða unceawas ðara ðe him underœiodde biọ. Ac þonne hnæppiað ure braewas, þonne we hwæthwugn stiorwierces ongietað on þe us underœiodde biọ, & we gebæræð for ure receliste swelce we hit nyten; þonne hnappige we. Ac þonne we slapað fæste, þonne we nohwaer ne hit wietan nyllað ne hit betan nyllað, ne furcüm ne recceðað hwæðer we hit ð wieten [ongitan], þeah we hit geenawan cunnun. Ne skæpð se no fæste, ac hnappað, se þe geenawan mæg hwæt tælwiercæ hit, & swæþeah for his modes swongornesse ðæœæ receliste forwardæ þæt he bete & þreage his hieremen be þæs gyltes andefene. Ærest mon hnappað; gif he þonne æere hnappunge ne geswieð [suieð], þonne hnappað he on he wierð on fæstum skæpe. Swæ eac oft gebyræd sæm þe þe fore æere men bion sceal, þonne he hwele yfel ongiet, & þæt nyle onweg aceorfan, þæt þonne æt nihstan hit wierð to gewunan þæt he hit ne mæg gebe- tan, ne furcüm ongietan þæt hit xenig yfel sie. Ac ða sint to manianne þe for œere bion sculon, þæt hie geornfullice [geornlice] ða ymb sion þe hie ofer beon sculon, þæt hie mid æere geornfulnesse geearnigen þæt hie sien sæm hifonlican neatum gelice: þa wæron geeawde, swæ hit awren is þæt hie wæron ymb eall utan mid eagem besett, & eac innane eagna full. Swæ hit is cynn sætte þa sien þe for[e] œere beon sculon, þæt hie æger hæbben eagan innan ge utan, þæt hie mægen sæm incundan Deman on hiera agnum ingeæonce lician, & eac utane mid godum hisnum hiera agnes lifes hiera hieremonnum bisenigen, & sætte tælwiercæ on him sie, þæt hie sæt sælen, & hie foræm ðreatigen [kæagen]. ða underœiddan sint to manianne þæt hie ðara unceawas

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 sub- jects 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
wisdom & for his suongornesse ne mæge ongietaun ɹa undæawas ɹara ɹe him underسئلded beox. Ac ɹonne lmaeppiai ɹe braewas, ɹonne we hwæthwugu steor[weor]ɹes ongietaun ɹa ɹe us underسئلded beox, & we gebraaɹ for ɹe receliesɹe swele we hit nyten; 5 ɹonne lnappie we. Ac ɹonne we slapad fæste, ɹonne we nohwæcer ne hit witan nyllaɹ ne hit betan nyllaɹ, ne furmum ne re[cl]eaɹ hwæcer we hit ongietaun, ɹeaɹ we hit gecnawan cunnen. Ne slæpɹ se no fæsɹe, ac lnappaɹ, se ɹe gecnawan mæg hwæt tælwierɹe biɹ, & suɹɹaɹ for ɹis modes swongornesse ɹeɹe recelieste forwardaɹ ɹæt he bete & 10 ɹreaɹ his hieremenn be ɹes gyltes andefne. ɹÆresɹ mon lnappaɹ; gif he ɹonne ɹære hænnapunge ne swicɹ, ɹonne lnappaɹ he ɹoɹ he wierɹ on fæstum slæpe. Sua eac oft gebyreɹ ɹæm ɹe for ɹere menn beon sceal, ɹonne he hwelc yfel ongiett, & ɹæt nyle aweg accorfan, ɹæt ɹonne ɹæt nichstan hit wyɹɹ to gewunnan ɹæt he hit ne mæg 15 gebetan, ne furmum ongietaun ɹæt hit ænig yfel sie. Ac ɹa sint to manianne ɹe fore ɹere beon sculan, ɹæt hie geornlice ɹa ymb sion ɹe hie ofer beon sculon, ɹæt hie ɹære geornfulnesse geearnigen ɹæt hie sien ɹæm hesonlicum neatum gelice: ɹa wæron geiwede, sua hit awritten is ɹæt hie wæron ymb eal utan mid eagum besett, & eac 20 innan eagen full. Sua hit is cynn ɹætte ɹa sien ɹe fore ɹere beon sculon, ɹæt hie ægɹer hæbben eagan innan ge utan, ɹæt hi mægen ɹæm inneundan Deman on hira agnum inngeonce liician, & eac utane mid godum bisenum hiera agnes lifes hiera hieremonnum bisenigen, & ɹætte tælwyrɹes [on him] sie, ɹæt hie ɹæt tælen, & hie forɹæm 25 ɹreaɹen. ɹa underɹioddan sint to manianne ɹæt hie ɹara unɹceawas

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 their own 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

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Gregory’s Pastoral.

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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...
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, swa æt alætan ær he utaberstæ on fullicum weorcum. Swæ swæ Daud forberæ æt he Saul ne dorste ofslean for Godes ege & for ææm ealdum treowum, swæ doç þa æltæwan mod þara godra esna. Hie forberæ æghwelce unryhte tælinge: swæ swæ Daud forberæ æt he ne sleg Saul (om.) mid his sweorde [Saul], swæ hie forberæ æt hie mid ææm sweorde hiera tunga tælinge ne sleæ hiera hlafordes Æawas, þeah hie wiæten æt hie calles æltæwe ne sien. Ac gif hie sonne callunga forberan ne mægen for hiera agnum unæawum & for hiera ungestæðignesse æt hie hit ne seiren, sonne sprecen hie ymbe his þa læstan unæawas & æt þeah swiæ diegollice. Swæ swæ Daud ceæf swiæ diegellice swiæ lytelne læpan of Saules mentelle his cald-hlafordes, swæ doç þa þe hiera hlafordas diegellice tælæ, & þeah swæ swæ hit him no ne derige, ne ne egle. Ac gif hwæm gebyrige æt he for his agnum unæawum on þælængi his hlafordes befo, sonne sceal he hiene selfne swiæ swiælice forææm tælan & þara læstena worda hreowsian. Förcon hit is awritten sætte Daud, swa hie ðone læpan forcorfedne hædle, æt he sloge on his heortan, & swiæ swiælice hreowsode æt he him æfre swæ ungerisenlice geæænian sceolde, þeah his ægeænas hiene lærdon æt he hiene mid his sweorde sloge. Swæ seæle gehwelce mon forberæn æt he mid ææm sweorde his tungan his hlaford ne sleæ; æt is, þeah he hiene mid ryhte tælan mæge, æt he hit ne do. Gif him sonne weas [wealdes] gebyrige ðæm ungewealdes æt he on ææs hwæt befoþ ce wiæ his willan sie, þeah hit on ææm ealra læstan þingum sie, þeah him is ceærf æt he his heortan & his mod mid hreowskiænæ swiæ pinige, & his agena sceylda ongietæ, & 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 their 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, ßa ær alætan ær hie utaberstæd on fullicum weoreum. Sua sua Dauid forberæ ßæt he Saul ne dorste ofslean for Godes ege & for ßæm ealdum treowum, sua dox ßa æltæwan mód ßara godra esna. Hie forberæ æghwelece unryhte tælinge: sua sua Dauit forberæ ßæt he ne slog mid his sueorde Saul, sua hie forberæ ßæt hie mid ßæm sueorde hiera tungna tælinge ne sleæt hira hlafurdes ßeawas, ßeah hie wieten ßæt hie elles æltæwe ne sin. Ac gif he ßonne eallunge forberan ne mæg for hira agnum unÆæawum & for hiera ungestægensesse ßæt hie hit ne seiren, ßonne sprecen hie ymbe his 10 ßa læstan unÆæawas & ßæt ßeah suïce diogollice. Sua sua Dauid ceærf swiæcæ digellice suïce lytelne læppan of Saules mentle his eald-hlafordes, sua dox ßa ße hira hlaforðas diegellice tæla, & ßeah sua sua hit hime no ne derige, ne ne egle. Ac gif hwæm gebyríge ßæt he for his agnum unÆæawum on ßa tælinge his hlafordes befoo, ßonne sceal 15 he hine selfcæne suïce suïlice forÆæm tælan & ßara læstena wordæ hreowsian. ForÆæm [hit] is awritten ßætte Dauid, ßa he ßone læppan forcorfenne hæsde, ßæt he sloge on his heortan, & suïce suïlice hreowsade ßæt he him æfre sua ungeriesenlice geÆæegan secolde, ßeah his ßegnas hine ær lærdon ßæt he hine mid his swoerde sloge. Swa 20 seyle gehwele mon forberan ßæt he mid ßæm swoerde his tungan his hlaford ne sla; ßæt is, ßeah he hine mid ryhte tælan mæge, ßæt he hit ne doo. Gif him ßonne gewealdes gebyríge ße ængewealdes ßæt on ßæs hwæt befoo ße wic his willan sic, ßeah hit on ßæm ealra læstan [Ææingum] sic, ßeah him is ßearf ßæt he his heortan & his mod mid 25 hreowsunga suïce p[1]nige, & his agena seylida ongiæte, & him selffun

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 sæt his hlaford him deman wolde, 
gif he hit wieste; foræm sonne we agylta wið ña hlafordas, sonne 
agylte we wìx sone God þe hlafoðscipe gescop. Be ñem ilean cwæð 
Møyse; ña he gehierde sæt sæt folc mænde to him & Arone ymb 
hiera earfocu, ña cwæð he: Hwæt is eower mureung wið une? Hwæt 
sint wit? Wið God ge doç sæt ge doç.

XXIX. Ñætte on ñære wisan sint to manianne ña hlaforðas, on ñære 
ña ñegnas & eac ña ñéowas. 

On ñære wisan sint to manianne þa ñéowas, on ñære ña hlaforðas. 
Dan ñéowas sint to manianne sæt hie simle on him hæbben ña easmod-
nesse wið hiera hlaforðas. Dan hlaforðas sint to manianne sæt hie [næfre] 
ne forgieten hu geliic hiera gecynd is, & hu gelice hie sint gescæpene 
ñem ñéowum. Dan ñéowas sint to manianne sætte hie hiera hlaforðas 
ne forsiðon. Hiera hlaforðas hie forsið, gif hie his willan & his bebodu 
forhycgea. Êæm hlaforðum is eac to cyðanne sætte hie wið Gode 
ofermodgiæfor his agenre gife, gif hie ne ongietæ sæt þa bioc hiera 
gelican & hiera efngemæcecan on hiera gecynde, ña þe him underciedde 
biox ñurf Godes gescaftæ. Êæm ñéowan is to cyðonne sæt he wiete 
sæt he nis freoh wið his hlaforð. Êæm hlaforðe is to cyðonne sæt he 
ongite sæt he is efnumæow his ñéowe. Êæm ñéowan is beboden, & ñus 
to cweden: Biox ge underciedde eowrum worldhlaforðum. Ænd 
hit is gecwedæn: Ælle ñara þe si under ñæm geoke hlaforðscipeø, he 
sceal his hlaforð æghwelcre ær & weordscipes wurðne onmuna. Ænd 
hit is gecwedæn: Ge hlaforðas, doç ge eowrum monnum sæt îlice

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 an-
other servants and also slaves.

Servants are to be admonished in one way, in another masters. Ser-
vants 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 suele writel suele be wene þæt his hlaford him deman wolde, gif he hit wiste; forðæm þonne we ągyltæ wiccà ʀa hlafordas, ʀonne agylte we wi(ç) ñone God ʀe hlafordscipe gescop. Be ñæm ilcan cuæs Moyxes; ña he gehierde þæt ðæt folc mænde to him Arone ymb 5 hiera earfeþo, ña cuæd he: Hwæt is eower murchung wic unc? Hwæt sint wæt? Wiþ God ge doð ðæt ge dooþ.

XXIX. Þætte on ǣre wisan sint to manianne ða hlafordas, on ǣre wisan ða ʀegnas & eac ða ʀeowas.

On ǣre wisan sint to manianne ða ʀeowas, on ǣre ða hlafordas. 10 Da ʀeowas sint to manianne ðæt hie simle on him hæbben ða eacesmodnesse wic hira hlafordas. ða hlafordas sint to manianne ðæt hie næfre ne forgieten hu gelic hira [ge]cynd is, & hu gelice hi sint gesceapene ñæm ñowum. ða ʀeowas sint to monianne ðætte hie hiera hlafordas ne foresion. Hiera hlafordas hi foresioþ, gif hie his willan & his 15 bebodu forhyggeæþ. ðæm hlafordum is eac to cyðanne ðætte hie wiþ Gode ofermمدير for his agenre giefe, gif hie ne ongicæþ ðæt ña beoþ hira gelican & hira efngemæccan on hira geeynde, ña íe him underðiedde beoþ æurh Godes gesceafte. (ðæm ʀeowan is to cyðonne ðæt he wiete ðæt he nis freoh wiþ his hlaford.) ðæm hlaforde is to cyðanne ðæt he 20 ongicæ þæt he is efnþæow his ʀeowe. ðæm ʀeowan is beboden, & ñus to cuedæ: Beov ge underðeodde eowrum woroldhlafordum. & eft hit i[s] gecuedæ: Ælc ñara ñe sie under [ñæm] gioke hlafordscipes, he seal his hlaford æghwelcre are & weorcscipes wiercne onmunan. & eft hit is gecuedæ: Ge hlafordas, doð ge eowrum monnum ðæt 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 & gemetgianc tone ðrean; geænceæc ðæt ægæror ge hiera hlaford ge eower is on hefonum.

XXX. Ætte on ðære wisan sint to manianne ða dolan, on ðære ða wisan.

On ðære wisan sint to manianne ða þe ðisse worlde lotwrencæas cunnon, & ða luþia, on ðære ða medwisan. Da lytgan sint to manianne ðæt hie oferhycgen ðæt hie ðær wieton, ða samwisan sint to manianne ðæt hie wilnien to wiotonne ðæt ðæt hie nyton. ðæm lytegan is ærest to beleanne hiera selflice, ðæt hie ne wenen ðæt hie sin wise. On ðæm medwisan is to trymmianne swæ hwæt swæ hie ongieton mægen ðæs godecundan wisdomes, forðon, ðonne hie nane wuht ne ofermodgianc, ðonne bið ða heortan swiþe gearwe wisdomes to onfonne. Ac ymb ða lytegan we sculon swiþe swiþe swincan ðæt hie ðone wisdom forlæten þe him sylfa ðyne ðaet wisdom sie, & fôn to ðæm Godes wisdome þe him dysig ðyne. Ne ðearf mon no ðone medwisan læran ðæt hie ða lotwrencæas forlæte, forðon þe hie hie næf. Forðæm him is miðe iðære to gestiganne on ðone ryhtan wisdom ðonne ðæm lytegan sie to onbugonne, forðæmpe þe hie bið ær upahafen on selflice for his lotwrecium. Be ðisum ilcan cwæð sanctus Paulus: Swele eower swelce him sylfa ðyne ðæt he wisust sie on ðæm lotwrencium, weorc þæs ærest dysig, ðæt he mæge ðonon weorcæn wis. Be ðæm medwisan is cweden: Ne sculon ge bion to wise æfter þæs lichoman luste. And eft cwæð Paulus: Da þe worldmonnum ðyneðæc dysige, þa gecist Dryhten, forðæmpe [forðæm ðæt] he ða lytegan, þe mid ðisum worldwrencium biþ 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 & gemetgiaþ tone trean; geþencæþ sæt æger ge hira hlasford ge eower is on hesenenum.

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

5 On oðre wisan sint to man(ian)ne ða þe hisse worulde lotwrenceas cunnon, & ða lufigeæ, on oðre ða medwisan. Da lytegan sint to manianne sæt hi oferycgen sæt hie þær wieton, ða sarwisan sint to manianne sæt hie wielnien to wietanne sæt sæt hie nyton. Dæm lytegan is æresæ to beleanne hiera selflice, sæt hie ne wenen sæt hie sien wiese. On sæm medwisan is t[0] trymmanne swa [hwæt] sua hie ongietan ðæg godcundan wisdomes, forðon, þonne hie nane wuht ne ofermodgiaþ, þonne boð ða heortan suide gearwe wisdomes to anfonne. Ac ymb ða lytegan we sculon suide suide suinean sæt hie ðone wisdom forlæten þe him selfum sync(ð) sætte wisdom sie, & fôn to sæm

10 Godes wisdom þe him dysig syncð. Ne særf mon na þone medwisan læran sæt he ða lotwrenceas forlæte, forðonæ þe he hie næðæ. Forðæm him is mielc iewere to gestieganne on ðone ryhtan wisdom þonne sæm lytegan sie to anbuganne, forðæmæ þe hie ðær úppahæfen on selflice for his lotwrencium. Be ðysum ilcean cuæð sanctus Paulus: Suelc eower

15 suelc him selfum syncæ sætete wisusæ sic on sæm lotwrencium, weorðæ þæs æresæ dysig, sæt he ðæg þónum weordan wis. Be ðæm medwisan is cuedæn: Ne sculon ge beon to wise æfter þæs lichoman luste. & eft cuæð Paulus: ða þe woruldmonnæm syncæð dysige, ða geacies ð Dryhten, forðæm sæt he ða lytegan, ðe mid ᵁissum 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 wiles, 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 wiles. 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 gebyræ ðæt ða biô mid līcelīcere race gehwirfde, & ēft ða medwisån oft mid bisenum gehwirfde. Dēm lytegan þonne is betre ðæt hie mid ryhtre race weorcen oferreahte & mid ðære race gebundene & oferswirde. Dēm medwisån biç genoh god ðæt he geceawne ðecca monna weorc untælwyrce. Be þæm se æcela lærew sæancus Paulus, se sceolde læran ægðer ge wise ge unwise, ða he ongeat ða Ebreas sume wisran, sume medwisran, ða manode he, & ðwæþ to þæm geleredum þara ealdena boca mid līcelicum wordum : ðætte nu forealdod is, ðæt is forneah losod. And ēft he cwæþ to þæm medwisån ða he ongeat ðæt hie mon mid swerum [sumum] bisenum monian sceolde : Da halgan man geceafedon on þisse worlde monig bisper & monige swyngæan & monige bendas & karcerun, hie wærôn stœnde, & snidene mid snide, hie wærôn costode, & mid sweordum hie wærôn ofslægæne. And ēft cwæþ Paulus : Gemunaç eowerra fore-gengena þara þe cow bodedon Godes word, & behealdæþ hiera liif & hiera forðæþ, & gongað on þone geleafan. Forðon he þus cwæþ ðæt he ða lotwренeæas oferwunne & oferreahte ; & eac ða medwisån to maran onginne mid ðære liçelican bisnunga gespone.

XXXI. ðætte on oþre wisan sint to manianne ða scæmfaestan, on oþre ða scæmlesan.

On oþre wisan sint to læronne ða scæmlesan, on oþre ða scæmfæstan. Dēm scæmlesan ne wyrc no gestiered butan micelre tælinge & miclum ðrean ; þa scæmfæstan biô oft mid gemetlicere lære 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. & ǣh oft gebyræc ðæt ða bioc mid liðlicre race gehyrþfe, & ðæt ða medwisæn oft mid biseine gehyrþfe. Dæm lytegan ðonne is betere ðæt hie mid ryhtre race worðen ofeerrearhte & mid ðære race gebundene & ofersnitþfe. Dæm medwisæn bið genog 5 god ðæt he geceanwe oðerra monna weorc untælwierce. Be ðæm se æðela lareow sanctus Paulus, se seeolde læra[n] ægðer ge wise ge unwise, ðæ hie ongeat ða Ebreaes sume wisan, sume medwisæn, ða manode he, & cuæþ to ðæm gelæredum ðara aldena bocæ mid liðlicicum wordum; Dætte nu foraldod is, ðæt is forneah losad. & eft he cuæþ ðæm 10 medwisæn ða he ongeat ðæt hie mon mid sumum bismun manian seeolde: Da halgan menn geðæfedon on ðisse worlde monig bismer & monige swyngean & monige bendas & carcernu, hie væron stænde, & snidene mid snide, hie væron costade, & mid sweordum hi væron ofslægene. Ond eft cuæþ Paulus: Gemunað eowerra foregengena 15 ðara ðe eow bodedon Godes word, & behealdæþ hiera lif & hiera forðsið, & gongæ on ðone geleafan. Forðon he ðus cuæþ ðæt he ða lotwreces oferwunne & ofeerrearhte; & eac ða medwiisan to maran angienne mid ðære liðlican bismuniga gespone.

XXXI. Dætte on ðære wisan sint to manianne ða scamfæstæn, & on ðære ða scamleasan.

On ðære wisan sint to læranne ða scamleasan, on ðære ða scam-
fæstæn. Dæm scamleasan ne wyrc no gestiered butan micelre tælinge & miclum ðrean; ða scamfæstæn beoc oft mid gemetlicre lære 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-
Da scamleasan nyton sæt hie untela dox, buton hit mon him sæcge, & seeh hit mon him secgge, hie his ne geliefec, buton hie monige menn forVy tælen. Se scamfæsta hæfgenoh on æam to his betrunge sæt his laresow hiene swiðe lythwon gemynngige his unseeawa. Done scamleasan mon mæg ðy bet gebetan ðe hiene mon swiður ðrean & scent, ac be sæm scamfæstan hit is nytre sæt sæt hit mon on tælan willæ, sæt hit mon healfunga sprece, swelce hit mon hwon gehrine. Be sæm Dryhten swiðe openlice tælde ða scamleasan Iudeas, & cwæð: Eower nebb sint swæ scamlease swæ ðara wifa ðe bið forelegissa. And eft he olehte sæm scamfæstan, ða he cwæð: ðære scame & ðære scande þe ðu on ingude worhtes ic gedo sæt su forgist & ðæs bismeres ðines wuduwanhades ðu ne gemanst, forðæm sæt is ðin Waldend þe ðe geworhte. And eft ða scamleasan Galatas swiðe open- lice sanctus Paulus tælde, ða he cwæð: Eala ge ungewitfullan Galatae, hwa gehefgade eow? And eft he cwæð: Swæ dysige ge sint sætte sæt sæt ge gastlice underfengon, ge willæ geændian ðæsclice. Da scylda ðara scamleasena he tælde, swelce he efnswiðe him bære, & cwæð: Ìc eom swiðe gefonde on Dryhtne sætte ge æfre woldon ænige wuht eow selfum witan ær ic hit eow wite. Hit is god sæt ge hit nu wietun. Nærón ge noht æmattige, seeh ge wel ne dyden. Forðæm he spræc ðas word þe he wolde ðara scamleasena scylda tælende geopenian, & ðara scamfæstena giemelieste he wolde mid liçelícum 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-
Da scamleasa nyton sæt hie untela doð, buton hit mon him sege, & þeah hit mon him sege, hie his ne geliefeð, buton hie monige mean forþy telen. Se scamleasta hæfð genoh on sæm to his bettrunge sæt his lareow hine suicide lythwon gemyndgige his unþeawa. Þone 5 scamleasan mon mæg þy bet gebetan þe hine mon suður æread & sceind, ac be sæm scamleæsten hit is nyþtre sæt sæt hit mon on tela[n] willæ, sæt hit mon healfunga spreece, swelce hit mon hwon gehrine. Be sæm Dryhten suicide openlice tælde sæ scamleasan Iudeas, & cuæð: Eower nebb sint sua scamleas sua córa wifu [þe beo] forelegnissa. Ond eft he olehte sæm scamleæstan, sæ he cuæð: Þære scame & þære scande þe su on inguþe worhtes ic gedoo sæt þu forgietis& þæs bismeres þines wuduwanhades þu ne gemæns, foræm sæt is ðin Waldend sæ þe geworhte. & eft sæ scamleasan Galatas suicide open-lice sanctus Paulus tælde, sæ he cuæð: Ñala ge ungewitfullan Galatæ, 15 hwa gehefegode cow? & eft he cuæð: Sua dysige ge sint sætte sæt [ge] gæsdlice underfegon, ge willaþ geendigan fæsclice. Da sceylda þara scamleæsena he tælde, swelce he efnsuíðe him bærë, & cuæð: Þe com suðe geafeonde on Dryhten sætte ge æfre woldon ænig uþt eow selfum wietan, ær ic hit eow wite. Hit is god sæt 20 ge hit nu witon. Ñæron naht æmetige, þeah ge wel ne dyden. Foræm he spræc þæs word þe he wolde þara scamleasna sceylda tælende geopenian, & þara scamfeæstena giemelieste he wolde mid liquelicum wordum gediglan.

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. ðætte on ðre wisan sint to manianne ða ofermodan & ða upahafenan on hiora mode, on ðre ða earmheortan & ða waecmodan.

On ðre wisan sint to manianne ða modgan & ða fortruwedan, on ðre wisan ða unmodgan & ða unœristan. ða fortruwudan, ðonne hie him selfum to swiðe truwiað, hie forsioð ðre men, & eac forscweæð.

Da lytelmodan ðonne & ða unœristan, ðonne hie ongietað hiera un-bældo & hiera unmihte, hie weorðað oft ormode. ða modgan ðonne & ða fortruwodan, eall hiera aegna &a Sanctan, ðonne hie ongietað hie selfum swæ swiðe liciað, ðætte hie Gode misliciað. Swæ we ðægæn betst ða gedyrstegan gelæran ðætte, ðonne hie wenen ðæt hie hæbben betst gedon, ðæt we him ðonne seegen ðæt hie hæbben wyrst gedon, ðætte, ðonne hie wenen ðæt hie ðone gilp & ðæt løf begiten hæbben ðæt hie ær wilnodon, ðæt hie ðonne hæbben mid ðy sceane geholude. Hwilum eac, ðonne ða for-

truwodan & ða anwillan weneð ðæt hie nane scylde ðurhtogen næbben, ðonne ðægæn we hie swæ raðust to ryhte gecyrran ðæt we him sume opene scylde, ðæt ær ðurhtogen wäre, healfunga ðwiten, ðæt hie for-

ðæm scamige, forðæm of ðære scylde ðæ he hiene ðonne berececan [ne] ðæg[e], ðonne ongietað ðæ he ðonne ðæ, ðæah him ðonne ðynce ðæt he

XXXII. That the proud and puffed up in spirit are to be admo-
nished 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 con-
fident in themselves, despise and revile others. The fainthearted 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. Ætte on òfre wisan sint to monianne ëa ofermogan & ëa úpahæfenan ōn hira mode, ën òfre wisan ëa earmheortan & ëa wácmogan.

On òfre wisan sint to manianne ëa modgan & ëa fortrewodan, on 5 òfre ëa unmodgan & ëa unchristan. Da fortrewodan, ëonne hie him selfum to suiçe truwia, hie forsio òfre menn, & eac forcuæc. Da lytelmodan ëonne & ëa unchristan, ëonne hie öngietæ hiera unbældo & hiera umichte, hie weoræc oft ormode. Da modgan ëonne & ëa fortrewudan, eall hiera agen ëat hie synderlice ænceæc òcxe doç 10 hie wenaæ ëæt ëæt sie ëæt betste; ac ëa unmodigan & ëa ungedyrstigan wenaæ ëæt ëæt suiçe forsewenlic sie ëæt(t)e hie doç, & forson weoræc oft ormode. Ac ëæm laceowe is swiçse smæalice to undersecanne be ëæm weorcum ëara ofertruwedena, ëæt hie him gecyæn ëætte ën ëam singum ëe hie him selfum sua suiçe licigæc, ëæt hie 15 Gode misliciæ. Swa we magon betst ëa gedyrstigan gelæran ëætte, ëonne hie wenen ëæt hie hæbben betst gedon, ëæt we him ëonne seegen ëæt hie hæbben wierst gedon, ëætte, ëonne hie wenen ëæt hie ëone gilp & ëæt lœf begieten hæbben ëæt hie ær wilnodon, ëæt hie ëonne hæbben mid ëy scame geholode. Hwilum eac, ëonne ëa for- 20 truwudan & ëa anwillan wenaæ ëæt hie nane scylde ëurhtogen næbben, ëonne magon we hi sua raðosc to ryhte gecierran ëæt we him sume opene scylde, æ ær ëurhtogen ëære, healfunga ōswieten, ëæt hie foræm scamige, foræm of æøre scylde æ æe hine ëonne bereecan ne ñæge, he ongieta ëa he ëonne deæ, ëeah him ëonne æynce ëæt 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
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 do. Ða fortruwodnesse & ða anwilnesse an Corinthean Paulus ongeat swiðe wicweardne wic hiene, & betweoh him selfum swiðe aundene & upahafene; swæ ðætte sume cwædon ðæt hie wærån Apollan, sume cwædon ðæt hie wærån Paules, sume Petres, sum cwæð ðæt he ðære Cristes. Ac Paulus ða sona ða unclaenan scylde beforan him callum wæde, þe an hiera ealra gewitnesse gedon wæs, & ðagiet ungebett; he cwæð: We gehierdon betweohxn eow unrythhæmed, ge swæ unryht swæ we furðum betweohxn hæðnum monnum ne hierdun, ðæt is ðæt ge sume hædon eowre steopmodor, & ge ðæs naefdon nane sorge, & noldon from eow adón ða þe ðæt dydon, ac wærón swæ upahafene swæ ge ðær wærón. Swelce he openlice cwæde: Hwæt wille ge for eowerre fortruwodnesse & for eowerre anwilnesse cwæðan, hwæs ðoðe hwæs ge sien? Forðæmpe on eowre townesnesse ge habbað gecyðed ðæt ge ures nanes ne sindon. Ac ða lytelmodan & ða uncristan we magon þy iec on ðæm wege gebriðan godra weoreca, gif we healfunga & þeha be sumum daele hiera godan weorc sægeax, forðæm, þonne we hiera yfel tælað, ðæt we eac hiera god herigen, forðæm ðæt we hiera modes meruwenesse gestiðgeben mid ðæm ðæt hie gehieren ðæt we hie herigen, & ðætte eft sien hiera scylda gedreade mid ðæm ðæt we hie tælen. Oft we magon bion swæ nytran ðæt him, gif we hie myndgíað hiera godna weorca, & ða sægeæx, & gif we hwæt ongietað on him ungesceadwislices gedon, ne sculon we no hie swæ sreagean swelce hie hit gedon hæbben, þeha hit gedon sien, ac we sculon him forbeodan ðæt hie huru swæ ne don, swelce hit þonne giet gedon ne sien, forðæm ðæt sio hering þe we ðær
nan yfel ne doo. Da fortruwodnesse & ca anwilnesse an Corinemethum Paulus ongeat suice witerweardne wi hine, & betweoch him selfum suice a²undene & ðapahæfene; sua cætte sume cuædon cæt hie wæron Apollan, sume cuædon cæt hi wæron Saules, sume Petres, sum cuæd cæt he wære Cristes. Ac Pa[u]lus ca sona ca unclæenan scylde beforan him allum sæde, ce an hiera e[a]ira gewitnesse gedon wæs, & ðagiet ungetbe; he cuæd: We gehierdon betucox eow unrythhæmed, ge suæ unryht suæ we furcium betwuxn hæxnum monnum ne hierdon, cæt [is cæt] ge sume haefdon eowre steopmodur, 10 & [ge] cæs naefdon nane sorge, & noeldon from eow adon ca ca cæt dydon, ac wæron suæ upahæfene suæ ge ær wæron. Suelce he open- lice cuædæ: Hwæt wille ge for eowerre fortruwodnesse & for eowerre anwilnesse cuædan, hwæs oʃce hwæs ge sien? Forcæmæ [on eo]werre towesnesse ge habbaæ gecyðed cæt ge ures nanes ne siendon. Ac ca 15 lytelmodan & ca uncriestian we magon by iæ on cæm wege gebrægan godra weorca, gif we healfunga & ðeah be sumum daele heora godan weorc se[c]geææ, forcæm, cæonne we hira yfel tælaæ, cæt we eac hira gód herege, forcæm cæt we hira modes me[a]ruwnesses gestígigen mid cæm cæt hie gehiren [cæt we hi heregen,] & cætte eft sien hira 20 scylæa gedærede mid cæm cæt we hie tælen. Oft we magon beon suæ nytttran æt him, gif we hie myndgiasæ hira godna weorca, & ca segeææ, & gif we hwæt ongietaæ on him ungesceadwislices gedoon, ne sculon we no hi ðreagean suelce hie hit gedon hæbben, ðeah hit gedon siæ, ac we sculon him forbeodan cæt hie huru suæ ne dón, 25 suelce hit cæonne giet gedón ne siæ, forcæm cæt sio hering ce 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 impropriety, 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 cæt we hie wicermode ne gedon us mid ðære tælinge, ac cæt sio hering getrymme & gemetgige ðæs wacmodan & ðæs uncristan monnes mod wĩð ða tælinge. Be cæm se ica Paulus cwǣ, ða he ongeat cæt folc þe ðessolonicensa hatte, cæt hie on his lare ūfesse ðæron, & ðeah he ongeat cæt hie gedrefede ðæron mid wacmodnesse, forcæmpe hie wendon cæt hit néar worlde endunge ðære sorne hit wære; ða ongan he ærest herigean on him cæt cæt he fastrædes wiste, & sóna æfter þon swīc he liflice hirde ða þe he unfastrædes wiste, & þus cwǣ: We seulon simle sægean Gode þancas for eow broður, swæ ðæc hit wel wyrce is, forcæmpe eower geleafa hæfþ oferungen swīc monegra oÞerra monna, & eower lufu is betweoxn eow swīce genyhtsumu, swæ cæt we apostolas sint swīc gesoendc ealle for eowrum geleasan & for eo(w)rum gesyld. Ac sóna æfter ðære līCELican spræce he cwǣ: Ìc eow healsige broður for cæm tocyeme Dryhtnes Hælendan Cristes & for ure gesomunng cæt ge no to hraedlice ne sien astyrede from eowrum gewitte, ne eow to swīce ne [on]drædæ for nanes monnes wordum ne for nanes witgan gaste, ne ðeah eow eow līcæ hærændgewrit cume, swelce hit from us asend sic, & ðæron cyðc cæt se domes dæg neah sic. Swæ gedyde se sóþfæsta laerow cæt he ærest gehierdun ða heringe þe him līcode forcæm cæt hie æfter cæm ðy lustlicor gehierden ða lare, ðætte cæt lof hie to cæm getrymede ðætte sio monung hie eft ne gedrycite. Ða he ongeat cæt hie wæron onstyrede mid cæm wenan cæt hie ðæs endes swæ neah wendon, ða sprecc he swelce he hit ðagit nyste ðæt hie hit him ða in ondredon, ac forbead him cæt hit ne seolode swa weorcæn, & 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 faint-heartedness, 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,
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
XXXIII. Daette on ðære wisan sint to manianne ða ungeæyldegan, & on ðære ða gezyldegan.

On ðære wisan sint to manianne þa ungeæyldegan, on ðære þa gezyldegan. Dæm ungeæyldegum is to sæganne sætte hie ne agime-leasien sæt hie hiera mod gebridligen, sæt hie he hliepen unwillende on sæt scorene clif unceawa; swæ hit oft gebyreð sæt sio hatheortnes & seo hrædwilnes sæt mod gebrengð on sæm weorc þe hiene ær nan willa to ne spon, & deð þeah swæ astyred, swelce he hit ungewisses .wx je ungwealdes do, sæt him æt gehreowe, siccæn he hit wat. Foræm him is to sægeanne sæt hie weorðað oft ascrencte on sæm scyfe sæere styringe hiera modes, sæt hie hiera selfra ne agon ðy mare geweald ðe oðerra monna, & swæc seldon magen ongjetan hiera agen yfel, ærçon hie hit surhtogen habbað. Ac gif he ðonne sæere styringe ne wìskstænt, þonne gescent he þa godan weorc þe he oft ær on stillum mode surhteah, & swæ ungleawlice for sæm scyfe sæere styringe swæc hrædlecy towyrpð þa godan weorc þe he longe ær foreðonelice timbrede, & ða gezylde þe is modur & hierde ealra mægna for sæm unwrenchæ æere ungeæylde forlett, & eac sæt magen sæere sócæn lufan he forláet. Hit is awritten on Paules bocum sæt sio Godes lufu sic gezylf, & se þe gezyldig ne síc, sæt he næbÞ þa Godes lufe on him. For sæm unceawe sæere ungeæylde wierc utadrif þæ sio fostermudur ælcæ

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
³æt hie wenden ðæt hie ðæs æ untælwyrcran wæren æ hie wenden ðæt he nyste hira leohtmodnesse & hira unsæcradnesse.

XXXIII. Dëtte on œðre wisan sint to monianne ða ungeðylðgan, & on œðre ða geðylðgan.

5 On œðre wisan sint to manianne ða ungeðyl[d]gan, on œðre wisan ða geðylðgan. ðæm ungeðyldegum is to seeganne ðæt hie ne agime-leasigen ðæt hi b[i]ra mod [ge]bridligen, ðæt hi ne hlipen unwillende on ðæt scorene clif unæræwa; sua hit oft gebyreð ðæt sio hatheortness & sio hraedwilnes ðæt mod gebrin[g] on ðæm weorcæ ðe hine ær nan willa to ne spön, & deç þæah sua astyred, sœlce he hit ungewisses œðre ungewealdes doo, ðæt him eft gehreowæ, siædan he hit wat. For–ðæm him is to seegganne ðæt hie weorcðæ oft ascencte on ðæm scyfe ðære styringe hira modes, ðæt hi hira selfræ ne agon by mare geweald ðe oðerra monna, & suive seldon magon ongietan hira ægen yfel, æræn hì hit surhtogen habbaæ. Ac gif he sonne ðære styringe ne wiæsænt, sonne gescient he ða godan weorc ðe he oft ær on stillum mode surhteæah, & sua ungleaulice for ðæm scyfe ðære styringe suive hredlice towierpæ ða godan weorc ðe he longe ær foræconellice timbrede, & ða geðyl ðe his modur & hierde ealra mægena for ðæm unwrence

10 ðær[æ] ungeðylde forlæt, & eac æ[æ]t lægen ðære sodan lufan he forlæt. Hit [is] awritten on Paules böcum ðæt sio Godes lufu sœ geðyl, & sœ geðylæig ne sœ, ðæt he næbbe ða Godes lufe on him. Forðæm for ðæm undeæwe ðære ungeðylde wið 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 wihtst cyrh his gyylde, & æghwelc monn bis onfundan swæ micle læs gelærd sæne over swæ he bis ungeyyldegra. Ne mæg he no ryhtlice gyyld læran, buton he self geystellice ožerra monna teonan geðolige. Hwilum eac gebyreç for sæm unceawæ ðære ungeyylde sæt sæt mod wieræ gesticced mid ðære scylde gilpes, & he ne mæg geysteldgian sæt he for ðisse worlde sie forsewen, ac gif he hwæt digollice for Gode to gode gedyde, sænne ne mæg he geysteldgian sæt he sæt forhele, ac wieræ þonne gilpen, & onginne sænne sæt cyðan sænne he ne mæg geðolian sæt hiene men forsion, ac geopenaç hit mid gilpe. Be sæm is awritten sæt betra bio se geystyldegra wer sænne se gilpna, foræmpe him bis liofse scande to solianne sænne sæt god to cyðanne sæt he digollice ðeç, æylaes he for sæm unceawæ æs gilpes hit forleose. Ac sæm gilpnan bis liofse sæt he sæge on hiene selfne, gif he hwæt godes wæt, ge seah he nyte hwæt he soxæ sæge, him is seah liofse sæt he lege sænne him mon ænigra ungerisna to wene. Ac he forlæt sænne & towierpè call þa godan weorc þe he ær worhte, sænne he forlæt ða geýylde. Foræm wæs swīce ryhtlice bebden Ezechiele sæm witgan sæt he secelde sæne Godes alter habban uppan aholodne sæt he meahnte on healdan ða ofrunga & ða lac þe man brohte to sæm weobude; foræm, gif se weobud ufan hol nære, & þær wind to come, sænne tostencte he ða lac. Hwæt elles getacnaç sæt weobud buton rihtwisra monna saula? Foræmpe nu eal sæt se ryhtwisa to gode ðeç eal hit bis broht to lacum beforan Godes eagum, swæ iu wæs eall sio ofrung uppe on sæt wiobud broht. Hwæt tacañ sænne sæt

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 ælere leornunga & ælces cræftes, & æghwelces lareowes lar wihtcæ Æurh his geþylde, æghwelic monn bið onfundan sua micle læs gelæred sonne oðer sua he bið ungeþyldegra. Ne mæg he no ryhtlice geþylde læra(n), buton he self geþyldelice ðætra monna tionan geþolige.

5 Hwilum eac gebyred for sæm uncfæawe ðære ungeþylde ðæt ðæt mód wierc gesticed mid ðære scylde gielpes, & he ne mæg geþyl(d)gian ðæt he for ðisse worulde sic foresewen, ac gif he hwæt diogollice for Gode to gode gedyde, sonne ne mæg he geþyl(d)gian ðæt he ðæt forhele, ac wierc sonon gielpen, & ongienned sonne ðæt cyðan sonne he ne mæg geþolian ðæt hine menn forsion, ac geopena hit mid gielpe. Be ðæm is awritten ðæt betera beo se geþyldega wer sonne se gielpna, forðæmbe him bið leofre scande to ðolianne sonne ðæt god to cyðanne ðæt he deogollice deð, ðylæs he for ðæm uncfæawe ðæs gielpes hit forloese. Ac ðæm gielpnan bið leofre ðæt he seege on hine selfne gif he hwæt 15 goddess wæt, ge ðeah he nyte hwæt he scoðes seege, him is ðeah leofre ðæt he leoge sonne him mon ænigra ungerisna to wene. Ac he forlæt sonne & towierpð eal &a godan weore se he ær worhte, sonne he forlæt &a geþylde. Forðæm wæs suðe ryhtlice beboden Ezechiele ðæm witgan ðæt he scoldes ðone Godes alter habban uppan aholodne 20 ðæt he meahhte on healdan &a offrunga & &a lác se mon brohte to ðæm weobude; forðæm, gif se weobud utan hól nære, & ær wind to come, sonne tostencte he &a lác. Hwæt elles getacnað ðæt weobud buton ryhtwisra monna saula? Forðæmbe nu eal ðæt se ryhtwisa to gode deð eal hit bið beorht to lacum beforan Godes eagum, sua io wæs 25 call sio offrung uppe on ðæt wiebed broht. Hwæt taenað sonne 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 læm weobude buton godra monna geçylde? For læm, ðonne mon his mod geeaðmodegað sæt he wiserweardnesse & scande forbere, ðonne geeacnað he sum holh on his mode swe swæ sæt weobud hæf on him uppan. Holh wæs beboden sæt secelde beon on læm weobude uppan, for læm sæt wind ne mealthe sæ lac tostencean, þæ mon on sæt weobud legde. sæt tacnað sæt sæt geçylld secal gehealdan þara geccorenra monna mod, sætte hit ne [a]styrige se wind sære ungeçylde, sælsæ hit forleose sæ godan weorc þæ he ær gewurht hæfde. Wel hit wæs geeweden sæt sæt holh secelde beon on læm weobude anre elne brad & anre elne long, for læm butan tweon se þæ sæ geçylde ne forlæt, he gehielt micle anmodnesse. Be læm cwæð sanctus Paulus: Bere eower æle ðores byræenne betweohxn eow, ðonne gekylle ge Godes æ. sæt is ðonne Godes æ sæt mon hæbbe lufe & geçylld, sæt ðonne fullfremmað ða æne þæ he hie ne forlætæ, ðonne hie mon gremæ. Gehieren ða ungeçylldegan ðysne cwyde þæ awritten is: Betra bis se gekylldega wer ðonne se stronga & se kena, & strongra bis se & ðristra þæ his agen mod ofercymæ & gewilt ðonne se þæ fæste burg abrycæ. Læssan sige hæf se se sæ burhware ofercymæ, forson him bið fremde ða þæ he ær hinæ & ðreatæ. For læm bis se sige micle mara sæ man mid gekylld gewinæ, for læm sio gesceedwisnes ðonne hæf ofercumen sæt mod & gewielæ, swelce he self hæbbe hiene selfne gewildne, & sio geçylld hæbbe sæt mod gefreated & geceastrad. Gehieren ða ungeçylldegan hwæt sio Soðfæstnes cwæð to his geccorenæ, he cwæð: On eoðwrum gekylld ge gehealdæ eowra saula. Swæ we sint wunderlice gesceapene sæt 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 sæm weobude buton godra monna gedylde? Forcæm, vonne mon his mód geæamodgæt sæt he witerweardnesse & scande forbere, vonne geeacað he sum holh on his mode sua sua sæt weobud hæfð on him uppān. Holh wæs beboden sæt sceolde beon on sæm weobude uppān, forcæm sæt wind ne mealte ða lac tostencean, ðe mon on sæt weobud legde. Dæt taacnæ dæt geæylde sceal gehealdan ðara gecorenra monna mod, sætte hit ne astyrige se wind ðære ungeæylde, ðylæs hit forleose ða godan weorc ðe he ðær geworht hæfde. Wel hit wæs geceuden sæt sæt holh sceolde beon on sæm weobude anre elne 5 brad & anre elne long, forcæm butan tweon se ðe ða geæylde ne forlæt, he gehilt micle anmodnesse. Be sæm cuæ sanctus Paulus: Bere eower ælc æres byrcenne between hyow, vonne gefylle ge Godes æ. Dæt is vonne Godes æ sæt mon hæbbe lufe & gedylde, sæt .

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
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
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
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
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, &u meaht gesion lytelne cïð on ðines broður eagan, & ne meaht gefredan micelne beam on ðinum agnan. Sio gedrefednes ðære unge- 

cyldde on ðæm mode ðæt is se smala cïð, ac se yfela willa on ðære 

heortan ðæt is se greata beam. ðone ungecylddegan ðonne swiðe 

lytel seðr ðære costunga mæg onhreran, swæ swæ lytel wind mæg 

on e cïð aeweggean, ac ðone yfelan ðæstrædan willan folneah nan 

wind ne mæg aeweggean. Be ðæm cwaðæ eft Dryhten: Ðu licettère, 

aweorp ærest of ðinum agnum eagan ðone greatan beam, & cunna 
siðan hwætcr ðu mæge adon ðone cïð of ðines broður eagan. Swelce 
he cwaðæ to ðæm unryhtwisan mode, þe innan bïc gnorniende, & utan 
licet gecyld: Adô ærest from þe þa byrðenne þæs yflan willan, & tæl 
siðan oðerne for his ungecyld & for his leohhtmodnesse; forðæm, 
ðonne ðu ne wilnast ðæt ðu oferswiðe ðone yfelan willan, & forlæte 
þa licettunge on þe selsfum, ðonne meaht ðu ðy wyrs gecyldgian oðres 
monnes yfel. And oft ðæah gebyrðc ðæm gecyldegan, þæah him mon 
hwæt wîterweardes dô, ðonne he hwelce scande gehiere be him selsef, 
ðæt he ðonne nanwuht ðæt ðæm cirre ne bïc astired, ac gebærðc swæ 
gecylddelice swelce he hit hæbbe mid cilre heortan forlæten. Ac 
ðonne he hit eft ofman æfter lytlum fæce, ðonne ofþynæc him þæs 
ilcan þe he ær forbær, & bïc eft onæled mid þy fyre þæs sares. Seeð 
ðonne & smeæþ hu he hit gewrecean mæge, & þa manðwærnesse þe he 
ær ðurhtogen hæfäde eft ceahtígendæ on yfel gewent. Ac ðæm mæg 
bion swiðe hræðe geholpen from his lareowe, gif he him sægð hwonon 
ðæt cymc, & hu se lytega dioful styreð gewinn & gefeoht betweox him 
twam: oðerne he lærc ðæt he ouginne sume sconde be ðæm orum

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, 
est 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 gedresednes ðære unge-
ystle on ðæm mode ðæt i[s] se sm[a]la cix, ac se yfelan willa on ðære
heortan ðæt is se greata beam. ðone ungeystleðgan ðonne suiðe
lytel scur ðære costunga mæg onhræran, sua sua lyte[1] wind mæg
ðone cix aweggan, ac ðone yfelan ðæserðadan willan fulneah nan wind
ne mæg aweggan. Be ðæm cuæ ðryhten: ðu licettene, awcorp
ðæres of ðinum agnum eagan ðone greatan beam, & cunna siçcan
hwæðer ðu mæge adon ðone cix of ðines broður eagan. Suelce he
cuæde to ðæm unryhtwisan mode, ðe innan bið gnornigende, & utan
licet geystle: Aadoo ðæres from ðe ða byrþenne ðæs yfelan willan, [&
tæl siçcan œcerne for his ungeystle & for his leochtmodnesse ; forðæm
ðonne ðu ne wilnasð ðæt ðu oferswið(e)] & foræte ða licettunge on
ðe selfum, ðonne meaht ðu by wyrs geystldgian ðæres mounes yfel.
15 & oft ðeah gebyrec ðæm geystldgan, ðeah him mon hwæt wiþerweardes
do, ðæhe he hwelce scande gehiere bi him selfum, ðæt he ðonne
nauht ðæt ðæm cierre ne bið onstyred, ac geberðæc sua geystldelic
suelce he hit hæbbe mid ealre heortan foræten. Ac ðonne he hit eht
ofinan æfter lyttum fæce, ðonne ofçynde him ðæs ilean þe he ær forðær,
20 & bið eht onæeld mid ðy fyre ðæs saræs. Secðæ ðonne & smeacæc hu he
hit gewrecan mæge, & ða monnwærnesse þe he ær ðurhtogen hæfde
eft ðæahtígendæ on yfel gewend. Ac ðæm mæg beon suíæc hraæc ge-
holpen from his lareowe, gif he him sægæ hwonon ðæt cymæ, & hu se
lytæga dioful styreðæ gewinn & gescoht betweoxn him twam : œcerne
he læðæ ðæt he onginne sumæ scande bi ðæm œcrum œçæ spreæcan

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 too: 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-
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
how to take him. And the patient man afterwards, when it has subsided, directs his mind back again, and remembers the loss or ignominy 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
XXXIV. Dætte on ðe wisan sint to manianne ða welwillendan, & on ðe ða æñstegan.

On ðe wisan sint to manianne þa welwillendan, on ðe ða æñstegan. Da welwillendan sint to manianne sæt hie swæ fægenien oðerra monna godra wocræ sæt hie eac selfe læs ilcan lyste, & swæ gilpen hiera nïhestena dæda sæt hie him eac onhyrigen. Nimen him bisene on hiera godan worcum, & iecen hie simle mid hiera agnum,creds hie sien to oðerra monna gefeohte holde haweras, & don hime selfe nawiht, & ðonne eft æfter ðæm gefeohte sie butan ðeghwelcum edleane on ðys andweardan lifse. Se þe nu on ðæm gefeohte ðisses andweardan lifes nyle swincan, ne his selfes plion, he ongitt eft hine selfne ofercumenne & gescendne, ðonne he gesið & gehierð ða weorcian þe ær wel ongunnon, ða ða he idel wæs. Swiðe swiðe we gesyngian, 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.
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 lufiaœ & ne herigeaœ, ac we nabbœ ðæah nane mede ðære heringe, gif we be sumum dæle nyllaœ onginnen ðæt we onhyrigen ðæm ðawum pe us on ðærum monnum liciaœ be ðæm dæle ðæ we mægen. Forðæm is to secganne ðæm welwillendan monnum ðæt hie habbaœ swæ micle mede ðæsæra monna godra weorca, gif hie him nan wuht ne onhyriaœ, swæ we habbaœ ðæs hleahtres, ðonne we hlihhaœ gligmonna unnyttes æraeftes. We heriaœ hiera craeftas, & ðæah nyllaœ hie habban, forðæm we hiera nabbœ nan lof. We wundriaœ hu wel hie liciaœ for hiera æraefte, & ðæah ne wilniaœ na ðæt we swæ licigen. ðæm welwillendum is to sæcganne, ðonne hie gesioœ hiera geferena god weorc, ðæt hie eac ðencen to him selfsum, & ne fortruwigen hie for ðæsæra monna weorcum, ðylæs hie herigen hiera godan weore, & onseunien ðæt hie selfe swæ don. ðæs ðy wierse wite hie sculon habban on ende þe him licaœ ðæt mon wel do, & nyllaœ ðæm onhyrigean be sumum dæle. Ac ða æfstegean sint to manianne ðæt hie ongieten hu blinde hie beoœ, ðonne hie beoœ unbrote for ðæsæra monna godan weorcum, & for hiera ryhtum ge(þæn) bioœ unblide, forðæm hie bioœ swîce ungesælige, ðonne hie yfliaœ forðæmpe ðære men godiaœ, & ðonne hie gesioœ ðara ðæsæra gesælœ æaciende, ðonne ðyncœ him ðæt hie willen aewelan for ðære mettrymnesse ðæs ðores gesælignesse, swæ he bidæ genierwed on his mode. Hwa mæg beon ungesæligra ðonne se æfstege? ðonne ðu gesilast ðæt he bidæ utan gedrefed, hu micle ma wenst ðu ðæt he sie innan for ðæs ðores gode! ðæt god ðæt se ðæer ðonne deœ, ðæt meahte 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
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 goodness! The other’s good might also be his, although he could not yet
Seah he hit onne giet don ne meahte, gif he hit wolde lufigean on xæm oçrum. Ealle ca pe wunian on anum geleafan & on anum willan hie bioc swæ swe manegu limo on anum men, & ælc hæft seah sundornytte, & seah ca limo mislice todælede sien, ælc hiera biç on ðæres nytte swæ sama swæ on his selfes. Donon hit gewierç xæt se fot gesiht þurh xæt eage, & þæt eage stæþ on xæm fotum, ca earan gehieræ for ðone muç, & ðæs muçes tunge sceal faran on ðara earana xearfe, & sio womb sceal fulteman xæm hondum, & sio hond sceal wyrcean for ca wombe. On ðæs lichoman gesceafte we underfengon ealle ca ðenunga þe we nu ðeowian & wyrcean. Foræm hit is micel scand, gif we nyllaç licettan xæt we sien xæt we sindon, foræm butan tweon xæt bit ður xæt we luﬁan on oçrum monnum, seah we hit selfe don ne mægen, & xæt ðære men on us luﬁan, xæt bit hiera. Geçencen be ðysum ca æstegem hu micel mægen bit on xære lufe xæt hio gedec xæt ðæeel monna geswine & hiera weorc bit ður butan æcnum geswine ures lichoman. Ac xæm æstegum is to secganne, gif hie hie nyllaç healdan wiç xæm æfeste, xæt hie weorcæ besenece on ca ealdan unryhtwisnesse ðæs lytegan feondes, þe be him awritten is xætte for his æfste deac become ofer ealle eorcan. Foræm þe he hefonrice mid his agenre scylde forworhtæ, þa ofcehte him xætte men wæron to xæm gesceapene, & ictæ ca his agene scylde mid xæm æfste, xæt he tiolode men forlæran xæt hie wurden eac forlorene swe hæ swæ. Eac sint to læronne ca æstegæn xætte hie ongieten under hu micelre fregennesse hie lieggeac, & hu hie ieceac hiera forwyrd, onne hie of hiera heortan nyllaç aweorpan ðone æfste, 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.
Yeal he hit Sonne git don ne meahte, gif he hit wolde lufigean on 
æm ofrum. Ealle ſa ſe wunigeað on anum geleasgan & on anum 
willan hie beoð sua sua manegu limu on anum menn, & ælc hæftse yeah 
sundernytte, [& yeah ſa limu mislice todælde sin, ælc hira bið on 
5 oðres nytte swa some] swa on his selfes. Donon hit gewyrce ĥæt se 
fot gesieð̄h eurh ſæt eage, & ſæt eage stęp̄ on æm foton, ſa earan 
gehieða for ſone muþ, & ſæs muþes tunga sceal faran on ſara carena 
ſearfe, & sio womb sceal fulteman ſæm honduð, & sio hond sceal 
wyrcean for ſa wambe. On ſæs lichoman gesceaftwe we underfengon 
10 ealle ſa ſenunga ſe we nu ñiowiað & wyrcean. Forðæm hit is micel 
sceand, gif we nyllac licittan ñæt we sien ñæt we sindon, forðæm 
butan tweon ñæt bið ure ñæt ñæt we lufigeað on ofrum monnum, 
Yeah we hit selfe don ne mægen, & ñæt oðre menn on us lufigeað, ñæt 
biið hira. Geœcencen be ſysum ſa æfstigan hu micel mægen bið on 
15 ñære lufe ñæt hio gedec ñæt oþerra monna genuine & hira weorc bið 
ure butan ælcum gesuince ures lichoman. Ac ëm æfsteģum is to 
seeganne, gif hie hie nyllac healdan wiþ ñæm æfste, ñæt hie weorðaþ 
besencte on ſa ealdan unryhtwisnesse ñæs lytegan fiondes, ñe bi him 
awritten is ñætte for his æfste deað become ofer ealle eorðan. For-
20 ñæmbe he hefonrice mid his agenre scylde forworhte, ſa ofþuhte him 
ñætte menn weron to ñæm gescæapene, & icþe ſa his agne scylde mid 
ñæm æfste, ñæt he tiolode menn forlæran ñæt hie wyrden eac forlorene 
sua he was. Eac sint to læranne ſa æfstigan ñætte hie ongieten 
under hu micelre frecenesse hie liegæa, & hu hie inceæ hira forwyrd, 
25 ſonne hie [of] hira heortan yllaþ aweorpan ſone æfste, ac hine

From this let the envious consider how great power there is in love, 
since it makes the soil and works of others ours without any personal 
soil. 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 
his 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
healdæ, oþæt hie afeallaþ on opene scylde, swæ swæ Cain dyde. Ne gefolle he næfre on swæ opene scyldæ sæt he his broðor ofsloge, gif he ær ne æfstgade sætte his broðor lac wæron Coneweordelæcor onfonge Yonne his. Be sæm is awritten sæt Dryhten besawe to Abele & to his lacum, & nolde to Caine ne to his lacum. Da wearþ Cain swiðe [swið(e) hrædlíce] ierre, & hnipode ofsdune, & se anda sæ þe he hælde to his breðer, forçæmpe his lac wæron onfongnu & his næron, se anda wearþ to sæde sæs broðorlsgeas, forçæm him egilde sæt he wæs betra Yonne he, & ðohte, swæ he eft dyde [gedyde], sæt he hiene ofsloge, wurde síxan to sæm þe hit mealhte. Forçæm is to sægeanan sæm æfstegum sætte, Yonne Yonne hie bioc innan fretene mid ðere adle, sæt hie forleoæs swæ hwæt ðores godes swæ on him ongíeten biþ. Be sæm is awritten sætte ðis flæsclíc lif sie æfst, & he sie ðære flæslican heortan hælo, & ðeah hie ban for him forrotígen. Hwet getæcanþ Yonne sæt flæsc buton unfaest weorc & hnesce, & hwæt hie ban buton stronglice geworht weorc? Oft ðeah gebyreð sætte sume, þa þe welwillende bioc on monegum weorcum, unfaeste bioc ongíetene, & sume bioc beforan monna eagem gesewen swelc hie flæstlicu & stronglicu weorc wyrc, & ðeah, ðeah hie swæ dó beforan monnum, for sæm andan oþerra monna godra weorca, hie bioc aswunden oninnan him selfum. Forsý is wel gecewedan sætte sæt flæsclice lif sie ðære heortan hælo, forçæm se þe gehielte his unseeæfulnesse & his godan willan, ðeah he hwæt tiderlices þeþ yfelra weorca utan do, he mæg sæt æt sumum cierre betan. Ac sæt is swiðe ryhte gecewedan be sæm banum sæt hie forrotígen for sæm æfste, forçæm 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,
healdan, ọ̀ṣẹ́ṣẹ́ hie aṣeṣalẹ̀ on opene scylde, [swae swæ Cain dyde. Ne gesiolle he nó ôn swae opene scylde] ẹ̀ṣẹ̀ he his broður ofsloge, gíf he ẹr ne geaẹstgode ẹ̀ṣẹ̀ his broður lac wæron ñænceweororicor onfangne ọ̀nne his. Be ëm is awritten ẹ̀ṣẹ̀ Dr[y]hten besawe to 5 Abele & to his lacum, & nole to Caine ne to his lacum. Da wearọ́ Cain suíx(e) hrædlinge irre, & hnipode ofdune, & se anda ẹ́a ẹ̀ he hæsfde to his broðer, forẹnmẹ́ his lac wæron onfangne & his næron, se anda wearọ́ to sæde ẹ́sæ broðurslæges, forẹnm him eglid ẹ̀ṣẹ̀ he was betra ọ̀nne he, & ẹ̀hoте, sua he eft gedyde, ẹ̀ṣẹ̀ he hine ofsloge, 10 wurde siikan to ẹ̀m ẹ̀ hit meahte. Forẹnm is to seccanne ẹ̀m aefstegum (Ẹ̀ṣẹ̀, ọ̀nne hie biọ́ ẹ̀nna innan fretene mid ẹ̀re adle, ẹ̀ṣẹ̀ hie forleosad) sua hwæt ołires godes sua on him ongieten biọ́. Be ẹ̀m is awritten Ẹ̀ṣẹ̀ his flæsclice lif sie aefses, & he sie ẹ̀re flæsceliacan heortan hælo, & ẹ̀ah ẹ́ bán for him forrotigen. Hwæt ge-
15 tacnač ọ̀nne ẹ̀ṣẹ̀ flæsc buton unaesthesia weorc & hnesee, & hwæt ẹ́ bán buton stronglice geworht weorc? Oft ẹ́ah gebyred Ẹ̀ṣẹ̀ sune, ẹ́ ẹ̀ welwillende boé on monegum weorcum, unaesthesia boé ongieten, & sume boé beforan monna eagum gesewn suelce he flæslícuc (g& stranglecu] weorc wyerce, & ẹ́ah, ẹ́ah he swa do beforan monnum, 20 for ẹ̀m andan očerra monna godena weorc, he biọ́ aswunden oninnan him zelfum. Forsý is wel gecueden Ẹ̀ṣẹ̀ ẹ̀ṣẹ̀ flæsclice lif sie ẹ̀re heortan hælo, forẹnm se ẹ̀ gehiel his unsceadfulnesse & his godan willan, ẹ́ah (h)e hwæt tiederlices ọ̀ṣẹ́ yfelra weorcua utan doo, he maeg Ẹ̀ṣẹ̀ ẹ́t sumum cierre betan. Ac Ẹ̀ṣẹ̀ is siide ryhte gecueden 25 be ẹ̀m banum Ẹ̀ṣẹ̀ hie forrotigen for ẹ̀m aefste, forẹnm for ẹ́s

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
Gregory's Pastoral. [Cotton MSS.

XXXV. Dætte on ðære wise sint to manianne ða bilwitan, on ðære ða ðweoran [ða lytegan].

On ðære wise sint to manianne ða bilwitan, on ðære ða lytegan. Ða bilwitan sint to herigeanne, forðæmpe ðie simple swinecð on ðæm sæt hie tiliað sæt hie ne sicielen leasunga sægean. Hie mon secal eac læran sæt hie hwilum swugien ðæs soðes, forðæm, swæ swæ sio leasung simple dereð ðæm seegendum, swæ dereð eac hwilum sumum monnum sæt soð to gehieronne. Forðæm ure Dryhten gemetgode mid swiggean his spræce beforan his sægnum, ða he cwæð : Fela ic hæbbe eow to sæganne, ac gé hit ne magon nu git aberan. Ðy sint to manianne ða bilwitan anfealdan sætte, swæ swæ hie ða leasunga nytwyrlice fleoð, sæt hie eac sæt soð nytwyrlice seegan, & geiecen sæt god hiera anfealdnesse mid wærscipe, & swæ tilige særæ orsorgnesse mid særæ anfealdnesse sætte hie ðone ymbeðone ðæs wærscipes ne forlæte. Be ðæm cwæð se æðela lærow sanctus Paulus : Ic wille sæt ge sien wise to gode & bilewite to yfele. Ond eft be ðæm cwæð Dryhten ðurch hiene selfne to his gecorenum : Bio ge swæ ware swæ nœdran, & swæ bilwite swæ culfran. Forðæm on ðara acoresra monna heortan secal særæ nœdran lytignes & hiere nið særæ culfran bilwitenes gescierpan, & eft særæ culfran bilwites secal gemetgian særæ nœdran 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-
æfste syclde forweorcsa sa godan weorc, sæal se hie beforan monna eacum synceen trumlice gedon. Dæt is sæt sa bán fo[r]rotigen for sæm æfste sæt he forleose sum suicide god weorc for sæm æfste.

XXXV. Dætte ōn ōgre wisan sint to manienne sa bilwitan, ōn ōgre sa sveoran & sa lytegan.

On ōgre wisau sint to manianne sa bilwitan, on ōgre sa lytegan. Da bilewitan sint to herigenne, foræmde hie simle suinca on sæm sæt hi tieligæd sæt hie ne sculen leasunga seegan. Hie mon sceal eac læran sæt hi hwilum suigien tæs soðes, foræm, sua sua sio leasung simle deret sæm seggendum, sua derec eac hwilum sumnum monnum sæt soð to gehierenne. Foræm ure Dryhten gemetgode mid suigean his spræce beforan his segnum, sa he cueæ: Fela ic hæbbe eow to seeganne, ac ge hit ne magnon nu giet aberan. By sint to manianne sa bilwitan anfealdan sætte, sua sua hie sa leasunga nytwyrlice fleoæ, sæt hie eac sæt soð nytwyrlice segen, & geicen sa god hira anfealdnesse mid wærscipe, & sua tilige lære orsorgnesse mid lære anfealdnesse sætete he bone ymbeþone tæs wærscipes ne forlaete. Be sæm cwæð se æcêla lærow sanctus Paulus: Ie wille sæt ge sien wise to göde & bilwite to yfele. Ond eft be sæm [cwæð]

Dryhten curch hine selfne to his gecorennum: Beo ge swa ware sua sua nædran & sua bilwite sua culfran. Foræm on sara acorenra monna heortan sceal lære nædran lytignes & hire níc lære culfran biliwitesse gesciran, & eft lære culfran biliwitnesse sceal gemetgian lære nædran wærscipe & hire níc, ælæs 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
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 wears his mind very severely with the
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, tooled 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 knowing 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
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 furcum cara scylde þe openlice bii gesewena, hic wilniaþ ðæt hie scylen hie beladian swe georne ðætte oft se se þe wilnaþ hiera unseawas arasian, bii openlice beswicen & ableod mid þem míst ðaraleasunga, swe ðæt him fulneah synec ðætte his naa wuht swe ne sie ðawe ðæ se ær witoldlice be him wende. Be þæm ryhtlice be Judeum wæs geeweden ðurh þone witgan ymb ðæt synnfulle mod þe hit symle wile ladian, he ðæwæ ðæt þær se iil hæftde se holh. Se iil getænað þa twyfealdnesse ðæs unclaenan modes ðæt hit simle lytígllice ladað, swæ ðawe se iil, æræm he gefangen weorþe, mon mæg gesion ægðer ge his fet ge his heaufud ge eac eal ðæt bodig, ac sona ðawe hiene mon gefehæ, ðawe gewint he to anum cliwene, & tilhþ his fet ðawe he innest mæg, & gehyt his heafod, swæ ðætte beteow hondum ðu nast hwær him ærcrymð, oðþe fet oðþe heafod, & ær, ær þu his 6 onhrine, ðu meahtes gesion ægðer ge fet ge heafod. Swæ doð þa lyte-
gan & þa unclaenan mod: ðonne him biþ sum unseaw an onfund, ðonne biþ þes iiles heafod gesewen; ðonne mon mæg ongietan of hwæm hit ærest com, & for hwæm. And ðonne biið þa fet gesewene, ðonne mon ongiþt mid hwelcum stæpum ðæt nauht wæs ðurhtogen, ac ðæah ðæt unclæne mod swiðe hrædlice feð on þa la-
dunga, & mid þære behelðæ his fet & þa stæpas his unnyttan weorces. Þonne he tilhþ his heafod in to him, ðonne he mid wunderlicre ladunge ætiweð ðæt he furcum næfre ðæt yfel ne ongunne, swæ he hit hæðæ mid his lotwrencium bewunden oninnan him selfum, swelce se lærow hæbbe an cliwen on his hondu swiðe nearwe & swiðe smena-
llice gefeaden, & nyte hwær se ende sie, swæ feor & ðawe fæste hit biþ
leasunga, ge færum utha scealda be openlice bee gesewe, h[í]e wilniað cât hie scylen hie beladian sua georne câtte oft se be wilnað hiera unseawas arasan, bið openlice besuicen & [a]blend mid câm miste cære leasunga, sua cât him fulneah suncê câtte his nawiht sua 3 ne sie sua sua he ær witodlice be him wende. Be câm ryhtlice bi Iudeum wæs geecuden Surh one witgan ymb cât synfulle mod se hit simle wile ladian, he cuæt: Dær câr se îl hæfde his holh. Se iil getæna câ twiefalndesse cæs unclenæn modes be hit symle lytiglice ladaæ, sua sua se îl, ærcem he gefangen weorðe, mon mæg gesiôn 10 ægœr ge his fet ge his heafod ge eac call cât bodig, ac sona sua hiene mon gefehæ, sua gewtene to anum cliewene, & thið his fet sua he inmest mæg, & gehyt his heafod, sua câtte betwuh hondum âu nast hwer him awder cymhæ, ôææ fet ôææ heafod, & ær, ær âu his ô unhriene, âu meahtes gesoon ægœr ge fet ge heafod. Swa docc câ lytegan 15 & câ unclenæn mód: Conne him bið sum unceaw on ofundne, Conne bið cæs ilæs heafud gesewen; Conne mon mæg ongioten of hwam hit æresæ com, & for hwæm. & Conne beoc câ fet gesewene, Conne mon ongiot mid hwelcum stæpum cât nawht wæs surhtogen, ac ñeah cât [un]clæne mód suíce hreatlice fehc on câ ladanæ, & mid 20 câre behelæ his fet & câ stæpas his unnýtta weorces. Conne he tiehæ his heafod in to him, Conne he mid wunderlícere ladanæ ætieæ cât he færum næfre cât yfel ne ongunne, sua he hit hæfæ mid his lötwrencium bewunden oninnan him selfum, suelce se lareow hæbbe ân cliwen on his honda suíce nearwe & suíce smæalice ge- 25 fealdan, & nyte hwer 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,
Gregory's pastoral.

besealden oninnan ðæs synnfullan monnes ingedonce, & mid his lote bewunden, sætte se lareow ðæs yfles þe he stieran sceolde, þeah þe he hit ær wiste, sæt he hit ðonne nat, & eall sæt he ær tælwyrlíclices gescaeh mid sæm forhwierfsdan gewunan sære unryhtan ladunge he biæ amierred sæt he hit eall endemes forlæt, & his nanwuht nat. Witoldlice se iil hæð his holh on ðæs unnyttan monnes heortan, forðæm sæt æfylwillende mod gesielt hit self twyfeald oninnan him selfum, & siø twyfealdnes ðæs yflan wihan hiene selfne twyfealdne gesielt oninnan him selfum, & gehyt hiene on sæm siestran mid sære ladunge, swæ se iil hiene selfne gehyt on him selfum. Geheren ða unclaenan & ða lytegan hu hit awritten is on Salomones bocum sætte se libbe getreowlice se þe bilwitlice libbe. Æt is se trua micelre orsorgesnesse, bilwitnes & ansealdnes his weorca. Gehiered hwæ of ðæs wisan Salomonnes muac wæs gecweden; he cwæð æt ðæs Halgan Gastes lar wille fleon leasunge. Gehiered eac sætte ðærafter awritten is sætte he hæbbe his geœæht & his sundorspræce mid sæm bilwitum & mid sæm ansealdum. Donne sprîc God to sæm menn, ðonne he onliht æt mennisce mod mid his agenre andwearndnessæ, & him his dieglæn æing geopenæ. Donne is eac gecweden sætte God spreece to sæm bilwitum, ðonne he mid sæm uplicum & mid sæm dieglæm æingum hiera mod onliht mid sæm seiman his giæfe & his fandunga & eac his tiltinge. Æt beow ðonne ealles swiðost ða mod ða þe nan scadu ne gesiestran sære twyfealdnesse. Ac æt is þeah syndrig yfel twyfealdra monna sætte, ðonne ðonne hie oðre men mid hiera lote bismriað, ðonne gilpað hie & fagniað ðæs, swele hie sien micle waarran

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 cæs synnfullan monnes ingêteonce, & mid his lote bewunden, sætte se lærow cæs yfesles se he stieran scolde, seah se he hit ær wisce, sæt he hit Conne nat, & call sæt he ær tælwyrlices geseah mid cæm forhwirfdan gewunan cære unryhtan ladunge he biç 5 amierred sæt he hit eal endemes forlæt, & his nanwupt nat. Wietod-
læse se il hæc his holh on cæs unnyttan monnes heortan, forcæm sæt yfelwillende mod gefelt hit self twiefald oninnan him selfum, .

& gehyt hine on cæm ciestra[n] mid cære ladunge, sua se il hine 10 selfne gehyt on him selfum. Gehieren cæ uncænenan & cæ lytegan hu hit awritten is on Salomonnes bocum sætte se libbe getreowlæce se æc bilwitlice libbe. Sæt is se truwa micelre orsorgnesse, bilwiwitnes & anfealdnes his weorca. Gehiraæ hwæt of cæs wisan Salomonnes muæcæ cæ wæs gecueden ; he cuæc sæt cæs Halgan Gæstes lær wille fleon 15 leasunga. Gehiraæ eac sætæ cæreæfter awritten is sætte he hæbbe his geææht & his sundorsspræce mid cæm bilwitum & mid cæm anfealdum. Æonne sprícæ God to cæm menn, Conne he onliht sæt mennisce mid mid his agenre andweardnesse, & him his dieglæn æing geopenæcæ. Æonne is eac gecueden sætte God spræce to cæm 20 bilwitum, Conne he mid cæm uplicum & mid cæm dieglæm æingum hira mod onliht mid cæm seiman his giefe & his sandunga & eac his tihætinge. Sæt beocæ Æonne ealles suibæcæ æc mod æc æc nan sceadæ ne gæiestraæ æcæ twiefaldnesse. Ac sæt is ææh syndrig yfel twiefaldræ monna sæt(t)e, Conne Æonne he oðre menn mid hira lote 25 bismriaæ, Æonne gielpæc hie & sægeniaæ cæs, 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
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 Onne hie, forçæmce hie ne gedencea & sa earlan edlean, ac fægniæ irmingas hiera agnes dysiges & hearmes. Gehiren eac sa ilean mid hwealcum ymbedone godcundes onwaldes hie treade Sossonias se witga, sa he cue: Giet cymc se micla & sa mæra & se eggeslica
5 Godes dæg, se dæg biæ irres dæg & çiestra dæg & mistes & gebreces & biemenæ dæg & gedynes ofer calla truma eastræ & ofer calle hea hwammæs. Hwaet getacnia Onne ça truman eastræ butan hwur-fulu mod, getrymedu & ymbytrymedu mid lytelicre ladunge, ðæt him ne magon to cuman sa speru ðære soðfæsnesse, [ðæt sindon haligra gewrita manunga? Wilç sa speru ðære soðfæstnesse] hie hie scildaç, Onne hi mon tælan wile & arasian for hira unæawum. Hwaet getacniæ Onne ça hean hwammæs buton unclænu & twiefæld mod? Forçæm ælc wag biæ gebiegæd twiefæld on ðæm heale. Sua biæ ðæs monnes heorte: Onne he sa bilewitness & sa anfealdnesse flihç, 10 he gefielt his midd mid wære & mid unnytre twiefældnesse, & eac ðætte wierse biæ, he hine ahefç on his gedœhte on gielp & on ofer- metto for ðæm wærëscipe his agenre scylde, & deç his agenne unæaw him to weorðscipe. Donne cymç se Dryhtnes domæ dæg & wrace dæg ofer ða truman eastræ & ofer ða hean hwammæs, Onne ðæt ierre ðæs ytemesan domes ða menniscan heortan towyrpc, ða se nu sindon betynede & getrymede mid lytelicum ladungüm wið ða soð- fæsnesse, & arafa ðæt eliwen ðære twifaldan heortan. Donne feallæ ða truman eastræ, Onne ða mód ðe Dryhtne ungeferu sint weorðæ gesciende. Donne feallæ ða hean hwammæs, Onne 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 ahebbad for ðære twyfealdnesse ðæs unryhtan wærscipes ðurh ryhtliene æwde & dom weorðæ ofdune aworpne.

XXXVI. ðætte on oðre wisan sint to manianne ða halan, on oðre ða unhalar.

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, cylæs him ðy wiers sic, gif hie ða trumnesse ðære Godes giefe him to unnytte gehweorðæ, & cylæs hie sittan geearnigen swæ miele hefigre wite swæ hie nu egeleaslicor & unnytlicor bruccæ ðære mildheortlican Godes giefe. Forðon sint to manianne ða halan ðæt hie ne forhyegen ðæt hie her on worlde on ðære hwilendlican hælo him geearnigen ða ecean hælo. Ymb ða hwilendlican tida sanctus Paulus spræc, ða he cwæð: Nu is hiersumnesse tima & nu sint hælnesse dagas. Eac sint to manianne ða halan ðæt hie Gode wilnigen to licianne ða hwile þe hie mægen, cylæs hie eft ne mægen, ðonne hie willen. Forðæm wæs gesprecen ðurh ðone wisan Salomon bi ðæm Wisdome ðæt se Wisdom wille sone fleon ðone þe hiene fìlið, ðonne he hiene ful oft ær to him clipæ, & he forsæd ðæt he him to cume. Ac eft, ðonne he ðone Wisdom habban wolde, & his wînam, ðonne cwīð se Wisdom to him: Ic eow elipode ær to me, ac ge me noldon æt euman; ic ræhte mine hond to eow, nolde eower nan to lociæn; ac ge forsawon eall min geceæht, & leton eow to giemeliste, ðonne ic eow cìdde. 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 e æ hie ahebbeð for æære tuiefealdnesse ææ unryhtan wær-
scipes ðurh ryhtlicne cuide & ðom weorðæð ofdune aworpne.

XXXVI. Æætte on öfre wisan sint to manienne ða halan, on öfre ða unhalan.

5  On öøre wisan sint to manianne ða truman, on öære ða untruman. ða truman sint to manianne sæt hie gewilnigen mid ðæs licuman
trumnesse sæt him ne losige sio hælo ðæs modes, ðylæs him ðy wirs
sie, gif hie ðæ trumnesse æære Godes giefe him to unnyte gehweorfað,
& ðylæs hie sicæcan geearnigen sua micle hefigre wite sua hie nu
10 egeleaslicor & unnyticor brucað æære mildheortlican Godes giefe.
Forçon sint to manianne ða halan sæt hie ne forhyegen sæt hie her
on worulde on æære hwilendlican hælo him geearnigen ða ecan hælo.
Ymb ða hwilendlican tida sanctus Paulus spræc, ða he cuæð: Nu is
hiersumnesse tima & ðu sint hælnesse dagas. Eac sint to manianne
15 ða halan sæt hie Gode wilnigen to licianne ðe hwile ðe hie mægen,
ðylæs hie eft ne mægen, ðonne hie willen. Forçon wæs gesprecen
ðurh ðone wisan Solomon bi æam Wisdome sæt se Wisdóm wille sona
fleon ðone ðe hine fliæh, Øonne hie hine ful oft ær to him cleopað, &
he forsæcæ sæt he him to cume. Ac eft, ðonne he ðone Wisdom habban
20 wolde, & his wilnað, ðonne cuæð se Wisdóm to him: Íc eow cleopode
ær to me, ac ge me noldon æt cuman; ic ræhtæ mine hond to eow,
nolde iower nan to locian; ac ge forsawon call min geæaht, & leton
eow to giemeleste, ðonne ic eow cidde. Hwæt sceal 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 be-
fore, 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
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
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
\[\text{resources, and our toil should not be in the power of another. \hspace{1cm}}\]

\[\text{Who-}
\]

\[\text{ever, then, in this world has perfect bodily health, and will not cultivate}
\]

\[\text{wisdom and virtue in his mind, but toils in learning vices and carrying}
\]

\[\text{them out, does not fill his own house with virtues, but fills the houses}
\]

\[\text{of strangers, that is, unclean spirits. \hspace{1cm}}\]

\[\text{Truly those who end their lives}
\]

\[\text{in wantonness and pride, do not fill up the number of the good, but of}
\]

\[\text{accursed spirits. \hspace{1cm}}\]

\[\text{It is further said, that he will then sorrow, when his}
\]

\[\text{body and flesh are consumed, because often the health of the body is}
\]

\[\text{directed to vices, but when he is deprived of his health with manifold}
\]

\[\text{pains of mind and body, the body is afflicted, because the soul, when}
\]

\[\text{unwillingly compelled to forsake her wickedness, which she formerly}
\]
Therefore Donne saith, if Truman could, he would, for he could 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 cread & swinge sæ þe ic luþge. Forðæm eac cwæð Salomon: Sunu min, ne ageleæsæ ðu Godes swingan, ne ðu ne beo werig for his créaunæ, forðæmpe God luþæ sone þe he creæ, & swingæ æle bearn þe he underfæ wile. Be ðæm ilæan se psalmscop cwæð: Swiðe manigfealdæ sint ryhtwisra monna earfeðu. Be ðæm eac se eadæga Þob cwæð on his earfeðum, & geomriende clipode to Dryhtne, & cwæð: Gif ic ryhtwis wæs, ne ahoft ic me na forþy, & ðæah ic eom gefyllæd mid broce & mid iérnum. Eac is to cyðonne ðæm medtrumum, gif hie willen geliefan sætte Godes rice hiera se, sætt hie sætte her on worlde xolien earfeðu ðæm timum þe hie cyrfen, swæ swæ mon sceal on elçiode. Be ðys ilæan is gæwedæn on kyninga bocum, swæ swæ hit geworden wæs, & eac us to bisene. Hit is gæwedæn sætte þa stanæs on ðæm mæran temple Salomonnes wæron ær (om.) swæ wel gefegede & swæ emne gesnidene & gesmætæde, ær hie mon to ðæm stede brohte þe hie on standan sceoldon, sætte hie mon eft siðgan on sæere halgan stowe swæ tosomne gesette sætte sæber nað mon ne gehierde ne æhxe hlem ne bitles sweg. sætt ðonne taægæ us sætte we scylæn bion on æisse elçiðignesse utone beheawene mid swingælæn, to ðæm sætt we eft sien geteadl & gefeged to ðæm gefolstanum on sæere Godes ceastre butan ðæm hiewete ælcreæ swingan, sætte swæ hwæt swæ nu on us unnyttes sie, sætte sætt æcorfe siø swingelle from us, swæ sætte siðgan an sib Godes lufe butan ælæcæ ungerade us swiðe sæste gebinde & gefæge tosomne. Donne sint eac to manianne sæ unhalæn sætt hie geðencen mid hu manigfealdæm ungetææm & mid hu heardum brocum us swingæ & creadæ ære worldcunde fædæras

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 cuæð: Ic þrapege & suinge þæ þæ ic luðge. Forcæm eac cuæð Salomonn: Sunu mín, ne agieæleasa ðu Godes suingan, ne ðu ne beo wærig for his þreaunge, forcæmðe God luðæc ðone þæ he þreaæ, & suingæ ælc bearn þæ he underfôn wile. Be ðam ilean se salmscop 5 cuæð: Suiæ monigfalde sint ryhtwisra monna earfocu. Be ðæm eac se eadega lób cuæð on his earfæcum, & geomriende cliopode to Dryhtne, & cuæð: Gif ic ryhtwis wæs, ne ahof ic me no forþy, & þeah ic eom gefyllum mid broce & mid iermæum. Eac is to eyçanæ ðæm metrumæum, gif hie willen geliefan sætte Godes rice hiera sie, sæt hic 10 ðonne her on worulde ðoligen earfocu ðæm timun þæ hie þyrfen, sua sua mon sceal on el¼iode. Be þys ilean is geçueden on kyninga bocum, sua sua hit geworden wæs, & eac ðus to bisene. Hit is geçueden sætte þæ stanæ on ðæm mæran temple Salomonnes væron sua we[1] gefegede & sua emne gesnidene & gesmeçde, ær hie mon 15 to ðæm stede brohte þæ hie on standan scoldon, sætte hie mon eft siçcan on þære halgan stowe sua tosomne gesette sæt þær nan monn ne gehierde ne æxe hlæm ne bieæles sueg. Ðæt ðonne tacnaæ us sætte we scylen beon on ðisse ælœcoidinesse utane beheawene mid suingesællan, to ðæm sæt we eft sien geteald & gefeged to ðæm gefogstanæum 20 on þære Godes ceastræ butan ðæm hiewete ælcere suingeæ, sætte sua hwæt sua nu on us unnytes sie, sætte sæt accorfe sio suingælle from ðus, sua sætte siçcan an sibb Godes lufe butan ælcæum ungerade us suicæ fæste æebinde & gefegæ tosomne. Ðonne sint eac to manianne þa unhalan sæt hie geçææen mid hu monigfaldæm ungetææum & mid 25 hu heardum brocum us swingæ & þrapegaæ 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 one 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
& hlaforðas, foræm þe hie wilnaþ ðæt we him gewærè sien, & eac hiora ierses wyrdæ sien, & hie us þy bliðran bion mægen. Ac hwæle wite sceal us sônne to hegif synceæn ðære godcundan ðreaunge wicæm þe we mægen gææræn sone heofonlican ægel þe næfre to lore ne weorcæ, & foræm ðæt we mægen forbugan ðæt wite ðæt næfre ne wierc geendid ? Foræm cwæþ sanctus Paulus: Ure scælican fædras lærdon us, & we hie ondredon; hie ðreadon us, & we weorcodon hie. Hu micle swīcær sculon we sônne bion gehiersume sæm þe ure gusta Fæder bið wicæm þe we moten libban on ecenesse ! Ure scælican fædras us lærdon to sæm þe hiera willa wæs, ac ðæt wæs to swīcæ sceortre hwile, foræmpe ðæos world is swīcæ lænu, ac se gastlica Fæder he us læðc nytwyriclicu ðing to underfonne, ðæt is ðæt we gææræn ðæt ece lif. Ëac sīnt to manianne sa metruman ðæt hie geþencen hu micel hælo ðæt bið ðære heortan ðæt se lichoma se mettrum, foræm siu mettrumnes ðæt mod gehwieræ gehwelicæ monnes hienne sēlfne to ongjetanne, & ðæt gode mod þe sio hælu ful oft aweg adrifæ ðæt gemynd ðære mettrymnesse geædniwæþ, ðætæ ðæt mod þe ofer his mac bið upahafen gemyne of sæm swingum þe ðæt ðæsc ðolæþ to hwæm eall manceyn gesceapen is. ðæt wære swīcæ 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 sônne fulgeorne wolde ðeðan ðær hiene mon bæð, ac his estfulnesse wiþsteah se esol þe he onuppæn ðæt. ðæt wæs foræmpe se ðaþ geseah sone engel ongean hiene standan, & him ðæs færeltes forwiernan, sone þe ðæt menniscæ mod gesion ne meahete.

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 meritng 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 reverenced 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, meritng eternal life." The unhealthy are also to be admonished to consider
& hlaforde, forseam ce hie wilnað sæt we him geðwærte seen, & eac hira irfes wierce seen, & hie us ce blitran beon mægen. Ac hwelc wite sceal usçonne to hefg cyncan sære godcundan freungas wic sæm ce we mægen geearian sone hefoulican ætel ce næfre to lore 5 ne weorcæ, & forseam sæt we mægen forbugan sæt wite sæt næfre ne wierc geendod? Forseam cuæ sanctus Paulus: Ure flæsclican fædres lærdon ús, & we hie onredon; hie freadon ús, & we weorcodon hie. Hu micle suiðor sculon we sonne beon gehiersume sæm ce ure gæsta Fæder biæ wic sæm sæt we moten libban on eenesse! Ure flæsclican 10 fædres us lærdon to sæm ce hira willa wæs, ac sæt wæs to suicia scortre hwile, forseamce sios worulde is suiðe lænu, ac se gæsclica Fæder he us lærd nytwyrlicu kings to underfonne, sæt is sæt we ge(e)arnigen sæt ece lif. Eac sint to manianne sa mattruman sæt hie ge þencen hu micel heolo sæt biæ sære heortan sæt se lichoma sie medtrum, forseam 15 sio medtrymnes sæt mod gehwierflate gehwelces monnes hine selfne to ongiétanæ, & sæt gode mod ce sio heolo ful oft aweg adriëfæ sæt gemynd sære medtrymnesse geðniewæht, sætte sæt mod ce ofer his mæc biæ úpahæfen gemyne of sæm suingum ce sæt flæsc folæt to hwæm eal monnceynn gesceapen is. sæt wære suicia rhyhte getæcnod 20 súr Balaam on sære letiginal his særeltes, gif he mid his hiersumnesse Godes stemne & his gebodum fullice folgian wolde, & on his willan fore. Balaam sunne fulgeorne feran wolde sær hine mon beæd, ac his [est]fulnesse witteah se esol ce he onuppan sæt. sæt wæs forseamæ se assa gesæah sone engel ongeare hine standan, & him æsæ 25 særeltes forwierman, sone ce sæt min(n)isse mod gesæon ne meahta.

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 himself, 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 flesse what all mankind 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, Σonne Þæt ðæsæc bið gelet mid sumum broce, hit getæcanðæm mode for ðære swingan hwæt Godes willa bið, Σone ilcan willan þe Þæt mod hwilum ongiætan ne meæ þe ofer Þæm ðæsæc sitt, & his waldan sceolde, forßæm Þæt ðæsæc oft lett &a geornfulnesse & Ñone willan Þæs ðeðandan modes her on wrorld. Swæ swæ mon oft lett fundiendne monnan, & his færælt gælþ, swæ gælþ se lichoman Þæt mod, ofÞæt he gebrocod wierþ mid sumre mettrymnesse, & Ñonne Þurh Ña mettrymnesse getæcanðæse lichoma Þæm mode Ñone ungesewan engel þe him togeanes stent, & him wiernþ his unnyttan færælt Þurh Ñæs lichoman mettrymnesse. Be Þæm cwæð sanctus Petrus swiðe ryhtlice: Þæt dumbe & Þæt gehæfte neæt Þreade Ñone witgan for his yflan willan, Ña hit clipode swæ swæ mann, & mid ßy gestierde Þæm witgan his unryhtre & dysigre [dysiglicre] wilnunge. Ñonne Þreade Þæt dumbe neæt Ñone unwisæ monn, &onne Þæt gebrocod ðæsæc gelæþ Þæt upahafene mod to ryhtre & to nytwieræðe eæmodnesse. Forßæm ne meahæte Balaham gecærnian Σa Godes gife þe he biddænde wæs, Σa he Israhela folc wiergæan wolde & for hiene selfne gebiddan; forßæm he wearð entygca þe he hwierfde his stemme nalles his mod: Þæt wæs Þæt he spræc ðæter, ðæter he sprecan wolde. Eæc sint Ña siocæn to manianne Þæt hie ongieten hu micel Godes gieæu him bið [Ñæs added] ðæssæc geswinc, forßæmpæ hit ægææer ge Ña gedonan synna onweg æwicæ, ge hiene eac Ñara gelet þe he dæn wolde, gif he meahæte, forßæm Σonne he bið gesargod on Ñæs lichoman wundum, Σonne gewyrææð Ña wunda on Þæm gebrocædan mode breowsunge wunda. Be Þæm is eæc geeæwenæ [awritten] on Salomonnes cwidbocum Þætte sio

any affliction, it shows the mind with the castigation what God's will is, the same will 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, onne sæt læsce bide gelett mid sumum broce, hit getacnað ðæm mode for ðære suyingan hwæt Godes willa bide, ðöne ilcean willan ðæt mod hwilum ongiætan næg ðæt ofer ðæm læsce sitt, & his wealdan sceolde, forðæm sæt læsce oft lætt ða geornfulnesse & ðone 5 willan ðæs ðondan modes her on worulde. Sua mon oft let[t] fundigendne monnan, & his færelæt gælæ ða sætæ se lichoma sæt mod, ðæt ðe gebrocd wïræ mid sumre mettrymnesse, & onne ðurh ða mettrymnesse getacnað se lichoma ðæm mode ðone ungeseawan engel ðæt him togenes stent, & him wieræ his unnyttan færelæt ðurh ðæs 10 lichoma mettrymnesse. Be ðæm cwæð sanctus Petrus suíce ryhtlice: ðæt dumbe & sæt gehæfte neæt ðreade ðone witgan for his yfelætan willan, ða hit cleopode sua sua monn, & mid ðy gestierde ðæm witgan his unryhtre & dyslicæ wilnunga. Ðonne ðreæd sæt dumbe neæt ðone unwisan monn, onne sæt gebrocode læsce gelæræ sæt 15 úrophæfene mod to ryhttre & to nyttwyrcæ eaðmodnesse. Forðæm ne meahte Balaham geearnian ða Godes giefe ðæt he biddende wæs, ða he Israhæla folc wirgeo wolde & for hine selse gebiddan; forðæm he wæs ðæt ðere æntygæ se he hwieræ de his stæmæ nales his mod: sæt wæs ðæt he sprææ oðer, oðer sæt he spreææ wolde. Ðæc sint ða seocan to 20 monianne sæt hie ongiæten hu micel Godes giefu him bide ðæs læscæ gesuinæ, forðæmæ hit æþæræ ge ða gedonæ synna awæg æþwerææ, ge hine eac ðara gelett ðæt he don wolde, gif he meahte, forðæm (onne) he bidæ gesargæd on ðæs lichoman wundum, ðonne gewyrcreæ ða wunda on ðæm gebrocondan mode hreow[w]sunæ wunda. Bi ðæm 25 is eac awritten on Salomonnes eudbocum sæt sia 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 committed, 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, æftercæmpe hio wyrmse. Donne aasewæt sæt sar of cære wunde mid bi wormse, ſonne sæt sar cære swingellan čissa worldbroca adwicield ægêr ge ña gekohtan synna ge ña gedonan of cære saule. Eac cwæd Salomon sætte sæt ilce bio bi cæm wundum ñe bioh oninnan cære wombe. Dære wombe nama getacnaæ sæt mod, forcæm swæ swæ sio wamb gemielt ñone mete, swæ gemielt sæt mod mid cære gesceadwisnesse his geæahtes his sorga. Of Salomonnes cwidum we namon sætte cære wombe nama sceolde tæcnian sæt mod, ña ña he cwæd: ðæs monnes lif biç Godes leohťfæt; sæt Godes leohťfæt geondsecre & geondliht ealle ña diegelnesse cære wombe. Swelce he cwæde: Ærest he hiene onliht mid his leohťfæte, ſonne he hiene geliföst, & eft he hiene onliht, ſonne he hiene onlaæ mid cæm tapore ðæs godcundan liegges. Dæt biç ñonne, ſonne he deæ sæt he ougiet his agene unnytte ñeawas & gekohtas ñe wen is ñæt he ær hæfde, ñeah he hit geþencean ne meahte. Dæt worsm ſonne færa wunda [ sæt added] is sæt broc ñæs lichoman, & sæt sar innan cære wombe, sæt tacnaæ ña sorge ñæs modes. Sio sorg ſonne aswæpð aweg sæt yfel of cæm mode. Donne we bæð butan cæm mode on cæm lichoman geswencte, ſonne beo we swiggende gemanode mid cære mettrymnesse ure synna to gemunanne, forcæmpe ñonne biç broht beforan ures modes eagum eal sæt we ær yfles gedydon, forcæm swæ se lichoma swicur utan crowad, swæ sæt mod swicur innan hreowsæc ñæs unnyttes ñe he ær dyde. Forcæm gelimpð sætte curh ña openlican wunda & curh sæt gesewene sar ñæs lichoman biç swiðe wel adwægen sio diegle wund ñæs modes, forcæm 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,
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,
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
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, because, 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. Þætte on oþre wisan sindon to manianne ca þe him on-
dræadæ Godes swingellan oþe manna, & forþy for-
læta þæt hie yfel ne doð; on oþre ca þe bioþ swæ
aherdode on unryhtwisnesse êæt hie mon ne mæg
mid nanre scæraunge geþreatigean.

On oþre wisan sint to manianne ca þe him swingellan ondræadæ, &
forþæm unsceðfullice libbaþ; & on oþre wisan sint to manianne ca
þe on hiera unryhtwisnessum swæ aheardode bioþ êæt hie mon mid
nanre swingellan gebetan ne mæg. Þæm is to cyðanne þe him swing-
gellan ondræadæ êæt hie ðissa eorðlicena goda to swiðe ne gitsien,
ðeah hie gesion êæt ca yflan hie hæbben ongemang him, forþæm hie
sint ægþerum gemæne ge yflum monnum ge godum; & ne fleon eac
ðís andwearde yfel, swelce hie hit adreogan ne mægen, forþæmþe hit
oft gode mene hær on worlde drogaþ. Ëæc hie sint to manianne, gif
hie geornlice wilnien ðæt him yfel þing losige, ðonne bioþ him swiðe
egefull êæt ece wite; nealles ðeah swæ egefull êæt hie ealneg swæ
wunigen on ðæm ege, ac mid ðæm fostre ðære Godes lufan hie sculon
uparisan & weaxan á ma & ma to lufianne ca godcundan weorc.
Forþæm Iohannes se godspellere cwæþ on his ærendgewrite, he cwæþ:
Sio fullfremede Godes lufu adriþæþ aweg þone ege. And eft cwæþ
sanctus Paulus: Ne underfengon ge no þone Gast æt ðæm fulluhte to
þeoðianne for ege, ac ge hiene underfengon to ðæm êæt ge Gode
geanudu bearn beon sceþen, forþy we clipiaþ to Gode, & cwæþ, Fæder [Fæder added]. Forþon cwæþ eac se ilca lareow: Þær 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. Ætte ðon ðære wisan sint to manienne þa þe him ðondrádað Godes swingellan ðonne monna, & forðy for-lætað æt hie yfel ne dox; ðon ðære wisan þa þe beox swa aheardode ðon unryhtwisnesse æt hi mon ne mæg mid nanre treaunge geþretian.

On ðære wisan sint to monianne þa þe him suingellan ondrádað, & forðæm unsceafæfullice libbað; & on ðære wisan sint to manianne þa þe on hiera unryhtwisnesse sua aheardode beox æt hie mon mid nanre swingellan gebetan ne mæg. Ætte is to cyðanne þe him swingellan ondrádað æt hie siðsa eorðlicena goda to suifte ne gietsien, eah hie geseon æt þa yfelan hie hæbben ongemong him, forðæm hie sint ægrum gemæne ge yfelum monnum ge gódum; & ne fleon eac þis andwearde yfel, suelec hie hit adriogan ne mægen, forðonæc hit oft gódë menn her ðon werldre dreogæ. Eac hie sint to monianne, gif 15 hie geornlice wilnigen æt him yfel ðing losie, sone beo him suifte egefull æt æce wite; nalles eah suæ egeful æt hie ealneg swiugellin on æm ege, ac mid sam fostre æære Godes lufan hie sculon upárisan & weaxan á ma & ma to lufgeanne þa godcundan weorc. Forðæm Iohannis se godspellere cwæc on his ærendgewrite, ic cwæc:

Sio fulfremede Godes lufu adrifæc aweg sone ege. & eft cwæc sanctus Paulus: Ne underfengon ge no sone Gaste æm fulluhte to sceori-wéanne for ege, ae ge hine underfengon to æm æt ge Gode geagenudu bearn beon sceielen, forðy we cliepiað to Gode, & cwæc, Fæder, Fæder. Forðæm cwæc eft eac se ilter Sweep: 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, ðær is freedom. Gif ðonne hwelc mon forbireð his synna for sæm ege anum ðæs wites, ðonne nafað ðæs ondredendan monnes mod nanne gastes freedom, forðæm, gif he hit for ðæs wites ege ne forlæte, butan tweeon he fullfremede ða synne. ðonne nat sæt mod sæt him bið friodom forgifen, ðonne hit bið gebunden mid ðæs ðæowutes ege. ðeah mon nu god onginne for sumes wites ege, hit mon sceal ðeah geendian for sumes godes lufum. Se þe for sæm anum god deθ sæt he sumre ðreaunge yfel him ondæt, se wilnað sætte nan sting ne sie þe he him ondædan cyrfe, sæt he by orsorhlicor dyrre dom unnytlicu sting & unaliesedu. ðonne bið swiðe sweotol sætte him ðonne losaθ beforan Gode his ryhtwisnes, ðonne he surh his agene geornfulnesse gesynge unniedenga, ðonne bið swiðe sweotol sæt he sæt god na ne dyde sær he hit for sæm ege dorste forlætan. ongean sæt ðonne sint to manianne ða men þe swingellan ne magon forwiernan ne na gelettan hiera unryhtwisnesse. Hie bið to ðrea- geanne & to swinginganne mid swæ micle maran wite swæ hie ungefcede- licor bið aheardode on hiera unçæawum. Oft eac ða swylecan mon sceal forsiion mid callum forsewenissum, & unweorðian mid ðælre un- weorðnesse, forðæm sætte sio forsewenes him ege & ondrysnu on gebrence, & eft æfterþon sæt hiene sio godeunde manung on wege gebrence, & hiene to hyhtæ gehwierfe. ðonne sint eac sæm ilcan monnum swiðe ðearlice to rececanne ða godcundan cwidas, sæt hie he sæm onenawen, ðonne hie geæcenen ðone ecean dom, to hwæm hiera agen wise wierθ. Eac hie sculon gehieran sæt on him bið gefylled Salomonnes cwìde þe he cwæð, he cwæð : ðeah mon [θu] portige ðone

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, cær is freodom. Gifonne hwele mon forbirec his synna for cæm ege annum cæs wites, Bonne nafaæ cæs ondræzendan monnes mod nanne gastes freodom, forcæm, gif he hit for cæs wites ege ne forlete, butan tweeon he fullremede ca synne. Donne nat cæt mód cæt him
5 bid freodóm forgiefen, Bonne hit bid gebunden mid cæs swowutes ege. Deah monn nu good onginne for sumes wites ege, hit mon secal cæh geendigéan for sumes gödes lufum. Se ce for cæm annum gód deæ cæt he sumre treaunge yfel him ondrætt, se wilnaæ cætte nan cing ne sie ce he him ondrædan cyrfe, cæt he cy orsorglicor
dyrre dön unnyttlicu cing & unalifedu. Donne bidc suíce swoctol cætte him Bonne losæ beforan Gode his ryhtwisnes, Bonne he surh his agene geornfulnesse gesyngæ unniedenga, Bonne bidc suíce suetol cæt he cæt good na ne dyde cær he hit for cæm ege dorste forlætan. Ongean cæt Bonne sint to monianne ca menn ce swingellan ne magon
10 förwieranan ne na gelettan hiera unryhtwisnesse. Hie boeæ to swæcgeanne & to swinganne mid swa miele maran wite sua he ungefrede-
lícor boeæ aheardode on hiera unceawum. Oft eac ca swelean monn secal forson mid callum forsewennessum, & unworctian mid æere un-
weorcnesse, forcæm cætte sio forsewennes him ege & ondrysnu on
gebringæ, & eft æfter cæm cæt hiene sio godecunde manung on wege
gesbringæ, & hire to hyhte gehwierfe. Donne sint eac cæm ilcan
monnum suíce earllice to recceanne ca godecundan eridas, cæt hie bi cæm oncnawæn, Bonne hie geçencen cæne ecean dóm, to hwæm hiera
agen wise wirc. Eac hie scułon gehieran cæt on him bid gefylled
20 Salomonnes cwide ce he cwæc, he cwæc: Deah su portige cæne 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 chas-
tised 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 deċ mid pilstafe, ne meahċeu his dysig him from adrifan. Dæt ilce sarette se witga, ça ça he cwaċ : Du hie tobræce, & ceah hie noldon underfôn cine lare. Eft bi cæm ilcan cwaċ Dryhten : Ic ofslog cís folc, & to forlore gedye, & hie hie ceah noldon ouwendan from hiera won wegum, cæt is, from hiera yflum weorcum. Be cæm ilcan eft cwaċ se witga : Dis folc nis no gewend to cæm þe hie swingċ. Ymb cæt ilce sargode se witga, swæ swæ god larœow deċ, ðonne he his gingran swingċ, gif hit him nauht ne forstent. Be cæm cwaċ se witga : We lacedon Babylon, & hio ceah ne wearċ gehæled. Donne biċ Babylon gelæcnod, nealles ceah fullice gehæled, ðoune cœs monnes mod for his unryhtum willan & for his won weorcum gehierċ seamlice creaunga, & secondlice swingellan underfæċ, & ceaħhwædæ oferhyģċ cæt he gecirre to bëteran. Dæt ilce eac Dryhten ðswat Israhela folce, ça hie wæron gehergode & of hiera earde alædde, & swæceah noldon geswican hiera yflena weorca, ne hie noldon awendan of hiera won wegum ; ça cwaċ Dryhten : Dis Israhela folc is geworden nu me to sindrum & to are & to tine & to iserne & to leade inne on minum ofne. Swelce he openlice cwaĊe : Ic hie wolde geclænsian mid cæm gesode cœs broces, & wolde cæt hie wurden to golde & to siolofre, ac hie wurden gehwierfde inne on cæm ofne to are & to tine & to iserne & to leade, forcæmpe hie noldon on cæm geswincum hie selfe gecirran to nyttum cingum, ac ðurhwunedon on hiera unþæawum. Witodlice cæt ar, ðonne hit mon slihċ, hit biċ hludre ðonne ænig over andweorc. Swæ biċ cæm 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 pervers works, hears
gan on pilan, swa mon corn deœ mid pillståfe, ne meaht ñu his dysi
him from adrian. Æt ilce sarette se witga, æa æa he cwæð : Du hie
tobræce, & ñæah hie noldon underfôn ñine lare. Eft bi ñæm ilcan
cwæð Drynten : Ic ofslóg ñis folc, & to forlore gedyde, & hie hie ñæah
5 noldon önwendant from hiera woom wegun, æet is, from hiera yfelum
weorcum. Bi ñæm ilcan eft cwæð se witga : Dis folc nis no gewend
to ñæm ñe hie swingð. ßm æt ælce sargode se witga, sua sua gód
lareow deœ, ñonne he his gingran swingð, gif hit him nauht ne
forstent. Be ñæm cwæð se witga : We lacnodon Babylon, & hio ñæah
10 ne wearð gehæled. Æonne biß Babylon gelæcnad, nales ñæah fullice
gehæled, ñonne ñæs monnes móð for his unryhtum willan & for his
wôn weorcum gehierð sceamlinga, & secandlice suingellan
underfèlð, & ñæalahwæðre oferhygdæ æet he gecierre to bettran. Æt
ilce eac Drynten ñæwat Israhela folce, ña hie wæron gehærdæ & of
15 hiera earde alædde, & swað he noldon gesuican hiera yfelena weorca,
ne hie noldon awendant of hiera won wegun ; ña cwæð Drynten : Diss
Israhela folce is geworden nú me to sindrum & ño are & ño tine & ño
iserne & to leade inne on minum ofnæ. Suelce he ñopenlice cwæde:
Ic hie wolde geclænsian mid ææm gesode ñæs broces, & wolde æt hie
20 wurden to golde & to seol[u]fre, ac hie wurdon gehærfe ñinne on
æm ofnæ to are & ño tine & ño ñiserne & ño leade, forææmæ hie noldon
on ææm gesuincium hie selfe gecriran to nyttum singum, ac ñurh-
wunedon on hiera ñreowcum. Witodlice æt ær, ñonne hit mon
slighð, hit biß bludre ñonne ænig ñexer ouneath. Sua biß ææm ñæ

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 scorie, and bronze, and tin, and iron, and lead in my furnace."
As if he had openly said: "I wished to refine them with the lique-
faction 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 bis on middum ðæm ofne gecierrd to are. Þæt tin ðonne, ðonne hit mon mid sumum craeftæ gemeng, & to tine gewyrce, ðonne bis hit swiðe leaslice on siolofres hiewe. Swæ hwa ðonne swæ licet on ðære swingellan, he bis ðæm tine gelic inne on ðæm ofne. Se bis ðonne ðæm iserne gelic inne on ðæm ofne, se þe for ðære swingellæn nyle his ðœœorseipe forlætað, ac ofann his niehstan his lifes. Þæt lead ðonne is hefige ðonne ænig öæër andweorc. Forby bis inne on ðæm ofne geworden to leade se se þe swæ bis geðrycæd [geðrycæd] mid ðære hefignesse his synna ðæt he furcæm on ðæm brocæ nyle alætan his geornfulnesse & ðæs eocelcan wilunga. Be ðæm ilcan is oft awritten: Þær ðæs swiðe swiðlice geswince, & ðær ðæs micel swat agoten, & ðæah ne mealæte ðon him of ðonan ðone miclan rust, ne furcæm mid fire ne mealæte hine mon aweg adon. Hie us stieræ mid fyres brocæ, forçæmpe he wolde from us adon ðone rust urra unðeawæa, ac we ðæah for ðæm brocæ ðæs fyres ðyllæð alætan from us ðæt rust ðara unnyttra ðeowæa, ðonne we on ðære swingellan ðyllæð gebetan urra unðeawæas. Be ðæm swæð oft se witga: Ídlæwæ ðæs swæ blawære, forçæm hiera awiergdan ðeowæ ne wurdon from him asyndrede. Êæc is to wietonne ðætte oft ðæm bis gestieræd mid manœwælicre manunga, ðæm þe man mid heardre swingellan gecierræn ne mæg, & ða þe ne magon ðrowunga gestieræn yfelra ðeowæa, oft hie hie forlætanæ for ðiscælicre ðelicunga, swæ swæ þæa siocan, þæa þe man oft ne mæg gelæcianð mid ðæm drencium strangra wyrtæ gemangæ, þæa ful oft biçæ mid wlacæm wætré gelæcnæde, & 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
sui\c e gnorna\c on \c a\e re godcundan suingell\a n, he bi\c on middum \c a\e m of\e ne gecirred to \a re. \c D\a et tin \c onne, \c onne (hit mon) mid sum\a m cra\a ete gemeng\c, & to tine gewyrce, \c onne bi\c hit swi\c \a e leaslice on siolufres hiewe. Sua hwa \c onne sua licet on \c a\e re swingell\a n, he 5 bi\c \c a\e m tine gelic inne on \c a\e m of\e ne. Se bi\c \c onne \c a\e m isene gelic inne on \c a\e m of\e ne, se ce for \c a\e re swingell\a n nyle his \c sweor\a scipe for\a l\a etan, ac of\a n his ni\a h\a stan his lifes. \c D\a et lead \c onne is hefigre \c onne \c a\e nig o\e\a er and\a weorc. For\c ce bi\c inne on \c a\e m of\e ne geworden to leade se ce sua bi\c ged\a ry\a sced mid \c a\e re he\a fignesse his synna \c e\a t 10 he fur\a sum on \c a\e m broce nyle a\a l\a etan his geornfulnesse & \c as eor\c \a li\a can wilnunga. Bi \c a\e m ic\a l\a n is eft awritten: \c D\a er wae sui\c e sui\c di\e gesuine, & \c a\e r was micel swat agoten, & \c e\a ah ne meahte \a mon him of animan \c one miclan rust, ne fur\a sum mid fyre ne meahte hiene mon aweg ad\a n. He us stiere\c\a\c c mid fyres broce, for-15 \c a\e m\a ce he wolde from \a us ad\a n \c one rust urra un\a \e\a awa\a, ac ce \c e\a ah for \c a\e m broce \c a\e s fyres nylla\c al\a etan from \a us \a et rust \c a\e ra unn\a y\a tra \a weorc, \c onne we on \c a\e re swingell\a n nylla\c gebetan ure un\a \e\a awa\a\a. Be \c a\e m \a wae\c\a eft se witga: Idel wae se blawere, for\a\a on hiera awi[c]rg\a dan \a weorc ne wurdon from him asyndred. Eac is to witanne 20 \a e\a t\a t eft \c a\e m bi\c\a\c g\a estiere\c\a de mid man\c \a swa\c liac\a re manunga, \c a\e m \c ce \a monn mid he\a d\a re swingell\a n gecirran ne maj, & \a a ce ne mag\a on cr\a ou\a un\a nga gestieran yfelra \a weorc, eft hie hic for\a l\a etan\c for \c lif\a eli\c li \c re olcunga, sua sua \c a seocan, \a a ce mon oft [ne maj] gelacnian mid \c a\e m dr\a enc[\a i]um strangra wy\a rta gemanges, \a\a ful oft bo\c\a\c mid 25 wla\a cum \a\a t\a e \a welre gelacnode, & on \c a\e re ic\a l\a can \a\a l\a eo\a h\a gro\a h\a te ce hie a\a r
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,
haeddon. Sua beo eac ful oft sa wunda mid ele gehælca, sa ce mon mid gesnide gebeta ne meahete. & eac se hearda stán, se ce acamans hatte, sume món mid nane isene ceorfan ne mæg, gif his mon onhrinc mid buccan blode, he hnesca ongeæn sæt like blod to sæm suíce sæt 5 hine se cæftega wyrecan mæg to sæm ce he wile.

XXXVIII. Dætte on ocre wisan sint to manienne sa ce to swiæc swige beo, on ocre wisan sa ce willa to fela idles & unnyttes gespræcan.

On ocre wisan sint to monianne sa suiæc suigean, on ocre wisan 10 sa ce beoæ aidlode on oferspræce. Da suiæc suigean mon sceal læran sætte hic, connæ connæ hic sumne unceæw unwarlice fleæ, sæt hic ne sien to wyrsan gecirde, & cærön befealdne, sua him oft gebyreñ, connæ hic hiora tungan ungemetlice gemidlieæ sæt hic beoæ micle hefiglicor gedrefle on hiera heortan connæ sa oferspræcean, foræm for 15 sære suigean hiora geæhtas beoæ awællene on hiora môde, foræm hic hic selfe nidaæ to healdonne ungemetlice swiægan, & foræm beoæ suiæc foræræcete. Foræm gebyreñ oft sæt hic beoæ sua micle unge-
staææelicor toflowene on hiera móde sua hic wenaæ sæt hic stilran & orsorgtran beon mægen for hiera suigean. Ac foræmæc món ne mæg 20 utane on him ongiætan for hiera suigean hwæt mon tæle, hic beoæ innane oft Æahafene on ofermettum, swa sæt hic sa felaspræcan forseeæ, & hic for nauht doæ, & ne ongiætan na hu suiæc hic onlucaæ hiera móð mid sæm unceæwe ofermetta, seah hic sæs lichoman mùð belucen; seah sio tunge eæmodlice liege, sæt móð biæ suiæc upæhafen, & 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 secure 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
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
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
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 inmoderately. 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 by sæt hie hiora tungan gehealden. Eac hie sint to manianne, gif hie hiera nihstan lufien swa sua hie selfe, sæt hie him ne helen forhyw li hie tælen on hiera geçohte, foræm si spære cyme hiora ægðrum to hælo, foræmne hie æger ge sæt 5 gehwelede on æm ægðrum geopena & utførlæt, sæt he wierf æonne gehæled, ge æonne owerne gehæ, & his unçeawa gestieræ. Se æ æonne hwæt yfeles ongiet on his nihstan, & hit forswuga, he dé sa suia se læce æ gesceawaæ his freondes wunde, & nyle hie æonne gelaenigan. Hu, ne biæ he æonne swelce he sie his slaga, æonne he 10 hine mæg gehælan, & nyle? Foræm is sio tunge gemetlice to midligånne, nales ungemetlice to gebíndanne. Be æm æ is awritten: Se wisa suigaæ, ðæ he ongiet sæt him biæ nyttre to sprecanne. Nis hit nan wundur, ðæa he swügie, & bide his timan, ac æonne he nytwyræe timan ongiet to sprecanne, he forsiæ æa swigeæ, & spricæ 15 eall sæt he nytwyræes ongiet to sprecanne. & ðæf hit is awritten on Salomonnes bocum, æm æ æ Ecclesiastis hatton, ætte hwilum æ sprære tiæd, hwilum swigeæ. Foræm is gesceadwislice to ænceanne hwelcum tidum him gecopust sie to sprecanne, ætte, æonne æonne he sprecan wille, he his tungan gehealde sæt hio ne racige on unnytte 20 spræca, ne eft ne aseolce sær he nytt sprecan mæg. Be æm suiæc wiæl cwææ se psalmsceop: Gesete Dryhten hirde minum mude & æa duru gestæesignesse. Ne bæd he no sæt he hine elle fortynde mid gehalé wage, ac he bæd dura to, sæt he meahte hwilum ontynan, hwilum betynan. Dy we scelon geleornian sæt we suiæc værlice

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

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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
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 oferspraec to fultome cæm withfeohhtende, forcæm hio bið oft ofer-
fohten butan ælcum geswincce. Oft þonne þæt hegifge mod glit nioðor &
nioðor stæpmaelum on unnyttum wordum, of hit mid ealle afielc, & to
nauhte wierc; forcæm hit ær hit nolde behealdan wic unnyt word,
hit sceal þonne niedinga afeallan for cæm slide. Æt ærestum lyst
þone mon unnyt sprecan be ðærum monnum, & þonne æfter firste
hiene lyst tælan & slitan ðæra lif butan scylde þæ he þonne ymbsprie,
offæt hit on last of his tunung utabirst to openum bismere cæm
ðærum. Swæ he sæwð þone sticel cæs andan, offæt cærof awirec
towesnes, & of cære towenesse bið þæt fyr onæled cære fiounga, &
sio fioung adwaæc ða sibbe. Be cæm wæs swiðe wel geewedan surh
þone wisan Salomon, sætte se se þæt wæter utforlethe wære fruma
cære towenesse. Se forlætt ut þæt wæter, se þæ his tunung stefne on
unnyttum wordum læt toflowan. Ac se wisa Salomon sæde sætte
swiðe deop pöl wære gewered on cæs wisan monnes mode, & swiðe
lytel unnyttes utafleowe [utafleowe]. Ac se se þæc wer briç, &
þæt wæter utforlætt, se bið fruma cæs geslites. Dæt is þonne se þæ
his tunung ne gemidlæc, se towierpœ anmodnesse. Eft cwaðc Salomon:
Se gemetgaæ ierre, se þæc dysegan hæt geswugian. Forcæm se
næfre ne meæ ryhtwisnesse & gesceadwisnesse healdan, se þæ ofers-
sprecol bið. Dæt tacnode se psalm scop, þa he cwaðc: Se oferspraec
wer ne wierc he næfre geryht ne gelæred on ðisse worlde. Eft cwaðc
Salomon be cæm ilecan: Ne bið næfre sio oferspraec buton synne. Be
ðæm cwaðc eac Isaias se witga, he cwaðc sætte sio swigge wære [cære
added] ryhtwisnesse fulton & midwyhta. Dæt þonne taecnaæ sætte

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 fullonne sæm wixfeolhtende, foræm hio bīc oft ofersfohten butan æclicm geswine. Oft sæonne sæt hefige mod glit nīcēor & nīcēor stępmælum on unnytum wordum, oþ hit mid ealle aefelc, & to nauhte wirc; foræm hit ær hit noldæ behealdan wiþ 5 unnyt word, hit seal sæonne niedinga afeallan for sæm slide. Æt ærestum lyst ðone monn unnyt sprecan be ðœrum monnum, & sæonne æfter firste hine lyst tælan & slitan ðara lif butan scylde þe he sæonne yms[p]ricd, ðæt hit on last of his tungan utabirst to openum bismere sæm ðœrum. Swa he sæwð ðone stichel þæs andan, ðæt 10 cærof aweoxæ towesnes, & of ðære towesnesse bīc ðæt fyr ǫnæled ðære feounga, & sio feoung advæs[c]a sibbe. Be sæm wæs suide wel gecewden þurh ðone wisan Salomon, sætte se se ðæt wæter utforleþe wære fruma ðære towesnesse. Se forlæt ut ðæt wæter, se þæ his tungan stemne on unnytum wordum lætt toflowan. Ac se wisa Salo-
15 mon sæde sætte suide deop pöl wære gewerode on þæs wisan monnes módæ, & suide lytel unnyttes utflœwe. Ac se se þæone wér bricð, & ðæt wæter utforlæt, se bīc fruma þæs geþlites. ðæt is sæonne se þæ his tungan ne gemiddæc, se towierp[c] anmodnesse. Eft cwæð Salomon: Se gemetgæc irre, se þæone disigan hætt geswugian. Foræm se 20 næfæ ne mæg ryhtwisnesse & gesceadwisnesse healdan, se þæ ofers-
sprecol bīc. ðæt tacnode se salmsceop, þa he cwæð: Se oferspræcea wér ne wierc he næfæ geryht ne gelæred on þisses worlde. Eft cwæð Salomon bi sæm ilcan: Ne bīc næfæ sio oferspræce butan synne. Bi sæm cwæð eac Essaiæs se witga, he cwæð sætte sio suyge wære 25 ðære ryhtwisnesse fultum & midwyrhæ. ðæt sæonne tæcnæc sætte

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
XXXIX. Dætte on oðre wisan sint to manianne sæ þe bīoð to late, on oðre sæ þe bīoð to hrade.

On oðre wisan sint to manianne sæ þe bīoð to late, on oðre sæ þe bīoð to hrade. Dæ slawan sint to manianne sæ hie ne foriðlen sæne timan for hiera slæwæ þe hie tela on dön mægen. Dæ hradan sæne sint to manianne sæ hie to unwarlice ne onetten, sylæ hie forhradien sæne betstan timan, & hiere mede foræm leosen. Dæm slawan sæne is to cyçanne sætte oft, sæne we nyllæ hwæþwugu nytwiercæs don, sæne we magon, sætte hwilum eft cynic sio tiid ymb lytel fæc sæt

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
Gregory's Pastoral.

XXXIX. Dætte on òcre wisan sint to manianne ça ce biöc to late, on òcre ça ce biöc to hrade.

On òcre wisan sint to manianne ça ce beöc to late, on òcre ça ce beöc to hrade. Dæ slawum sint to manianne sæt hie ne forieldsen òcre 20 timan for hiera slæwèce ce hie tiola on dün mægen. Dæ hradan òonne sint to manianne sæt hie to unwarlice ne onetten, ¥ylæs hie forhradien òcre betestan timan, & hiera mede forcæm forleosen. Dæm slawum òonne is to cyçanne sætte oft, òonne we nellæ hwaethwugu nytwyrçes dón, òonne òonne we magon, sætte hwilum eft cymè sio tid 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, sætte we ðonne ne bið onælde mid ðære lustbær-
nesse ures modes, ðonne bestillð sio slæwð on us, & ritesð ðonne ofer
us, ðæt hio us awyrtwælc from ælere lustbærnesse godra weorca.
Be ðæm wæs swiðe wel geeweden Ærð Salomon ðone snottran: Sio
slæwð giett slæp on ðone monnan. Se slawa ongitt hwæt him ryht
bif to donne, swelce he ealnæg wacige, & swæðæah he aslawæ, for-
þonpe he nauthe ne wyrcg, ac sio slæwð him giett on ðone slæp, cwæð
Salomon, forðæm, ðæah he ryhtlice ðence, lytlum & lyllum he forliest
ðæt gode andgït, ðonne he forlæt ða geornfulnesse ðæs godan weorcæes.
Be ðæm ilcan is eft swiðe ryhtæ geeweden: ðæt ungeornfulle mod
& ðæt toslopene hyngrec, forðæm hie næfre ne bið 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
ofðale giemelieste & ungesceadwisnesse æfter eallum his willum, & ne
gehæft hit na mid ðæm geswinæcum godra weorca, ac hit wierð
gwundod mid ðy hunræ ðæs nyðemestan & ðæs fulestan gedøhtes;
ðonne hit lifð ðæt hit sie gebunden mid ege & mid lare, ðonne
tostrett hit on yfelre & on unnytte wilnunga, & hæð ðæs swiðe
micelne hunger. Be ðæm eft wrat Salomon, & cwæð: Ælec idel mon
lifð æfter his agnum dome. Be ðæm ilcan eft sio Souðæstnes, sæt
is Crist, he cwæð on his godspelle: ðonne an unclæne gast bið adrifon
of ðæm men, ðonne bið ðæt hus clæne. Ac gif he eft cyrmð, & ðæt
hus idel gemett, he hit gefylleð mid swiðe monegum. Oft se slawa,
þonne he ægeð & 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 vir-
tuous, 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
their mind, as if a man wereached 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
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 pro-
crastinate 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, Sonne synceâ hime sumu weorc suîce hefug, sumu suîce unwarëlico, ðonne he wenâ âet he funden hæbbe hwæt he ryhtlice ðôrdæde, Sonne wile he gerececean âet he noht unrýhtlice hit ne for-slaewde, ðonne him synce âet he ryhte lade funden hæbbe. Be ðæm

5 wæs suîce ryhte gecweden ðurh Salomon ðone snottran: For ciele nele se slawa erian on wintra, ac he wile biddan on sumera, & him mon nele ðonne sellan. ðæt is ðonne ðæt se slawa nylle erian for ciele, âet hwa sie gebunden mid hefignesse ðære slæwe, ðæt hine ne lyste sum nytwyrce weorc wyrcæan. Forðæm is gecweden ðæt se

10 slawa for ðæm ege ðæs cicles nylle erigean, forðæm we oft for ðæm ege lytles ðeles forlætæc micel göd. Hit is suîce wêl be ðæm gecweden ðæt he eft bedeçige on sumera, & him mon ðonne noht ne selle. Sua bið ðæm ðe nu on godum weorcum ne swæt, & suîce ne suînceð: eft ðonne sio sumne, ðæt is Crist, on domes dæge on maestu wílme

15 ætiewc, ðonne bið he idel, gif he on ðæm sumra bidt ingonges in hesourice. Be ðæm men wæs eft suîce wêl gecweden ðurh Salomon ðone snottran, he cwæð: Se ðe him ealneæg wind ondræt, he ðæwæ to scealdon; & se ðe him ælæ wolen ondrætæ, ne ripæ se næfre. Hwæt
getaenæ ðonne se wind buton ða costunga ðæs awirgdan gæstes, &

20 hwæt ðæt wolic ðe bið astyræd from ðæm windæ buton ða wicercweardnesse unrýhtwisra monna? Se wind drifæ ðæt wolen. Sua deð se unælæna gæst mid his windæ; he onstyræð unrýhtwisa men.
We cwædon ær ðæt se sceolde lylet sawan, se de him ðone wind ondræde; & eft lylet ripæn, se ðe him ða wolc ondræde. Hwæt is

25 ðonne wætæt sua hwelic sua him ondræt oðæ deofles costunga oðæ

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, & forry forlæt sæt he hwæthwugu godes ne dó, 
çonne nauðer ne he her ða corn godra weorca ne sæwæ, ne he eft 
nænne sceaf ne ript æs ecean edleanes. Ongean sæt is to cyçonne 
æm þe bieð to hrade, ðonne hie forhradia's one timan godes 
woerce, sæt hie forpærað æm edleane, & oft befeallað on micel yfel, 
çonne hie nabbæ ða gesceadwisnesse sæt hie cunnen æs ðinges 
timan aredian, ne furcum ne gieman hwæt hie dón, oþe hwonne hie 
hwæt dón, ac hwilum hit gebyrð sæt hie hit eft ongietað, æfter-
æmpe hit gedón bið, sæt hie ær swæ dón ne scealdon. To sweleum 
mornum Salomon wæs sprecende, ða he his cnihht lærde, he cwæð: 
Sunnu min, ne do ðu nan wuht butan geæahhte, börne ne hriwæ hit 
þæ,çonne hit gedón bið; ac læt simle gan ðin eagan beforan ðínum 
fotum. ðonne stæppæ ða eagan beforan æm fotum, ðonne sæt ryhte 
& sæt gesceadwislice geæahht gæð beforan æm weorcum. Ac se þæ 
agiemeleasæð sæt he cence, æræmpe he dó, se stæþ forð mid æm 
fotum, & wincað mid æm eagum. He gæð on ðone weg, ac he nat 
on hwæt he gæð, ac he wierð swíce hraēce on fielle. Swæ wierð se þæ 
beforan æm stæpum his weorca ne locæð mid æm eagum gescead-
wvisa geæahhtes.

XL. Dætte on ðære wisan sint to manianne ða manðwæran, on ðære 
ða gambræran.

On ðære wisan sint to manianne ða manðwæran, on ðære ða gam-
bræran. Foræm oft gebyrð æm manðwæran, ðonne he wierð rice 
ofær ðære men, sæt he for his manðwærnesse aslawæ, & wierð to 

absaints 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 any-
thing, 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, & for«y forlæt ðæt he hwæthwugu godes ne do, 
çonne naucre ne he her ða corn godra weorca ne sæwæ, ne he eft
nænne sceaf ne rïp ðæs ecean edlænes. Ongean ðæt is to cyxanne
čæm ðæ beot to hrade, konne hie forhradigc ðone timan godes
weorces, ðæt hie forpæræ ðæm edlaune, & oft befeallaþ on micel yfel,
çonne hie nabbæ ðæ gesceadwisnesse ðæt hie cunnen ðæs singes
timan ærdian, ne furcum ne giemæ hwæt hie dön, ðæs hwnonne hie
hwæt dön, ac hwilum hit gebyreð ðæt hie hit eft ongiætaþ, æfter-
cæmæ hit gedon bið, ðæt hie ær sua dön ne scealdon. To swelcum
monnum Salomon wæs sprecende, ða he his cniht laerde, he cwæð:
Sunu min, ne doo ðæ nan wuht butan geceahite,çonne ne hriwæ hit
ðæ, conne hit gedon bið ; ac læt simle gan ðin eagean beforan ðinum
fotum. Donne stæppæ ðæ aegana beforan ðæm fotum, conne ðæt ryhte
& ðæt gesceadwislice geceahæt gæð beforan wercum. Ac se ðæ agime-
leasæc ðæt he þence, ærtæmæc he do, se stæpæ forð mid ðæm fotum,
& wineæc mid ðæm eageum. He gæð on ðone weg, ac he nat on hwæt
he gæð, ac he wiræ suiðe raæe on fielle. Sua wiræ se ðæ beforan
ðæm stæpum his weorca ne locæc mid ðæm eageum gesceadwisra
geceahites.

XL. Dætte on ðære wisæn sint to manianne ða monnæwaran, on ðære
ða gramðæran.

On ðære wisæn sint to manianne ða monnæwaran, on ðære ða gram-
dæran. Forðæm oft gebyreð ðæm monnæwaran, conne he wiræ risee
ofær ðære menn, ðæt he for his monnæwarennes aslawæ, & wiræ 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-
sonate. For it often happens that, when the gentle obtain power over
others, they become sluggish from their gentleness, and become too
unbald, foræm sio unbieldo & sio manßwærnes biec swiðe anlice. Foræm oft, onne mon læt toslupan sone ege & sa lare swicor onne hit seaf sif for waecomdnesse, onne wierð gehnesead onone sio creaung ðæs anwalde. Ongean sæt sint to manianne sa weamodan & sa grambah, foræm, onne hie underfor sæne folgas, onne tyht hie & gremeð sæt irre sæt hie wealwið on sa wenedheortnesse, & sære sæt wierð tosliten sio stilnes hiera hieremonna modes, & bið gedrefed sio Smyltines hiera lifes. Foræm, onne sæt ierre hæfð anwald ðæs monnes, onne gehrisð he on some scylde, swæ sæt he self nat hwæt he on sæt ierre de. Ða ierra nyton hwæt hie on him selfum habbað, & eac sætte wierse is, sæt hie ful oft wenað sæt hiera ierre sie ryhtwislic anda & manung sumre ryhtwisnesse. Foræm, onne hie wenæð sæt hiora unseawas sien sum god créft, onne gadrías hie & iecas butan ælcum ege. Oft eac sa manßwæræn weorcæð swæ besolcne & swæ wlace & swæ slawe for hiora manßwærnesse sæt hie ne anhagen nane wuht nytwierces don. Oft eac sa grambahæn lægað him selfum, onne hie wenæð sæt hie ryhtne andan hæbben. Oft eac sio godnes sære monßwærnesse bið diegelice gemenged wið sleacnesse. Oft eac sa grambahæn wenað sæt hiera unseaw sie sumes ryhtwislices andan wicelm. Ac we sculon manian sa manßwæræn sæt hie hæbben sa manßwærnesse, & sion sæt sær swiðe neah ligeð sære manßwærnesse, sæt is sleacnes. Ða grambahæn we sculon manian sæt hie ongioten hwæt hie on him selfum habbað. Ða manßwæræn we sculon manian sæt hie ongioten hwæt hie nabbað. Ne forlæten sa ierra sone andan, ac geðeencen sæt 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
unbeald, foræm sio bieldo & sio monnswærnes bið swiðe anlice. Foræm oft, ṭonne mon læt toslupan ṭone ege & ṭa lære suiður ṭonne hit ðearf sie for wacmóðnesse, ṭonne wierð gehnescad ṭonone sio ðraung ðæs anwaldes. Ongean ðæt sint to manianne ṭa weamodan

5 & ṭa grambaeran, [foræm, ṭonne hie underfor ṭone folgo, ṭonne tyht hie & grême] ðæt ðearte ðæt hie wealwis on ða wedenheartnesse, & ðurh ðæt wierð toslieten sio stilnes hiera hieremonna modes, & bið gedrefed sio smylnes hiera lifes. Foræm, ṭonne ðæt ðearte æfå anwald ðæs monnes, ṭonne gehriesð he on sume scylde, sua ðæt he self

10 nat hwæt he on ðæt irre deð. Da irran nyton hwæt hie on him selfum hæbbæ, & eac ðætte wierse is, ðætte hie ful oft wenað ðætte hiera hierie sie ryhtwislic anda & manung sumre ryhtwisnesse. Foræm, ṭonne hie wenað ðæt hiera unðeawas sien sum gode craeft, ṭonne gadriað hie & iecæð butan ælceum ege. Oft eac ṭa monnswæræn

15 weorðað sua besolcne & sua wlace & sua slawe for hira monnswærnesse ðæt hie ne anhagað nane wuht nyttwyrces dôn. Oft eac ṭa grambaera leogað him selfum, ṭonne hie wenað ðæt hie ryhtne andan hæbben. Oft eac sio godehörna æere monnswærnesse bið diegellice gemenged wið sleacnesse. Oft eac ṭa grambaeran wenað ðæt hiera

20 unðeaw sie sumes ryhtwislices andan wielm. Ac we sculon manian ṭa mannswæræn ðæt hie hæbben ṭa monnswærnesse, & fleon ðæt ðær suide neah liegeð æere monnswærnesse, ðæt is sleacnes. Da grambaeran we sculon monian ðæt hie ongieten hwæt hie on him selfum hæbbæ. Da monnswæræn we sculon monian ðæt hie ongieten hwæt

25 hi nabbæ. Ne forlæten ṭa ierran ðone andan, ac geðeacan 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 gentleness, that is remissness. We must admonish the passionate to perceive what they have in themselves. We must admonish the gentle to perceive what they have not. The passionate are not to give up their
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
se gesceadwislic & gemetic. Leorniað hine ða monðwæran & luftgað, oððæt hie hiehe hæbben. Lytligen ða gramhæран hiera gedreðednesse. ða monðwæran sint to monianne sæt hie geornlice tæt hie hæbben ryhtwislicne andan. ða gramhæран sint to monianne, se 5 wenað sæt hie ryhtwislicne andan hæbben, sæt hie ðone gemengen wið monndwærenesse. Forðæm us ætiede se Halga Gaesæ ægðær ge on culfran onlicnesse ge on fyres, forðæmæ ælene hæra sæt hie gefylæðæ, hie hiehe onælæ ægðær ge mid ðære culfran bilewîtnesse & monndwærenesse ge mid ðæs fyres rednesse. Ne bið se ðo gefyllæd ðæs Halgæn Gaesæ 10 se sæ on ðære smyltnesse his monndwærenesse forlæt ðöne wielm ryhtwislics andan, oððæt eft on ðæm wielm ðæs andan forlæt ðöne craeft ðære monndwærenesse. ðæ wene sæt we ðægæn ðis openlicor ðeeþæn, gif we sanctus Paulus lære sume ongemong seegæðæ, forðæm hie ðælde twegen gingran suide gelices willan & on callum ðingum suide onlic, 15 & hie ðæah læerde suide ungelicæ. ðær hira wæs heten Timotheus, ðær Titus. He cuæð to ðæm Timothæo: lære hie, & healsa, & tæl hira unþæawas, & ðæah gefylældelicæ. To ðæm Tite he cuæð: lær sæt folc, & ðreatæ, & tæl, & hat, sæt hie wiþæn sætæ ge swe ne anwald habbað ofer hie. Hwæt mænede sanctus Paulus, ða he his lære 20 suæ craeftelice toscæad, & ðone ouerne læerde sæt hie him anwald ontuægæ, ouerne hie læerde gefylædæ, buton sæt he ongeat Titum hwene monndwæran & gefylædigran ðonne he sceolde, & Timotheus he ongeat hatheoræn ðonne he sceolde? Titum he wolde onælæn mid ryhtwi[s]-licum andan, Timotheum he wolde gemægtgian. ðærum he wolde 25 geþæcean sæt hime ðana wæs, ðærum he wolde ofþæn ðæs ðæs ðæ 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
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. Œrerne he draf suiçe geornfullice mid sticelæ, œrrum he wiȝsteah mid bridæ. Wietodlice se mæra landbegenga, sæt wæs sanctus Paulus, he underfeng ða halgan gesomungea to plantianne & to ymbhweorfanne, sua se ceorl deð his ortgeard. Sumu treowu he wætode, to 5 sæm sæt hie by suicur sceolden weaxan. Sume he ceæf þonne him þuhte sæt hie to suiçe weoxsen, ðylæs hie to sæm forweoxen sæt hie forseareden, & by unwæsæmbærran wæren. Sumu twigu he lehte mid wætere, þonne hie to hwon weoxson, sæt hie by suicur weaxan sceolden. Ac ða irsunga sindun suiçe ungælica: oðer bið suelce [hit sïc] irres 10 anlicenes, sæt is sæt mon wielle sæt œrrum his yfel æcreatigan, & hine on ryhtum gebringan, oðer bið sæt iarre sæt mon sic gedrefed on his mode butan ælere ryhtwisnesse; oðer þara irsunga bið to ungemetlice & to ungedafenlice atyht on sæt ðe hio mid ryhte irsian sceall, oðer on sæt ðe hio ne sceal bið calneg to suiçe onbærned. Eac is to wietanne 15 sætte hwæthwugu bið between sæm irsiandan & sæm ungenyldgan, sæt is sæt ða ungenyldgan ne magon aberan nanwuht ðæs læces ðe him mon on lega oðre mid wordum oðre mid dædum, ða iersigendan þonne him to getið sæt sætte hie eæse butan bion meahton: þæah hie nan mān mid læce ne grete, hie wiellað grielan oðre menn to 20 sæm sæt hie niede sculan, & sæcæð ða ðe hie fleoð, & styrigað geflītu & gecið, & fægnicað sæt hie moten suīcæn on ungenæwærnesse. Da suelean we magon ealra betest geryhtan mid ðy sæt we hie forbugen, þonne þonne hie beoð anstyred mid hiera iarre, foræm, þonne hie sua gedrefede bioc, hie nyton hwæt hie þonne gehierac, þæah hime mon 25 stiere, ac eft, þonne hie hie selfe ongietaç, hie onfoðca æære læræ sui immoderately and improperly excited against lawful subjects of indignation, 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 strive, 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 geæylde/licor forbær hiera irre, & swæ micle ma scamiað hiera undæawes swæ hiene mon ær geæylde/licor forbær. Ac sæt mod, sæ hit bið oferdruncen ðæs irre, eall sæt him mon ryhtes sægð, hit cyneð him woh. Foræræm eæ sæt wif þe Abigail hatte swiæ hergendlice forswigode sæt dysig hiere fordruncenan hlafordes, se wæs haten Nabal, & eft, sæ him sæt lið gesciereð wæs, full hergendlice hio hit him gecyðde, & he foræræm his agen dysig swæ micle bet oncnew swæ he undruncenra wæs. Swæ eæc, Conne sæt gelimpð sæt ða irsiëndan men oðrum monnum ofer-fylgæ to sæm swiæ sæt hit mon him forberan ne mæg, ne secal mon no mid openlic edwite him wīcslæn, ac be sumum dælæ wæstliclice wandiende swiæ wærlæc stieran. Þæt we magon openlicor gecyðan, gif we Abneres dæda sume herongemong sægeæc, hu Assæl hiene unwærlæc mid anwalde ðreatode, & him oferfylgædæ. Hit is awritten sæt Abner cwæde to Assaele : Geciær la, & geswic, ne folga me, sæt ic ðæ ne cyrfe ofstingen. He forhögeð sæt he hit gehierde, & nóldæ hiene forlætan. Ða Cydde Abner hiene mid hindewearde sceæfe on sæt smælæarma sæt he wæs dead. Hwæs onlicnesse hæfde Assæl ða buton ðæra þe hiera hatheortnes hie swiæ hrædlice on forspild geleæt? Ða Conne hie beræsæ on swelce weamodnesse hie sindon swæ micle wærlæcic to ferbugonne swæ mon ongiet sæt hie on maran un-gewitæ bioð. Ðæs Abneres noma þe Conne ðæra fleah is on ure geæode fæder leochtææt. Ðæt getæcanæ sætte ðara lareowa tungan þe sæt uplice leocht bodanæ, Conne hie ongietaæ hwelæc monnan ge-swencedæ mid irre & mid hatheortnesse onbærnedæ, & Conne 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 luslicor sua him mon ær geëyldelicor forber hiera irre, & sua micle mà scamia hiera unçæwes sua hiene mon ær geëyldelicor fo[r]bær. Ac ṣæt mód, ṣa hwile ṣe hit bið oferdunecn ñæs ierres, eal ṣæt him mon ryhtes sæg, hit ñynce him woh. Forræm [ṣæt] 5 wif ṣe Ab[i] gall hatte suiçe herigendlice forsuigode ṣæt dysig hiere fordrunecn hlaforde, se wæs haten Nabal, & eft, ṣa him ṣæt lið gescired wæs, full herigendlice hio hit him gecyðe, & he forræm sua micle bet his agen dysig onenew sua he undruncena wæs. Sua eac, ñonne ṣæt gelimpd ṣæt ṣa iersigendan menn ñðrum monnum ofer-

fylgeða to ñon suiçe ṣæt hit mon forbera[n] ne mæg, ne seeal mon no mid openlice edwite him wicœlean, ac bi sumum dæle ñрwierœlice wandigende suiçe wærlícæ stieran. Ṣæt we magon openlicor gecyrn, gif we ñÆfneres dáda sume herongemong seegeð, hu Assael hine un-

wærlícæ mid anwealde ñrœtode, & him oferfylgdæ. Hit is awritten 15 ṣæt ñÆfneræ cwæde to Assaæle: Geecer la, & gesuíc, ne folga me, ṣæt ic ṣe ne dyrrre ofstingan. He forhögde ṣæt he hit gehierde, & nolde hine forlætan. Ḍa ñyddæ ñÆñer hine mid hindewerde sceafte on ṣæt smælcarmæ ṣæt he wæs dead. Hwæs onlicnesse hæfde Assael технологічно, відомо, що Абнер, який смертно рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвідувача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвіduвача, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвіduvachа, який вирішив рясний і смертно рясний, вирішив знову рясний і смертно рясний. Небезпека нашого відвіduvachа, який вирішив рясний і смертно рясний, вирішив знову рясний і смертьно рясний. Небезпека нашого відвіduvachа, який вирішив рясний і смертьно рясний, вирішив знову рясний і смертьно рясний. Небезпека нашого відвіduvachа, який вирішив рясний і смертьно рясний, вирішив знову рясний і смертьно рясний. Небезпека нашого відвіduvachа, який вирішив рясний і смертьно рясний, вирішив знову рясний і смертьно рясний. Небезпека нашого відвіduvachа, який вирішив рясний і смертьно рясний, вирішив знову рясний і смертьно рясний. Небезпека нашого відвіduvachа, який вирішив рясний і смертьно рясний, вирішив знову рясний і смертьно рясний. Небезпека нашого відвіduvachа, який вирішив рясний і смертьно рясний, вирішив знову рясний і смертьно рясний. Небезпека нашого відвіduvachа, який v

10 gelæd ? Da ñonne hie beråesæ on sueæce weamodnesse hie sindon sua micle wærlícæ to oferbuganne sua mof[n] ongiet ṣæt hie on maran ungewitte boeç. ðæs ñÆñeres noma [ṣæ] ñonne ñørferæ fleah is on ure geðiode ñæder leothsfæt. Ṣæt getæcnæ ṣætte ñara larcowi tungan ṣæ ṣæt u[p]lice leoth bodiæ, ñonne hie ongietað hwelene monnan ge-

suencedæ mid irre & mid hatheortnesse onbærnedæ, & ñonne 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,
wandiaæ sæt hie mid sæm kyyclum hiera worda ongean hiera irre warpien, swæ swæ Abner wandode sæt he nolde correone slean þe hiene draf. Swæ, conne conne ca hatheortan hie mid nane foreæance nyllaþ gestillan, ac swæ wedende folgian hwam swæ swæ Assael dyde Abnere, & nære nyllaþ geswican, conne is micel særf sætte se, se Þa hatheortnesse ofercuman wille, sæt he hiene ongean ne hathirte, ac eowige him ealle stilnesse ongean sæt, & seah swiþe wærlCe hine pynge mid sumum wordum, sæt he on sæm ongietan mæge be sumum dele his unceaw. Foræm Abner, ca ca he ongean cune cirde þe hiene draf, ne ofstang he hiene no mid cæs speres orde, ac mid hindeweardum sæm sceafte. Dæt is conne swelce mon mid forewearde orde stinge, sæt mon openlice & unforwandrondlice on oðerne rese mid taleinge & mid tærafunga. Dæt is conne sæt mon mid hindewaroe sceafte cæne cydde þe him oferfylge, sæt mon cæne weamodan lihelice mid sumum singum gehrine, swelce he hiene wandiende oferswiche. Swæ swæ Assael swiþe hrædlCe afeoll, swæ sæt ahrerede mod, conne hit ongiet sæt him mon birge mid cære gesceadlican andswere, hit bid atæsæd on sæt ingeþone, & mid cære lihelice manunge to sæm acredæd sæt hit sceal swiþe hrædlice afeallan of cære weamodnesse þe hit ær on ahafen wæs. Se þe conne swæ forbygÞe cæne wielm & cæne onræs his hatheortnesse, forconpe hiene mon slea mid lihelice andswere, conne bid his unceaw ofslegen butan ælere niedtærafunga, 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-
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  sa eæmodan, on oðre sa upahæfenan on hiora mode.*

On oðre wisan sint to manianne sa eæmodan, on oðre sa upahæfenan. Dæm eæmodum is to cyðanne hu micel sio heanes is & hu soðlic þe hie to hopiaæ, & eac habbaæ. Dæm upahæfenenum is to cyðonne hwelec nauht ðes worldgilp is þe hie cylyppaæ & lufiaæ, & his ðeah nauht nabbaæ, ðeah hie wenen sæt hie hiene hæbben. Gehieren sa eæmodan hu ece sæt is sæt hie wilniaæ, & hu gewitende & hu unagen sæt is sæt hie onscuniaæ. Gehieren eac sa upahæfenan hu gewitende sa ræg sint þe hie gidsiaæ, & hu eeu sa sint þe hie forhyegeaæ, & forleosan willaæ. Gehieren sa eæmodan æere Soðfæstnesse stemme, sæt is Crist ure lareow, he cwæð: Ælce ðara se bið gæacaðæd, he bið upahæfen. Gehieren eac sa upahæfenan on hiera mode hwæt he eft cwæð: Ælce ðara se hiene selfne upahæfeæ, he wieræ gehiened. Gehieren sa eæmodan hwæt Salomon cwæð, he cwæð: Sio eæmodnes ieruæ beforan ðæm gilpe, & hio cymæ ær ær ða weordmyndu. Gehieren eac sa upahæfenan on hiera mode hu he eft cwæð, he cwæð: Ær ðæs monnes hryre bið sæt mod upahæfen. Gehieren sa eæmodan hwæt God cwæð durh Essaiam ðone witgan, he cwæð: To hwæm locige ic buton to ðæm eæmodum & to ðæm stillum & to ðæm þe him ondrædaæ min word ? Gehieren sa upahæfenan hwæt Salomon cwæð, he cwæð: Hwæt ofermodegaæ ðios eorðæ & ðis dust ? Gehieren sa eæmodan hwæt on psalmum geewened is, sætte Dryhten locige to ðæm eæmodan. Gehieren sa 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 œre wisan sint to monianne ða eaxmodan, œn œre wisan ða úphæfænæn on hira mode.

On œre wisan sint to manianne ða eaxmodan, œn œre ða uphæfænæn. Dæm eaxmodum ðæ is to cýcånne hu micel sio heanes is & hu 5 solíc ðe hie to hopiæ, & eax habbað. Dæm úphæfænum ðæ is to cýcånne hwælc nawuht ðæs woruldgielp ðæ is ðe hie cyclpæ & luﬁæ, & his nawuht habbað, ðæah hie wenæ sæt [hie] hiene hæbben. Gehieren ða eaxmodan hu Ŝæ ðæt ðæ is ðæt hie wilnieæ, & hu gewitende & hu unagen ðæt ðæ is ðæt hie onscuniaæ. Gehieren eax ða úphæfænæn hu 10 gewitende ðæ æng sint ðæ hie gietsiaæ, & hu ecin ða sint ðæ hie forhyçæ, & forleosan willaæ. Gehieren ða eaxmodan sære Ñœfnænesse stemne, ðæt ðæ is Þryst ure laeow, he cuæð: Ðælc ðara ðæ bieæ gecæmned, he bieæ upahaðæn. Gehieren eax ða úphæfænæn on hiera mode hwæt he eft cuæð, he cuæð: Ðælc ðara ðæ hine selfne upahaðæn, he wieræ geneæ hined. Gehieren ða eaxmodan hwæt Salomon cuæð: Sio eaxmodnes iernæ beforan ðæm gielpe, & heo cymæ ær ær ða wyræmynku. Gehieren eax ða úphæfænæn on hira mode hu he eft cuæð, he cuæð: Ðær ðæs monnes hryre bieæ ðæt mod upahaðæn. Gehieren ða eaxmodan hwæt God cuæð lurh Ðæsaim ðone witgan, he cuæð: To 20 hwæm locige ic buton to ðæm eaxmodum & to ðæm stillum & to ðæm ðæ him ondrædadæ min word? Gehieren ða úphæfænæn hwæt Salomon cuæð, he cuæð: Hwæt ofermodgæ Ñæos eoræc & ðis dæsæ? Gehieren ða eaxmodan hwæt on psalmum gecueden is, ðætæ Dryhten loc[i]ge to ðæm eaxmodan. Gehieren ða úphæfænæn: Dryhten ongiet suÆce

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 ðæ heahmodnesse. Gehieren ða eacmodan 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 ðæles yfles fruma ðære ofermetta. Gehieren ða eac-

modan ðætte Crist ure Aliesend hiene selse gæaðmedde emne of ðone deah. Gehieren ða upahafenan hwæt awritten is be hiera heasfe & be hiore larchowe, ðæt is dioful: hit is awritten ðæt he sie kyning ofer ealle ða oferhygdan bearn, forðæm his ofermedu is fruma ures forlores, & se ofròne þe we mid alisede sindon is Godes eacmodnes. Se ure feond ðonne he wæs gesceapen ougemong eallum ofrum gesceafum, ac he wilnode ðæt he wäre ongioten & upahæfen ofer ealle ðære gesceafsta. Ac se ure Aliesend, þe mara is & mærra eallum gesceafum, he hiene gemenemade to bionne betwoex ðæm læstum & ðæm gingestum monnum. Ðæm eacmodum is to kyssonne ðætte, ðonne ðonne hie hie selfe swiðust eacmedaþ, ðætte hie ðonne astigæ to Godes anlicnesse. Seegæð eac ðæm upahæfenum ðætte, ðonne ðonne hie hie selfe upahæbbæ, ðæt hie ðonne æfeallæ on ða bisene ðæs aworpnan engles. Ac hwæt is ðonne forcumre ðonne sio upa-

hæfennes? Forðæm ðonne hio bic aytþt ofer hiere andefenum, ðonne bic hio aforrod . . . . . . . . . . .

[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-
seorran ¥a healmodnesse. Gehieren ¥a ea$modan hwæt Crist cuæc: Ne com ic to ¥on on eorðan ¥æt me mon ¥enode, ac to ¥on ¥æt ic wolde ¥egnian. Gehieren ¥a úpahæfenan hwæt Salomon cuæc, he cuæc ¥æt æle[es yfel] fruma ware ofermetta. Geh[i]eren ¥a ea$- 5 modan ¥ætte Crist Þe Aliesend hiene selfne gæa$medde emne od ¥o[ne] deæ. Gehieren ¥a úpahæfenan hwæt awritten is be hira heafde & be hiera lareowe, ¥æt is dioful: hit is awritten ¥æt he sie kyning ofer eal ¥a oferhydigan bearn, foræm his ofermedu is fruma ures forlores, & se orconc ¥e we mid aliesde siendon is Godes ea$modnes.

10 Se ure f[i]ond ¥onne he wæs gesecepan ongeman$ eallum o$rum geseceftum, ac he wilnode ¥æt he ware ongiyen upahæfen ofer ealle o$re gesecefte. Ac se ure Aliesend, ¥e mara is & mærre eallum geseceftum, he sine gemedomode to bionne betwix ¥æm læ$um & ¥æm gingestum monnum. ¥æm ea$modum is to cy$anne ¥ætte, ¥onna ¥onne hie ¥ie [selfe] sui$us$ ea$meda$e, ¥ætte hie ¥onna astiga$ to Godes anlichenesse. Seega$ ¥æc ¥æm úpahæfenum ¥ætte, ¥onna ¥onna hie ¥ie selfe upahæbbæ, ¥æt hie [¥onna] afealla$ on ¥a biesene ¥æs aworpnan engles. Ac hwæt is ¥onna foreu$re ¥onna sio upa$ha$en$es? Foræm, ¥onna (heo) bi$ atyh$ ofer hire andefnu, ¥onna 20 bi$ heo a$corrod sui$e feor from ¥ære so$ran heanesse. Hwæt mæg ¥onna hie$re bion ¥onna sio sob$ ea$modnes? ¥io, ¥onna hio nie$e$mes$ gebyg$e$e, ¥onna bi$ hio gelicos$ hiere Dryhtne, se wun$e ofer eallum ¥æm hich$tum geseceftum. ¥Danne is ¥eah betwux ¥issu$um twam sum ¥ing ¥e mon wærlice seal gæ$e$ecean, ¥æt is ¥æt sume 25 menn onderfô$e ea$modnesse hiw, sume ofermodnesse, sua sua hie nyton. Sume, ¥a ¥a wen$e ¥æt hie ea$mode sien, hii dó$ for ege

scended to be among the most insignificant and humbllest 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.
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
Gregory's like 303

Hattoii creatian, gif hie mon ongemangære creatunga fét mid sumere heringe. Him mon seal cyðan sara goda sum xe hie on him habbað onxe sara sum xe hie habban mealton, gif hie næfden. Sua we magon betes ofaceorfan sæt us on him mislicæ, sæt we æresæ gedón sæt hie gehieren sæt ûs hwæþwugu ñæs xe him liege, & mid ñy hiera mod getion to us, sæt hit sie xe lusðærre to gehieranne sua hwæt sua we him aucker onxe lean onxe læra wiielen. Forære hie bieð to myndgianne sara goda xe hie ær dydon, sæt hie sien xe lusðærran to gehieranne sæt him mon ñonne beodon wiielen. Sua [swa] wildu 10 hors, ñonne we h[ie] æresæ gefängnu habbað, we hie .acciaæ & straciad mid bradre handa & lemaiæ, to þon sæt we eft on fierste hie moten mid gierdum fullice [ge]læræn & xa temian. Sua eac se læce, ñonne he bietre wyrtæ deæ to hwelcum drence, he hie gesuet mid hunige, þylæs he ña bietersnes sceæ wyrtæ xe hine gehæla[n] seal sæt fruman 15 gefredæ, ac ñonne se swæc sceæ bietersnesse bie bediegled mid sceæ swetnæse, ñonne bie se deæðbæra wæta on ñæm menn ofslægen mid ñæm biteran drence. Sua mon seal on ñæm úphaæfenæn monnum ñone fruman & ñone ingong sceæ creatunga & sceæ tælingæ gemetgian, & wiþ heringe gemengan, sætte hie for sceæ licunga sceæ 20 heringe & sceæ olicianæ xe hie lufigeæ eac geðafígen xa tælingæ & xa

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 enjoined 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 moderated and mingled with praise, that through the gratification of the praise and flattery they like, they may also suffer the blame and re-
creaunga se hie onscuniax. Oft we magon eac se upahæfenan by bet
gelaeræ to urum willan, gif we him cyce ha micle earfe we hiera
habbae, suelce we maran earfe haebben cet hie geceononne hie
selfe, & we hieonne biddaet cet hie for urum singum hira unkeawa
gesuicen: sy iscelicor bit sio upahæfenes to gode gehwierfed, gif hie
ongietad cet hiera eac oere men wurfon. Be sam se ilea Moyseyse xe
God self laerde, & hine laede surh cet westen mid by fyrenan sweore
on nicht, & on daeg mid by sweore sas wolenes, he wolde Ohab his
sweor ob sas heæendomes situm alædan, & hie wolde underciodan
ælmihtigum Gode. He cuæd: We willad nu faran to sare stowe
se God us gehaten hæfæ, ac far mid us, cet we xe mægen wel don,
forxemxe God hæfæ suixe wel gehaten Israhela folce. Da andswarode
he him, & cuæd: Ic nelle mid se faran, ac ic wille faran to minre
cyce, & to sam londe se ic on geboren wæs. Da andswarad him
Moyseyse: La, ne forket us, ac beo ure læeow, su cans eal his westen,
& wasæ hwar we wician magon. Ne spræç he hit no forcyce his mod
auht genierwed ware mi[d] sare uncyce sas sicætes, foræm hit
wæs geweortæd mid sas andgiote godcundes wisdomes, & wasæ him
self witga, foræm hine God hiewculicor on callum singum & seawum
innan laerde comme oere menn mid his gelomlicere tospæçe, & 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 sæm swære ðæs wolcnæ. La ah þeahhwædre se foræancula wer, foræmne he spræc to sæm upahæfænan, he bæd his fultumes, swelce him niedcerf ware; & bæd þeah for ðæs oðres earfe, foræm he tiochode him ma to fultemanne; he sohte hine him to 5 látceowe on sæm wege, foræm he teochode hine to lædanne on lifes weg. Ac he dyde sua sua ofermod gefera deæ: he sceolde beon cære spræc sua micle gefægenra sua him mare earf wæs, & ðæs ðe gefægenra ðæ he him sua eaþmodlice & sua arlice to spræc, he sceolde bion him micle ðy eaþmodra & his larum ðe suiður underçied.

10 XLII. ðætte on oðre wisan sint to manianne ða anwillan, on oðre ða (un)gestægegen & unfaezæada.

On oðre wisan sint to manianne ða anfealdan stræcan, on oðre ða unbealdan. ðæm anfealdan stræcum is to cyæanne sæt hie bet [ne t]ruwien him selfum ðonne h[i]e cyrfen, ðonne hi [for[Sy] yllan] 15 geæfan beon oðerra monna geæelaide. ðæm unbealdum is to cyæanne hu giemelase hie biæ ðonne hie hie selfe to suiçe forsioæ, foræm hie mon æt ælcum cierre mæg for hira leohtmodnesse of hiera agnum geæalhte awendan. Ac ðæm anstræcum is to cyæanne, cæar hie ne wenden sæt 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, hie ne læten hiera geceahht & hiera wenan sua feor beforan ealra oçerra monna wenan. Ac sæm unbealdum is to kyånne, gif hie be ænegum dæle wolden geæncean hwæt hie selfe wæren, cònne ne leten hie no hie eallingsa on ælece healfe gebigean, ne fursum no aweeggan, ceah ce hie mon manigfealdlice & mislice styrede, sua sua wâc hreod & idel, ce ælc hwîca windes mæg aweeggan. Ac to sæm anstræcum is gecueden surh sanctus Paulus : Ne sculon ge no Syncean eow selfum to wise. Ond eft he cuæþ to sæm unbealdum : Ne læte ge cow ælere lare wind aweeggan. To sæm anstræcum is gecueden surh Salomon : Hie etæ hone wæsþm hiera ægnes wegæs. Þæt is cònne cònne hie beðof gefyllede mid hiera ægnum geceahhte. Eft cuæþ Salomon be sæm unbealdum : Dysgria monna mod biþ suiæ unemn & suiæ ungelic, ond wæs wisan monnes mod biþ suiæ emn, & simle him selfum gelic. He biþ simle ryhtes geceahhtes geæsfa, foræm he biþ suiæ[e] arod & suiæ gereære on ryhtum weorcum. Ac wæs monna mod biþ suiæ unemn, foræm hit gedeþ hit self him selfum suiæ ungelic for ðære gelomlican wendinge, foræm hit næfre eft ne biþ Þæt hit ær wæs. Eæc is to wietanne sætte sume unceawas cumæ of oðrum unceawum sua ilce sua h[i]e comon ær of oðrum. Forðy [ús] is to wietanne Þæt we magon hie sua iæsþ mid breunga 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 irresolute 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 irresolute 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 ëone biteran wille ëat ëem æsprynge forwyrcæ & adrygæ, for-
ëem ëere anwilseæ æwilm is ofermetta, & of ëere leothmodnesse
cymc sio twiefeladnes & sio unbiëldo. Ða anstræcæc ëonne sint to
monianne ëat hie ongieten ña upahæfenesse hiora modes, & geornlice
5 tiligen ëat hie hie selfe oferwinnen, ëylæs ëonne hie ëoferyggæ ëat
hie sien offerreathe utane mid ëøerra manna ryhtum spellum & larum,
hie ëonne sien innan gehæfte mid ofermetum. Êac hie sint to
manianne ëat hie gæwencen ñatte Crist, ñe-simle anes willan ñæs &
God Fæder, us salde bisne ur[ne] willan to breccanne, ña he cuæc : Ne
10 sece ic no minne willan, ac mines Fæder, ñe me hider sende. & ëac
he gehett ëat he suæ don wolde, ñonne he eft come on ëem ytemestan
dæge, forære he wolde ëat we nu ñe ñett underfengen ñone craeft
ëere lare. Ðæt he cyçde, ña he cuæc : Ne mæg ic nane wuht don
mines agnes ñonces, ac sua ic deme sua ic minne Fæder gehiere. Ac
15 hwý sceal ænigum menn ëonne ëyncean to orgellíæc ëat he onbuge to
oëres monnes willan, ëonne Godes agen summ, ëonne [he] cymc mid
his mægençrymme to demanne, & his wuldor to ætiewanne, he cyçde
ëat he no ñonne of him selfum ne deme, ac of ñæm ñe hine sent?
Ongeæ ëat sint to manianne ña unbealdan & ña uñesfæðæd ëet
20 hie hera mod mid stillnesse & gestæægnesse 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

20—2
ascaria\x90 twigu \x90eare hwurfulnesse, gif \x90eares\x90 se wytruma bi\x90 fo(r)corfen \x90et \x90eare heortan, \x90et (is) sio leohhtmodnes. Dy mon sceal fæs\x90ne weal wyrcean, by mon ær gehawige \x90et se grund fæs\x90 sie, \x90er mon \x90one grundweall onleegge. Dy sceal eac bion ofersu\x90ed sio un\x90es\x90rednes & sio un\x90ielo \x90ara græhta, by mon hine bewarige wir\x90 & \x90eare leohhtmodnesse. Dære leohhtmodnesse & \x90ere leasmodnesse sanctus Paulus hine ladode, \x90a he cu\x90: Wene ge nu \x90et ic ænigre leohht- modnesse bruce, o\x90ce \x90ette ic \x90ence æfter woruldluste, o\x90ce wene ge \x90et æger sie mid me ge gise ge nese? Suelce he openlice cu\x90ed \x90et hine ne meah\x90e nán scur \x90ere hwurfulnesse astyrigean, for\x90æm he \x90ere leohhtmodnesse un\x90eawes nanwuht næfde.

XLIII. Dætte on \x90ære wis\x90an sint to manianne \x90a \x90e hie selfe forgiefe\x90 gifernesse, on \x90ære wis\x90an \x90a \x90e do\x90 forhaeft- nesse.

On \x90ære wis\x90an sint to manigenn\x90e \x90a gif\x90an, on \x90ære \x90a \x90e forhaeft- nesse do\x90, for\x90æm \x90æm ofergif\x90rum wile fyl\x90ge\x90n oferspre\x90colnes &

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-
GREGORY'S PASTORAL.

leothlicu weorc & leaslicu & wrænnenes, & ðæm swiðe fæstendan oft folgað ungeðylf, & hwilum eac ofermetta. Gif ðæm gifran ungemetlicu spræc ne eglde, þonne ne burne se weliga ðæt suður on þære tungan þe on ſrum limum, se þe on ðæm godspelle gesæd is ðætte 5 ælce dæge symbledæ, sæt wæs se se þæt cwæð: Fæder Habrahæm, miltsæ me, & onsend Ladzaræs, sætte he gewæte his ytemestæn ðinger on weætæ, & mid ðæm gecele mine tungan, forðæm ic eom cwielmed on ðys liege. Mid þy worde wæs getæcnod sætte þa þæt ælce dæg symblað, on þære tungan suður syngian þonne on (o)þrum limum, for- 10 ðæm[þe] he wæs call biernende, & ðaeh þa tunga suðwæst mænde, & him þære kelnæses beð. Ond eft ðæm gifrum suíæ hreadlice him willað fylgan leothlicu weorc & unnüt. Dæt trymæð sio halige æ, þær hio cwæð: Dæt folc sæt, æt, & dranc, & siðan arynson, & eodon him pleegan. Sua oft se oferæt wieræ gehwierfæd to færænlustæ, 15 forðæm þonne sio womb bid full & æçened, þonne bid æweah se anga þære wrænnenæse. Forðæm wæs gccnedæn to ðæm lytegan fæonde, þæs ærestæn monnes mod ontynde on þæs æples gewilnunge, & hit þa gewearp mid synne grine, to ðæm wæs gccnedæn mid þære 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
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 overthrews the walls of Jerusalem. That is, that when the belly is disturbed with repletion through greediness, it over-
stemne: On cinre wambe & on cinum breostum &u scealt snican. Suelle he openlice cuæde: On giefernesse & on unnytum geçohtum &u ricsa(s)e ofer &a menniscan heortan. Forxæm ðæm ðe on giefernesse ongietene beoc wile folgian fierenlust. Dæt cyde se witga, ða he 5 xæt openlice sæde sætte sua gewear&, & xæt gebiecenede xæt ða giet diegle ðæs, he cuæde: Koka ealdormon towærp ða burg æt Hierusalem. Daræ koka ealdormon biec sio womb, forxæm eall hiera gesunice & hiera ðenne belimpe to hieæ, hu heo weorc mid swotlecustum mettum gefylled. Da weallas ðonne Hierusalem getæcniæ ða ðægæn 10 ðære saule. Da ðægæn neað æræredu mid wilnunge to ðære úplican sibbe. Ac ðara koka ealdormon towierpe ða weallas Hierusalem. Dæt is, ðonne ðonne sio wamb biec aþenved mid fylle for giefernesse, ðonne towierpe hio ðurh fierenlustas ða ðægæn ðære saule. Ongeæn xæt ðonne is to cyðanne ðæm fæstendum, gif ðæs modes forhææfnæs 15 ful oft mid ungeæylæ ne asecok ða sibbe of ðæm seeæt ðære ámbæt- nesse, ðonne ne cuæde sanctus Petrus to his cnihtum [sua] suæ ðæs cuæt, he cuæt: Nu ge habbað geæfasan, wyreæð nu âod wœre, & habbað ðonne wisdom, & on ðæm wisdome [habbað] forhææfnæsæ, & eac ðææ, & huru on ðære forhææfnæsæ geæylæ. Ne cuætæ he no suæ, 20 gif he ne ongeæt xæt him ðæs ðæs wana, âc forcyæ he ongeæt xæt sio ungeæylæ oft derec ðæm mannum &e micle forhææfnæs(æ) habbað, ða læræ he xæt hic huru scealdon ða habban toæcan ðære forhææfnæsæ. Gif eac sio scylæ ðara ofærmæta ne gewun[d]ode ây oftor xæt µód ðæs fæstendum, ðonne ne cuæde [no] sanctus Paulus: Se ðe fæstæn wille, 25 ne ðææ he no ðone ðe æte. & eft he cuætæ 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
Gregory's "Oft perning gluttony, beræse understand selves, &aet they rate they said, 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.

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 sæt hie gulpun hiera fæstennes: Oft sæne mon ma fæst sæne
he cyrfe, sæne eowæ he utan eæmodnesse, & for sære ilcan eæmod-
nesse he ofermoda innan micle by hefelicor. Gif sæt mod ful oft
ne æünde on ofermettum for sære forhæfdnesse, sæne ne talode se
5 ofermoda Phariseus to sua micle mægene sæ forhæfdnesse sua he
dyde, ða he cwæð: Ìc fæste tuwa on wican. Ongean sæt sint to
manianne sæ ofergifran, céah hie [ne] mægen ðone unceaw forlætan
sære gifernesse & sære oferwiste, sæt he huru hine selfne ne bærh-
stinge mid ðy sweorde unrythnæmedes, ac ðongete hu micel leocht-
10 modnes & leasferènes & oferspræc cyneð of sære oferwiste, tylæs he
hit mi(d) sæm ðerum yfæle gicce, & eac sæne he his wambe sua
hneslice oleæ, sæt [he] foræm ne weoræ vælhræo[w]lice gefangen
mid sæm grínun uncysta. Ac we sculun geþencean, sua oft sua we
ure hand doð to urum muðe for giefernesse ofgermet, sæt we geedni-
15 wiaæ & gemyndgianæ sære scylde ðe ure ieldesta mæg us on [for]worhte,
& we beoc sua micle fær gewitene fram urum æftærra[n] Mæge ðe us
eft getængode, sua we ofter aslidað on sæm unceawe. Ongean sæt
sint to manianne sæ fæstendan sæt hie huru geornlice giemen, sær sær
hie ðleoð ðone unceaw sære gifernesse, sætte of sæm gode ne weoræ
20 wyrse yfel akenned, sætte, sæne sæne sæt ðæsc hlænað, sæt mod ne
berese on ungeyld, & sæne sie unnyt sætte sæt ðæsc sie ofer-
swiced, gif sæt mod bid mid sæm irre oferswiced. Oft eac, sæne
sæt mod sæs fæstendan bid mid ðy irre ofseten, sænn[e] cyneð sio blis
seldhwanne, suelec hio sie cuma ðære elæcodig, foræm sæt mod bid
25 mid ðy irre gewemmed, & foræm forliesæ sæt góð sære 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
foræmpe he hieno ne beheold wið a gastlican scylde. Be ðæm wæs swiðe ryhte gecweden ðurh ðone witgan: On eowrum fæstendagum bid angieten eower willa. And soona æræfter he cæwed: To gemotum & to gevidum & to iersunga & to fystgebeate ge fæsta. Willa belimpð simle to blisse & cæt fystgebeat to ierre. On idelnesse ðonne bid se lichoma mid fæstenne geswenced, ðonne cæt mod bid forlaetan & onstyred & todæled ungeæfenlice & unenendbyrdlice on unceawas. Ond ðæah hie sint to manianne cæt hie no hiera fæsten ne gewanigen, ne eft ne wenen cæt hit anlepe full healic mægen se beforan ðæm dieglan Deman, ðylæs hie wenen cæt hit anlepe micelre geornunga mægen se, & ðonne weorðen on hiera mode forcy to upahæfene. Be ðæm wæs gecweden ðurh Esaias ðone witgan: Ne geceas ic no ðis fæsten, ac cylic fæsten ic geceas: brec ðæm hyngriendum cinne hlaf, & ðone widfærendan & ðone wædalan læd on ðin hus. Be ðæm we magon geœencean hu lytelu sio forhæfndnes bid geswen, gif hio ne bid mid ðœrum godum weorcum geiecæd. Be ðæm cæwed Iohel se witga: Gehalgiað eower fæsten. ðæt is ðonne cæt mon his fæsten gehalgige, cæt he hit geice mid ðœrum godum weorcum; ðonne mæg he eowian ærar Gode swiðe licwyræ forhæfndnesse. Forcæm is to cyðonne ðæm fæstendum cæt hie witen cæt hie ðonne Gode swiðe licwyræ forhæfndnesse brengæ, ðonne hie ðearfendum monnum sellæ hiora ondlifene ðone dæl þe hie him seldum ofteð. Ac us is swiðe geornlice to gehieranne hwæt Dryhten cætende cæwed to Iudeum ðurh Sacharias ðone witgan; he cæwed: Êall cæt cæt ge fæston & weopon on ðæm fiftan & on ðæm siofæcan monçè

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 unseasonably 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
foræmê he hine nó ne beheold wîc sa gaëstican scylde. Be ðæm wæs suiçê ryh[te] geecuen ðurh ðone witgan: On eowrum fæstendagum biç òngieten eower willa. & sôna ðæræfter he cuæð: To gemotum & to geceidum & to iersunga & to fystgebeate ge fæstæ. 5 Willa belimpê to blisse simle & ðæt fyst[gebeat] to irre. On iedelnesse ðonne biç se lichoma mid fæstenne gesuenced, ðonne ðæt mod biç forlæten & onstyred & toæled ungedæfenlice & unendeyrdlice on unceawas. Ond ðæah hie sint to manianne ðæt hie nó hiera fæsten ne gewanigen, ne eft ne wenen ðæt hit anlipæ full healic mægen sie 10 beforan ðæm dieglan Deman, ðylæs hie wenen ðæt hit anlipæ micellre geearnunge mægen sie, & ðonne weor<son>en on hiera mode [forSy] to úpahæfene. Be ðæm wæs geecuen ðurh Essaias ðone witgan: Ne geceas ic no ðis fæsten, ac ðyllic fæsten ic geceas: brec ðæm hyn-griendum ðinne hlafl, & ðone widfarendan & ðone wædlan laed on ðin 15 hus. Be ðæm we magon geceancean hu lytelu sio forhæfnes biç gesewen, gif hio ne biç mid ðœrum goodum weorcum geiced. Be ðæm cuæð Iohel se witga: Gehalgies eower fæsten. ðæt is ðonne ðæt mon his fæsten gehalgige, ðæt he hit geice mid ðœrum godum weorcum; ðonne mæg he eowian ðær Gode suiçê geliceweorce forhæfd-20 nesse. Foræmê is to cyçanne ðæm fæstendum ðæt hie wieten ðæt hie ðonne Gode suiçê licwyrê forhæfnesse briengaê, ðonne hie ðearfendum monnum sellaê hiera ondliesfene ðone dæl ðe hi him selfum ofti<ox>. Ac us is suiçê geornlice to gehieranne hwæt Dryhten þreati-gende cuæð to Iudeum ðurh Sacharias ðone witgan; he cuæð: Eall 25 ðæt ðæt ge fæstun & weopun on ðæm fîftan & on ðæm siusfocan monce

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 hallow 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 sæs nauht me, andonne ge æton, onne æton ge eow selfum, & onne ge druncon, onne druncon ge eow selfum. Ne fæst se no Gode ac him selfum, se þe sæt nyle særfum sellan sæt he onne on maele læft, ac wile hit healdan eft to oðrum maele, sæt he eft mæge his wambe mid gefyllan. Ac swa he sceal etan sætte hiene sio gewilnung æære gifernesse of his modes fæstrædnes(se) ne gebrenge, ne eft sio traesting sæs lichoman sæt mod ne asercence mid upahæfennesse. Gehieren sæ oferetolnæ sæ word sæ Crist of his agnum musæ cwæð, he cwæð: Behaldæ eow sæt iowre heortan ne sien gehéfgode mid oferæte & druncennesse & on to manigfaldum ymbhelogan ðisse worlde, Cylaus iow on ðæm weorcum gemete se reca & se egesica dæg, se cymc ofer ealle eowðwaran uncinged, swæ swæ grin. Gehieren eac sæ fæstendan hwæt he eft cwæð, he cwæð: Ne geunclaensæ sæt no ðone mon sæt on his mus gæð, ac sæt sæt of his mus gæð, sæt hiene geclaensæ. Gehieren sæ oferetolnæ hwæt sanctus Paulus cwæð: Fulga nu se mete sære wambe willan, & sio wamb sæs metes, onne towierp God ægær. And eft he cwæð: Ne gewunige ge no to oferetolnesse & to oferduncennesse. And eft he cwæð: Se ofermete ne befæst us næfre Gode. Gehieren eft sæ fæstendan hwæt he to him cwæð, he cwæð sæt sæm clænum wære eal clæne, & sæm unclænum nere nauht clæne. Gehieren eft sæ oferetolnæ hwæt he to him cwæð, he cwæð sætte hiere womb wære hiora God, & hie dyden him hiora bismer to weorcscipe. Gehieren eac sæ fæstendan hwæt he to him cwæð, he cwæð sæt sæm forhæbbendum hwilum gebyrede sæt hie gewiten of hiere geleasæn, & 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
nun hundsiofantig wintra, ne fæste ge læs nawuht me, & tone ge æton, tone æte ge eow salfum, & tone ge druncon, tone dru(n)con ge eow salfum. Ne fæs ð se no Gode ac him salfum, se xe xet nyle xearfum sellan xet he tone on mæle læf, ac wile hit healdan eft 5 to oðrum mæle, xet he eft mæge his wambe [mid] gefyllan. Ac sua he sceal etan xætte hine sio gewilnung xære giferennesse of his modes fæxðrædnesse ne gebrienge, ne eft sio xæsting xæs lichoman xet mod ne ascence mid úpahæfenesse. Gehieren xe oferetolan xe word xe Krist of his agnum muçe cuæx, he cuæx: Behealdæx eow xet eowre 10 heortan ne sin gehelægode mid oferæte & drunceynnesse & on to monigfaldum ymbehogan xisse worulde, xylæs eow on xæm weorcum gemete se reçe & se egeslica dæg, se cymæ ofer ealle corðwaran un-geæhing, sua sua grín. Gehieren eac xe fæstendan hwæt he eft cuæx, he cuæx: Ne geunclaensa xe xet nó xone mon xet on his mûx gæx, 15 ac xet [xet] of his muçe gæx, xet hine geunclaensa. Gehieren xe oferetolan hwæt sanæctus Paulus cuæx: Fulga nu se mete xære wambe willan, & sio wambe læs metes, tone towyrpe Gode ægter. & eft he cuæx: Ne gew[u]nigen ge to oferetolnisse & to oferdunccensisse. & eft he cuæx: Se ofermete ne befaëx ús næbre Gode. Gehieren eft 20 xe fæstendan hwæt he to him cuæx, he cuæx xet xæm clænum were eal clæne, & xæm unclænum nære nan wulht clæne. Gehieren eft xe oferetolan hwæt he to him cuæx, he cuæx xætte hira wamb were hira Gode, & hie dydon hiera bysmer him to wyrœscipe. Gehieren eac xe fæstendan hwæt he to him cuæx, he cuæx xet xæm forheb-25 bendum hwilum gebyrede xet 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-keness.” 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
Gregory's pastoral.

bioda Scotia mannum sæt hie hiwien, & ça mettas þe God self gesceop to etonne geleaffullum monnum, ðæm þe ongieta soðfæstnesse, & Gode ōncia mid godum weorcum his gifa. Gehieren ça oferetolan hwæt sanctus Paulus cwæð, he cwæð sæt hit wære god sæt mon foreode flæsc & win for bisene his broðrum. Gehieren ça fæstendan hwæt he eft cwæð, he cwæð sæt ge moston drincan gewealden wines for eowres magan medtrymnesse. Forcæm he sæt cwæð sæt he wolde sæt ça oferetolan geleornodon sæt hie to ungemetlice ne wilnoden flæsometta, & eft ça fæstendan ne fornawen ça etendum, forcæmpæ hie sære Godes gife brucæ þe ça oþre forberæþ.

XLIV. Dætte on oþre wisean sint to manianne ça þe hiora agnu sing mildheartlice sellæ, & on oþre ça þe sonne giet wiltonia oþerra monna gereafian.

On oþre wisean sint to manianne ça þe sonne hira god mildheartlice sellæ, on oþre wisean ça þe sonne giet flita æfter oþerra monna, & hie reafian. To manianne sint ça þe hiora mildheartlice sellæ sætte hie ne æxinden on hiora mode to son sæt hie hie ahebben ofer  ça þe hie hiora sellæ, ne hie selfe ðy betran ne talien þe  ça oþre, ðeah þa oþre be him libben. Æc  ça eorðlican hlafordas sint to ðæm gesette sætte hie  ça endebyrdnesse &  ça ðenunga hiora hieredum gebrytnige, & hie gerecce, & sæt folc is to ðæm gesett sæt hie scylen be hiora rædum libban. Dæm hlafordum is beboden sæt hie him don sæt

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.
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 earf sie, & ðæm scegnun is beboden sæt hie læten him sæt to genyhte sæt hie him sellen. And seah oft agylta sæt hlaefordas, & ða men wurhuniaæ on Godes hyldo sæt pe ryhtwise biaæ, & ða habbaæ his unhylde sæt hit him bryttian sceoldon, & ða biaæ butan ierre sæt be hiora gifum libban sceoluns. Eac sint to manianne sæt pe ðonne mild-heartedliche sellæ sæt hie ðonne habbaæ, sæt hie ðonne ongieten sæt hie sint gesette ðæm hefencundan Gode to ðeningmonnum, to dælone ðæs lænan god. Forðæm hie hie sceolun swa micle esteloric dælan swæ hie ongietæ sæt him lænre & unagenre biæ sæt hie sær dælaæ, forðæm hie magon ongietan sæt hie biaæ to hiora ænununga gesette Godes gife him to dælonne. Hwy sceoln hi ðonne bion forðæm upahæfene & acundene on hiora mode? Him wære ðonne micel earf sæt hie leten Godes ege hie geeæmedan. And eac him is micel earf sæt hie geornlice gæcencen sæt hie to unweorlice ne dælen sæt him befaæt biæ, cyláes hie auht sellen ðæm pe hie nauwhæt ne sceoldon, ðæcæ nauht ðæm pe hie hwæsthwugu sceoldon, ðæcæ eft fela ðæm æ hie lytel sceoldon, ðæcæ lytel ðæm æ hie micel sceoldon, cyláes hie unnytlisce for- weorpen sæt sæt hie sellen for hiora hraedhydignesæ, ðæcæ him eft hefiglice ofsynce ðæs pe hie sceal don, & hie sceylen selfe bion biddende, & forby woercen geunrotsode, ðæcæ eft her wiligen sara leana ðæs pe hie on ælmesan sellæ, cyláes sio gidsung ðæs lænan loses advætæ sæt leoth ære giofolnesæ, ðæcæ eft sio giofolnesæ geemenged wiæ unrotnesæ, ðæcæ he eft for ðæm giefum, pe him ðonne synceæ sæt he swæce wel atogen hæbbe, his mod swicur fægnige & blissige ðonne hit gemeticsæ 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 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?
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, Conne ne teon hie nanwuht ææs loses & ææs Æances to him, Sylæs hie hit eall forleosen, Conne hie hit gedæled hæbben, ne him selfum ne tellen to mægene hiorea friodom; ae gehieren hwæt awritten is on sæm ærendgewrite sancte Petres: Gif hwa æenige, æenige he swelce he hit of Godes mægene æenige, næs of his selfes, Sylæs he to ungemetlice fægnihe for his godum weorcum. Ac gehieren hwæt awritten is on Cristes bocum, hit is awritten: Donne ge eall hæbben gedön sæt eow beodon is, Conne eawæ he sæt ge sien unnytte sæowas, foræm ge sæt an worhton sæt ge nieðe seoldon. Ond eft, Sylæs a rummodnessa sio unrotnes gewemne, gehierað Conne cwide þe sanctus Paulus cwæð to Corinthrum, he cwæð sætæ Conne gladan giesan God lufode. Ond eft, Sylæs hie for sæm dale ææs fios wilnigen Æysses lænan loses, gehieren hie Conne cwide þe on Cristes bocum awritten is, sæt is sæt sio winetre hond ne scyle witan hwæt sio swicrde do. Þæt is, Conne Conne he his ælmesanæ dælæ, sæt sær ne sie wið gemenged nan giłæs andweardan lifæs, ne he ne scrife ææs hisan buton hu he ryhtost wyrcæ. Ne he ne gime hwelce hyldæ he mid sære ælmesanæ gewrixtæ, ac gehiere hwæt awritten is on Cristes bocum, he cwæð: Donne ðu hæbbe gégearwod undergílf ðææ æesengílf, ne læca sæerto no sæne friend, ne sæne broðæur, ne sæne cwenæ, ne sæne welegæn neahgeburæs, Sylæs hie sæ dón sæt sælfe. Ac Conne Connæ ðu forme gierwe on ælmesanæ læca sæerto wædlæn & wanhale & healtæ & blinde, Conne bist ðu eadig, foran hie nyton mid hwaæm hie hit ðe forgieldæn. And sætæ mon Conne surhteen mæge, sæt he sæt ne forielæ, ac gehieren hwæt awritten is on Salomones bocum, hit is awritten sæt 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,
call—ryhtlice gedæled hæbbe, §onne ne teon hie nanwultæs lofes & æs §onces to him, ¥ylæs hie hit eal forleosen, §onne hie hit gedæled hæbben, ne him selfum ne te(l)en to mægene hiora freedom; ac gehieren hwæt awritten is on sæm ærendgewrite sanete Petres: Gif hwa 5 senige, senige he snelce he hit of Godes mægene senige, næs of his selfes, ¥ylæs he to ungemetliche sægenige for his godum weoreum. Ac gehieren hwæt awritten is on Kristes bocum, hit is awritten: Donne ge eall hæbben gedoon sæt eow beboden is, §onne cuæge ge sæt ge sien unnytte cewas, foræm ge sæt an worhton sæt ge niede sceldon. 10 & eft, ¥ylæs ca rümmodnessa sio unrotnes gewemme, gehieraæ §one cuide sæ sanctus Paulus caæg to Corinetheum, he caæg sætte §one gladan giesan God lufode. & eft, ¥ylæs hie for sæm gedale æs feos wilnigen ßisses lænan lifes, gehieren hie §one cwide sæ on Cristes bocum awritten is, sæt is sæt sia winestre hand ne scyle witan hwæt 15 sio suître dó. ßæt is, §onne §onne he his ælmsenæ dælæ, sæt sær ne sie wiæ gemenged nan gielp ßisses andweardan lifes, ne he ne scrife æs hlisan buton hu he ryhtosæ wyree. Ne he ne gieme hwelce hylde he mid sære ælmsenæ gewrixeæ, ac gehiren hwæt awritten is on Cristes bocum, he caæg: Donne sæ hæbbe gegearrowd underugieæ oææ æfen- 20 gieæ, ne laæ ca no særto ßine friend, ne çine broæcor, ne çine cuægan, ne çine welegen nealgeburæs, ¥ylæs hie sæ dön sæt selæ. Ac §onne sæ ca feorme gierwe on ælmsenan laæ særto vædanæ & wanhalæ & healte & blinde, §onne bis sæ eadig, foræm hie nyton mid hwam hie hit sæ forgielden. & sætte mon §onne surhteon mæge, sæt he sæt ne forilde, 25 ac gehieren hwæt awritten is on Salamonnes bocum, hit is awritten sæt

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 therewith, 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 acquaintances 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 seyle cwæcan to his frind: Ga, & cum to morgen, sonne selle ic æ hwaethwugu, gif he hit him sonne sellan mæge. And eft, cy læs mon unnytlice mierre ðæt ðæt he hebbe, gehieren men cisne cwide: Hald xine ælnessan, cy læs ðu hie forweorpe. And eft ssa ðe to lytel sellæc ðæm ðe micles Forston, sculon gehieran sancte Paulus cwide, he cwæc: Se ðe lytel sæwð he lytel ripeæ. And eah ne selle mon to fela ðæm ðe lytles cyrfe, cy læs hva him self weorcæ to wædlan, & him sonne gehcreowе sio ælmesse. Be ðæm cwæc sanctus Paulus: Ne bio ge ðærum monnum swæ giosole ðæt hit weorcæ cow selfum to geswine, ac ofer ðæt ðe ge selfe genog hæbben, sellæc ðæt cearfum, & mid ðæt gebetaÆ hiora wædle, ðætte swæ ilce swæ hie bioð her gefylde mid ure genyhtsunnesse, we beon eac mid hiora genyhtsunnesse. ðæt is sonne hiora genyhtsunnesse Godes milts, ða gecænscæ se se on his gaste biæ wædlæ. Ac sonne ðæs sellandan mod ne cann ða wædnelnesse genolian, sonne him micles oftogen biæ ðæs ðe he habban wolde; sonne oncann he hiene selfne for ðære hræhdhydignesse ðe he ær to fela sealde. Forcy man sceal ær ge æncean, ær he hwæt selle, ðæt he hit eft forberan mæge butan hreowæ, cy læs he forlose ða lean ðæs ðe he ær sealde, & ðæt mod eac weorcæ wiers forloren surh ða gnornunga. Gehieren eac ða ðe nanwuht ne sellæc ðæm ðe hie lytles hwaethwugu sceoldon, hwæt to him geeweden is on ðæm godspelle, hit is geeweden: Sele ælæcum ðara ðe æc bidde. Eft gehieren ða ða ðe hwaethwugu sellæc ðæm ðe hie nane wuht ne scoldon hwæt to him geeweden is on Salomonnes bocem, hit is geeweden: Sele æin god, & na æah ðæm synfullum. Do wel ðæm eæmodum & 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
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 hastiness with which he formerly gave too much. Therefore he must consider, 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 gecewed on Tobius bocum: Sete in win, & lege inne hlaf ofer ryhtwisra monna byrgenne, & ne et his nauht, ne ne drinc mid sæm synfullum. Se ðonne itt & drinc mid sæm synfullum, & him selc his hlaf & his win, se sæm unrihtwisum fultemæ, & hiene ara, foræmpe he unrihtwis bit. Swæ eac manige welige menn on ðys middangearde læta cywelæ hungre Cristes særfendan, & fedæ yfel elic glimen mid oferwiste, & bioc sæm to ungemetlice cystige. Da ðonne þe hiora hlaf sellaæ sæm synfullum þe særfendæ beoc, nalles no foræmpe hie synfulle bioc, ac foræmpe hie men bioc, & sæm bioc, ne selc se no synfullum his hlaf, ac ryhtwisum, gif he on him ne lafæ his yfel, ac his gecynd, sæt is sæt he bit man swæ same swæ he. Eac sint to manianne þa þe nu hiora mildheortlice sellaæ, sæt hie geornlice giemen sæt hie eft þa synne ne gefremmen þe hie nu mid hiora ælnessan aliesæ, ðylæ hie eft scylen dón sæt selfe. Ne fortruwige he hiene æt þære ciepinge, ne wene he no sæt Godes ryhtwisnes sie to ceape, swelce hie hie mæge mid his penengum gebycggean, & dón sivæan swelc yfel swelce hie willen butan ælcere ðærre wræce, þæa hwile þe hie penegas hæbben mid to gieldanne. Mare is sæt mod ðonne se mete, & se lichoma ðonne sæt hraegl. Ac ðonne hwa ægærc ge mete ge hraegl særfendum rumedlice selc, & his mod & his lichoman mid unryhtwisnes se besmit, ðonne selc he Gode þa læstan ryhtwisnesse, & oftihc him ðære mæstan, ðonne he syngæ on his mode & on his mægene, & selc þeah hie ælnessæ: selc Gode his æhta, & hiene selfne diofæ. Ongeæn sæt sint to manianne þa þe ðonne giet wilnicas ðære men to reafianne, sæt 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 geewed on Tobius bocum: Sete sin win, & lege *sinne hláf ofer ryhtwisra monna byrgenne, & ne et his nanwuht, ne ne drinc mid *æm synfullum. Se *cone itt & drinc* mid *æm synfullum, & him sel* his hláf & his win, se *æm unryhtwisan fultuma, & hine ara, for*æm*he he unryhtwis *bi*. Sua eac monige welige menn on *ys middangearde leata* cuelan hungre Cristes *seafan, & feda* ylle gliigmenn mid oferwiste, & *beoc* to ungemetlice kystige. Da *cone* *he hira hláf sellæ* *æm synfullum *se *seafende beoc*, *nalles nò for*æm*he hie synnfulle beoc, ac for*æm*he hie menn beoc, & *seafende beoc, ne sel* *se nò synfullum his hláf, ac ryhtwisum, gif he on him ne *luf* his yfel, ac his gecynd, *väet is *väet he *bi* man swa same suæ he. Eac sint to manianne *sa* *ce nù hiera mildheortlice sellæ*, *väet hie geornlice giemen *väet hie eft *sa synne ne gefremmen *he hie nu mid* hira ælmesan aliesæ, *sylæs hie eft seilen dön *väet selse*. Ne for*truwighe he biene *väet *ære cipinge, ne wene he no *väet Godes ryhtwisnes sie to ceape, swelee he hie mæge mid his peningum gebytegean, & dön siææ sueæ yfel sueæe hie willen butan ælere *ælere wrace, *sa hwile *ce h[i]le peningas hebbe mid to gieldanne. Mare is *väet mód *cone se mete, & se lichoma *cone *väet *hrægl. Ac *cone hwa ægær 20 ge mete ge *hrægl *seafendum rumodlice sellæ, & his mód & his lichoman mid unryhtwisnesse besmit, *cone sel* he Gode *sa læsæan ryhtwisnesse, & ofteh* him *ære mæstan, *cone he syn*æg on his mode & on his mægene, & sel* *sæah his ælmesan: *sel* Gode his æhta, & hine selfne diobule. Ongean *väet sint to manigenne *sa *çe *cone 25 giet wilniæ *ære menn to reasigeanne, *väet hie geornlice gehieren *cone

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 unrighteousness, 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-
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 hun-
gered, 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 pre-
pared 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 punish-
ment those are worthy who rob others, since those are punished
so severely who unwisely retain their own. Since those are punished
cúde ðe gesæd is on ðæm godspelle, sæt Dryhten cuæcan wille, ðonne he eymę to ðæm dome, he cuię: Me hyngrede, & ge me nawuht ne sealdun etan. Me cyrste, & ge me ne sealdon drincan. Íc wæs cuma, & ge me noldon onfón. Íc wæs nacod, & ge me noldon bewreon. Íc 5 wæs untrum & on cearcerne, & ge min noldon fandian. Ðæm monnum is gehaten sæt he willæ cuæcan: Gewitaæ from me, awiergde, on ece fyr, sæt wæs gegeardwod diofle & his englum. Ne scirę he no hwæçer hie reafoden, oícæ hwelc ðe þeyf fremeden, & swaæah wicë sæt hie scylen bion gehæfte on ecum fyrę. Be ðæm we magon geæencean 10 hu mícles wites ða beóc weorðe ðe ðe oþre menn reafian, nu ða sua micel wite habbað ðe hiora agen ungesceædwislice healdan. Nu ða sua micel wite habbað ðe hira agen nyllað sellan, geæcencean ðonne hwelces wites ge wenen ðæm ðe ðe oþre men reafian. Þwæt wene ge hwæt sio ðurhtogene unryhtwisnes geearnige, nu sio unðurtounge 15 arfæsænes swa micel wite geearnæð. Gehieren ða re[æ]fesæ, ða ðe higian wɪc ðæs sæt hie willað ðe ðe oþre menn bereafan, hwæt be him gecweden is, hit is gecweden: Wa ðæm ðe ealnic gaderæð an hine selfne sæt hegifge fenn, & gemonigfasdæð sæte his ne bię. Ðæt is ðonne sæt mon gadrice sæt sicke fenn on hine, & hine mid þy 20 geæfegige, sæt se gitsere him on geæapige ða byræenæ eorlæcra æhta mid unryhte, & his wor tíð & his land mid unryhte ryme. Ac hi scoldon gehiran ðon[c] ewide ðe bi him gecweden is in Essaiæs bocum, hit is gecweden: Wa eow ðe gadriað hus to huse, & spannað ðone æcer to ðæm oðrum oþ ðæs landes mearce, swelce ge ane willen 25 gebugeæn ealle ðás eorææn. Swelce he openli[cc] cwæde: Hu feor

so severely who will not give away their own, consider what punishments 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 wrongfully 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 cower land? Welde ge nu æt ge næfden nanne gemacan on Æys gemanan middangearde? Du cwist nu æt Æu wille geswican Æonne, ær þe Æu genoh hæbbe. Hwanne bið æt, æt þe swæ cynce, oð þe hwonne bið æt, æt Æu nyte hwicr Æu maran wilnige? A Æu füst wit hwone Æu meaht flitan. Ac gehiere ge feohgidseras hwæt be eow geecweden is on Salomonnes bocum, hit is geecweden: Ne wierc se gidsere næfre full fios, & se þe worldwelan lufaþ ungesceadwislice, ne cyms þim of þæm nan wæstæn. Ac him meahte cuman, gif he hie to swiçne ne lufode, & he hie wel wolde dælan. Ac foræmpe he hie her lufaþ & hilt, he hie eac her foræt butan ælcum wæstæne & ælcum edleane. Ac ça çe wilnaþ æt hie her bion gefylde mid callum welum & mid ælam willan bið onælde, hie sculan gehieran þone cwide þe be him geecweden is on Salomonnes bocum, hit is geecweden: Se þe æfter-ælam higanæ æt he cadig sie in Æisse worlde, ne bið he unsceanfull, ac ça hwile þe he girnæ æt he his welan iced, he agiemenecas & forgit æt he forbuge his synna. Swæ swæ fleogende fugol, Æonne he gifre bið, he gesiðæ æt æs on eoræn, & Æonne for ælam lustæ æs metes he forgitt æt grín æt he mid awierged wierc; swæ bið ælam gidsere. He gesiðæ þone welan þe he wilnaþ, & he ne geliefæ þæs grines þe he mid gebroden wytec, æuron he hit gefrede. Ac ça þe wilnaþ Æisses middangeardes gestreona, & nyllaþ witan þone demm þe him æfter cuman sceal, hie sculan gehieran þone cwide þe be him geecweden is on Salomonnes bocum, hit is geecweden: Æt ierfe æt ge ærest æfter higianæ, æt sicestan hit bið bedæeled ælcre bledsunge. On Æys andweardan life we onginnaæ 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 desires 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
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 sæm sæt we sæt ytemstan onfon summe dæl bledsunga. Se sænne þe wilnaþ sæt he wolde on sæm anginne his lifes woruldsedig weorðan mid unryhte, se hiene wile selfne bedælan sere bledsunge & sæs welan on sæm ytemstan ðæge. Ac sænne hie wilniaþ þurh sæ nauhtgidsunga sæt hie hiora worldsþeda geicen, sænne weorðaþ hie bedælde sæs eecan cæles ures Æaðer. Ac þa þe wilniaþ fela to begie-tonne, & eac sa þe magon begietan call sæt hie wilniaþ gehieren hwæt Crist self cwæð, he cwæð: Hwæt forstent ænegum men, þeah he gemangige sæt he ealne sísne middangeard æge, gif he his saule forspilde? Swelce sio Swithæstnes openlice sæde: Hwelc fremu bit men sæt hie gestriene call sæt him ymbutan se, gif he forliest sæt him oninnan biþ, swelce hie he begæderige sætte his ne sie, & forspilde hiene selfne? Ac mon máeg þy hræcra þara reæfara gidsunge gestillan, gif se læow him gereþu hu fleonde þis andwearde lif is, & hie gemynðgæþa þara welegre þa longe strindan, & lytle hwile brucon; hu hrædlícæ sa færlícæ deaþ hie on lytelre hwile bereafode þæs þe hie on longre hwile mid unryhte striendon. Þeah hie hit hrædlícæ ætsomme ne gestriendon, hie hit þeah swiþe hrædlícæ ætsomme forluron, & his nauht mid him ne læddon buton þa synne þara yfelena weoreca hie brohton to Godes dome. Ac hit máeg caðæ gesælan, gif we him swelc sæcgeæþ, sæt hie eac mid us sa oþre tælen, & hie sænne eft hiora selfra gescamige, sænne hie gemunaþ sæt hie sæt ilce dæþ sæt hie on sæm óðrum 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 onfôn sumne dæl bledsunge. Se ソン ne ce wilniæ ðæt wolde on ðæm angienne his lifes woroldspedig weorðan mid unryhte, se hine wile selfne bedælan ðære bledsunge & ðæs we[0]lan on ðæm ytemestan dæge. Ac ソン ne h[i]e wilniæ ðurh ða 5 nawhtgitsunga ðæt hie hira woruldspedia ie icenn, ソン ne weorcæ hie bedælede ðæs eecan ecles ures Fæder. Ac ða ðæ wilniæ fe[o]la to begie- tanne, & ðæ ðæ maeg begietan eall ðæt hie wilniæ, gehieren hwæt Krist self cuæð, he cwæð: Hwæt forstent ænigum menn ðæt, ceah he mangige ðæt he ealne ðisne middangeard age, gif he his saule for- 10 spildt? Swelce sio Søðæcnes openlice cwæde: Hwelc fremu bıh  món ðæt he gestriene eal ðæt him ymbutan sie, gif he forliesæ ðæt him oninnan bıh, swelce he eall gegadrige ðætte his ne sie, & forspilde hine selfne? Ac mon maeg ðy hræcor ðara reafera gitsunga gestillan, gif se laeow him gerecþ hu fleonde ðis andwearde lif is, & h[i]e 15 gemy(n)dgað ðara weligera ce lange striendon, & lytle hwile brucon; hu [h]rædlice se færlica deaþ he on lytelre hwile bereafode ðæs ðe hi on langre hwile mid unryhte striendon. ðeah hie hit hrædlice ætsonne ne gestriendon, hie hit ceah swíce hrædlice ætsonne forluron, & his nawht mid him ne læddon buton ða synne ðara yfelena weorca hie 20 brohton to Godes dome. Ac hit maeg eacgæ gesælan, gif we him swelc scegæþ, ðæt hie eac mid ús ða ðære tælæn, & hie ソン ne eft hira selfra gescamige, ソン ne him gemunaæ ðæt hie ðæt ilce docr 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. Dætte on oære wisan sint to manianne ca þe nohwæcr ne oþerra monna ne wilniað, ne hiora agen nyllað sellan; on oære wisan ca þe willað sellan cæt hie gestrienað, & seeah nyllað geswican cæt hie oøre men ne reafien.

On oære wisan sint to manianne ca þe nauðer ne oþerra monna ne wilniað, ne hiora agen nyllað sellan; on oære ca þe hiora agen willað sellan, & seeah ne magon forlætan cæt hie oære men ne reafien. Ac ca þonne þe hiora agen nyllað sellan, ne eac oþerra monna ne gidsiað, hie sint to manianne cæt hie georulice gæfnencen cæt ðeos eorðe, þe him cæt gestreon of com, callum monnum is to gemanan gescæld, & forþæm callum monnum bringð gæmænne foster. Hwaet se þonne unryhtlice talac, se þe talac cæt he sic unsclydlig, gif he ca god, þe us God to gemanan sealde, him synderlice agnað. Ac þonne hie nyllað sellan cæt cæt hie underfængon, þonne maestac hie hie selfe on hiora Nicholsena cwale, forþæm he nealice swæ fela tearfena ofslað swæ hie iclice mid hiora ælmesan gehelpen meahton, gif hie woldon. Forþæm, þonne þonne we þæm tearfum hiora niedearfe sellac, hiora agen we him sellac, nealles ure; & ryhtlicor we magon cwæcan cæt we him gielden scylde þonne we him mildheortnesse don. Forþæm sio Somæstnes, cæt is Crist, ca ca he lærde cæt mon ælmesan warlice sellan sceolde, ca cwæð he: Giemæð cæt ge eowre ryhtwisnesse ne dön beforan mannum. To þæm cwide belimpeæ eac ðæs psalmscopes song þe he sang, ca he cwæð: Se todælð his god, & selc
XLV. Ætte on òcre wisan sint to manianne  ça  ça nau^cr ne òçerra monna ne wilnia^, ne híra agen nylla^ sellan ; on òcre wisan  ça  ça willa^ sellan ðæt hi gestrina^, &  ça  nylla^ geswican ðæt hi òcre men ne reafígen.

5
On òcre wisan sint to manianne  ça  ça nau^cr ne òçerra monna ne wilnia^, ne híra agen nylla^ sellan ; on òcre  ça  ça híra agen willa^ sellan, &  ça  ne mcgon forlaetan ðæt híe òcre menn ne reafígen. Ac  ça  sonne  ça  híra agen nylla^ sellan, ne ec òcçerra monna ne gitsia^, híe sint to manianne ðæt híe geornlice ge^encenc ðæt bios eorde, ðæt 10 him ðæt gestreoon of com, eallum mannum is to gemanan geseald, & forçæm eallum mannum bring^ gemænne foster. Hwäet se  sonne un- ryhtlice tala^, se [òc] tala^ ðæt híe sie unsyldig, gif híe  ça  good, ðæt us God te[o] geman[an] sealde, him synderlice ægna^ç. Ac  sonne híe nylla^ sellan ðæt ðæt híe undersægon,  sonne  mæsta^ híe híe selfe on 15 híra nichstena cwale, forçæm híe nealice swa fela  earfeñna ofsla^ swa híe ðë^elice mid híera ælmesßan gehelpæn meahton, gif híe woldon. Forçæm,  sonne  sonne we  sæm  earfum híera niedœærfe sella^, híera ægen we him sella^, nalles ure ; & ryhtlicor we mcgon cwæ^an ðæt we him gielden sceylde  sonne we him mildheortnesse ðon. Forçæm 20 sio Soc^æstnes, ðæt ðæt Crist,  ça  ça híærde ðæt mon ælmesßan wærlice sellan secolde,  ça  cwæ^ : Gierna^ ðæt ge eowre ryhtwisnesse ne ðon beforan monnum. To  sæm  cwïde belimp^ eac  ðæs  psalmscopes sang  ça  he sang,  ça  he cwæ^ : Se todælô his god, & sely  earfum, 

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
Dearum, his ryhtwisnes wunax on eenesse. Nolde he no ça rum-
modnesse hatan mildheortnes, ac ryhtwisnes, forçæm sætte us from
çæm gemænan gode gescald biæ, hit is cynn sæt we ðæs eac gemæn-
lice brucen. Be çæm cwæð Salomon : Se þe ryhtwis biæ, he biæ a
sellende, & no ne blinc. Eac hie sint to manianne sæt hie geornlice
gæenceæ sætte se fæicbeam, se on çæm godspelle gesæd is sætte nanne
wæstm ne bære, ac stod unnýt; forçæm him wearcë irre se goda wyrhta
forçæm he ofsergrew sæt lond butan wæstme. ðonne ofsergrewã se
fæicbeam sæt land, ðonne se gidserē hyt & helec to unnýtte sæt sæt
monegum men to nytte weorcæn meahte. Swæ se fæicbeam ofser-
scædå sæt land sæt hit under him ne mæg gegrownan, forçon hit
sio sunne ne mot gescinan, ne he self nanne wæstm çærofer ne biææ,
ac sæt land biæ call unnýt swæ he hit ofserbææt, swæ biæ çæm unnyt-
wyrçæn & çæm unwisan men, ðonne he mid çære sceade his skæwce
ofserbææt ça seire þe he ðonne hæce, & ðonne nauer cepone folgoð
self nytnæ gedon nyle, ne ðonne tolaææt þe hiene curh ça sunnan godes
weorces geondscinan wille, & nytwyræne & wæstmerne gedon wile.
Ac manegra monna gewuna is sæt hie mid ðissum wordum ladian æ,
& cweçaæ : We brucaæ ures agnes, ne gitsige we nanes ðæres monnes.
Gif we nauht çæs ne doæ þe us mon mid gode leanian surfe, ne do we
eac nan woh þe us mon fore tælan surfe. Ac forçæm hie cweçæ çæs
word þe hie belucaæ hiera modes earan ongeæn ça godecundan lare.
Hwæt se weleæ þe on çæm godspelle getææld is, & him bi geeweden is
sæt he ælec dæge simblede, & mid micelre wiste være geformod, &
ælec 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
Gregory’s ryhtwisnes on eenesse. Nolde he no sa rûmmodnesse hatan mildheortness, ac ryhtwisnes, foræm ðætte us from æm gemænan gode geseald biæ, hit is cynn ðæt we ðæs eac gemænelice brucen. Be æm cwæð Salomon: Se ðæ ðryhtwis biæ, he biæ a sel-5 lende, & no ne blinæ. Eac hie sint to manien(n)e ðæt hie geornlice geðencen ðætte se fiicbeam, se on æm gods-pelle gesæd is ðætte na[n]ne wæsæm ne bære, stød unnyt; foræm hie wearæ íerre se goda wyhhta foræm hie ofergrew ðæt land butan wæsæm. ðonne ofergrewæ se fiicbeam ðæt lond, ðonne se gitsere hyt & healeæ to unnytte 10 ðæt ðæt manegum menn to nytte weorcæn mealte. Swa se fiicbeam ofersceeda æt lond ðæt hit under him ne mæg gegrownan, foræm hit sio sunne ne mot gescinan, ne he self nanne wæsæm ðærofer ne bireæ, ac ðæt land biæ eal unnyt swa he hit oferbræt, swa biæ æm unnytwyræn & æm unwisan menn, ðonne he mid ðære scande his 15 slæwæof oferbræt ðæa scire se he ðonne hælfæ, & ðonne nauðer ne ðone folgaæ self nytnæ gedón nyle, ne ðone tolætan ðe hine þurh ða sunnan goodes weorces giendscinan wille, & nytywyræne & wæsæmbarne gedón wille. Ac manigra manna gewuna is ðæt hie hie mid ðissum wordum ladiaæ, & cuecaæ: We brucaæ ures ægnes, ne gitsige we nanes obræ 20 monnes. Gif we nauht ðæs ne docæ ðæ us mon mid goode leanian ðyrfe, ne dó we eac nan woh ðæ us mon fore tælan ðurfæ. Ac foræm hie cuecaæ ðæs word ðæ hie belucæ hiera modes earan ongeæ ða god-cundan lare. Hwæt se weliga ðæ on æm gods-pelle gææld ðæs, & him bi geewedan is ðæt he ælce dæge symblede, & mid micelre wiste wære 25 gefeormod, & ælce dæge gegenglæged mid purpuræ & mid hwitun use less and foolish man, when with his disgraceful sloth he covers the district he possesses, and will neither himself make his authority beneficial, 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 deserving 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 feasted 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
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
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
Gregory's for¥aem, because Ac is for$aem}e he, But 
hiene forcorn becum an ¥aere faem san manianne he lice gitsian for ac ¥aet teohhige setten ne laeronne he
that rapacious. immoderately, or to
derately, they are wisely, or to
creed withers stem.
So 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
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 ex-
tortion. 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
"If the eye of a poor man falls on the eyes of your child, and the eye of a poor child falls on the eyes of your child, you shall offer a sacrifice for your child. And if you offer a sacrifice for your child, you shall not offer it until after the child is weaned, and you shall not offer a younger child along with an older child."

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
^one witgan forcwae^ swelce aelmessan,

fcurk Essaias

eoin Dryhten

woh

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GREGORY'S PASTORAL.

HattonMS.]

ic

:

lufige ryhte

&

gereafodu.

&

domas,

he cwae^S

eft

Arleasra

:

&

oft br$

£aet hie

genumen on ^earfendum monnum

Gode

hu micel

sellen.

&

bring lac of earmes monnes sehtum on

10

&

beam,

hwa

hit

wille blotan

Saem

his

Ic

^onne wenaS

^a he cwaeS

woh

snottran

Se ^e

:

me

gereafodu, %omie br$

faeder to ^Sance

^onne cwelle beforan

;

of niandaedum.

£aet Sset hie

Ac Dryhten gecy^de ^urh Salomon £one

his irsung aefter ftaere daede bi^,

¥set swelce

^us sprsec

offrung brS awierged,

for^aem hie beo^ brohte of unryhtum gestreonum
5

&

ic hatige $a lac $e beo^ on

&

eagum.

to

lacum

his segen

Hwaet brS ^onne

unaberendlicre to gesionne ¥>onne ¥aes bearnes cwalu beforan ^aes feeder

eagum?

Be

£aeni

we magon

ongietan

ge^yldega^ £a aelmessan ^e him

man

mid hu micle

Dryhten

irre

of reaflace brinfg]^,

nu he

tealde gelice ^aes bearnes cwale beforan £aes faeder eagum.
15 reaferas

willaS

ge^encea^ swi£e

oft

gemunan hu micel

Se hie Gode
geworhton.

Ageas bocum
20 lege^ hie

sellen,

Ac

hu micel

&

& £a

scylda willen forgietan £e hie

witgan

;

he cwaeft

on ^yrelne pohchan.

nylla^ wietan

surSe seldon hie

wrS hiene

hie sceoldon gehieran ^one cwide ^e awriten is in

£aes

forliesS.

&

hie nimaft, swelce hie £a metsceattas rimen

to metsceatte sellan ^eneS, se £e

he hiene

hie sella^,

hie

Ac £a

Swa

An

:

Se ^e medsceattas gadera^, he

^yrelne pohchan se leg£ £aet he

wat hwaer he hiene

leget,

&

nat hwaer

brS ^sem 8e witan willa^ hwaet hie sella^,

mid hwelcum woo

worhton; forSaem hie do^ swelce hie

hie hit gestriendon <y®6e forhit

on ^yrelne pohchan

faeten,

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 prophet 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,


XLVI. Dætte on òtre wisan sint to manianne ða geðwæran, on òtre ða ungeðwæran.

On òtre wisan sint to manianne ða gesibuman, on òtre ða unge-sibuman. Da ungesibuman sint to manianne cæt hie gewisslice witen cæt hie no on to ðæs monegum godum cæftum ne ðioæ, ðæt hie ðæfre mægen gastlice bion, gif hie ðurh ungemodnesse agiemeleasianæ cæt hie anmode bion nyllæ on ryhte & on gode. Hit is awritten on sancte Paules bocum cætte ðæs gastes wæstæn sie lufu & gesæa & ryhtwislicu sibb. Se þæonne ne gemiæ hwææer he ða sibbe healde, ðonne forsææ he ðæone wæstm his gastes. Eft cwææ sanctus Paulus: Donne betweoxn eow biæ yfel anda & gesætæ, hu ne b iodæ ge ðonne flæsclæs? And eft he cwææ: Seceanæ sibbe & god to eallum monnum; butan ðære ne mæg nan mon God gesion. Ond eft he manode, & cwææ: Geornlice gebinde ge iow tosomne mid anmodnesse & mid sibbe, cæt ge sien swæ ægelices modes swæ ge sint gelices lichoman, swæ swæ ge ealle sint gelæcæode to anum tohopan. To ðæm gebanne ðæs tohopan nan man ne mæg cuman, butan he ðider irne mid anmodnesse wicæ his nichstan. And ðæah wel manige onfæ synder-læcæ gise, & ðonne ofermodgænde forlææ ða giefe þæ mare is, cæt is siæ anmodnes; swæ swæ manige doæ, gemidliæ æhiora giferæsesæ, & atemiaæ æhiora lichoman cæt hie magon bet ðæstan ðonne òtre, &

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
foræm hie gemunan ðone tohopen ðe hie to ðæm gestreonum habbað, & forgietæ hira demm ðe him of ðæm gestreonum cyme, oðde coom.

XLVI. ðætte on ðære wisa sint to manianne ða gedwæræn, ðon ðære ða ungeðwæræn.

On ðære wisan sint to manigenne ða gesibsuman, on ðære ða unge-sibsuman. ða ungesibsuman sint to manigen[ñ]e sæt hie gewisslice wieten sæt hie na ðon to ðæs maneogum goodum cæstum ne beoð, sæt hie æfre mægen gæsliclice beon, gif hie ðurh ungemodnes(se) agiemeclean-
siaeð sæt hie anmode beon nyllæð on ryhte & on gode. Hit is awrieten on sancte Paules bocum ðætte ðæs gæstes wæstæm sie lufu & gefea & ryhtwisclicu sibb. Se ðe sonne ne giemæ hwæðer he ða sibbe healde, sonne forseneð he ðone wæstæm his gæstes. Eft cwæð sanctus Paulus: ðonne betweoxn eow bið yfel anda & gefitu, hu ne beoð ge sonne flæsellice? Ond eft he cwæð: Seeacæ sibbe & gode to eallum mannum; butan ðære ne mæg nan man [God] gesion. Ond eft he manode, & cwæð: Geornlice gebinde ge eow tosomne mid anmodenes & mid sibbe, sæt ge sien gelices modes swa ge sint gelices lichoman, sua sua ge ealle sint gelaðode to anum tohopen. To ðæm gebanne ðæs tohopen nan monn mæg cunnan, butan he æder ierne mid anmodnesse wið his nichstan. & ðeal [wel] manige onfæð synderlicre giefe, & ðonne offermodgijende forlætæ ða giefe ðe mare is, sæt is sio anmodnes; sua sua manige dóð, gemidliæð hiera giefernesse, & atemiað hira lichoman sæt hie magon bet fæstan sonne ðære, &

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
sonne for ñæm godan crafte forleosað ñone þe betra bið sonne sio forhæfðnes, ðæt is anmodnes. Ac se þe wille ascadan ða forhæfðnesse from ære anmodnesse, ge新京报 se ñone cwide þe se psalmseop cwæð, he cwæð: Lofsað God mid tympanan & on choro. Se tympana bið [ge]worht of dryggium felle, & ðæt fell hlyt, sonne hit mon slihði, & on ñæm c hairst biðc monege men gegadrode anes hwæt to singanne anna wordum & anre stemne. Se ñonne se his lichoman swencð, & ða anmodnesse wið his niestan forƚæt, se hereð Dryhten mid tympanan, & nyle mid choran. Oft eac, ñonne hwane mara wisdom uparanð ñonne ðære menn, ñonne wile he hiene ascadan from ðeilla monna geferringdenne, & swæ micle swæ he ma wat, & wisra bið ñonne ðære menn, swa he ma dysegæð, & swiður wind wið ñone crafšt ñære anmodnesse. Ac his scildon gehieran ñone cwide þe sio Søk-fæstnes self cwæð, he cwæð: Haðbað seal þæt on eow & sibbe betweoxen eow. ðæt seal þæt he nemde for wisdom, forðæm he wolde ðæt we hæfden ægðer ge sibbe ge wisdom, forðæm hit ne biðc nane cysta ne nan crafbt ðæt mon hæbbe wisdom, & nyle wilñian sibbe; forðæm swæ swæ he bet wat, swæ he wiers agylt, & maran demm gedrigð him sylfum mid ñæm lote. He mæg hiene cy læs beladian ðæt he næbbe wite geearned cy he meahte mid his wisdome wærlice ða synne forbugan, gif he wolde. Ac him wæs swiðe ryhte to gecweden ðurh Iacobus ñone apostol, he cwæð: Gif ge hæbben yfelne andan on iow & tionan & geflitu on iowrum mode, ne gitpe ge no, ne ne fægniað þæs, & ne flitað mid iowrum lesungum wið ñæm sowe; forðæm se wisdom nis ufan eumen of hefonom, ac he is eordlic & wildeoric &

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-
Have he for Æm goodan cæfte fo[r]leoseað Æone æe betera bĩb Æonne sio forhæðndnes, cæt is anmodnes. Ac se æe wille ascadan æa forhæðndnesse from Æere anmodnesse, gecence se Æone cwide se [sc] psalmsoop cuæs, he cwæð: Lo Saf God mid tympanan & on choro. Se tympano bĩb 5 geworht of drygum felle, & cæt fell hlyt, Æonne hit mon sliehð, & on Æam chore beoð manige menn gegadrode anes hwæt to singanne anum wordum & anre stefne. Se Æonne se æe his lichoman swenen, & æa anmodnesse wið his nichstan forlæt, se hereð Dryhten mid timpanan, & nyle mid choro. Oft eac, Æonne hwone mara wisdom/upa-10 rae Æonne Æore menn, Æonne wile he hiene ascadan from Æerra monna gefærædennæ, & sua micle sua he ma wæt, & wisra bĩb Æonne Æore menn, sua he ma dysegað, & suiður wið Æone cæft Æere anmodnesse. Ac he sceldon gehieran Æone cuide æe sio Søðæænes self cwæð, he cwæð: Habbað sealt on eow, & habbað sibbe betweoxn 15 eow. Dæt sealt he nemde for wisdom, forææm he wolde cæt we hæfdæn ægær ge sibbe ge wisdom, forææm hit ne beoð nane cysta ne nan cæft cæt mon hæbbe wisdom, & nylæ wilnian sibbe; forææm sua sua he bet wæt, swa he wyrs agylt, & mara[n] demm gedriht him selfum mid Æam lote. He mæg hine Æy læs beladian cæt he 20 næbbe wite gecarnæð Æy he meahte mid his wisdome værlige æa synne forbugan, gif he wolde. Ac he himææ swiðe rytæte to geneued Æurh Iacobus Æone apostol, he cwæð: Gif ge hæbben yfelne andan on eow & teonan & geflitu on eowrum mode, ne gilpe ge nó, ne ne fægniæ Ææs, & ne flitað mid eowrum leasungum wið Æem soðe; forææm se 25 wisdóm nis ufæn cumen of hefenæm, æc 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
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 con-
sists 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
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eac diofullis. Ac se se xe of Gode cym®, he bix godes willan & gesibsum. Dæt is xonne sæt he sie clanes willan & goodes, sæt he clænlice & ryhtwislice ongiete sæt sæt he ongiete. Dæt is xonne sæt he gesibsum sie, sæt he hiene nanwught ne ahebbe ofer his gelican, ne 5 from hiera geferæddenne ne xiede. Æm ungesibsuman is to cyxanne sæt hie wieten sætte swa lange sua hie boe® from xære lufe æxied hiera niehestana, & him ungemode boe®, sætte hie nanwught godes ne magon xa hwile Gode bringan to xances. Be Æm is awritten on Cristes boecum: Gif xa wille xin lác bringan to Æm wiofude, & xa 10 xonne ryhte offencæ hwæthwugu ðæs xe xin niehsta xe wicerweardes gedon hæbbe, forlæt xonne an xin lác beforean Æm wiofude, & fer ærest æfter him; læt inc gesesan ær xa xin lác bringe; broeng xiddan xin lác. Dæt is sæt hwa fare mid his mode æfter his niehstan, & him unne sæt he to ryhte geccier. Of xissum bebode we magon 15 geæncean hu unaberdendlic gytt sio towesnes bix, xonne xa lác forÆm boe® forsacene. Nu man ælc yfel mæg mid goode adilegan, is sæt xonne for micel sceyld sæt gede® sætte nan good ne bi® andfenge, buton mon ær sæt yfel forlæte. Ac xa ungesibsuman sint to manien(n)e, gif hie nyllen hiera lichoman earan ontynan to gehieranne xa godeundan 20 lare, sæt hie ontynen hiera modes eagan, & giemen xissa xor®lic[na] gesceaftra, hu xa fuglas, xe him gelice boe®, & anes cyn[n]es boe®, hu gesibsumlice hie fara®, & hu xoldon hie willa® forlætæn hiera geferæddenne, & cac xa dumban nietenu, hu hie [hie] gadri®x heapmælum, & hie ætsomne fedax. Nu we magon geecawan on xara ungescead-25 wisra nietena gesibsumnesse hu micel yfel sio gesceadwislice geynd

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 gefreme,$ sonne he on gesceadwislicium ingedonec forliest $æt $a damban nietenu gehealden habba$ on hiora gecynde. Ongean $æt sint to manianne $a gesibsuman, sonne hie luflae $a sibbe þe hie her habba$ swiþ&c $onne hit $earf sie, & ne wilnia$ na $æt hie to ðære ecean sibbe becumen. Ac sio stilnes þe hie ðær wilnia$ oft swiþe hefislice dere$ hiora ingedonec, foræm swæ him $ios stilnes & $ios iænes ma liac, swæ him læs liac $æt $æt hie to gelaþode sindon, & swæ hiene swiþ&c hies andweardan lifes, swæ hie læs see$ ymb $æt eee. Be ðissum ilean $æwæ Crist $urh hiene selfne, $a $a he $as eorðlican sibbe tosced & $a hesfonlican, & his apostolas spon of ðissum andweardan to ðæm ecean, he $æwæ$: Mine sibbe ic eow selle, & mine sibbe ic læte to iow. Swelce he $æwede: Ic iow [on]læne $a gewitendan, & ic eow geselle $a $urhwniendan. Gif $onne $æes monnes mod & his lufu bid behleapen eallunga on $a lænan sibbe, $onne ne mæg he næfre becuman to ðære þe him geseald is. Ac swæ is $ios andwearde sibb to habbanne $æt we hie sleekon lufian, & $éah oferlyccean, $ylæs $æt mod $æs þe hie luf$ on synne befalle, gif he hie to ungemetlice luf$. $Æac sint to manianne $a gesibsuman $æt hie to ungemetlice ðære sibbe ne wilnien, $ylæs hie for ðære wilnunga $isse eorðlican sibbe forlæten untælde oðerca monna yfle $eawas, & hiene $onne selfne swæ æfiede from ðære sibbe his Sceppendes mid ðære geafunga $æs unryhtes; $ylæs, $onne he him ondræt $a towesnesse utane, he sie innan asliten from ðæm ge$oftseipe $æs incundan Deman. $Wæt is elles $ios gewitendlice sibb, buton swelce hit sie sum swæ$ ðære ecean sibbe? $Wæt 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
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 excessively, 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
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 dyslicere sonne hwa lufige hwelcre wuhte spor on eam duste, & ne lufige æt sætte æt spor worhte? Be eam cwæt David, sa he hine callunga gesiedde to eam geæolst scepeære incundan sibbe, he cynde æt he nolde habban nane gemodsumnesse wiæ ca yfelan, sa he 5 cwæt: Hu ne hatige ic [sa] calle, Dryhten, ca ce ce hatiga? & forænum feondum ic aswand on minum mode, & mid fulryhte hete ic hie hatode, foræm hie wær on eac mine find? Swa mon sonne sceal ful[l]fremedlice Godes fiend hatigean, sætte mon lufige æt æt hie beox, & hatige æt æt hie dor. He sceal weorcan his life to nyttæ 10 mid æt he neta his uneawas. Ac hu wene we hu micel scyld æt sie æt monn acreote ære nætinge yfelra monna, & nime sume sibbe wiæ ca wierrestan, nu se witga æt brohte Gode to lacum & to offrunga æt he sara yfelena feondscipe ongean hine seline aewahte for Gode? Foræm was ætte Lewis kynn gefengon hiera swoerd, & eodon 15 ut curh cone here, sleande ca scyld[al]gan; & foræm hit is awritten æt hiera honda wærren gehalgode Gode, foræmæ ehe ne sparodan sa synfullan, ac slogon. Be eam wæs eac sætte Fines forseah his neahgebura freondscipe, sa he ofslo his a(ge)ne geseran, sa he hine forlaeg wiæ ca Madianiten, & sa forlegisse he mid ofslo, & swa mid 20 his ierre he gestilde Godes ierre. & eft cwæt Crist curh hine' seline: Ne wene ge no æt ic to eam come on eortææ æt ic sibbe sende on eortææ, ac swoerd. Foræm, sonne we us unwaerlice gesiedæ to yfelra monna freondscipe, sonne gebinde we us to hiera scyldum. Be ðys ilcan wæs sætte Gesaphæ, sa ce ær on 25 callum 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 despaired 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 Ahabes freondscipe. He was geleahtrod from God, surh 
<one witgan him was to gecweden: Du fultumodest sæm arlea-
sum, & þu gemengdest sinne freondscipe witone þe hatode God,
& mid sæm þu geearnode Godes irre, þær sa godan weorc þær næren
on þo mette; þæt was þæt ðu adydest ða bearwas of Iudea londe.
Be sæm we magon gehieran sætte swæ micle swæ we us swícor
geðeadæ & gemodsumiæ to þara yfelena monna freondscipe, sætte
we swæ micle fior biðæ sæm highstan ryhte aðedde. Eac sinto
manianne ðæt hie him ne ondræden sætt hie ðas lænan
sibbe ongean hie selfe gedrefen mid sære ðreamunga, þonne hit tocym
set hie hit sprecan sculon. Ond eft hie sinto to manianne sætt hie
þeah sa sibbe anwealge oninnan him gehalden, sa þe hie utane mid
þære ðrafunga gedrefæ. Ægær þara Dauði sæde sætt he swíce vær-
llice beholde, sa he cwæð: Ic lufode sa þe sibbe hatedon, & þonne ic
him ciddæ, þonne oncuðon hie me butan scylde. Hie oncuðon hiene
for sære cease, & he was þeah hiora freond; ne aðream hiene no sæt
he sa dysegan ne tælde, & þeah þe hie hiene tældon, he hie lufode.
Be ðys ilcan cwæð eft Paulus: Ic wolde, gif hit swæ bion meahæ, sætt
gæ wiðælæne monn hæfdan sibbe eowres gewealdes. Foræm he cwæð:
Gif hit swæ bion meahæ, and eac he cwæð: Eowres gewealdes, for-
æm he wisse sætt hit biðæ swíce unieæ ægær to donne, ge wiðæn
to cidanne þe yfel deæ, ge eac sibbe wiðæ to habbanne. Ææ us is swíce
micel ðearæ, ðeah ðeos hwilendlice sib for ure cease gedrefed weorc
on þara yfelena monna mode, sætt hie þeah on ussum eallunga ge-
healden siæ. Foræm he cwæð be sære sibbe: Eowres gewealdes,
wearð for Achabes freondscipe. He wæs geleahtrad from Gode, Æurh 5one witgan him wæs to gecweden: Du fultemodes sæm arleasum, 10 & Æu gemengdest sinne freondscipe wiþ 3one Æe hatode God, & 15 mid sæm Æu geearnode Godes irre, sær Æa godan weorc ær næren mid Æa in Æe mette; Æet wæs sæt Æu adydes Æa bearwas of Iudea londe. 20 Be sæm we magon gehieran sætte sua micle sua we us swiþur 25 gesiated & gemodsumiaþ to æara yfel[le]na freondscipe, sætte we swa micle Æer beoð sæm hiehstan ryhte æriedde. Æac sint to 30 monigenne Æa gesibsuman sæt hie him ne ondræden sæt hie Æas lænan 35 sibbe ongean hie selfe gedrefen mid æære 3raunga, Æonne hit tocymð sæt hie hit spreanc sculon. Ond Æft hie sint to manianne sæt hie 40 æah Æa sibbe anwealge oninnan him gehealden, Æa Æe hie utane mid æære 3raunga gedrefað. Åegðer æara Davíd sægel sæt hie swiþe 45 wærlce beholde, Æa he cwæð: Íc luþode Æa Æe sibbe hatodon, & 50 Æonne Æc him cidde, Æonne oncuðon hie me butan sylde. Hie oncuðon 55 hiene for æære cease, & he wæs æeh hiora freond; ne aþreæt hine no sæt he Æa dysegan ne tælde, & æeh Æe hie hine tældon, he hie luþode. 60 Be Æys ilcan cwæð eft Paulus: Íc wolde, gif hit swa beon meahte, sæt ge wiþ ælne monn hæfden sibbe eowres gewealde. Forææm he 65 20 cwæð: Þat hit swa beon meahte, & æac he cwæð: Iowres gewealde, 70 forææm he wisse sæt hit biw swiþe unieæ æegðer to donne, ge wiþ 3one to cidanne Æe yfel deþ, ge eac sibbe wiþ to habbenne. Æc us is swiþe 75 micel Æearf, æeh Æeos hwilendlice sibb for ure cease gedrefed weorcðe on æære yfelena monna mode, sæt hie æeh on ussum 3allunga ge- 80 25 healden sie. Forææm he cwæð bi æære sibbe: Iowres gewealde,
foræm sio sib mid ryhte bion sceal ægðer ge on þæs cidendan monnes mode ge on þæs geæfandan. Gif hio ðonne of ðères gewite, on þæs ðères hio cyrwunige. Be ðæm se ilca Paulus on ðære stowe manode his gingran, & þæs cwæð: Swæ hwa swa urum wordum & gewritum hieran nylle, do hit mon us to witanne, & næbbe ge nænne gemanan wið hiene, foræm ðætte hiene gesceamige. And eft æfter ðæm he cwæð: Ne scule ge wið hiene geberan swæ swæ wið fiond, æc ge him seulon cidan swæ swæ breðer. Swelce he openlice cwæde: Forlætæx ða uterran sibbe, & habbaæ ða inneran fæste, ðætte eower unsib geæamede ðæs synnegan mod, swæ þæah ðæt sio sib of iowre heortan ne gewite, þæah hiere mon ne recce.

XLVII. ðætte on ðære wisan sint to manianne ða wrohtgeornan, on ðære ða sibsuman.

On ðære wisan sint to manianne ða þe wrohte sawæ, on ðære ða sibsuman. ða wrohtgeornan sint to manianne ðæt hie geæncen hwæs folgeras hie sindon. Be ðæm aworpion engle is awritten on ðæm godspelle ðæt he sewe ðæt wiod on ða godan æeras. Forþy ðæs be him geæweden: Sum man þis dyde þe ure fiond ðæs. Be ðæs ilecan feondes limum is þus [ge]cwæden cyrh Salomon: Aworpen mon bið £æ unnyt, & geæ mid wó muče, & bicneæ mid ðæm eagum, & trit mid ðæm fæt, & spriçe mid ðæm fingre, & on wore heortan bið yfel donde, & on ælce tid sawæ wrohte. Her we magon gehieran, þa he be ðæm wrohtgeornan scegean wolde, ðæt he hiene nemde se aworpana; foræm, 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."
foræm sio sib mid ryhte beon sceal ægær ge on þæs cidendan monnes mode ge on þæs geþaÐendan. Gif hio þonne of ðeores gewite, on ðæs ðeores hio wurhunige. Be ðæm se ilea Paulus on ðøre stowe monode his gingran, & þus. cwæð: Swa hwa swa urum wordum & gewritum 5 hieran nylle, do hit mon us to witanne, & nabbe ge nanne gemanan wið hine, foræm ðætte hine gesceamige. & eft æfter ðæm he cwæð: Ne seule [ge] wið hine gebæran swa swa wið feond, ac ge him sculan cidan swa swa breðer. Swelce he openlice cwæde: Forlætæc ða uterran sibbe, & habbað ða innerran fæste, ðætte eower unsibb 10 geeþmede ðæs synnigan mod, swa ðeah ðæt sio sib of eowre heortan ne gewite, ðeah hiere mon ne recce.

XLVII. ðætte on ðøre wisan sint to monianne ða wrohtgeornan, on ðøre ða gesibsuman.

On ðøre wisan sint to monigenne ða ðe wrohte sawæ, on ðøre ða 15 gesibsuman. ða wrohtgeornan sint to manigenne ðæt hie geþæncen hwæs folgeras hie sindon. Be ðæm aworpnan engle is awritten on ðæm godspelle ðæt hie sewe ðæt weod on ða godan æceras. Forðy ðæs bi him geceweden: Sum mon ðis dyde ðe ure feond ðæs. Be ðæs ilean feondes limum is ðus geceweden wurh Solomôn: Aworpen man ðeð 20 á unnyt, & gæð mid wo muce, & bicneð mid ðæm eagum, & trit mid ðæm fet, & spricð mid ðæm fingre, & on wore heortan ðeð yfel donde, & on æl[c]e tid sawed wrohte. Her we magon gehieran, ða he be ðæm wrohtgeornan seegean wolde, ðæt hine nemde se aworpna; 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;
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 æs ofermodan engles wisan innan his geðance of Godes gesiðæ ne afeolle, sonne ne become he no utane to sæm sæde þære (wrohte). Be sæm is ryhtlice awriten sæt he biene mid sæm eagum, & spreec mid sæm fingrum, & trit mid sæm set; foræmne innor 5 bið se hierde, sæt is se willa, se hielt ða leomu útan. Foræm, sonne mon ða fæstrædnesse his modes innan forlist, sonne bið he lwilum swiðe ungestæðiglice astyred utane on his limum, & gekyð on þære styringe ðara telgena utane sæt ær ne bið nan ðæstnun on sæm wyrtruman innan. Ac gehiren ða wrohtsaweras hwæt awriten 10 is on sæm godspelle, hit is awriten: Eadige beoct ða gesilsuman, forðon hie beoct Godes bearn genemde. Be sæm worde we magon geæcænan, nu ða sint Godes bearn genenned ðe sibbe wyrecæ, sætte ða sindon butan tweon diofles bearn, ðe hie towecorpan willað, foræmæ ælc ðara ðe hine mid unryhte ascadan willa from þære geæ 15 wærnese, he wile forlætan ðære lufan grenisse, & forsearian on þære ungedæwærnese. Foræm, þeah he hwelene wæstm forðrenge godes weorces, gif he ne bið of gódum willan & of untwiefaldre lufan ongunnen, ne bið he nahuht. Geæcænan be eissum ða wrohtsaweras hu monigfaldlice hie gesyngiað, sonne hie sæt an yfel cyrhticå, & mid 20 sæm anum yele ateræ of þære menniscan heortan ealle ða godan craeftas. Mid sæm anum yele hie gefremmad unrim oþerra yfela, foræm ða ðe ða wrohte sawæt, hie adwæsecæ ða sibbe, ðe modor is ealra godra craefta. Foroncæ nan craeft nis Gode deorwyrcæ sonne sio lufu, ne eft sæm deofle nan craeft leofælra sonne hie mon slite. 25 Swa liwa sonne 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
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
ofsligh on his geferan, he bi hiewecuslice ceow cæm Godes feonde, ce simle wiþbritt cæm untruman mode cære sibbe ce he self forlēt, & hine mid cæm forworhtē, òc he ofsdne afœll, & nu giet wilnaæ cæt he ús òone weg fordikigē, cæt we ne mægen astigan on òone weg & 5 on òa are cé he of afœll. Ongan cæt sint to manienne ca cé òa sibbe sawaæ, cæt hie swa micel wore to receeleaslice & to unwærlice ne don, & huru cær cær hie nyton hwætær sio sibb betre betwux gefæstnod bīc, cé ne bīc, forcæm swa swiçe swa hit derec cætte ænig wana sic cære sibbe betwux cæm goodum, swa swiçe hit eac derec 10 cæt hio ne sic gewanad betwux cæm yfelum. Forcæm, gif cæ swêcoran & cæ unryhtwisian hiera yfel mid sibbe gefæstnigæc, & tosomne gemengæc, òonne bīc geiced hiera mægen, & hiora yfelum weorcum gefultumod, forcōn swa micle swa hie gemodsumeran bīc betwux him, swa hie beōc bealdran òa godan to swenceanne. Be cæm 15 wæs cætte sio godecunde stemn cwæc to cæm eadgan Iobe ymb òa bodan cæs idlan fætes, cæt is se awirgda Antexrist, hio cwæc: His ðæsces lima clifec ælc on oþrum. & eft hio dyde sciella to bisene his heoræneohutm, & òus cwæc: Ælæs fisses sciell bīc to ðæerre gefeged, cæt cær ne mæg nan cæm ut betwuxn. Swa eac òa his folgeras, swa 20 hie uuwiberweardran & gemodran beōc, swa hie swiçur hlecaæ tosomne, & eac fæstor tosomne beōc gefeged to godra monna hience. Swa eac se se òe òa unryhtwisian tosomne sibbaæ, he selec cære unryhtwisnesse fultom & mægen, forcæm hie magon òa gōdan swa micle swiçur geswencean swa hie hiera anmodlicor ehtaæ. Be cæm cwæc 25 se æcela lareow sanctus Paulus, òa heseah cæt 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 followers, 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 unrighteousness, 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
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 his betwux him to toscadanne, & sus cwæð: Hwaet do ge, broður, dox esnlice. Hu, ne eom ic eower gefera, & eom Fariscisc swa same swa ge? Ond forœam mín monn eft ðe ic bodige ymb ðone tohopan deadra monna ærestes. Forœam 5 he cwæð sa word, forœam sa Saducie antsacadon ðære æriste [æfter deawæ, & sa Farisseos geliefdon ðære æriste], swa swa sa halgan gewritu bodigæ. Swa he tosed ðara ehtera anmodnesse ðe hine ær woldon fordon, & Paulus com gesund þonon. Eac sint to manianne ða ðe on ðam beow abisgode sæt hie sibbe tiliga, sæt hie ærest 10 tilgen to kyfanne sæm ungesceadwisum modum hu sio lufu beon scyle ðære inweardlican sibbe, ðylæs him æfter firste sio uterre sib derige; forson, ðonne ðonne hie geþencað ða ryhtan lufe, sæt hie eac geþencen sæt hie ne weorðen beswicene mid ðære uterran lufe, & ðonne hie ðongitað sa godcundan sibbe, sætte sio eordeðlice sib hi ne geteo to 15 wirsan. Ond eft ðonne sume yfele menn swa gerade beow sæt hie ne magon godum monnum derian, ðeah hie willen, ðonne is betere ðeah sæt mon eordeðlice sibbe betwux sæm fæstnige, ðaæt hie magen ðongietan ða uplican sibbe; sætte hie ðurh ða menniscan sibbe magen astigan to ðære godcundan sibbe, ðeah hio him ðonne giet feorr sie, 20 forœam sæt yfel hiera unryhtwisnesse hie hæfð ðonne giet ahierde, sætte hie ðonne gemonndwærige sio lufu & sio geferralæden hiora niehtena, ða æfter manna 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 oōre wisan sint to manianne ca þe ca halgan æ ryhtlice ongietañ ne cunnun; on oōre wisan ca þe hie ryhtlice ongietañ, & ceah for eaċmodnesse swugiaæ cæt hie hie ne bodiaæ.

On oōre wisan sint to manianne ca þe ca halgan æ ryhtlice ongietañ ne cunnun; on oōre þa þe hie ryhtlice ongietañ cunnun, & ceah for eaċmodnesse swugiaæ cæt hie hie ne bodiaæ. Da sint to manianne þe þa æ ryhtlice ne ongietañ, cætte hie geċencen cætte hie ðone hal-wyndan drync ðæs æcelan wines ne gehwierfæn him selfum to attre, & cæt isen cæt hie men mid laecnæn sculdon, cæt hie mid ðæm hie selfe to feore ne gewundigen, cy læs hie mid ðy tole cæt hale lic gewierden þe hie secoldon mid cæt unhale awegaceorfan. Eac hie sint to manianne cæt hie geċencen cæt ca halgan gewrìtu sint us to leochtфatum gesealde, cæt we mægen gesion hwæt we don sceylen on ðisse niht, cæt is ðis andwearde lif, swæ swæ cæt lihtfcæt liht on niht urum eagem, cætte ðæa gewrìtu on ðæg lihten urum mode. Ac ðonne hwa ne on ca ryhtlice ongietañ, ðonne biċ him cæt liht aciestrod. Ne gehwierfæ hie ne nære cæt unrlyhtwise ingeċonc to ðæm won andgieta, gif he ær nære æcunden on ofermettum. Ac ðonne hie wenaċ cæt hie selfe wisran sien ðonne oōre, ðonne forhygeġæc hie cæt hie folgiæn ðærum monnum æfter betran ondgieta, & wilniaċ cæt hie gegitsian & gelicetten cæt ðæm ungetyдум folce wisdomes naman. Higiaæ ðonne ealle mægene cæt hie cæt gedwellen cæt oōre 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. Ætte on ðære wisan sint to manianne ða ðe ða halgan æ ryhtlice ðongietan ne cunnon; on ðære wisan ða ðe hie ryhtlice ðongietan, & þeah for eacmodnesse swugiaœ ðæt hie hie ne bodigaœ.

5 On ðære wisan sint to manigenne ða ðe ða halgan æ ryhtlice ðongietan ne cunnon; on ðære ða ðe hie ryhtlice ðongietan cunnon, & þeah for eacmodnesse swugiaœ ðæt hie hie ne bodigaœ. Æa sint to maniene ðe ða æ ryhtlice ne ðongietan, Ætte hie geðencen ðætte hie ðone halwendan drync ðæs æcelan 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 secoldon mid ðæt unhale awegaceorfan. Æac hie sint to manigenne ðæt hie geðencen ðæt ða halgan gewritu sint ðus to leohtfatum gesald, ðæt we mægen geseon hwæt we dón sceylen on 15 ðisse niht, ðæt is ðís andwearde lif, swa swa ðæt leohtfæt lieht on nicht urum egum, ðætte ða gewritu on dæg liehten urum mode. Ac ðonne hwa ne cann ða ryhtlice ðongietan, ðonne bið him ðæt leoht æcniestrod. Ne gehwyrfde hine næfre ðæt unryhtwise ingeðenc to ðæm wón andgiete, gif he ær nære on offermettum æcunden. Ac ðonne 20 hie wenað ðæt hie wisran sien selfe ðonne ðære, ðonne forhyggeœ hie ðæt hie folgien ðorum monnum æfter bettran andgiete, & wilniaœ ðæt hie gegitsien & gelicetten ðæt ðæm ungetydom folce wisdomes naman. Higiaœ ðonne ealle mægene ðæt hie ðæt gedwellen ðæt ðære 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
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 habbaæ, & hira agen unryht willaæ mid ðy getrymmæ. Be sæm wæs swiæele gelwedæ ðurh Amos ðone witenæ, he cwææ: Hie sindon ða Galatitis[can] wif þe bearne[a]-cene wæron, & woldon mid ðy getryman hira landgerænæ. ðæt folc 5 wæs gehæten Galææ on Ebrísæ, ðæt is on Ênlgislic gewitnesæ heap, forðæm eal sio gesonnung ðære halgan ðurh ðær ðurh ðære ondænnesæ hielt ða gewitnesæ ðære sokæesænescæ. ðy is swiæele ryhte getæcnæ ðurh Galates naman sio halige gesonnung, forðæmæ ealle ða geleæfullæ bodiaæ be Gode ðæt söð is. ðonne getæcniæ ða [ge]ænienændan wif ða 10 saule ðe ða geðeðu angæiaæ, & hie mid godeundlicære lufæn underfoæ: gif ðæt underfangæ andgif to ryhtære tile biaæ forðæbroæ, ðonne biaæ hit mid ðy surhtogenæ weorcæ gedonæ, swelæ hit æt geborenæ. ðæt is ðonne ðæt æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æææ æ
swutol sæt sa twigu forseariaære unryhtan lare. Eac hie sint to manianne sætte hie surh hiora gedwolan & surh hiora ungeðwærnesse sa Godes æ, þe us forbiet deosum to offrianne, sæt hie þa ilean æ ne gehwierfen to diofulgilde. Be sæm Dryhten siöfende cwæð surh Ossei òne witgan, he cwæð: Ic him sealde hwæte & win & ele & gold & sylofr ic him sealde genoh, & sæt hie worhton to diofolgieldum Bale hiora gode. Ac ñonne we underfor òne hwæte æt Gode, ñonne we ongieta inweardlice æa æ, & onwrið þa diglan cwidas, swelce we nimen òne clænan hwæte, & weorpen sæt ceaf onweg. And ñonne us selœ God his win, ñonne he us ofserdrenc mid æare lare dioplices ondgieset. And ñonne he us selœ his oele, ñonne he us his be-bodu openlicer gecyœ, & mid sæm ure lif licelice & getæslice fereœ. And ñonne he us selœ micel siofær, ñonne he us selœ mycelc getyngnesse & wlitiges spréece ymbe soxæstnesse to cyçonne. ñonne he us gewelegaœ mid golde, ñonne he ure heortan onliht & gebirht mid sæm sciman healices ondgieset. Dis is eall ryhtwisra monna offrung Gode, æ hit brengœ eall ña gedwolmen Bale, midæempœ hie hiora hieremonna mod gedwellœ, & eall hiera ondgiæ forhwerfaœ mid hiora wó lare. ñonne he dòœ òne hwæte & sæt win & òne oele & sæt siloœr to diofolgieldum, ñonne he ña gesibsumnesse & ña ges-eaeadwisnesse to gedwolan & to ungeðwærnesse gehwierfaœ. Foræm hie sint to manianne sæt hie geornlice geæenœn, ñonne hie mid for-hwerfœð mode æare sibbe bebod gehwierfaœ to ungeðwærnesse, sæt hie ñonne hie selfe ofsleaœ from lifes wordum mid ryhtum Godes dome. Ongean sæt sint to manianne ña þe ña word æare 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
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,
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 cunnun, & hie swæeah æacmodlice nyllæ læræn, hie sint to manigenne sæt hie hie selfe ongieten on sæm halgum gewritum, æcæmhe hie o³re læren, æylæs hie eahtigen o³er(ra) monna dæda, & forgieten hie selfe, & æonne hie eal sæ halgan gewritu ryhtlice ongiten 5 hæbben, sæt hie ne forgiten hwæt bi sæm úpahæfenum gecweden is, hit is gecweden: Dysig bi³ se læce & untyd æe wilnaæ sæt he o³erne mon gelaenige, & nat sæt hie self bi³ gewundad. Foræm sint to monigenne æae æacmodlice nyllæ læran Godes word, sætte æonne æonne hie æa untruman laenian willaæ, sætte [hie] ær gescea-
10 wigen sæt ater hiera agenra mættrymnessa on him selfum, æylæs hie selfe æcwelen, æær æær hie æa o³re laenææ. Ac hie mon seal manian sæt hie gæcencen sætte hie selfe ne gæunwærigen sæm wordum æe hie læraæ mid by sæt hie o³er don, o³er hie læraæ. Ac gehieren hwæt awriten is on sæm ærendgewrite sancte Petres, hit is awritten:
15 Swa hwa swa spreææ, spreææ he Godes worde, swelce æa word no his ne sien, ac Godes. Gif hit æonne Godes word biœæ, næs his, forhwy seal hwa æonne bion ahæfen on sæm, swelce hit his agenu word sien?
Ac hie scoldon gehieran æone cuide [æe] sanctus Paulus cwææ to Corintheum, he cwææ: Sua sua of Gode beforan Gode we spreææ on
20 Cristæ. Se æonne spricæ of Gode beforan Gode, se æe ongiet sæt he æa word æære lære from Gode onfeng, & Æurh æa wilnaæ Gode to lici-
ganne, nalles mannum. Hie sculon gehieran æone cuide æe awritten is on Salomonnæs bocum, hit is awritten sætte God anseunige æelne ofer-
modne man. Se æonne æe mid Godes wordum his agenne gielp seeæ,
25 he wile reafian æone æe hie him sealde his anwaldeæ; & ne ondrææ hime
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, śeah he dó God behindan hiene, śeah pe him God gefe sæt sæt sær mon here. Eac hie sculan gehieran hwæt to sæm lareowum gecweden is ðurh Salomon, hit is gecweden: Drinc sæt waeter of cinum agnum mere, & sætte of cinum agnum pytte aflowe, & læt ðine willas innan wide, & todæl hie, læd hie giond ðin land, & gegierwe sæt hie irnen bi herestraetum, & hafa hie śeah ðe anum, ðylas elcio-dige hie ne dálen wið ðe. Donne drinc of sæm wicelm his agnes pyttes, bonne he bið self gecwænd & wel gedrenched mid hís agnum wordum. Swíce wel wæs sios spræc mid ðy geiceed þe Salomon cwæð: læt forð ðine wyllas, & todæl þín wætru æfter herestraetum. sæt is sætte se lareow secal ærest self drincan of sæm wille his agenre lære, & sæþan geotan mid his lære sæt ilce waeter on his hieremonna mod. sæt is bonne sæt mon his wætru utlæte, sæt se lareow mid ðy craeft he læreowdomes utane on ðorre menn geote, oððæt hie innan geleærede weorcen. sæt is bonne sæt mon his wætru todæle æfter kyninga herestraetum, sæt mon þa god-cundan spræc æere mengio þæs folces todæle gemetlice ælcum be his andefene. Ac forðonpe oft sio wilnung þæs idlan gilpes gegripæ sæt mod þæs lareowes, bonne he ongiet sæt þa Godes word monegum men lician þe ðurh his muð bið gesprecen, forþæm wæs gecweden sæt sæt we ær sedon ðurh Salomon þone snottran, he cwæð: Donn þu þin wætru todæle, hafa hie śeah ðe self, & ne sele elcio-degum biora nowuht. He ðæne þa awierdan gustas. Bi þæm spræc Dauid swiçæ 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, yeah is he do God behindan hine, yeah is him God geafe sæt sætære mon herc. Eac hie sculon gehicran hwæt to sæm lareowum geeweden is sunh Salomon, hit is geeweden: Drinc sæt wæter of ðinum agenum mere, & sætte of ðinum agnum pytte aflowe, & læt 5 ðine willas iernan wide, & todael hie, ledd hie gind ðin loud, & gegier sæt hie iernen bi herestreætum, & hafa hie yeah is ænum, ðylæs elciodige hie dælen wic sce. Donne drincæ se lareow sæt wæter of h(i)s agnum mere, sone he gehwirfe ærestæ to his agnum ingedoncæ to hladanne sæt wæter, sæt is to wyreceanne sæt sæt he læræ. Donne 10 he drincæ of sæm wielme his aegnes pyttes, sone he biæ self geæwæned & wel gedrenced mid his agnum wordum. Swiæwæ[1] wæs ðios spræc mid ðy geieeced ðe Salomon cwææ: læt forð ðine willas, & todael ðin wætru æfter herestreætum. Dæt is sætæ se lareow ærest sceal self dricanæ of sæm wille his agenre lære, & sícænan geotan mid his lære sæt 15 ilce wæter on his hieremona mod. Dæt is soneæ sætæ mon his wætru utlæte, sætæ se lareow mid ðy cæfte hie his lareowdomes utane on ðäre menn giote, ðætæ hie innan gelerede wæræn. Dæt is soneæ sætæ mon his wætru todæle æfter cyninga herestreætum, sætæ mon ða godcundæn spræce æere menigo ðæs folces todæle gemetlice ælcæm be his 20 andæne. Ac forænææ oft sio wilnung ðæs idlan gielpes geægripæ sætæ mod ðæs lareowes, soneæ he ongæt sætæ ða Godes word manegum menn licaæ ðe ðurch his mùð beæð gesprecæ, forðæm ðæs geeweden sætæ sætæ we ær sædon ðuræ: Salomon ðone snotran, he cwææ: ðeæh ðu ðin wætru todæle, hafa hie yeah ðe self, & ðæs sele elciodigum hira 25 nawuht. He mænde ða awiergedan geæstæs. Bi ðæm sprææ Dauæd

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
curlicie on salmum, swæ he hit oft acunnad hæfde, he cwæð : Eldiodige arison wic me, & wunnon wic me, swiðe stronge wæron ça þe min ehton. We cwædon ær sæt Salomon cwæde sæt mon scolde his wætru todælan, & sæh him self eall habban. Swelce he openlice cwæde : Iow is micel ðearf sæt ge swæ æteolen ut ðære lare, swæ swæ ge eow innan ne gevæden to sæm awierdum gæstum ðurh upahesnesse eowres modes, ðylæs ge ðurh ça ðenunga ðara Godes worda to iow forlæten iowre fiend, ðylæs iow ðonan awuht gemænes weorcse. Ðonne we doð ægðær, ge we ça wætru todælað æfter kyniga herestrætum, ge eac us selfe habbað, ðonne [ðonne] we swiðe wide uttogoetoð ça lare, & swæ- sæh ðurh ça ne wilnigeð woruldgilpes.

XLVIV. Dætte on oðre wisan sint to manianne ça þe medomlice cunnun læran, & sæh for miclum ege & for micelre eaðmodnesse forwandiað ; & on oðre wisan ça þe ðonne git to sæm gewintrede ne bioð ne gewigene, & sæh for hræðhydinesse bioð to gegripene.

On oðre wisan sint to manian [manienne] ça þe medomlice læran magon, & sæh for micelre eaðmodnesse him ondrædað ; on oðre ça ça þe unmedome bioð to sære lare oððe for gioguðe oððe for unwisdom, & sæh for hiora fortruwodnesse & for hiora hræwdwilnesse bioð to [ge]- scofene. Ða ðonne sint to manianne þe nytwyrclice læran meahton, & sæh for ungemetlicere eaðmodnesse hit onscauniað, hie sint to manianne sæt hie be sæm læsson singum 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 cuhlice on psalum, swa he hit oft acunnad hæfde, he cwæð: Eðsiðode arison wic me, & wunnon wic me, & swiðe stronge wæron ça de min ehton. We cwædon æt Salomon cwæde æt mon sceolde his wætru todælan, & ðeah him self eall habban. Swelce he openlice 5 cwæde: Eow is miscel scærf æt get swa ætfeolen út ðære lare, swa swa ge eow innan ne geçiended to þæm awiergedum geæt ðurh ðupalahenessæ eowres modes, þylæs ge ðurh ça þenunga ðara Godes worda to eow forlæten eowre fiend, þylæs eow ðonon awult gemænes weorc. Ac þonne we doð ægðer, ge we ça wætru todælan æfter kyninga herestra-10 tum, ge eac us selfe habban, þonne þonne we swiðe wid ðuttegotæ ða lare, & suððeah ðurh ça ne wilniað wuruldgipæs.

XLVIV. Ætte on ðære wisa sint to manianne ça þe medomlice cunnan læran, & þeah for mi(c)lum ege & for micelre cæðmodnesse forwandia; & on ðære wisan ça þe þonne giet to þæm gewintrede ne beoð ne geðiegenæ, & þeah for hræðhydignesse biðo to gegripæne.

On ðære wisan sint to manianne ça þe medomlice læran magon, & þeah for micelre cæðmodnesse him ondraðæ; on ðære ça þa þe u(n)-medome biðo to þære lære ðeðo for gioguðe ðeðo for unwisdomæ, & 15 þeah for hira fortruwodnesse & for hira hræðwiþnesse beoð to gescofæne. Da þonne sint to manigenne þe nytþweorðlice læran meaþton, & þeah for ōngemetlicere cæðmodnesse hit onscuniað, hi sint to mani-20 genne æt hie be þæm læssan ðingum ongiþen hu suide 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 undertake 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
Gregory's "Awyrged"

Be Of Hu Be

|received. They received. | words, |ment concealed it they reduced sin scylding ononne biæ &onne synfullum broðrum, swelce hie gehyden lifes lecedom, & his forwiernen æam cwelendum modum? Be æam cwæð Salomon: Hu nyt bic se forholena craeft oþte sæt forhydde gold? Oþte gif hwælc folc bic mid hungre geswenced, & hwa his hwæte gehyt & oþhielt, hu ne wilt he sænne hiora deæces? Be æam wæs swiðe wel gecweden Þurh Salomon: Se þe his hwæte hyt, hiene wierc sæt folc. Dæt is sænne sæt mon his hwæte ahyde, sæt se lareow ahyde ða word scyldal hie halgan lare. Foræm he for scyldæ æran scyldæ æræ swigan bic awierged & fordemed from æam folce, foræm he manigne gelæran meahete, gif he wolde. Hwæt we magon gænecean, gif hwælc god læce bic þe wel can wunda sniðan, & sænne gesihtæ sæt his hwæm sceaf bic, & sænne for his slæwæ asigemeleasæ & forwiðæ sæt he his helpe, sænne wilde we cweðan sæt he sie genoh ryhtlice his broður deæces scyldig for his agenre slæwæ. Nu sænne, nu sa licumlican læces ðæs scyldiga gereahete sint, nu is to ongietonne sæt hu micelre scyldæ sa bicþe befangne sa þe ongietað sa wunda on æam modum, & agiemeleasæ sæt hie hie laenigen, & mid hiora wordum sniðan. Be æam wæs swiðe wel gecweden Þurh Ieremias sænne witgan, he cwæð: Awyrged

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 punishment 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
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 understand 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
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
...se mann se he wirde his sworde blodes. Dæt is ðonne dæt mann forwierne his sworde blodes, dæt hwa forwirne his lære dæt he mid sære ne ofslea sæs flæses lustas. Eft cwæð Moyses be sæm ilcan: Min swoord itt flæse. Gehieren eac ða ðe oninnan him gediglað & gehydan ða godeundan lære ðone egesiçan Godes cwide ðe to him geeweden is, forðæm dæt se ege ðone oþerne ege útadrife, dæt is ðonne se cwede hu mon dæt feoh befestæ dæm ciepeþen ðe he scolde for-sellan to wæstme, & ða forþþe he forwandode dæt he swa ne dyde, ða ageaf he hit to uþcænes, & his eac hæfde miccelne dem. Eac hi 10 sculon gehiran sætte sanctus Paulus gelieðde dæt he swa micelc unscyldigra waren his niehstena blodes swa he læs wandade dæt he hira unþæwas ofsloge. Hi magon gehieran be sæm cuide ðe he cwæð, he cwæð: Hvæt ge sint calle mine gewietan dæt ic eom clæne & unsældig nu giet to dæg eowres aelces blodes, forðæm ic næfre ne 15 forwandode dæt ic eow ne gecyðde eall Godes geæhæt. Eac hi sculon gehieran hu sanctus Johannes wæs gemanod mid sæs engles stemme, ða ða he cwæð to him: Se ðæ gehire dæt hine mon clipige, clipie he eac oþerne, & cwæðe, cum. Dæt is, se ðæ ongiote dæt he sie geægiæd mid godeundre stemne, sætte he eac cigeðe & lærende 20 oþre æder tio & lægigæ æder he getogen bið, cyæs he finde ða duru betynede ongean hine, ðonne he cume, gif he cume idelhende to, & ða mid him ne brenge, ðe he æder lægian scolde. Hie scoldon gehieran hu Essaias se witga breamowigende hine seligne tælde, ða he wæs [on]æled mid ðy úpecundan leobte, he cwæð: Waa me sæs ic swigode! Eac hie 25 sculon gehieran sætte surh Salomon is gehaten sæm 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 those 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 læreð sæt sæt hie sonne cunning, sæt is sæt him seyle bion hiora wisdom geieced & gemanigfaldod. Salomon cwað: Æs monnes saul þe wel spric þio þio amast, & swæ hwa swæ økerne ærenæ, he wiræ self oferdruncen. Swæ eac se þe þut wel læð mid his wordum, he onfeð innan Æs ingeþeones sætnesse, sæt is wisdom. Swæ eac se þe ne wiernæ Æs wines his lære Æa mod mid to oferdrencanæ þe hiene gehieran willæ, he bidæ eac oferdrenceæ & wel afedd mid sæm drynce mislicra & manigfaldra gifa. Þwæt we hierdon sæt Dauid brohte gode to lacum sæt sæt he Æa lære ne hæl þe him God geaf. Þæt he cyðe, þa he cwað: Dryhten, þu wast sæt ic ne wiørne mine welora, & ðine ryhtwisnesse ic ne digle on minre heortan; ðine hælo & ðine ryhtwisnesse ic sææge. Gehierað hwæt on Cantica Cantorum is awritten sæt se bryðguma seeolde sprecan to æære bryde, he cwað: Hlyst hider, þu þe eardast on friondes ortgearde, & gedoo sæt ic mæge gehieran ðine stemne.

[End of Cotton, No. 1.]

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 & unslawliche læræc sæt sæt hie sonne cunnun, sæt is sæt him scylen hiera wisdom bion geieced & gemanigfrød. Salomon cuæc:

Dæs mon[n]es sawl ce wel spric hio biæ amæst, ond swa hwa swa ðærne drencæ, he wirc self oferdrencen. Swa eac se ce ðæt wel læræ mid 5 his wordum, he onsehæc innan sæs inngeæcæces sætnesse, sæt is wisdom. Swa eac se ce ne wîrcæ sæs wines his lare ca mod mid to oferdren-
can[æ] e hine gehieran willæ, he biæ eac oferdrencæ & wel æfæd mid sæm drence mïlicra & monigfældra giefa. Hwæt we hirdon sætte Dawiid brohte Gode to lacum sæt sæt he sa lare ne hæl ce him God
gæf. Dæt he cyðde, ca he cwæc: Dryhten, ðu wast sæt ic ne wyrne minra welera, & sine ryhtwisnes[æ] ic ic ne diegle on minre heortan; sine hælo & sine ryhtwisnesse ic scegge. Gehierac hwæt on Cantica Canticorum is awritten sæt se brydguma scولد sperecan to sære bryde, he cwæc: Hlyst hider, ðu ce eardasæ on freondes orgeearde, & gedoo
cæt ic mæge gehiran sine stemne. Dæt is sio halige gesomnung Godes folces, sæt eardasæ on æppeltunum, sonne hie wel begæc hira plantan & hiera impan, ðæ hie fulweaxne beoc. Dæt biæ sonne sæt mon his stemne gehiere, sonne sa gecorenan menn giornfulle biæc his worda to gehlystanne. & sonne wilnaæ se brydguma, sæt is Crist, 15 sæt ic gehire sa stemne sære bryde, sæt is Cristenra monna gesom-
nung, sonne he þurh gesce[a]dwisra & him gecorena monna móð him to clipæ, & hie læræ þurh hiera munæ. Eac he scuol gehieran hwæt Moyses dyde, ca he ongeat sæt God was sæm folce ierre, he bebed sæt menn namen hiera sword Godes andan mid to wrecanne, & cwæc: 20 sæt sa scolden bion synderlice Godes ðegnas, ca ce unwandiendo caara

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 reproving 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,
scyldegena gyltas osflogen. He cwæd: Se sce Godes scegna sic, ga hider to me, & do his sword to his hype, & gæ from geate to geate swr midde scæ ceastre, & osfleæ æle mon his broður & his freond & his nihstan. Dæt is ðonne sæt mon his sword doo ofer his hype, sæt ūmon scæ geornfulnesse his lare læte furður ðonne his flæsces lustas, & ðæs gieme sæt he un[a]liedede lustas & lana atemige & oferwinne, ðonne he wilnað sæt he haligdom lære. Dæt is ðonne sæt mon ierne from geate to oðrum, sæt he ierne creatigende from ðara unscæawa ælcam to oðrum, se deað mæge ingán on ðæs monnes mód. Dæt is 10 ðonne sæt mon ierne swr mid[ð]e scæ ceastre, sætte mon sua emn sic betweox cristenum folce on sære scæaunga hiera scylda sæt he naðer ne nanum men ne ollice, ne he nanes monnes oleccunga ne rec[e]. Be ðæm wæs SWiæ ryht[lice] geewedon sæt mon scoldes osfleæ his broður & his freond & his nihstan. Ðonne mon ofslihæ his broður 15 & [his] friond & his nihstan, ðonne he for namre sibbe ne wandað sæt he sce gyltas ne wrecce on scy[þ] degum monnum. Nu se is ðonne gehaten Godes scegna se sce mid sæm andan onæled bið godeundre lufan unscæawas to osfleæne, hu, ne wiðæscæ se ðonne eallunga Godes scegna to bionne, se sce wiðæschæ sætt he ne ðærege swa he swiðus mæge 20 woruldmonna unscæawas? Ongæan sæt sint to manianne sce sce nabbæd nawcer ne ildo ne wisdóm to ðon sæt hie mægen ðonne cunnen læran, & hi sceah forhradiaæ sæt hie hit ongiennaæ, ðylæs hie himselfum fordikigen ðonne weg sære bote, ðe him on fierste becumman meahte, ðonne hi him to tioð sce byrcæne swa micelre ðenunge swa hæredlice. 25 Æc ðonne hie him ær tide to tioð sæt hi ne magon ne ne cunnun, ðonne is him to ondrædanne sæt him weorcæ to lore sæt hie to ryhtre tide gefolgian meahton, sæt is se wisdom, ðe hie ær tide wilniaæ & cowiæ, æc he him wyræ ðonne swiæ ryhtlice to lore. Hwaet hie magon geææcan sæt fugla briddas, gif hie ær wilniaæ to fleoganne, ær hira 30 scefræ fulwe[a]xene sin, sætte siø wilnung hie geniæææ sce hi ær upa-heææ, ðæ hie forweorcæ. Æc hie sint to manigenne sæt hie geææcen, gif mon on niwne we[a]ll unadrugodne & unastörðodne micelne hræf & hefligne onsett, ðonne ne timbreæ hie no healæ æc hryre. Æc [hi] sint to manigenne sæt hi geææcen sætte sce wif sce sce geææcanodan bearn 35 cennaæ sce ðonne git fulborene ne biæ æc fyllæ hie nó mid sæm hus æc byrgæne. For ðissum ðingum wæs sætte Crist self, sce swiæ
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.
Gregory's pastoral.

Hraedlice meahte getrymian toone sce he wolde, sealdie bisene sceem lareowum to sceem scet sce unlaeredan ne scoldon laeron: siexan sce his cnihdas gelaed haeide toone crafet toes lareowdomes, he cwaed swaceah: Sittac eow nu giet innan caestre, ooxacet ge weorcen fullgearowode mid sceem gostlican crafet. Donne we sittac innan caestre, tone we us betynaed binnan sceem locum ures modes, byldes we for dolsprea to widgangule weorcen. Ac eft tone we fullgearowode weorcac mid sceem godcundan crafet, tone biwe we of sceere caestre ut aferene, cæt is of urum agnum ingeceone, ofere men to læranne. Be cys ilcan cweac 10 Salomon to iongum monnum:Du gionga, bio sce unice to clipianne & to læranne, ge furcum sina agna spræca, & sceah sce mon tuwa frigne, gebid sce mid cære andsware, o£ sce wite cæt sin spræc hæbbe ægter ge ord ge ende. For cissum ilcan cingum wæs cætte ure Aliesend, sceah he on hefenum sie Scieppend & engla larcow, nolde he sceah on 15 eorcan bion monna larcow, ær he wæs fritiges geara cald, forcæmde he wolde sceem fortruwodum monnum andrysno halwendes eges on gebrengean; sceah sce he self gegyltan ne meahte, nolde he sceah ær bodian sce giefe toes fulfremedan lifes, ærtæmæc sce self wære fulfremede ielde. Hit is awritten on sceem godspelle cætte ure Haelend, sce 20 he wæs twelfwintre, wurde beaftan his meder & his mægum innan cære caestre Hierusalem. Ac eft, sce his mægas hine solton, sce fundon hie hiene tomiddes cæra wietenæ sce ærer wisoste weron in Hierusalem, hlystende hiora worda, & frinende hiora lara. Donne is us [cæt] swicce wocorlice to geþenceanne cætte ure Haelend, sce sce he twelf-25 wintre wæs, sce wæs he gemétt sittende tomiddes cæra lareowa frigende, nalles lærende; forcæm he us wolde cæt to bisene dcn cætte sce unlaeredan ne dorsten laeron, nu he cæne wolde cniiht bion, & wolde cæt hiene mon lærde, se ila se sce sce æer lærde sce hine sce laerdon mid sceem crafet toes godcundan anwalde. Ond eft Paulus cwaec to his 30 cnihte: Bebiod cis & lærre, & ne forsoi nan mon cire giogurce. We sculon wietan cætte oft biæ on halgum gewrietum genemned mid feorwe to giogurhade. Cæt we magon sweotolor ongietaet, gif we Salomones cuida sumne herongemong eowiaæ, he cwaæ: Blieæsa, cniht, on cinum giogurhade. Gif he hit conne ne tiohchode eall to anum, conne ne 35 nende he toone cniht ægter ge cniiht ge giong man.
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. 

On oðre wisan sint to manianne ᵃa ᵃe woroldare wilniāc, & hie ᵃon ne orsorglice habbaċ; & on oðre ᵃa ᵃe woroldare wilniāc, & ᵃonne hie gewilnodo habbaċ, hie ᵃonne mid micelre earfoðnesse & mid micle broce on wuniaċ.

5 On oðre wisan sint to manianne ᵃa ᵃe eall orsorglice begitaċ sisse worulde, ᵃæt ᵃæt hie wilniāc; on oðre wisan ᵃa ᵃe sisses andweardan middangeardes wilna & welena wilniāc, & swaðeah mid sumum wicer-
weardum brocum hiora him bid færwirned. ᵃa ᵃonne sint to mani-
enne ᵃe simle habbaċ sisse worulde ᵃæt ᵃæt hie wilniāċ ᵃæt hie ne 10 agiemelcasien, ᵃonne hie hit call hæbben, ᵃæt hie ne secen ᵃone ᵃe him to eallum gefultemāc, ᵃylæs hie lufiģen ᵃas ełkmodignesse ofer hiora ægenne æfel, & hior[a] mod eal on ᵃæt ᵃæt hie her gelæned biċ, & ᵃylæs hie gedwelle sio gehydnes & ᵃa getesu ᵃe hie on ᵃæm wege habbaċ, ᵃæt hie forgieten hwider hie seylen, & ᵃylæs hie for ᵃæm 15 fægeran mōnan ᵃe hie on nilt gesiōc forhyegen ᵃæs dæges bierhto & ᵃere sunnan. Eac hie sint to monienne ᵃætte hie nó ne geliefen ᵃætte ᵃa willan & ᵃa getesu ᵃe him on sisses worulde becumāc, ᵃætte ᵃæt sien ᵃa lean ᵃe him God getiohchód hæfċ, ac biċ sissa iermča frosor, & ᵃa lean biċ on ᵃæm ecean life ᵃæs we to gode doċ. Forċy we 20 sculon ure mōd getrymmman wiċ sisses middangeardes oliecunga, ᵃylæs we hie mid ealle mode lufiģen, & us mid ealle hiere underscieden. Ac se se ᵃe ᵃas orsorgnesse ᵃe he her hæfċ ne forswiċ mid ᵃære gescead-
wisnesse his ingečonces & mid ᵃære lufan ᵃæs beteran lifes, ᵃonne gehwierf(ċ) he ᵃa oliecunga ᵃisse gewitendan worulde him to ecum 25 deaċe. For ᵃissum singum wæs ᵃætte Ezechiel se witga ᵃreade Israhela folc, & cwaċ hie hie wolde weorcan forlorene & oferwun-
nene mid orsorgnesse, swa swa Idumens wœron, forcæm hi to swiċe bliċsodon on ᵃisses middangeardes orsorgnesse. Ac Dryhten hie ᵃreade þurh ᵃone witgan, ᵃa he cwaċ: Hie dydon min land him 30 selfum to ierfelonde mid gefean & mid ealre heortan & mid ealle mode.

Be ᵃæm wordum we mægon gehieran ᵃæt hie wœron swiċe suilcice getælde, næs nó forcæmċe hie fægnodon, ac forcæmċe hie mid ealre heortan & mid ealle mode fægnodon. Be ᵃæm cwaċ Salomon: Giongra monna dolscipe hi ofslīhċ, & dysigra monna orsorgness hi 35 fordeċ. Be ᵃæm ilcan cwaċ sanctus Paulus: Sien ᵃa hæbbedan
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, & ça çe cisces middangeardes notigaç swelce hi his nó ne notigen. Dætte we swa luftigen cisne uterran & cisne eorðlican fultum sætte we foræm from æare wilnunga & from æare geornfulnesse æare godecundan luftan ure mod ne awenden, sylæs 5 us worcê to wope & to elðiodingesse Ææ ecean lifes sæt sæt us on cisse elðiodingesse to fultume & to are gelaenêd is; sætte we ne fægnigen, swelce we gesælige sien for cissum gewitenden Ŝingum, consin Ronnie we betweox æem ongieten hu earme we biec ṣara ecena Ŝinga. Be Ŝismum ilcan cwaæ Salomon on Cantica Canticorum æare 10 béc be æare halgan gesomnunge, he cwaæ : Dryhtnes winestre hand is under minum heasfe, & his swiðre hand me beclipè. Sio winestre hand Godes he cwaæ ware under his heasfe. Dæt tacanæ orsorgnesse cisses andwearadan lifes. Da hand consin gefrycê sio incunde luftu Ææ uplican lifes. Sio swiðre hand hine consin beclipè, consin Con(n)e 15 he hine gehielt on æem willan sæt he mid ealre estfulnesse luftæ sæt ece lif. Eft wæs gecuened Ûurh Salomon ñone snottran sætte on his swîðran handa ware lang lif, & on his winestran ware wela & wyrt−mynt. Da he lærde hu we ægðer luftan secolden, ça he maet ñone welan & ñone wyrðmynd to æære winestran handa. Eft be æem ilcan 20 cwaæ se psalmsceop : Gehæle me þin sio swiðre. Ne cwaæ he nö þin sio winestre hond, æ þin sio swiðre. Míd æem he gecy(ê)de sæt he ne mænde þis andwearde lif, ac Ææ ecean lifes õelo he sohte. Be æem ilcan is eft awritten on Exodo, sæt is ïmosy boc, hit is awritten : Ðin swiðre hand, Dryhten, gebreæ þine feond. Da consin þe Godes 25 fiond biox, þeah hi on æære winestran handa bion geðígene, hi beox mid æære swîðran tobrocene, sæt is sætte oft þis andwearde lif úpa−hefeb ça yfelan, ac se tocyme æære ecan eadignesse hie genieçæ. Ðy sînt to maunieæ ça be on ñisses worulde orsorglice libbaæ, sæt hie geornlice ongieten sætte sio orsorgnes ñisses andweardan lifes hwilum 30 bið to æem gelaenêd sæt hie sien Ûurh ça to beteran life getogene, hwilum to æem sæt hie sien by swiður on eennesse gesciende. For−hwam wæs elles Canoeæa land ḢRare(òla) folce gehaten, buton foræmæc sæt ungetyde folc nolde geliefan þeah him mon feorr land on fierste gehete, gif him sōna ne scalde sum on neaweste se him sæt mare 35 gehett? Ond eac foræm sætte hie by fædlicor & by Ŝuntweogend−licor gelifden ṣara ecena Ŝinga, swa hwanne swa him ça gehete, sylæs
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 sæm gehatum & mid sæm tohopan anum hi spone to ðære giefe, ac eac mid ðære giefe he hi teah on ðone tohopan. ðæt eac gecyðde se psalmsceop swiðe openlice, ða he cweð(e): He him sealde ricu ðærra kynrena, & manigra folca gestreones hie wicoldon, to ðon 5 ðæt hi his ryltwisnesse geheolden, & his æ sohten. Ac ðonne ðæt mennisse mod Godes glædmodnesse mid godum weorcum ne geand-sworaþ, ðonne bið he swiðe ryltlícæ mid sæm gehined ðe mon wenc ðæt mid gearod sic. Be sæm wæs eft gecwoden Surh ðone salmsceop: ðu hie geniðrædes, ða hi hi sælfe ðapahoson. Swa, ðonne ðonne unnyttan 10 men ða godecundan gife nyllaþ leanian mid ryltmæcum, ac willað hi sælfe her mid ealle fordon mid ðære fortrumwunga ðæs toswowendan welan & orsorgnesse, & ðonn ðe hi hi utan bið ælasne, ðanon hie biðæ innan afeallene. Be ðys ilcan wæs eac gecweden be sæm wele-gan ðæ gesæd ðæ sætte on helð(l)e crowude, hit wæs gecwoden: ðu 15 ðænfege ðin god cal her ón worulde. Forðæm anfeah se yfæ ault gode on ðisse worulde ðæt he eft ðy maran yfæs on ðæm toweardan lif, gif he her nølde for ðæm gode to Gode geiceran. Angean ðæt sint to man[i]genne ða ðæ ðisses mid[d]angeardes wilna & we[ø]lena wilniað, & him swæðæah sum wylælærðnes his fö[r]wiærðæ, & hi 20 geswancæ on ðisse worulde, ða sint to manienne ðæt he geornlice gæðencæ mid hu micelre giefe ofer him wacað se Scippend & se Stihtere ealra gescafta, ðonne he hi hi nylæ tan to hiera agnum wïnthungum; swa swa se læcæ, ðonne he sæm siocan ne truwað, & wenæ ðæt his gehelpæ ne meæge, ðonne alief(e) he him eal ðæt ðæt 25 hine lycæ to ðונøne & to üyejanne, ac ðæs ðe he wenc ðæt he gehelpæ meæge, ðæm he forwiærðæ swiðæ fe[ø]la ðæs ðe he wilnað. Hwaæt we eac wiærðæ urum cildum urra peninga mid to plegiæanne, ðæm ilcum ðæ we eft tiochiaæ urne eard & urne eæel & ure ierfe eall æt-sonne to te forlætanne, & hie tiochiaæ us to ierfewærðum to habbanne. 30 Ac nimen him nú be ðisse bisene gefeæn & tohopan ðære eaan ierfæ-weærðnesse, ða ðe siowylælærðnes ðisses andweæran lifes gæææææ: ac gif hi God næfde on ecnesse getiochoð to gehælanne, ðonne ne gebriðlode he hi nó mid swa swiðlicere ðreaunga his lare. Eac sint to manigenne ða ðe ðissa hwilendlicæ ðinga wilniað, & him ðeæah sum 35 broc & sumu wylælærðnes hiera forwiærðæ, sætte hie geornfullice gæðencæ sætte oft rytltwisæ menn mid ðys hwilendlician 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
weorcæ upahæfene, oð hie wurh ðone anwald weorcæ mid synnum gefangne, sua sua mid sume grine, swa swa [we] ær herbiufan sædon on ðisse ilcan bæc bi Dauide sæm Godes dirlinge sæt he ware ryht-wisera ca ca he æng wæs ðonne he ware síccean he kyning wæs. Da 5 ca he ægn wæs, he met[t]e his feond, & ðeah for Godes ege & for ryhtwisnesse lufum he hine ne dorste ofslæan. Ac æt síccan he kyning wæs, for lare & for tieftinge his aegenes firelnusters he ofslæg & besiredhe his getreowne ægn. Hwa mæg ðonne æhta ðæc anwalde 10 ðæc weorcscipes wilnian butan plio, nu se swelc plioh ðæron gefor, se þe his nó ne wilnode? Hwa mæg ðonne for syllecum bion 15 ge-halden butan miclum gesuínce & miclum plio, nú se on ðæm rice on swelce synne befol, se þe God self to ðæm rice gecæas? Ëac hie sint to manigenne sæt hie gelæcne hu hit awritten is be Salamonne, hu he æfter swa miclum wisdome afol, enne ðæwan he diolflum organ gieldan. Nis hit nó gesæd sæt he æng nuht wittyerweardes on ýs middangeardes hæfde, ærcæmce he afole; ac síccan him se wisdom to forlæten wæs eallunga he forgæt hine selfne & ca lare & ðone godscipe þe he geliornode, swa sæt he his nan geswÎc habban nolde ne læsse ne mare. 20 LI. Dætte on ðære wisan sint to manianne ca ðe beoð gebundne mid synradeenne, on ðære wisan ca ðe freo bicæ ðara benda. On ðære wisan sint to manianne ca ðe mid synnrædennæ bico gebundene, on ðære ca ðe ðara benda bicæ fr[i]o. Da sint to manigenne ðæc mid þæm gebundene bicæ, ðonne ðonne hie betwuh him 25 ðenceæ ðu hiea ægærer ðæres willan don scyle, sæt hira swa tilige ægærer ðrum to licianne on hiera gesincipe, sæt hi ne mislicen hiera Scippende, & sæt hie swa wyrcen ðisses middangeardes weorc sæt hie ne forlæten to wilnianne ðara ðe Godes sien, & swa gefeon ðissa andweardena göda sæt hie him eac geornlice ondræden ða ecan yfl, 30 & swa eac ðara yfelæ ðisses worulde hiofen sæt hie huru hiora tohopan anwealgne gefæstnigen to ðæm ecum godum, & ðonne hie ongieten hu gewîtendlic ðis anwearde bicæ sæt sæt hie her doð, & hu wurhwunienede sæt bicæ sæt hi wilniæ, dætte ðonne nauðæ ne nan yfel ðis[ses] middangeardes hiora móð ne gebrece ne nan göd hie ne 35 beswice, ac se gefeæ ðara hefonlicena göda hi gehierde wic 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
Gregory's Pastoral.

brocum, & eft se wena ðara toweardena yfela on ðæm toweardan dòme hie geegesige on ðære orsorgnesse; forðæm ðæt mòd ðara cristenra gesamhiwena, ðætte bin ægðer ge trum ge untrum & ne mæg fullice fòrsion ðæs hwileudlican ðing, he mæg ðæah hine formengan to ðæm 5 ecum mid his willan, ðæah he ðonne giet on ðæs flæces lustfulnesse liege, mid ðæm ðæt he hine getrymige & gefylle mid ðæm ðúlican tohopan. Oud ðæah he hæbbe hwæt eorðlices & menniyclices him on gewunan on ðýs wege—se weg is ðís andwearde lif—ne forlæte he ðæah ðone tohopan ðæt he become (to) Gode for his godan willan, & 10 swaðæah ne fulga he eallunga ðæs lichoman wilnunga, ðylæs he eallunga aèalle ðòonn ðæ he fæslicost tohopia[n] scólde. Ymb ðæt reahete Paulus swëcwe wel mid feaum wordum on his ærendgewrethe to Corinctheum, he cuæh: Ða ðæ wif hæbben, sien ða swelce hie ðan hæbben, & ða ðe wepen, sien ða swelce hi nó ne wepen, & ða ðe fægnigen, sien ða swelce 15 hi nó ne fægnigen. Se ðonne hæfð wif swelce he ðan næbbeer, se ðe hit hæfð for licumlibcere frosfre, & ðæah for ðæm bryce & for ðære lufe hine nè awent from bettrum weorcum. Se hæfð eac wif swelce he ðan næbe, se ðe óngiet ðætte eal ðæs andweardan ðing bionc gewitendlicu, & ðæah for niedcærfe hæfð giemenne his flæces, & hwæcere mid micelre 20 wilnunga his gæstes gieruc ðæs ecane gefean. Ðæt is ðonne ðæt mon wepe, & ne wepe, ðæt mon ða iermcò ðisses middangeardes wepe, & swaðæah wite ðæt he sceal bion afres(r)ed, & blissant on ðæm ecum gefean. & eft is ðæt mon blissige & ne blissige ðæt mon ahebbe his mod of ðissum eorðlican to ðæm hefonlican, & ðæah ne forlæte ðæt he him ne 25 óndræde ðæt he aèalle of ðæm uplican to ðæm nìfferlican. Ymb ðæt [swëcwe wel] cærryhte æfter rehte sanctus Paulus, ðæ he cwæh: Ðyces middangeardes ansien ofergæh. Swelce he openlice cwæde: Ne seułon ge nó eallunga to swie swie lufian ðísne middangeard, forðam, ðæah ge hine lufigen, he eow ne mæg ealneg standan; on idelniss[e] ge fæst-30 niað eower mòd on him, forðæmcre he eow flih, ðæah ge hine lufigen swelce he wunigende sie. To manigenne sint ðæ gesomhiwan, ðæah hira hwæcroman hwæðhwugu hwilum mislicige on ðcrum, ðæt hie ðæt geçylidelice forberen; & gebidde hira ægðer for ofær ðæt hie mægen curh ðæt weorcæn gehæledæ, forðæm hit awritten is: Beras eowre 35 byrcenna gemænelice betwux iow, ðonne gefylle ge Godes æh. Sio lufu ðonne is Gods æh: sio æ & sio lufu us briengæ monig (g)òd
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 geysyldelice forbiere. Ac tonne we onhyriga Criste, & eac ca onhyri[n]ge geysyllae, tonne we lustlice sellae ocrum cat cet us God selc, & geysyldelice forbera hiora yfelu. Da gesinhiwan mon secal manian, & eac gehwelicne mon, cat hie no lacs ne ne 5 gesenence hwæt ocre men him forbera & garafae, tonne hie gesenca hwæt hi ocrum monnum forbera; foræmce he mæg micle cy ie adrogan ca tionan ce him ocre men dox, gif he wil gemunan ca ce he ocrum monnum de. Eac sint to manigenne ca gesinhiwan cat hi gumnen cat hie for nanum ocrum singum ne bioc gesomnode, buton 10 foræm cat hie sculon bearna strienan. Foræm hi sculon gesencean, gif hie to oftraedlice & to ungemetlice hie gemengan on caem hæmede, cat hie ne bioc no on ryhtum gesinside, gif hie cat on gewunan habba, ac foræmce hie gewemmancone aliefedan gesinside midære unliesedan gemengnesse, him is micel nie(d)earf cat hie mid oftraedlicum 15 gebedum ca scylde adiligien. Foræm wæs cat se getyda læce caes hefonlican læcedomes, cat wæs sanctus Paulus, ægcer ge ca halan lærde ge caem unhalum læcedóm eowde, ca he cwæd: God bih men cat he sie butan wife. & eft he cwæd: God bih mannum cat ælc hæbbe his agen wif, & ælc wif hire ceorl, bylaes hi on unryht hæmen. Ægcer he 20 dyde, ge he egesode ca ce on unryht hæmdon, ge he liefde caem ce hit forberan ne meathon, foræm cætte ca ce gestondan ne meathon, gif hi asea[la] scolden, cat hi afeoluen on cat hnesce bedd caes gesinside, nes on ca heardan eorcan ces unrylhæmdes. & eft he cwæd to caem untrumum: Agife se wer his wife hire ryht on hira 25 gesinside, & swa same cat wif caem were. Ac afteræmce he hwelcelhwugu gerosalice leafe dyde caem gesinhiwon hira willan to fremmanne, he cwæd: Ne cwædo ic no cat ic ær cwæd bebeodende, ac laerende & geæfigende. Da he spræc gelicost caem ce hit hwelcelhwugu syn ware, ca he cwæd cat he hit forgiean wolde & geæfian. 30 Foræm bih sio scyl dy hraor gehæled, foræmce hio ne bih unliesedo, ac ceah hio aliefedu sie, ne sceal hi mon to ungemetlice begon. Daet us getacenode Loth swicel wel on him selfum, ca he fleah ca biernendar ceastre Sodomman, & com to Segor, ca ne dorste he nawuht hrædllice ut of sare ceastre faran up on ca muntas. Midæmce he 35 fleah ca birnendar Sodomman, he getacenode cat we sculon fleon cone unliesedan bryne ures lichoman. Sio heanes tonne caara 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
Gregory's pastoral letter, page 399.

1. Gregorius, episcopus Teutonicus, a clænnesse çære forhæfðinisæ. Da sone bioð swelce hi eardigen upp on ðæm munte sa ge bioc gespondene to gesinsicpe, & ðeah ne bioð na gemengde buton sone hi wilniax bearn to gestrienanne. Donna hie stondað up on ðæm munte, sone set flæsc 5 nauht elles ne secð to ðæm oðrum buton tudor. ðæt is ðæt mon stonde on ðæm munte ðæt set flæsc ne sie flæsclice to ðæm oðrum gefæðnod. Ac monige bioð ðara ðe hie gehealdâð wic unryfthæmed, & swaðeah his agenra rythhiwena ne brycð swa swa he mid ryhtge sceolde. Loth for út of Sodoman to Segor, & ðeah ne com he nauht 10 hraðe onuppan ðæm muntum. Swa, sone sone mon forlæt ðæt wyrreste lif, & ne mæg ðeah sone git cuman to ðæm betstan, ne ða forhæfðinisæ gehealdan ðæs hean gesinsicpes, sone bit ðæt swa swa Segor stod on midwege betweox ðæm muntum & ðæm merscum ðe Sodoma on wes. Sio Segor gehælde Loth fleondne. Swa deð sio 15 Segor ðæs medemestan lifes : ða ðe hire to befleoc hio gehealde. Ac sone ða gesinhiwan hi gemengad ðurh ungemetlicæ unforhæfðinisæ, ðær [ðær] hi ðone fiell fleoc ðære synne, sone magon hie ðeah weorcæn gehæledge swiðæ iæcelice ður[h] forgiefnesse & ðurh gebedu, swa swa Loth funde ða lytlæn ceastr, & hine ðæron wic [ðæt] fyr 20 gescilæ. ðæt lif ðara gesinhiwena, ðeah hit ful wundorflic ne sie on magænum weoruldwilnungum to wiéstondanæ, hit mæg ðeah bion orsorglic ælæra wita. Forðæm ewæð Loth to ðæm engle : Her is an lytele burg swiðæ neah, ðær ic mæg min feorph on generian. Hio is an lytel, & ðeah ic mæg ðæron libban. He ewæð ðæt hio ware swiðæ 25 neah, & ðeah genoh fæst on his hælo. Swa is ðæt lif ðara gesinhiwena. Nis hit naht feor ascæden from ðisse worulde, ne eac noht fremde ðære ecan hælo, forðæm for ðære dæde ðe h[i]e doð betwuh him hi beoc gefriçode mid oftrædlícæ gebedm betw[u]h him, swelce hie sien on sumere lytelre byrig belocene. Be ðæm wæs swiðæ ryhte 30 gecweden ðurh ðone engel to Lothe : Dinre bene ic wille nú oncön, & for ðinre bede ic ne toweorpe ða burg ðe ðu forespr[i]cæð. Swa bit ðæt lif ðara gesinhiwena. Ne bið hit nó fordermed beforan Gode, gif ðær gebedu æfter fylgeæð. Ymb ða illean gebedo sanctus Paulus manode, & ðus ewæð : Ne fornime incer nóder över ofer will butan 35 geçafunge, ðæm timum ðe he hine wille gebiddan, ac geæmtigeæ þinc to gebedu. Ongean ðæt sint to manigenne ða ðe ne beoc 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 sæm gesinscipe, &a sint to manienne sæt hie swa micle ryhtłeecor &a hefonlican bebodo healden swa hie orsorgran bioc cisses middangeardes ymbhogena, foræm hie nan gespan ææ flæsclican gesinscipes ne gebiegæ on cisse worulde, ne se alieferda gesinscipe hi ne gehefegæ.

5 Donne is him micel hearf sætte sio unliedfe byræc cissa corclícan sorga hi ne gedryse, sætte hie swa micle gearran finde sê ytemesta dæg, sone hie cume, swa hi her æntegran bioc; & sone hi geæmet-gade bioc sæt hie magon bêt don sone ôfere men, & hit swæcéah agiemeleasianr, sæt hie sone burh sæt ne geearnigen wyre wìte sone ôfere men. Ac hi scoldon gehira[n] hwæt Paulus cwæ, &a sa he sume men manode to sære giefe Godes òhowdomes; ne cwæc he sæah nô sæt he cwæc foræmæc he gesinscipe tælke, ac foræmæc he wolde sæa sorga awegadrisfan cisses middangeardes of his hieremonna mode sæa ce bioc aweaxenæ of sæm gesinscipe; he cwæc: Dis ic 15 cwæc for eowerre hearfe, ðylæs ic eow mid ænige grine gefoo. Ic eow sceggæ hwæt eow arwyrlicicost is to beganne, & hu ge fullecost magon Gode òhowian sæt eow læst singa mierc. Foræm of sæm gesinscipe weaxaæ corclíce ymbhogan & sorga, foræm se æcela ðiða lareow his hieremen to betran life spon, ðylæs hi mid eorclícre sorge 20 wurdæn gebundæ; foræm, sone se Godes òhow on sæt gemærr sære woruldsorga besefæ, sæah (h)e soneæ hæbbe beflogen ðone gesinscipe, soneæ næcæ he nô beflogen sæa byræcæne. Eac sint to manienne sæa Godes ðiowas sæt hie-ne wenen sæt hie butan [sæm] demme strangeæ domæs hi gemængæ magen wic sæa æmtegan wiñæ, sæa 25 Paulus sæt yfel sære forlegnesse swa manegæm awiergdum leahtrum loh. He gecyðæ hwelec sio seyld biæ, sæa he cwæcæ: Nawæræ ne sæa wohhæmandæ, ne sæa ðeo ðiowaægæ, ne sa unfaeskæradæ, æœ ne magon hira unrylthæmndes geswican, ne sæa ðiosæs, ne sæa gietsæras, ne sæa druùcanwillæn, ne sæa wiergender, ne sæa reæsenæ Godes 30 rice ne gesætæs. & eft he cwæcæ: Dæm wohhæmerum demæc Dryhten. Foræm hi sint to manigenæ, gif hie sæa halwendan forhæfnæse gehabban ne magen, & sæascssæ sære costu[n]ga ædroygan ne magen, sæt hie wînægæ sære hyææ ææ gesinscipes; foræmæ hit is awriænæ sæt hit sie betere sæt mon gehiewige sone æhe birne, foræmæ butan 35 synææ he mag gehiæian, gif hie hit ær ne forhæt. Ac se æe mare god gehæt sone h[æ] ær dyææ, he gedææ mid sæm sæt læsæ gæð unaliedææ 26
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
LII. Dætte on oëre wisan sint to manienne ça þe gefandod habbaþ cara fæsclicra synna, on oëre wisan ça þe ðæs noht ne cunnun.

10 On oëre wisan sint to manienne ça þe ongietaþ & witon hiera lichoman synna, on oëre [ça] þe þie nyton. Da sint to manienne þe hiera lichoman synna onfunden habbaþ, ðæt þie huru æfter þeom scipgebroce him ça sǽ ondræden & ðæt forlor hira frecennesse, þonne þie hit oncnawen, ðæt hit hit ounseunigen; ðætte ça ça þe mildheartlice bieþ

15 gehealde æfter hiora wurhtogenum synnum, ðætte þi eft unwærllice to ne gecierren, & þonne swelten. Forcaem is geeweden to þære syngien-dan sawle, þe næfre hire synna geswican nyle: Du hæst forlegisse andwlitau, forcaem þe no ne sceamæ. ðeah hit sint to manienne ðæt þie geornlice giemen, ðeah hit þæt gód hira gecynde gehal nolden ge-

20 [h]ealdan, ðæt hit hit huru tobrocen gebeten. Him is þearf ðæt þie geændern hu micel menigu þæra getreowfulra biþ, þe ægcer þe þi selfe clæne geæeldaþ, ge eac oëre of hira gedwolan ahwierfaþ. Ac hwæt eweþaþ hi þonne, þonne ça oëre stondaþ on anwalgre healo, & þie nyllaþ æfter yfelre dæde sceierren? Ossé hwæt eweþaþ hi, þonne ça

25 oëre briengæþ ægcer þe þie selfe ge eac oëre mid hiora bisenum to hefonrice; ond hit, þonne him God þone first aleþ, & þim hira yfel forbierþ, nyllaþ fursum þe selfe briengan? Ac þie sint to manienne ðæt þie gemunen hwæt hit gödes ær forleton ðæs þe þi dón mealton, ðæt hit huru þonne forbugen ðæt andwearde yfel. Be ðæm cwæþ

30 Dryhten to ðæm gewundedum modum turh Ezechiel þone witgan, sweele þe to Iudeum spræce, & he þara gedonena scylda eft gemyndgade, forcaem þe he wolde ðæt hit sceamode ðæt þie eft on þære oëre worulde wæræ unclæne, he cwæþ ðæt hit hi forlægen on Egiptum on hira giogurse: hi wæron þær forlegene, & þær wæron gehnecode 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
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breost, & forbrocene ça dela hiora mægdenhades. On Egiptum beoc hira breost gehnesed,çonne hi ça scandlican lustas ðisses middan-

geardes mid hira modes willan underhigas. Ond eft on Egiptum bisa forbroocene ça væstmas bæra dela,çonne sæt gecyndelice gewitt 5 [ærest] sume hwile bin on him selfun anwalg unosliten, oþæt hit bin gewemmed midbræmec hit enyssa [on] unryhta wilnunga, & hit tote-

raec. Foræm sint to manienne ça ce hiera synna onfunden habbaec, sætte hie mid wacore mode ongieten æfter hira misdædum mid hu micelum godum willan Dryhten tobreat sæne greadan his mildheort-

10 nesse ongen ça ce to him gecierraec. Swa swa he ðurh Ieremias sæne witgan cwæc, he cwæc: Gif hwele wif foræt hiere ceorl, & nim hore oærne, wenenstu recce he hire æfre ma, ðisse mæg hio æfre eft cuman to him swa clænu swa hio ær wæs? Hwæt sænne eart fo(r)legen wiz manigne copenere, & swæceah ic ewece: Gecierraæt æfter (t)o me, cwæc 15 Dryhten. He gerealhte sæne ryhtestan dôm be sæm forlegenan & sæm aworpan wife, & swæceah us gecyðde, gif we æfter sæm hryre urra scylda to him gecierron, sæt us ware gearo his miltsung, nes sæt ryht. Of ðissum wordum we magon oncnawan, nu he us sparan mid swa micelre mildheortnesse, sonne we gesyngiaec, & sonne giet nyllæc 20 æfter ðære scylde to him gecierran, sæt we sænne eft mid nicle dysige syngiaec, nu sio Godes miltsung is swa micul ofer sæ dysegan, sæt hie[ne] na ne æðriet sæt he hi to him ne ladige, æfteræmæte hie gesyn-
god habbaec. Be ðære miltsunga æfter ðære laðunga is swide wel gesæd ðurh Essaias sæne witgan; hit is geewedan to sæm wier-

25 weardon men: Din eag[an] wearcæ gesionde sænne bebiendod, & sæn earan gehiræc under bæc. Eall moneynn wæs to Gode gewend, sæn hi ærest gesceapene wareon on neorxnæ wonge; & he sæn hie manode andwearde, & him forgeaf sæt hie moston stondan on frioum anwulde, & him getælte hwæt hi on sæm dom seolden, hwæt ne scolden. Æ 30 giet stodon men to him gewende. Ac sæn hie wendon hiera bæc to him, sæn hi ofermodiende his gebod forhogdon. & sæah, sæah hi hine ofer-
hogden, ne forhogde he hi nó ne ne forlet: sæt he gecyðde, sæn sæn he him sealde æc, & hi mid ðære ham gelæcde, & oft sende his englas us ham to spananne to him, & on ðissum deadlican fæsee he hine selfne 35 æteowdæ. Da he ðis cal dyde, sæn he stod æfter ðús gewend, & cliopode æfter us, sæah we from him gewende wæren; & sæah 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 lacude to his hyldo. Ac swa swa we nu cîs] reahton be eallum monnum, swa hit mæg æghwele mon be him anum geçen-cean, forçæmðe æghwele mon ðe his bebot & his forbod ongiet, he bîc swelehe he b[ef]oran him stonde, ærcæmðe he gesyngige. Donne giet 5 he stent befora[n] him, þonne he hine ne forhygeð, ac for his ege forbierð sæt he ne syngac. Ac þonne he forlæt his godnesse & his unsecæfulnesses, & gecist unryhtwisnesse, & sa gefremeð, ðonne went he his hrycg to him. Ac seah þonne giet him fylgð God, & him æfter cliopað, ðonne he hine monað æfter cære gedonan scylde, & hine 10 pænd sæt he to him geceirre. Da scylða he nyle gesion, & ðone fromweardan he ciegeð, & ðone greadan his arfaestnesse & his frofre he gebræt ongean ca æ to him gecierrað. Donne we gehiran under bæc ðæs maniendes stemne, ðonne we to him gecierrað, ðonne ðonne he us ciegeð huru æfter urum scylldum, ðonne he us æfter cliopað, seah we 15 ær nolden æfter his lare. Hit is eyn sæt we ure scomigen, ðonne he us æfter cliopað, gif we us nyllað ondreadan his. ryhtwisnesse, forçæm we hine mid swa micle maran unryhte & dysige oferhygeæð swa he læs forhogæ sæt he us þonne giet to him spane, siccan we hiene ofer- hygeæð. Ongean sæt sint to manigenne ca æ þonne giet unge- 20 fandod habbað flæslicera scylda, sætæt heic swa micle swîðor þone spild ðæs hryres him ondreaden þonne ca eðre swa hi ufor stondað þonne ca eðre. Hi sint to manienne sæt hi witen [swa] swa hie on hira stede gestondað swa him mare gescot & ma flana hiera feonda to cymð. Forçæm he ongitt swa micle swîður him on feohtan swa he hine selfne 25 untrumran gefred on his lichoman. Ac gif he þonne cæm wiðstent, ðonne ongitt he swa micle maran sige on him selfum swa he unièc wiðstod. Ac he sint to manienne sæt hic unablinndendlice ðara leana wilnigen, & lustlice sæt geswine ðara costunga æ hi ðrowiæcæ hi forsi- ðon & geðolien, & buton tweeon hi geliefen ðara leana ; forçæm, gif 30 hie geænceanæ ðara gesælcaæcæ hic him ungeendode æfter cæm geswineæc becumæ sculon, þonne synæcæc hic ðæ leothran ðæ geswine æ ofergan sculon. Hi sculon gehieran hwæt surhEssaiæs ðone witgan gecewedæn is, he cwæð : Dis cwæð Dryhten : Da asyrdan, ðæ æc behealdæc minne ræstedæg, & geceosað sæt ic wille, & minne freondscipe gehealcdæcæ, ic 35 him selle on minun huse, & binnan minun wealle, wiæc & betaran noman ðonne cærnum minun sumnum ðæc 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
niaeça sa afyrдан buton sa ca ce of erysceax ca styringe caes flæsclican lustes, & of him selnum acorfaç unryhtlico weorc? Dæm monnum is gcycyed hwelce stowe hi moton habban beforan urum fæder, swa swa we ær cwædon, cæt hie sceolden habban ece eardungstowe on caes 5 fæder huse furoronne his ægnum bearn. Hi seulon gehieran hwæt furh sanctus Iohannes gecweden is, he cwæd: Dæt sindan ca sa ce mid wifum ne beoç besmitene, & hira mægþhad habbaç gehealdenne; ca folgiæc ðæm lambe, swa hwær swa hit særc. Da singæc ðone sang ðe nan mon elles singan ne mæg, buton cæt hun(d)teontig & feowertig & feower ðusendo. Dæm is sundorlic sang to singanne mid ðæm lambe on ecnesse beforan eallum geleaffallum, & to blissianne for hira flæsces clannesse, cætte ca œre geocorean ðone song gehiran mægen, ðæah ce hine swa singan ne mægen, & for ðæm lufum ce hi to him habbaç, & for ðæm weorcyscepe ce hi gesiðæc cæt hie habbaç hi sægni-10 gen, & emnswitc [him] blissigen, ðæah hie ca geearnunga næbben cæt hi ðone weorcyscepe habban mægen. Gehieren eac ca ce ungefandod habbaç ðara flæsclicana scylva hwæt sio Swæfænes furh hie selfe cwæc bi ðær clannesse, he cwæd: Ne underfæc nó ealle men ðæs lære. Mid ðæm worde he cyðæc cæt hit is se hichstæ cæft, forðæm he cwæc cæt hine ealle ne gefegen, & eac sæde cæt he unieæc ware to gehealdenne, & eac cyðde hu wærllice hi hine healdan scolden, ðonne hie hine underfangen hæfdan. Eac sint to manienne ca ce ungefandod habbaç ðæs lichoman scylva cæt hie witen cæt se mægþhad is hirra ðonne se gesinsiyscepe, & swaðæah hi sint to læranne cæt hi hi ne ahebben ofer ca 25 œre; ac læten cæt lif ðæs mægþhades beforan ðæm œrum, & hine selfne bæætan, & ne forbætæ ðæah cæt lif ce he wat cætte betere bi, & behealde hine selfne cæt he hine ne ahebbe on idelnesse. Hi sint to manienne cæt hi ongieten cætæc oft gebyrcæ ðætte cæt lif ðara gesinihwena oferstigæ ðæt lif ðæs mægþhades, ðonne hi underfæc ægær 30 ge forhæfisnesse ge cæmmodnesse furcoronne hie gehaten, & ca œre ne begæc furcum hira ægne endebyrdnesse. Be ðæm waes swiwe wel geeweden furh Essaias ðone witgan to ðære byrig ce Sidôn hatte, sio stod bi ðære sæ; ðæc cwæcæ se witga: Dios sæ cwæcæ ðæt ðu ðin sce- mige, Sidôn. Swelce sio burg ða warefurh ðæs sæs stemne to scame 35 geworden. Swa biæc his corlice lif oft yngiende swa swa sæ, & ðæah biæc oft swiwe acorenlic, & cæt œher swiwe aworpenlic, cætte 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 & trumlicere. Oft weordæc monige æfter þæs lichoman scylde to Godc gecerred, & hi pond swa micle fæselicor gestæfoliaæ on godum weorcum swa hi hiセル synnigran ongietaæ. & oft sa, & e on cleennesse hiora lichoman gehealdonne habbaæ, swa swa hi læsse ongietaæ 5 on him selfum ðæs æ him hrewan cyrfe, swa swa hie swibur wenaæ æet him genog sie on hira lifes cleennesse, onne hira mod ne boeæ onhaet mid nanre manunge ðære hrewosunga. Donon wyrc oft Gode leofre æt æft his synnum ðaneæd bis mid hrewosunga onne æt clæne & æt unsceafulle for slaewe & for orsorgnesse. Be 10 ðæm æwæc ðæs Deman stemm, æt is Christ, be Marian ðære forlegisse: Hire sint forgifena swiæc manega synna, forææmæc hio swiæc hrewosade. Ond ef[t] he æwæc: Mara gesæa wyrc on hefonum for anum hrewesiendum onne ofer nigon & hundignant ryhtwisra ðæra he him nan æearf ne bis hrewosunga. Æt we magon swutolor on- 15 gietan & hrææor bi úrum agnum gewunan, gif we willæ ongietaæ ðone dom ures agnes modes. Hwæt, we witon æt æwe ma lufiaæ ðone æcær æ ær ææ ðe mid cornum aswogen, & æfterææmæc sa cornas boæ æhaæwene, & æ ææ æær æker ænered, bringæ godne ðæææm ma we lufiaæ ðone onne ðone æt stent on clænum landæ, & bis uæææmbææ ææ æææ ææææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ ææ æ
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 habba\x, onne hi nylla\x æm Æawum & æm geearningum fol-
gian, onne gewania\x hie ñone had & gewemma\x.

LIII. Ætte on òre wisan sint to manianne ña ñe ña geworhtan [synna] wepa\x, on òre ña ñe ña geòlhtan wepa\x.

5 On òre wisan sint to manienne ña ñe hiera geworhtan synna wepa\x, on òre ña ñe hiera ge-
worhtan wepa\x, Ætte hie ña gedanyn ñfelu mid fullfremedre hreow-
sunga ëxwean, ëylæs hi sin to swiðe gebundne mid ñæm ëurhtogenum
scyledum, & onne to lange forelden ñet hi hi ne anbinden mid ñære
10 hreowsunge. Be ñæm is awritten on ñæm nigon & hundsiosfantigo\xan
sealme: God us drenete swiðe gemetlice mid tearum, swa Ætte æg-
hwelces mannes möd swa micle oftor wre ge±wæned mid hreowsunge
tearum swa swa he gemunde ñet hit oftor wre adrugod from Gode
on his synnum. Hi sint [eac] to manianne ñet hi unañrotenlice ña
15 gedanyn synna gelaedên beforan hiera modes eagan, & onne hi hi gese-
wene hæbben, gedôn ñet hie ne ñyrfen bion gesewene ñet ñæm nearwan
dome. Be ñæm cwæ\x Daudid on psalmum: Alwyrf, Dryhten, ñin
eagan from minum synnum. & lytłe ær he cwæ\x: Mine misdaeda
bloc simle beforan me. Swelce he cwæde: ñc ñe bidde ñet ñu nó ne
20 locige on mine synna, forñæm\xe de ic self him ealneg on locige. Be ñæm
eac cwæ\x Dryhten ñurh Essaias ñone witgan: ðinra synna ne weorc\xe
ic gemunende, ac gemun ñu hiorea. Forñæm hie sint to manienne ñet hi ælce synne ge±encen ñæra ñe hi gemunan mægen, forñæm, onne
hie for anre hwelcre hreowsiæ, onne hrewsiæ hie for ealle. Be ñæm
25 is swiðe wel geeweden ñurh ñeremia ñone witgan, ña ña he ñæra
Iudea misdaeda ealle apinsode, he cwæ\x: Todælnessa ñæra wæterad
ulteton min eagan. Todældu wæteru we lætæ\xe ut of ñrum eagem, 
30 ñonne we for synderlecum synnum synderlec hreowsunga doæ: for
ñæm\xe hie ne magon ealneg calla on ane tid emnsare hrowan, ac
mid ñære anre onstyred, onne wyræ he callra geclaensod. Eac hie sint
to manienne ñet hi gelefen & baldlice getrumbled ñet hi ña forgiefnesse
habba\x for ñære hreowsunga [ñc hi wilnias, ëylæs 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 treat-ment 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 gewægede mid ðære hreowsu(n)ga]. Ne gedeyde næfre se mild-
heorta Dryhten, ne an his mode ne gebrohte swelce hreowsunga, gif he
hit æfter cæm auht swiþe wrecan wolde. He gecyðe swiþe mild-
heortlice sæt he him deman tolde, ſa he gedye sæt hi him selfe ær
5 beforan demdan. Be cæm is awriten on cæm seower & hundnigonti-
goðan psalme, hit is geecwened: Wuton cuman ær his dome andettende.
& eft hit wæs geecweden Cyrh sanctus Paulus: ðær we us selfum
demden, ſonne ne dem(de) us nô God. & eft hi sint to manienne sæt
hi swa hopigen to ðære forgiefnesse sæt hie for ðære orsorgnesse to
10 únwerlice ne aslawienc. For cæm [oft] sæt lytige dioful sæt mód sæt
he mid ðære synne ascrenceo, ſonne he gesihþ sæt hit unrot bið for
ðæm hryre his synna, ſonne forspreñ sæt he hit mid ðære wolberendan
ollicunge. Ñæt wæs mid ðære biesene ge tacnud ey Dinan gedon wæs
Iacobes dohtor. Hit is awriten sæt Dina wære út gangende sweawian
15 ðæs londes wif. Ða hi ña gesceah Sihhem, Emores sunu ðæs ebrei-
scan, se wæs aldormon ðæs londes], & ña gelicode hio him, & he hi
genam niedenga, & hire mid gehæmde. & ña wæs he his mod gehæft mid
ðæm maedene, & he ſa hi swa unrot oleeende to him geloccode.
Donne gæð Dine ut sweawian ña elkodigan wif, ſonne hwelees monnes
20 mód forlæt his ægne tilunga, & sorgaþ ymb ñerra monna wisan, ñe
[him] nauht to ne lîmpþ, & ñæð swa wandriende from his hade & of
his endebyrdsnesse. Sihhem, ðæs landes aldorman, geniedde sæt mæ-
den Dinan, ña he hie gemette swa wandrian. Swa ðeð se dioful sæt
mod sæt he gemet on unnyttum sorgum: he hit awiert. Sihhemes
25 mod wæs ña gehæft to Dinan. Swa sæt dioful, ſonne he gesihþ sæt
mod on ðæm ðecan unryhtan willan ſe he bið, & ſonne eft gesihþ sæt
hit ðæs hreowsaþ, ſonne gebringþ he beforan ðæs modes eagan idle
orsorgnesse & tohopan, forcæm sæt he him oftio ðære nyttwyrcan un-
ronnesse. Be cæm wæs swiþe ryhtlice geecweden sætte[е] Sihhem Dinan
30 līcelice olehte, ña ña he hi gennrotsod hæfle. Swa ðeð sæt dioful
ðæm mode: hwilum he gedecæt him sycæcæt hit nan scyld ne sic
sæt sæt he deð; hwilum he gedecæt him sycæcæcæcæcæc, scæh hit scyld sie,
sæt ðære men hesglicor syngien; hwilum he fortruwaþ to swiþe Godes
mildheortnesse; hwilum him sycæcæt he hæbbe fierst genogne to
35 hreowsianne. & ſonne sæt beswicene mod ymb cyllic sencæcæcæc, ſonne
wyrþ hit amierred from ðære incundan hreowe, to ſon sæt 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 admonish and awe them without reducing them to despair, lest they
god ne gemete, forcæm him nan yfel ne hriwȝ. Ac hit wyrd swa micle swiður beswicen mid cæm witum swa hit nu swiður gefið on his yfelum. Ongean ðæt sint to manienne cæ cæ cæ g(e)cohtan synna wepeð, ðæt hie geornlice giemen on cære degnelnesse hira modes hwæ-5 ðær him ðæt geðoht cume of færicium luste, cæ of wilunga & geða-funga, ðæt hie swa [ge]syngended. Forcæm hit oft gebyred ðæt ðæt mod wyrd gecestod of cæs fæscenes lustfulnesse, & seah ðæt mod wic- stent cæs fæscenes lustfulnesse, swa ðætte se ild lust cæ hine geunrotað on cære degnelnesse his modes hine eft gerotsat, gif he him wīstent.

10 Oft eac folgæd cæm mode swa grundeaslicu costung, & hit swa for-swülgu, ðæt hit mid nanre wīcerweardnesse hire ne wīstent, ac geða-figende folgæd cære costunga. Donne hit bið onstyred mid cære lustbærnnesse, & hit onhagað to cæm siumum, Donne forlæt hit hreldlice cæ weorc cæs inneran godan willan, Donne hit onhagað to cæm uterran.

15 Ac Donne ðæt gesið bi se ryhta dóm cæs ceairlwisan Deman, Donne ne bið hit nó swa swa geðoht syn, ac swa ēurhtogen. Forcæmce ðæt cætte hine on nehagode utane forð to brenganne mid weorcun, innane he hit geðafode, & ēurhteah mid yæ wyorce cæs fulfremedan willan. We habbað geascod from urum ærestan mæge Adame ðæt us is from

20 him geeynde ðæt we ælc yfel on ðrio wisan ðurhtion : ēurh gespan, & ēurh lustfulnesse, & ēurh geðafunga. ðæt gespan bið ēurh dioful. Sio lustbærnes bið ēurh ðone lichoman. Sio geðafung bið ēurhtogen ēurh ðone ēgest. Se sætere, ðæt is se dioful, he hine spænd on woh. Se lichoma hine Donne him undercied mid cære lustfulnesse, oððæt se 25 gæst bið oferwunnen mid cære lustfulnesse, ðæt he hit geðafað. Swa swa sio nædre on neorxna wonge, ærest hio lærde Euan on woh, & Ene hi hire undercied(d)e mid lustfulnesse, swa swa lichoma. Da væs Adam, swa swa se gæst, ēurh gespan cære næddran & ēurh Euan lustbærnnes oferswicet, ðæt he geðafode cæ synne. On cæm gespane we

30 magon ongietan cæ synne, & mid cære lustfulnesse we bìoc geneðode, & mid cære geðafungæ we bìoc gebundene. Ac cæ sint to manienne cæ cæ cæ geðohtan synna hrowsiað ðæt hie geornfullice giemen on hwelce cæra synna hie beecom, forcæm ðæt he mægen ongean ðæt he cæm ilcan gemete hrowsian cæ hi on hira [inn]geðonce ongieten ðæt hie 35 gesyngoden, sylæs him to hwón hrowwen cæ geðohtan synna, oððæt hi hi fulfremmen. & swaðeæh we hi seylen manian & bregeæn 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
oblighed to judge them more severely. Of which it is very well said
through the Psalmist in the thirty-first Psalm; he said: "I will pro-
nounce 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 them-
selves 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 after-
wards 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 cramned, and then resume
on ormodnesse ne gebringen, ēylæs hi wyrs dón. Forcæm oft se mild-heortaa Dryhten swiċe hraedlice (Controller) geðohtan synna awegaðwihr, Conne he him ne geðaðæ _PACKET_BOX_ hi to 5 0Cæm weorce becumen hæftæ he him Conne Carelur deman scyle. Be 0Cæm is swiċe we[l] geewedæn ēyrh 0Cone psalmsceop 0COn 0Cæm an & 0Critigo-
0Ctan psalme, he cwæc: Ic wille seegæn ongeæn me selfne min unryht, Dryhten, forcæm 0Cæg forgeæfe 0Cæg arleasnesse minre hærtan. 0Da he
hælde befæst Gode his synna, 0Cæg he getiœchød æfde 0Cæt he him on-
10 dettan sceolde. Da cyðde se witga hu icelic 0biċ to forgiefenne sio
gêohte synn, 0Cæg he cwæc 0Cæt hiæm soma forgiefæn were swa he
gêoht hælde 0Cæt he hi ondettan wolde. 0Dæt 0Cæt he getiœchød
hæfde to biddanne he cwæc 0Cæt him were ær forgiefæn. Forcæm sio
synn ne warc ēyrhtogen mid nanum weorce, forcæm ne com seo
15 hreowsung to nanre crowunge, ac sio geðohte hreowsung adrygð ca
gêohtan synne of 0Cæm mode.

LIV. Dætte on oōre wisan sint to monianne 0Cæg 0Cæg (0Cæg) ēyrhtogenan
synna wepaċ, & swa/caeæh ne forlætæc; on oōre wisan 0Cæg 0Cæg
hie nō ne hreowsiaċ, & hie 0Cægæh forlætæc.

20 On oōre wisan sint to manienne 0Cæg 0Cæg 0Cæg 0Cæg gedonan synna wepaċ, &
hi 0Cægæh ne forlætæc; on oōre wisan 0Cæg 0Cæg 0Cæg 0Cæg hi fo(r)lætæc, & swa/caeæh nō
ne hreowsiaċ. Da sint to manienne 0Cæg 0Cæg 0Cæg 0Cæg gedonan synna wepaċ, & hi
swa/caeæh ne forlætæc, 0Cæt he goroniclæn ongieten 0Cæt hi on idelnesse
tiliaċ hi selfe to clænsianne mid cý wope, Conne hi eft mid unryhte
25 life hie besmitaċ; swelce hi hi mid ðære hreowsunga to 0Cæm aċwæan
0Cæt hi hi mægen eft afylan. Be 0Cæm is awritten 0Cæt se hund wille
etan 0Cæt he ær aspaw, & sio sugu hi wi[l]le sylian on hire sole æfter-
0Cæmæc hio aċwægen bǐc. Hwæt, se hund wile aspiwan 0Cone mete 0Cæg
hine hefegæc on his broestum, & 0Cæt 0Cæt he he for hefignesæ aspaw,
30 Conne he hit eft frit, Conne gehæfegæc hine 0Cæt ilce 0Cæt hine ær gelihæte.
Swa bǐc 0Cæm 0Cæg 0Cæg gedonan yfelu hreowsiaċ, Conne hi 0Cæt yfel mid
ondetnesse him of aweorpaċ 0Cætte hira modes innæc yfelæ & hefïglice
mid gefyllæ wæs, & Conne eft fōc to 0Cæm ilcan & fætæc æn æfter ðære

27—2
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
GREGORY'S PASTORAL.

ondetnesse $æt$ ilce ysfel $æt$ hi ær mid æere ondetnesse & hreowsunga [út]awurpun. Swa $æt$ swin, $æah$ hit æßawægen sie, gif hit eft filk on $æt$ sol, $ònne$ bít hit fulre $ònne$ hit ær wæs, & ne forstent $æt$ sœwæl nauht, $æah$ hit ær æßawægen wære; swa bít $æøm$ ðe his gedonan 5 synna wepec, & hi swa$æah$ ne for$æt$: hêsigran scylede & hêsigran witum he hine under$ñ$et, gif he hit ne for$æt$. For$æøm$ he forhogðe ða forgifnesse ðe he mid æere hreowsunga begiten hæfde, for$æøm$ðe he wealwode ðon $æøm$ gedrofum wætere; & $æt$ $æt$ he ær mid ðæ$[c]$ hreowsunga geclænsode he beforan Godes eagum eft afýlde. Be $æøm$ 10 is eft awritten on Salomonnes bocum, hit is awritten : Ne eftga æ$æ$n word on ðinum gebede. $æt$ is $ònne$ $æt$ mon eftgige his word on his gebede, $æt$ mon æfter his hreowsunga gewyrce $æt$ he eft scyle hreowsian. Be $æøm$ is eac geeweden $årh$ Essaias $ònne$ witgan, he cweð: $A$ $sœwæa$ ðiow, $æt$ ge $sin$ clæne. Hwæt, se $ònne$ ne reç$æ$ hwæ- 15 ðer he clæne sie, [ðe ne sie], se æ æfter æere hreowsunga hine ryht- lice & clænlice nyle gehealdan: eælne wæg hi hi $sœwæa$, & ne boe$ð$ hi næfre clæne, $æah$ hi ealnæg wepen ; ealnæg hi wepa$æ$, & æfter $æøm$ wope hi gewyrcea$æ$ $æt$ hi moton eft wepan. Be $æøm$ is geeweden $årh$ sumne wisne mon: Gif hwa ðon hand nim$æ$ hwæt ðælænes, & 20 hine æfter $æøm$ a[w]ihæ, & $ònne$ eft [fe$ç$] on $æt$ ilce $æt$ he ær feng, hwæt forstent him $ònne$ $æt$ æerre $sœwæal$? Se bít æßawægen of unclænnesse, se æ æswilhæ mid hreowsunga his unclænnesse. Se $ònne$ gehrinn$æ$ est æere unclænnesse ðe $sœng$æ$ æfter his hreowsunga. Ac ða sint to manienne ðe ða gedonan scylda hreowsia$æ$, & hi $æah$ ne forlæ- 25 $a$ $æt$ hi ongieten $æt$ hi boe$ð$ beforan $æøs$ dieglan Deman eagum gelice $æøm$ monnum ðe swiæ$æ$ eacmodlice onginnæ$æ$ beforon ricum monnum, & him swiæ$æ$ olecæ$æ$ ða hwile ðe hi him beforan boe$ð$, & eft, $ònne$ hi him beæftan boe$ð$, $ònne$ do$ð$ hi him to demme & to fiøns- sçipe $æt$ $æt$ hi magon. Hwæt is $æt$, $æt$ mon hreowsige his 30 synna, buton $æt$ mon eowæ$æ$ Gode his eacmodnesse & his treow$æ$ & his hiersunnesse? Ó$æ$e hwæt is $æt$, $æt$ mon æfter his hreow- sunga syngige, buton $æt$, $æt$ he ðe$ð$ fiønsçipe & ofermetto & uu- hiersunnesse $æøm$ ilcan Gode ðe he ær oþhte? Swa swa Iacobus $œæd$ se apostol, ða he cwe$æ$: Swa hwa swa swa wil$e$ bion $ûs$se wœorldc 35 freond to ungemeticlice, he bít gehaten Godes feond. Da $ònne$ sint to manienne ðe ða [g][o]donan scylda wepa$æ$, & [hi] swa$æah$ 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
tae, xette hi ongiten xette oft bih swibe idei & unnyt xara yfelena manna hrowsung, xonne hi after xem ne tiliax naufer ne god to donne ne yfel to forlaetanne. Swa bih eac swiice oft synleas yfel geceoh xem godum, xonne hi hit mid weoricum ne forhtione. Swa wundorlice 5 hit todaelx & gemetganx se godeunda wisdom be hira agares gecarnun
gum, swa xette x a yflan betwix eallum hira yfultum xe hi fullice gefrem
mxh hi fortruwiax, & hi on ofermet(t)o ahebbax for xem lytlan gode
xe hi geceencax, & no ne anginnax to wyrceanne. Ond eft, x a godan,
xonne hi beox onstyrede mid xem yfultum xe hi naefre yllax
10 surhtion, xonne beox hi gecxeamedde, & fo[r]siox hi selfe for xem
lytlan yfele, & ne forleoxa nauht xurh xet hira ryhtwisnesse, ac hi hi
giecax mid xare eacxmodnesse. Hwet, Balam cwax, x a he gesexah
xa wicstowa xara ryhtwisena Israhela: Geweorse min lif swelce
xissa ryhtwisena, & gexworex min ende swelce hira. Ac eft, x a sio
15 anbryrdnes hine alet, x a funde he swiice yfel gexaht & searwa ymb
hira lif: forxem hine gehran sio gitsuns, he forget xone freoncsipce
wix Israhela. Hwet, sanctus Paulus cwax xet he gesawe xerie
gewunan & xerie willan on his limum, & se ware feohtende wix xem
willan his modes, & hine gehaftene laede on synne gewuan. Sio, he
20 cwax, ware on his limum. Forxem was sanctus Paulus gexcostod
mid his modes untrumnesse xet he ongexate his synna, & forxem ware
by strangra on godum weoricum. Forhyw bih se synfulla onbryrd mid
xere hrowsunga, & ne bih no by ryhtwisra; oxexe forhyw bih se ryht-
wisia gecostod mid yfel geceho, & ne bih xeh gewem(m)ed mid xere
25 scylde; buton forxexe xem synfullan nauht ne helpax his godan ge-
sohtas, forxemde he naex gearone willan untweogendne to xem
weorce, ne eft xem ryhtwisian ne deriax his yflan geceho, forxemde
he naex gearone willan xet woh to fullfreinmanne? Ongex xet sint
to manienne x a xe hira synna forlatax, & hi xeh ne betaex ne ne
hrowsiax, xet hi ne wenen, xeh hi hira synna forlæten, xet hi God
him forlaete, gif hi hi mid nanum xingum ne betaex ne ne hrowsiax.
Swa se writere, gif he ne dilegax xet he aefr wra, xeh he naexre ma
nauht ne write, xet bih xeh undilegod xet he aefr wra. & swa eac ce
xe ocrum bismer cwix, oxexe dex, xeh he geswise, & [hit] naexre eft
30 ne do, xeh hit bih gedon xet he dyde, & unxingad, gif he hit ne bet.
Ac he secal x a ofermodlican word mid eacxmodlicum 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 witi one  overne givingian wife. Wenstu, gif hwa 70rum hwæt gieldan sceal, hwæc  he hine mid 7y gehealdan mæge 7et he him nauht mare on ne nime, 7e 7æt ne gielde 7æt he 7er nam? Swa us bid æt Gode, 7onne we witi 7ine gesyngian : 7eeah we 7æbre eft swa 5 ne dón, gif we 7æt gedone mid nanum 7ingum ne 7eta ne ne hrewsiax, ne bio we no 7æs sicore, gif us 7æt ne mislicæ 7æt us 7ar licide, 7onne ne bid hit no us 7ærgiefen, 7eeah we nu nacht yfeles ne dón on 7isse worulde. Ne sculon we 7eeah forçy bion to orsorge, gif we nauht to gode ne dox, foræamæ swise fela unalefes we oft gesyngian. Hu 10 mæg se 7onne bion orsorg se 7e him self wat 7æt he gesyngan? Hwelce 7nnesse hæc God 7æt urum witum, 7æhe hwelcne weorslice hæc he 7et 7urre 7rowungu, butan 7æt he wile gehælan 7a wunde urra eyldla mid strangum læcedome, gif he ne mæg mid liçum, 7atte us biterige sio hrewsungu, swa swa us ær swetedon 7a synna? & swa biter we 15 sigon ær on 7æt unalicefe, 7ættæt we afeollon, swa we sculon nu forberan 7æt aliefe, 7ættæt we arisen; 7ættæt 7æt mod 7ætwe 7æs abise-gad mid unryhtre blisse si eft abisegad 7on halwyndre & on ryhtlicrou hrewsungu, swa 7ætte 7æt mod 7ætte sio upahæfenes & 7a ofermetto gewundodon eft gehæle sio eægodmes & 7io forsewennes his selfes. 20 Be 7æm cwæh Dubit on [7æm] 7eower & [h]undsiofantisgo7an psalme: Ic cwæh to 7æm u(n)ryhtwisum, ne do ge unryhtwislice, & cwæh to 7æm 7æ 7ær syngedon, ne he[b]be [ge] to úp eowre hornas. 7onne 7æhebba 7a synfullan swiSc úp hira hornas, 7onne hi hi 7æfre nylæ-geæcænedan to 7æm 7æt hie ongieten hira unryhtwisnesse, & 7a hrew-25 sian. Be 7æm wæs eft ecwened on 7æm fiftego7an psalme: Da gedrefedan heortan & 7a geæcæmeddan ne forsíhæ he 7æfre Dryhten. Swa hwa 7onne swa his synna hrewsæh, & hi swæcæh ne forlæt, se gedrefæ his heortan, & 7eeah oferhygg 7æt he hi geæcæmede. Se 7onne, se 7æ his synna forlæt, & hi swæcæh ne hrewsæh, se hine eæmed, & nyle 30 7eeah his mod gedrefan. Be 7æm cwæh sanctus Paula on his ærend-gewrite to Corintheum, he cwæh: Ge wæræn ær on yflum weorcum, ac ge sint nu geclænsode & gehalgode. Foræamæ æghwelc man bid æfter æære hrewsungu his synna clænra 7onne he ær wæs, ær he gesyngade. Be 7æm cwæh sanctus Petrus, 7a he gesæah manige men 35 ormode for hira ærron yflum, he cwæh: Hrewsiax & weoræhæ gefull-wade eower ælc. Arest he læerde 7æt hi hrewsodon, & siccan 7æt
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: Hreowsiaæ ærest ðon eowrum mode, & sīðan [æfter] fierste æðweæ eow, & geclænsiaæ mid eowrum tearum. Hu mæg se bion orsorg ðære wrace his scyloda, se ce nu agiemeleasæ 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 fulwihte? Se fullwuht ðone mon ge-
clænsæ from his synnum, & celra ðinga swīðosæ ðæ synna adwæsæ.

LV. ðætte on ðære wisan sint to monianne ða ce ða unaliesedan
śing, ða ce hi doð, herigæ; ðon ðære ða ce hi tælañ, &
swæcæah doð.

On ðære wisan sint to manienne ða ce ðæt unliesfe herigañ, &
ea[c] doð; on ðære ða ce hit leacñ, & swæcæah doð. ða sint to ma-
nienne, ða ce ægīær ge hit doð ge hit herigæ, ðæt hi ongieten ðæt hi
oft swīðor gensyngiaæ mid ðæm wordum ðonne hi dōn mid ðæm
15 dædum; forðæm, ðonne hi yfel doð, ðonne doð hi ðæt him anum, ac
ðonne hi hit heriañ, ðonne lærañ hi hit ælne ðara ðæ hit gehierñ
herian. Forðy hi sint to manienne, ðonne hi licettæ ðæt hi willen
astyfescian ðæt yfel on him selfum, ðæt hi hit ðonne ne dyrren sæwan
on ðrum monnum; ac ðæt him synce genog on ðæm ðæt hi hit selfe
20 dydon. Ond eft hi sint to manien(ne), ðæah hi him nyllen ðæt on-
drædan ðæt hi yfele sien, ðæt hi huru scamige ðæt men witen hwelce
hi sin. Forðæm oft ðæt yfel ðæt forholen bit, hit bit fleonde, for-
ðæm, ðonne ðæt mod sceamæ ðæt hit mon wite, ðonne mæg hit eæc
geselan æt sumum cierre ðæt hine eac scamige ðæt he hit wyrice.
25 Hwæt, ælc unryhtwis mon, swa he scamleaslicor his yfel cyx, swa he
freolicor hit surhtieñ, & hit him aliesedlicre synæ. Swa hit him
ðonne aliesedlicre synæ, swa he æar diopor on gedyfæ. Be ðæm is
awritten 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 ðonne
bridels ðæs eges, ða hi ne scrifon hwæÆer hit ware ðæ dag ðæ niht,
ðonne ðonne hi syngodon. Be ðæm is eft awritten onGenesis ðætte
swīce ware gemanigfælæd Sodomwaræ hream & Comorwaræ. 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 þe dearninga syngað; ac se hremþ, se þe openlice & or-
sorglice syngað. Ongean þæt sint to manienne þa se hira synna 
onseuniað, & hi swæceah ne forlætæ, þæt hi foreþoncleice ongi
ten hu hi willen beladian on þæm miclan dome, þonne hi hi nyllað her 
þæm midþæmæt hi him selfum demen, & hiora agna scylde on 
him selfum wrecen. Hwæt bioc ði elles buton liceternas, þonne hi 
tælæð þæt þæt hi nyllað forlætan! Ac hie sint to manienne þæt hi 
ongieten þæt hit bioc se degla Godes dom þæt hi eft þy mare wite 
hæbben þe hi gere witon þæt hi ön þweorh dox, & þeah nyllað geswi-
t can, ne nanwuht ymb þæt swincan þæt hi hit mægen forlætan. Swa 
hi hit þonne swutolor witon, swa hi swicur forweorðac, foræmæð hi 
önsfengon þæt leoth þæs ongieteres, & þeah noldon forlætan þa cistro 
þæs wón weorces, ac þæt andgiet þæt him God sende to fultome 
hi agimeleasedon. Þæt ilce andgit bioc eft on gewitnesse hira yfela æt 
þæm dome, & geiecð hira witu ðætte him [ær] ðæs onsended mid to 
dielgianne hira synna. Ac foræmæð hi her syngiað, & hit him no ne 
hreowæ, hi gehrinc ði her sumu wracu ær þæm ecum wíturn þæt hi ne 
sien freo þe orsorge on þæm anbide þæs maran wites. Ac swa micle 
hi önsfæð ær mare wite swa hi her gearor witon þæt hi untela dox, & 
[hit] þeah nyllað forlætan. Be þæm cwæð Crist on his godspelle: Se 
þegn, se þe wát his hlafordes willan, & þonne nyle wyrcan æfter his 
hlafordes willan, he bioc manigra wita wyrcæ. Be þæm ilcan cwæð eac 
se salmscop on þæm feower & fiftiogoðan psalme, he cwæð: Hi seculon 
gan libbende ön elle. Da þe libbende bioc, hi witon & ongietað hwæt 
ymb hi gedón bioc; þa deadan ne magon nanwuht witan. Da bioc 
genemde deade, & þa stigma ön elle, þa þe nyton hwonne hi untela 
dox; ac þa þe hit witon, & swæceah dox, þa gæd libbende & witende 
on elle.

**LVI.** Þætte on ökre wisan sint to monianne þa þe swirce hrædlíce 
bioc oferswirðe mid sumre unryhtgewilnung(e); on ökre 
wisan þa þe longe ær ymbþeahtígeæ, & hit ðonne on lasþ 
surhtiæ.

On ökre wisan sint to manienne þa þe mid færlíce luste bioc ofer-
swirðe, on ökre þa þe lange ymbþehenceæ & þeahtíæ, & swa weorðæ
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. Da cōnne sint to manienne ce mid færlice luste biocbeswicene, cæt hi ongioten cæt hi ælce dæg(e) bon on cæm gefeohte cisses andweardan lifes. Ac cæt mod cætte ne meæg gesion ca flane ær hit sie gewundad, hit bæsarff cæt hit hæbbe simle on hōnda cōn 5 scield Godes eges, & him symle ondræde ca diglan gescotu cæs sweocolan feondes, & hine wærlice healde on cære byrg his modes wiæ nihtlicum gefeohtum, forcæmce hi willaç simle on Sistrum feothyt. Ac cæt mod cætte næc singale sorge hit self to behealdanne, cōnne bīc hit on sume healfe open to wundianne; forcæm se lytega feond swa 10 micle iccelicor cæt mod gewundaç swa he hit ongiyet nacodre cære byrnan wærscipes. Forc'y sint ca to manienne ca ce mid hraedlice luste bioc oferswiðe, cæt hie to georne ne giemen cissa eorlicena ymbhogena, forcæmce hi ne magon ongiyetan mid hu ma(ne)gum unceawum hi boeç gewundode, ca hwile ce hi to ungemeticlice smeagaç 15 ymb cæs eorlecæcan cing. Be cæm sæde Salomon cæt se mon secelde cwædan, se ce væs slæpe unde gewundad: Hi me wundedon, & ic hit ne gefreede; hi ne drogon, & ic hit nyste; & sōna swa ic anwóce, swa wilnode ic eft wines. Swa bīc cæt mod slæpe unde gewundad swa hit ne gefret, cōnne hit bīc to gimeleas his agenra cearfa. Ac cæt mod 20 cætte bīc mid unceawum oferdrenced, hit ne meæg ongiyetan ca toweardan yfel, ne furcum ca nát ce hit dé. Hit mon drægo swa hit ne gefret, cōnne cōnne hit iern on ca unaliefedan unceawas, & hit swa cæah ne onweecne to cōn cæt hit eft on iarne mid hrewsunga. Ac hit wilnaç cæt hit to cōn onweecne cæt hit mæge eft weorcan 25 oferdrence; forcæm, ceah cæt mod slaep godra weorca, hit wacaç hwæcre on cæm ymbhogum cisses worlde, & wilnaç cæt hit sie oferdrence his agnes willan. Swa hit gebyreç cæt cæt mod slaep cæs ce hit wacian secelde, & wacaç cæs ce hit slapan secelde. Be cæs modes slaep wæs [ær] awritten on cēre ilcan Salomonnes bec, hit wæs 30 awritten cæt hit ware swelece se stiora slepe on midre sæ, & forlure cæt stiorroður. Cōm stiorre biç gelicost se mon ce ongemong cisses middangeardes costungum & ongemong cēm ycīm unceawa hine agimeleasc. Se dé cōn se stiora ce cæt stiorroðor forliesç, se ce forlæt cōne ymbhogan & ca geornfulnesse ce he mid stioran secelde cēre 35 sawl & cēm lichoman. Se biç swīce onlic cēm stioran ce his stiorroðor forliest on sæ, se ce forlæt cōne forecconc 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 sæm bisegum ðisses middangeardes. Ac gif se stiora his stiorröor gehilt, donne cymð he orsorglice to lande, hwilum ðæah ðongean wind & ðongan ða yða, hwilum mid ægærum. Swa deð sæt móð, donne hit wacorlice stiereð sære sawle: sune unæawas hit 5 offer[trit, sune hit ær gesiðæ, & utan beciereð; sæt is sæt hit sæ gedonan unæawas swincende gebete, & sæ ungedonan foreðconcelice becierre, swa se stiora deð: sune ða yða he b[e]cereð mid ðy scipe, sune hit oferstig. Ymb sæt is eft geceweden on sæm Salomones boecum ðe we hatað Cantica Canticorum be sæm strengestan cempum 10 ðæs uplican æcles, hit is geceweden: Hæbbe eower æle his swoord be his ðeo for nihtlecum æge. Donne mon hæfð his swoord be his ðio, donne mon temæð his unalifde lustas mid sæm wordum sære hælgan lare. & sio niht getacnað sæ bistro sære blindnesse urre tidernesse. Foræmæ nan mon ne mæg on niht gesion hu neah him hwele fre- 15 cenes ðie, him is swarf sæt he hæbbe his swoord be his hype. Swa scelon sæ halgan weras simle stondan gearuwe to gefeohhte wic sæm lytegan fiend, foræm hi him ondraeðæ sæ frecenesse ðe hi ne gesioð. Be sæm is eft geceweden on sære Salomones bec ðe we hatað Cantica Canticorum, hit is geceweden: ðin nosu ðis swelce se torr on Libano. 20 sæt is sæt we oft gesticinað mid ðurum nosum sæt we mid ðurum eagum gesion ne magon. Mid sæm nosum we toseeðað & toenawæ gode stencæs & yfele. Hwæt is elles getacnod surh sæ nosu buton se foreðcæne & sio gesceadwisnes ðara godena mann? Hwæt elles getac- nað se hea torr on Libano buton ðone hean foreðcæne & sæ gescead- 25 wisnesse ðara godena manna, sæ scelon ongietan sæ costunga & sæt gefeohht, æræmæ hite cume, sæt hi mægen ðy læstor gestondan, donne hit cume? Foræmæ æle here hæfð ðy læssan cæft donne he cymð, gif hine mon ær wæt, ær he cume; foræmæ he gesiðæ sæ gearwe ðe he wende sæt he seelode ungearwe findan. Him ware donne iecre sæt 30 he hira ær gearra wende donne he hira ungearra wende, & hi ðonne gearuwe mette. Ongean sæt sint to manienne sæ æ ær æeneac to syngianne, & ymbæahtian, ær hi hit surhtion, sæt hi ðongen mid foreðconcliere gesceadwisnesse sæt hi ðanææd ðearlan dom wið him mid sæm sæt hi her ymb sæt yfel æahtian, ær hi hit dón, & hi beoc 35 mid swa micle strengaran cwide ðæs domes geslaegene swa hi beoc læstor gebundne mid sæm bende ðæs yflan gecealtes. Micle hrædlícør
Gregory's Pastoral.

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 æwægene ðæra scylða mid ðære hroowsunga, gif hi færlecor
syngodan űnebæôte. Ac hi beoræ ðæs ðe lator ðe hi oftor ymbsraithaþ; 
forðæm, gif ðæt mod eallunga ær ne forsawe ða ecan edleæan, ðonne ne 
gesirede hit nō ðæt hit ðurhtuge swelce synne. Swa micel toscead ðis
5 betwuh ðære beðohtan synne, þæ mon longe ymbsired, & ðære ðe mon
færllice ðurhtieð; swa ðætte se se ðe þa synne gesireð, ægðer ge 
gesyngâð, ge eac syðman hwilum on ormodnesse gewit. Forðæm ne 
tælde Dryhten ða twa scylða gelice. Þæt he cyððæ, þa he ðeða
þurh Ieremias ðone witgan: Healdað eow ðæt ge ne ðonælen min ierre
10 mid eowrum scarwum, ðæt ge hit ne ðægen eft adwæsean. Be ðæm
ilcan he ðeða eft ierrenga þurh ðone ilcan witgan, he ðeða: Þæ wric 
on eow æfter eowrum geæalhte. Þy ne wricð Dryhten nō 
gelice ða gesiredan synne & ða færllice ðurhtogenan, forðæm sio gesi-
rede syn þis ðægelic callum ðœrum synnum. Ac sio ðe hræddllice
15 ðurhtogen þis, sio ðis hwilum for giemelste, hwilum for ūntrymnesse 
modes ðeða lichoman. Sio ðonne ðe longe gesiredi þis, sio eumðe symle 
of yflum ingedonæce. Be ðæm wæs gecwened swiðe ryhte ðurh ðone 
psalmscop on ðære heringe ðæs eadgan werys, & on ðæm forman 
psalme, hit is gecwened ðæt he nō ne sæte on ðæm wölberendan setel.
20 Forðæm wæs ðis gecweden ðæt hit is swiðe gewunelic ðætte dömeras 
& rice menn ðon setelum sitten. Se ðonne sit on woles setle, se ðe 
yfel wyrð mid geæalhte. & se sit eac ón wölberendum setle, se ðe 
gesceadwislice toewanæon con góð & yfel, & ðæah geleornað ðæt he deð 
ðæt yfel. Se sit, swelce he sitte on ðæm stole ðæs forhwierfdan ge-
motes, se ðe hine ūpáheæð on [ða] ofermetto swelcre unryhtwisnesse 
ðætte he fullfremme hwelc yfel huru ðurh geæalht. Forðæm swa micle 
swa se þis beforan ðe on ðæm stole sitt ðæm ðœrum ðe ðæor ymbs 
stodæð, swæ ðæt sio sín ðe longe ær geðoht þis, & ðonne ðurhtogen, 
ofer ða ðe færllice geðoht þis, & ðonne ðurhtogen. Forðæm sint to
30 manianne ða ðe lange ymbsieriað ðæt hi ongieten hu micel wite hi 
sculun habban beforan ðæm ðœrum, forðæmæhe hi nú nyllæð bion ðara 
ynfullena gefaran, æc willæð bion hira caeldormenn.
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. Þætte on ðre wisan sint to monienne ða ðe ofrædlice lytla scylda wyrecead; on ðre wisan ða ðe hi gehealdæ wæð þæa lytlan scylda, & þeah hwiltidum afellað on hefegum scyldum.

5 On ðre wisan sint to manienne ða ðe ofrædlice syngiaæ, & þeah lytium scyldum; on ðre wisan ða ðe hi wæð ða læssan scylda be-wareniaæ, & þeah hwilum afellað on micla scylda. Hi sint to manienne, þonne hi oft syngiaæ, þeah hi lytium syngien, ðæt hi ma þencen hu manega synna hi fremmaæ þonne hi þencen hu micla hi hie gefremmen; & gif hi oferhycgen ðæt hi him ondræden hiora lytlan synna, þonne þonne hi hi gesiðæ, ondræden hi him huru, þonne [hi] hi ðrimaæ. Swæc lytle beðæ ða dropan þæs smalan renes, æc hi wyreceæ þeah swæc micel flod & swæc strongne stream, þonne hi gegaddrode beðæ, forðoncæ hira þiu swæc fela. Swæc lytium siceræð ðæt

15 wæter & swæc degellice on ðæt hlecce scip, & þeah hit wilnaæ þæs ilcan ðe sio hlude yð deð on ðære hreon sæ, buton hit mon ær utawoeorpe. Swæc lytle beðæ ða wunda on þæm hreosan lice, & þeah, gif sio hreof hit eal ofsergææ, hio gedæ ðæt ilce ðæt sio micle wund gedæ ðon þæm breostum. Be þæm is awritten ðon(S) Salomonnes bocum

20 ðætte se, se ðe nylle onscunian his lytlan scyllda, ðæt he wille gelisian to maran. & gif he agiemeleasæð ðæt he ða lytlan hreowsige, & hwilum forciere, he wilæ afcallæ on ða mician, þeah hit late sie. Ac hi sint to manienne, þonne hi oft syngiaæ lytllum, ðæt hie geornlice öngieten ðæt mon oft wyrs gesyngæð on þæm lytium synnum þonne on

25 þæm miclum, forðæm hi mon onginæ swa micle ær betan swa hie mon ær öngiet; æc ða lytlan mon ne geleæð to nanre synne, ac nimæ hi to gewunan, & hi þonne ðy earforællicor gebet. Ðonon cymc æft ðætte ðæt mod him ærest na ne ondræð ða lytlan scyllda, ne, þonne ðon last, ða mician. Ac hit gewunæð to þæm synnum ðæ hit becymc to sumnum

30 caldordome ðara scyllda, & þonne swa micle læs onscunæ ða mician swa hit ær orsorglicor gewunode to þæm lytllum, & him ða læs ondræð. Ongeæn ðæt sinit to manienne ða ðe hi gehealdæ wæð ða lytlan scyllda, & hwilum þeah geduæð on þæm miclum, hi sinit to manienne ðæt hi geornlice hi selfe öngieten, forðæmæ hiora mod bið swæc æft upa-

35 haæfæn, forðæmæ hi hi habbaæ swa wærlice gehealden wæð 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 bewaring of little sins than they do with great ones; because they simulate innocence by bewaring 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 hearf ðæt hi for ðære orsorgnesse ne ðurhtion hæsigran scylda, ðæt is ðæt hi for hira upahæfennesse ne beafallen on ðone pytt ofermetta, ðylæs hi fo(r)swelge sio swelgend ðære upahæfennesse. Forðæm oft, þonne hi oferswicðan utane þa lytlan scylda, hi 5 æðindæ innane on idlum gilpe. & þonne ðæt mod bið innan oferswiðed mid þæm ofermettum, hi toflowað swiðe hræcęe út, & æthicwað on openum yfel. Forðæm sint to manienne þa þe hi wið þa lytlan scylda gehealdæ, ond þæah hwilum geduðan on þæm miicum, hi sint to manienne ðæt hi hi behealden ðæt hi innan ne afallen ðëonon & hi 10 wenað ðæt hi utan stonden, ðylæs sio upahæfenes for ðære lytlan ryhtwisnesse him weorcæ to wege micelre scyldæ æfter þæs earlwisan Deman dome & edeleane. Ac þonne hi wenað ðæt hi of hira ægnum mægene hi hæbben gehealden wið þa lytlan scylda, þonne weorcæ hi swiðe ryhtlice forætene from God, ofsvæt hi afecallað on maran[n] 15 scylda; forðæm ðæt hi ðæ grant feallende ðæt hie ær hiora agnes þonces ne stodon, ðættæ ðæt mod, þe ær wæs upahæfen for lytlum gode, si þonne gebiged to miclum yfelle. Ac hi sint to manienne ðæt hie ðæ grant ten þæt hie oft gesyngiað giet wyrs on þæm ðæt [hi] hi wareniað wið þa lytlan scylda þonne hi dón on miclum scyldum; forðæmæ 20 hi licettæ hie ðunseylde, þonne hi hi wareniað wið þa lytlan. Ac hi hi ne ladiað nowiht, þonne hi wyrcæ þa miclan & þa openan. Ðæt is open yfel beforan Gode ðæt mon þa miclan dò, ac ðæt is licettung haligdomes for monnum ðæt mon þa lytlan forga, & þa miclan dò. Be þæm wæs geewedan on þæm godspello to Farisæum ðæt hi wicþleowen 25 ðære fleogan, & forswulgun þone olfend. Swelce he openlice cwæde: Ða lytlan yfuu ge fleoc, & þa miclan ge fretæ. Ðæt is ðæt ilce ðæt eft wæs getaelæd þurh þone mid þære Sôðfesnesse, ðæt is Crist, he cwæð: Ge tiogðæð cwore mintan & eowerne dile & eowerne kymen, & laðæ untiiogðad ðætte diorwyrcræ is eowra óbra æhta, & þa bebodu 30 þe giet maran sint on ðære æwe ge nó ne healdæ: ðæt is ryht dòn & mildheortnes & treowa. Nis ës nawht receleaslice to gehiranne ðætte he nemde þa undiorestan wyrtæ ðe on wyrthnum weaxe, & þæah swiðe welstincenda. Ðurh þone stenc sint getænoda þa liceteras, þe willæ habban þone hwisan haligdomes, & don þæah lytel godes; & 35 þæah hi for micel god ne dòn, hi wilmiæ ðæt hi micel ðynæen, & 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. Dætte on ðre wisan sint to monianne ፩a ፩e nanwuht godes
ne ūnginnad; on ðre wisan ፩a ፩e hit ūnginnad, & wel
ne geendiax.

On ðre wisan sint to manienne ፩a ፩e nan god ne ūnginnad; on
5 ðre ፩a ፩e hit ūnginnad, & nó ne geendiax. Da sonne ፩e nan god ne
ūnginnad, ne sint hi nó to lærenne hwæt hi dón seylen, ær him si
belagen ðæt hi sonne dox; forðæmæc hi nyllæc underon ðæt uncucæ
ðæt hi gehiraæ, buton hi ær ongieten hu freenlic ðæt is ðæt hi cun-
non; forðæm nan mon ne bitt ðærne ðæt he hine rære, gif he self
10 nat ðæt he afeallen bið; ne eac se, se his wunde sár ne gefret, ne
wilnaæ he names læces. Forðy him is ærest to cyðanne hu idel ðæt is
ðæt hi lufiaæ & hu unnytt, & sílæcæ him is to reccanne hu nyttwyrcæ
ðæt is ðæt [hi] forlæten habbaæ. Ærest hi sculon ongieten ðæt hi
fleon ðæt ðæt hi lufiaæ. Donne magon hi síl æcelice ongieten ðæt
15 ðæt is to lufianne ðæt hi ær flugon. Micle ðy bet hi underof ðæt
uncucæ, gif hi on ðæm cuðæn gewislice ongietæc hwæt ðæron tæl-
wyræs bið. Donne hi leornæc mid fulre estfulnessæ ፩a sóxan god to
secanne, sonne hi mid fulle gesceade ongietæc ðæt ðæt wæs leas &
idelnes ðæt hi ær heoldon. Ac gehiren hi ðæt ðas andweardæ[n] god
20 biað from ælcere lustfulnesse swīce hæradlice gewitende, & swæceæh siø
seyld æc hi surh æa lustfulnesse surfhitæc ungewitendlice bið surf-
wuniende mid wræce; & nu ðæt ðæt hie lyst hi sculon nede[n]ga
forlætan, & ðæh ðæt hi nú nedenga forlætæc him bið eft to wite
gehealden. Oft ðæh weorðæc men swīce halwendlice aðærde mid
25 ðæm ilcan tængum ðæc hi ær unnytlæce lufedon; sonne ðæt geslagænæ
mod gesihæ swa healiene dem his agnes hryres, & ongite hine selfne ön
swelere frecennesse & ön swelene spild forlæðæ, sonne wìxtremæ æc he, &
ðónhapaæ, & öndrææt him ðæt ðæt he ær lufode. Leornæc sonne to
lufianne ðæt he ær forhogde. Be ðæm wæs geeweden to Ieremie
30 ðæm witgan, æa he wæs onsended to lærenne, hit wæs geeweden: Ìe
hæbbe æc nu todæg gesetne ofer rice & ofer ðoda ðæt ða hi toluce &
toweorpe & forspilde & tostence & getimbre & geplantige. Forðæm,
buton he ðæt woh ær tøworpe ne meahte he noht nyttwyrcæ ðæt
ryht getimbræ; forðæm, buton he [of] his hieremonna mode ða
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,
fornas ære idlan lufan ær ūpatuge, unnyt he plantode ōn hi ca word ære halgan lare. Forcæm wæs eac cætte sanctus Petrus ærest towearp cæt cæt he eft timbrede. Dæt wæs ca ca he Iudeas nolde nan wuht læran hwæt hi don scolden, ac him cidde, forcæmæ he ær 5 dydon, & cus cwæx: Done Nazarenisan Hælend cæt wæs afandon wër betwux eow on màegenum & tæcum & foretacenum, ca worht Dryhten surh hine ðôngemang eow, cōne ge beswicon surh unryhtwisra monna honda, & ofslogan & ahengon surh eower geæcald, swa swa hit God æt fruman wisse, & ceah geæcæode; se ilea God hine eft aæcahte 10 tō ðōliscanne ca gehæftan ōn helle. Forcæm him ætwæt Petrus ca dæd ce he walde, sīcān hi ðōgeten hiora wælhrównesse, cæt hi wæræn gedrēfe & gecætmedde, & cæs ce nytwearðlicor gehierden ca halgan lare, ce hi ær wilndon cæt hi gehiran mosten. Da andwyrdon hin ca Iudeas, & cwædōn: Hwæt magon we his nu don, brocūr

15 Petrus? Petrus andswarode, & cwæx: Dōc ærest hrewosunga, & weorcæs sīcān gefullwade. Da ednīwunge & ca lære hi swīcæ hred-
līce forsawen, cær hi ær ne ðōgeten cōne hryre & ca toworpenesse hira wælhrównesse surh his ðreaunga. Gelicost cæm ce sancte Paule wæs, ca him cæt leoht cóm of hefenum, & hine gebregde: næs

20 him nō ca giet to geeweden hwæt he mid ryhte cōnon forð don scolde, ac him wæs gessæd hwæt he ær to unryhte dyde. Ac ca he swa gebregæd on eorðan feoll, & ascōde, & cwæx: Hwæt eart cu, Dryhten! ca wæs him swīcæ hræcæ geandwyrð: Ic cōm se Nazareniscan Hælend, ce cu ehtst. & ca cwæx he: Dryhten, hwæt hæst st cu me don? Da

25 ondwyrdre him Dryhten: Aris, & gong to geonre byrg; ce mon sæge cāra hwæt cu don scealt. Loca nu, hu Dryhten wæs sprecende of hefenum to his ehtere, & hine ðreaede for his ærgedonan weorcum. Æfæræmæ he him sæde hu he hine forðhealdan scolde, ca wæs gehroren sio upahæfenes Paules & eal ca weorc ce he surh ca wœrht. 30 & sona æfter cæm hryre cære upahæfenesse he ongan timbran eam-
modnesse. Da ca he wilnode lære æt Gode, ca gefecoll se egeslica ehtere to cōn cæt he swa micle stranglicor arise swa he hefglicor afeoll. Swa sint to tewearpanne ærest ca ce nan god [ær] ne dydon surh ðreaunge of cære heardenesse hiora yfelnesse, to cæm cæt hi sien 35 eft on firste ærærde & gestonden on ryhtum weorc; forcæm we ceorfae heah treowu on holtc cæt we li eft upæræren on cæm 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
10 gearde hæf scipes sceaw. Æt scip wile hwilum stigan ðongean cœone stream, ac hit ne mæg, buton cœna rowend hit teon, ac hit secal fleotan mid ci streame: ne mæg hit nó stille gestondan, buton hit ankor gehæbbe, cœna mon mid rocrum ðongean tio; elles hit gelent mid ci streame. Swa deo sia forlaetnes cœna godan weorces. Hio winc wic
15 cœa gód cœa mon ær gedon hæf, buton mon simle swin[n]eende & wyrcende sic gód weorc ðe ende. Be cœam wæs gecwedum surh Salo-
mon cœone snotran, he cwæc: Se cœa his willum for his slæwêc forlætt his godan weore, he bêc gelicost cœam men cœa his towirpê. Be cœam wæs eac gecwedum surh Johannis cœone godspellere to ðære ciricean
20 bisecepe cœa Sardis hatte, he cwæc: Bio cœu wacor, & gebet cœa weorc cœa deadlicu sint in cœa: ne mette ic nó cœin weorc fullfremed beforan minum Gode. Forcœam he cwæc cœat he forêy ne funde his weorc fullfremed beforan Gode, cœa cœa he ær worhte, forcœamcœe he cœa ne worhte, cœa cœa he cœa wyrecean scœolde. Swa eac, gif we ne gebetæc cœat
25 on us deadberæs is surh synna, cœonne acwilcœa cœat cœtte on ðœ ær lifcle surh gód weorc. Eac hi sint to manienne cœat hi geornlice geæencen cœtte hit bit wyre cœat mon a ðinginne faran on socfæstnesse weg, gif mon eft wile ðongæancierran, & cœat ilce on faran. Forcœam, gif us ne lyst cœa ðæren æfera yfela cœa we ær worhton, cœonne ne gælêcœa un ðing
30 te fullfremmanne cœa godan weorc cœa we nu wyreceæ. Ac hi scoldon gehiran cœone cwiðæcœa awritten is on cœam ærendgewrite sanæte Petres; hit is awritten cœat him wäre betere cœat hi nó socfæstnesse weg ne ðongeaten, cœonne hi underbaæ gereder, siccan hi hine ðongeaten. Eac hi sculon gehiran cœone cwiðæcœa be him awritten is on cœam bocum cœa
35 hatton Apocalipsin, hit is awritten cœat se engel cœwæde be cœam bisecepe to sanæte Johanne: Eala, være he auðer, oœe hat, oœe 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 he is wlaco, & nis naučer, ne hat, ne ceald, ceah ic hine supe, ic hine wille est útáspíwan of minum múcê. Se cōnne bit wærm, nalles wlaco, ce gód geornlice ōnginê, & eac geendaê. Ac se bit ceald ce nan gód ne ōnginê. Ac swa swa ðæt cealdæ ærest ōnginê wlacian, 5 ær hit fulwêarn weorðe, swa eac ðæt wærne wlacan, ær hit callunga acealdige. Swa eac se ðe forlæt ðone cele ungetreownesse, & wyř wlacra treowa, & nyle cōnne ðæt wæne oferwinnan, & wærmian on he wealle. Butan tweon, se þe to lange & to fæste wunaē on ðæm wlacum treowum, he geôrtrowð ðæt he æfre mæge on welme weorðan, 10 丹麦 he mid calle acoela; & ceah he ær truwige, cōnne he ceald bit, ðæt he mæge wærm weorðan, he geôrtrowð, cōnne he wlacu bit, gif he to longe on ðæm stent. Swa eac se þe nu giet on synnum is, næf he no forlæten ðone truan & ðone tohopan his gehwearfnesse ; ac se, se æfter his gehwerfnesse to lange włæc bit, cōnne lytlaē him 15 se tohopa þe he hæfde, þa he sunfyl wes. Forðæm wílnaē God to ælcum men ðæt he sic ðecne wæarm ðecne ceald, cylæs he for wælcnesse sic útáspíwen. Forðæm se cealdæ cæneæ to wærmianne, & se wærma welæ on gódum craeftum, cylæs he sic wealg for wælcnesse, & forðæm weorðe utaspiwen. Forðæm ælc wæter bit æy unwerodre to drincanne, 20 æfterðæmæ hit wærm bit, gif hit eft acoelæ, cōnne hit ær wære, ær hit mon ð ongünst wlicean.

LIX. Þætte on oþre wisan sint to monianne þa þe diegellice yfel doð, & gód openlice ; & on oþre wisan þa þe willæ helan ðæt hi to gode doð, & of sumum singum openlice cyçæ 25 ðæt hi willæ ðæt men wenen ðæt hi yfel beon.

On oþre wisan sint to manienne þa þe yfel degellice doð, & gód openlice ; on oþre wisan þa þe þa gód helæ þe hi doð, & ne reccæ hwæt him mon ymbe ræswæ. Da cōnne sint to manienne þa þe yfel degellice doð, & gód openlice, ðæt hi geôcencen hu hrædlícse se eordlica 30 hȳsa ofergæċ, & hu unanwendendlícse se go[d]cunda verhwunaċ. Hi sint to manienne ðæt hi on þara þinga ende híora modes eagan æfæst-

nien, & geson ðætte þis mennisce lóf swêc hrædlícse gewit, & se úplica Dema & se eca þa deglan sceylde calla wát, & simle bit ðe gæro 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 fouly 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 cæ dieglan yfel habbaþ eene gewutan on cæm godcun-
dan Deman. Ac cæ gōd sce hi openlice doç beforan monnum beó-
fulneah swelce hi sien butan gewitnesse, forcæm hi næbbaþ ece gewit-
nesse. Ac hi habbaþ ece gewitnesse særa yfela æc hi diegellice doç, 5 conne hi he[0]lan from monnum sæt hi scēggan scoldon, & seegað sæt hi he[0]lan scoldon. Be swelcum monnum cwæð Dryhten sæt hi wær-
gelicost deadræ manna byrgennum, cæ bioð utan oft swīce wlitige ge-
worhte, & bioð innan swīce fūle gefyldæ. Swa bioð cæ æc hira gōd 10 cowiæþ beforan monnum, & hira yfel helæþ ouinnan him selfum: hi 15 licetæþ, & woldon lician for manna eagem utan buton gōdum wœorcum innæ. Ac hi sint to manienne sæt hi ne forsion cæ gōd sce hi doç, ac 20 wenen him maran mede to conne hi wæcan. To swīce hi hi forsiæ,
gif hi him maran mede to ne wæcan conne eordlices lofæ, & him ær 25 genog ðyncæ. Hi sel(l)aæ wiæ to lyttum weorcæ sæt sæt hi meahtæn 30 hœforrice mid geby[c]gan: sellææ wiæ manna lœfe. Be cæm cwæð 35 Dryhten ðæn his godspelle sæt sæt wære hira mōd. Ac forcæmæ 40 æc hi gōd openlice doç, & sæt yfel diegellice, hi tæniaæ mid cæm 45 sæt men scylen õescunian sæt hie diegellice doç, & lufæn sæt hi openlice doç: for være bisêne hi libbaæ seah œðrum monnum, & cwælæ 50 him selfum. Ongeæn sæt sint to manienne cæ æc gōd diegellice doç, 55 & swæcahæ on sumum wœorcum geliccetaæ sæt hi openlice yfel dœn, & 60 ne recææ hwæt men be him sprecen, hi sint to manienne sæt hi mid være licettunga œðrum monnum yfel bisêne ne astellen, sæa(hi) hi self teladæn sæt hi mid være licettunga œðre men ne dwellen ne him ne 65 derigen, cylææ hit sie ongiæten sæt hie lußgen hi selfe swićur conne 70 hiora nieþstan, swelce hi hie selfe drencen mid wine, & cæm œðrum sellæn attor. Ac conne hi cæ yflæn bisne openlice doç, & sæt gōd 75 degellice, conne ne helpææ hi mid œðrum særa nauht hira nieþstum, mid œðrum hi him dœiaæ. Forcæm swa hwa swa hilaæ his gōdan 80 wœorc, forcæmæ he wile fleon idel gielp, cœmæ ne læt he nanne œðææn æfter him on cæ godan wœorc, cœmæ he nyle cæ bisne œðrum eowian 85 cæ he mid ryhte eowian sæcel. He doæ swelce he plantige treowu, & cœræf of cæ wytruman. Be cæm cwæð Crist þæn his godspelle: Doæ 90 eower godan wœorc beforan mannum, sæt hi nægen wœorcian eowerne 35 Fæder cæ on hœfonom is. Ac swæcahæ is awritten on cæm ilarne bocum 95 ungelic cwide ſiſsum, sæt æsæ he cwæð: Behealdææ eow sæt ge ne 100
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 cowre ryhtwisnesse beforan monnum, Sylæs hi eow herien. Ac hwæt wile sæt nu beon weorca sæt us on oþerre stowe forbiet sæt we hit befo[ran] mannum don, on oþerre lærc buton sæt we hit foræm helen, sæt [us] mon ne herige, & forbý yppen sæt mon God herige, 5 & oþre men ça ilcan bisne underfón? Ac sær sær us God forbead sæt we ure ryhtwisnesse beforan monnum dyden, he us gecyðde forhwy he hit forbead, ßæ he cwæð, Sylæs hi eow herigen. Ond eft ßæ he us het sæt we hit beforan monnum dyden, ça cwæð he sona ßæraefter, to ßæn sæt hi weorcýgen eowerne Fæder ßæ eon hefonum is. On sæm 10 twæm wordum he us getaengode for hwelcum ringum we sceolden ure godan weorc helan, & for hwelcum we hi sceolden cyðan; for sæm sætte ßæc mon, swa hwæt swa he for gode don wolde, sæt he hit ne do for sæm anum sæt hine man herige, ac mæ for God. For sæm ringum bid ßæc gód weorc gód, sie swa open swa degle, swæðer hit 15 sie. Donne se mon nó his ægenne gielp mid ne sceð, ßæ æas uplican Fæder, ßæah he hit openlice dó, he hit gediegleð mi[d] ßy sæt he hæfð ßæs gewitenesse ßæ he ßær cweman ōencvæð säet he hit for God dyde, næs for gielpæ. Ac se.Done se hit degellice deð, & ßæh wolde sæt he wurde arasod, & sīc an forbý hered, ßæah hit Done nan mon nyte, 20 swæðæah hit bid beforan monnum gedón, emne swelce hit sie on ealla ßæra gewitenesse gedón ßæ he eon his mode wilnode sæt hit hereden. Foræm hit is betere, swa swa we ßær cwædon, sætte ßæc mon adryge of oþerra monna mode ßone wenan he him ælces yfeles, swa swa he butan synne fyrmest mæge, foræm, gif he swa ne deð, Done ecscæ 25 he ßæ scylde mid ßære bisene ælcam ßæra ßæ him ænges yfeles to wenæ. Foræm hit gebyroud oft, Done hwa ne recð hu micles yfeles him mon to wene, ßæah he self nan yfel ne dó, sæt he ßæah gesyngað ßurch ßæ ßæ be him bisniað. Be sæm cwæð sanctus Paulus to his giongrum, ßæ ßæ he sumum lifcde to sīggeanes sætte he holde sæt hi ealle sīgden, 30 Sylæs ßæ úntruman be him bisneden, & ßurch sæt wurden astyrede mid ßæra costunga hwelere ßæ hi eft wiðstonden ne mealton; foræm he cwæð: Lociað nu sæt ßios cowru leaf ne weorcæ oþrum monnum to biswice. Ond eft he cwæð be sæm ilecan: Done forwyð 35 ßæn broður for ßinum ringum, for ßone ær Crist gecrowade. Swa sæm nanum for ßonæ ælcam ælcam ßæ ceworæ broðer, & ofðæð hira úntrumâ[n] gewæt, Done gesyngige ge wið God. ßæt ilce mænde Moyses, ßæ 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 cwæð ge nan lað æm deasan. & eft he cwæð : Ne serene 90onne serene blindan. Se 9onne cwæð yfel æm deasan, se 9onne æftweardan 9æl, gif he hine unscyldigne wat. & sec serene(2) 9onne blindan, 9e 9onne ungesceadwisan miric mid Æ he his gód degel(l)ice deæ, 5 & 9eæh licet swelce he yfel do.

LX. Ynbe sæt, hu mon monige sceyndan seyle to æm sætte his godan dæa ne weorcen to yflum dædum.

Dis sint nu ça lara [ce] ðæs modes hierdas & ðære sawle seelon ealle men læran sæt hi ealne hæbben ça sealfæ gearuwe ce to sære wunde 10 belimpe ce hi 9onne gesion. Foræm hit hit swiðe geswineful sæt mon ælæne mon seyle on sundrum læran, hit is 9eæh earfære ealle ætsonne to læranne, foræmæce he sceal gemetgian swa cæstelice his stemne sætte he æghwelcum men finde ðone læedom ce him to gebyrje, foræmæce ça mettrymnessa ne bowæ ealra ma[n]na gelica. & 15 huru sæt he self do swa swa he oðre læð, forson sæt he mæg(e) self gán orcorglice betwuxn ðærra monna unceawas, swa swa scarp sweord ða wunde toscæat ŏn tu, & gæð gehalre eegge foræ. Ond sæt he huru swa egesige ça ofermodan, sæt he ça eaxmodan mid Æy to swiðe ne fære; ond swa lære ça oðre eaxmetta, swa he ðone ege to swiðe æm 20 oðrum ne geice; sæt [he] swa fresre ça eaxmodan, swa ça ofermodan ne weorcen unmidlode; ond swa lære ça slawan geornfulnessæ godes weorcæs, swa he ça geornfullan to ungemetlice ne geswence; ond swa tiligæ hira geswine to gemetgianæa, swa he ça idlan ne gedo orsorge, sæt hi forðy ne aslawien; ond sæt he swa stiere æm ungegyldegum 25 irsunga, swa he ðone hnescan sæftettere ŏn recceleste ne gebrenge; & 9eæh swa tiligæ hi to onælænne, swa hi ça háthoortan ne forbærnen; ond swa ceæ ça uncystgæn cysta lære, swa he ça cystgæn ŏn merringæ ne gebringæ; ond swa eft ça rummodan sæstaholnesæ læren, swa hi ça uncystgæn ŏn yfelre hneawnessæ ne gebrenge; ond swa læren ça 30 wifgalæ gesinscipe, swa hi ça forhæbbendan ne gebrenge on unryht-hæmde; & swa ça forhæbbendan læren forhæfdnesæ, swa hie ne forsion ðone gesinscipe; ond swa wilnigen to oleccæne æm godum, & hi to herianæ, swa hi huru ne oleccæn æm yflum; ond swa herien sæt maeste gód, swa hi sæt læste ne forsion; ond eft swa heric ça ðe lytel 35 gód doæ, sæt hi ne wenen sæt 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 sæt hu mon ænne mon seyndan scyle, Conne he yfel costunga monege crowaesian.

Dæt bið eac swicne hefig broc ðæm lareowe sæt he seynde on gemæne lære, sær sær he eall folc ætsonne lære, sa lære findan se hi ealle 5 behofigen; forðæm hira unceawason bið swicne unglice. & THEA bið giæt earforæ ælce on sundrum to læranne, forðæmæ manege bið sær hæbban sæa unceawason cælle se mon calnum monnum forbeodan secelde. Oft eac gebyreæ sætæ sume biðon ungemetliche blisce for sumum gesællum, eðce for ðæs blodes styringe, & oft swicne hræce for sumum 10 ungesællum to ungemetlicite unblisce. Forðæm is to giemannæ ðæm lareowe sæt he swa swicne stiere ðære unrotnesse sæt he to swicne ne geieæ ðæa ungemetlicite blisse; ond eft swa gemidlige sæa blisse ðæ of ðære orsorgnesse cymðc sæt siþunrotnes to swicne ne weaxe ðæ of ðære faerlican gedrefednesse cymðc, eðce of yflies blodes flownesse. 15 Forðæm oft ðæa oferblidan weordæ hedrefde for ungemetlicere õnettunga, Conne him hwæthwugu wiæstæt sæt hi ne magon swa hrædlæce forðbrengan sæt hi tioph[í]æd swa hi woldon. Swa eac ðæa swicne unrothan bið oft hedrefde mid ungemetliche ege, & THEA hwilum bið 20 geneded mid sunne fortruwodnesse sæt hi onginnaæ sæt sæt hi willæ. Swa Conne sceal se magister gemetgian Conne faerlican ege sæt sær THEA ne weaxe to ungemetlico beldo, & swaTHEA swa ðryce æsa belde on ðæm oferblidam sæt sær THEA ne weaxe on him siþ ofþrycnes ðæs eges, ðæ of ðæs yflan blodes flownesse. Hwæc wundor [is] sæt, THEA ðæs modes læces behealden ðæs lære, Conne ðæs lichoman læces hab-25 25 bað swelce gesceadwisnesse on hira cæfæt? Ac hwilum THEA ofþryce ðone lichoman ungemeticlic mettrywmes. Ongean swelce með(t)rymnesse mon beorftæ stronges læcedomes, sær sæ[e] mettruma lichoma hlæne adregan meahtæ. Forðæm is ðæm læce swicne geornlice to giemannæ sæt he swa strænge læcedom sæle ðæm seocan, swa he mage 30 ðæ mettrywmesse mid geotæman, & eft swa lîène swa se tydra lichoma mæge astandan, līæs he ægðær aþierre of ðæm lichoman ge ðæ me(t)-trywmesse æg cac sæt lif. Ac Conne he deð ðæm siocan swicne gesceadwisl[í]cne fultum, Conne he aþliðæ sæt anum cieræ ðæ mettrywmesse,
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 læt he sæah sæm lichoman ne dere. Ac forhwy ne mæg sonne micle mæ £æs modes læce gehælan sæ adle særa unceawa monigra monna mid anre lare, sæonne swa micle manigfaldran bioc £æs modes læcedomas sæonne £æs lichoman? Ond sæah £æs lichoman læcas oft 5 sæt anum cierre ægær doé, ge sæm lichoma[n] gebeorgæ, ge eac sæ mettry(m)næsse afliemač.

LXII. Daette hwilum sæ leohhtan sceylida bioc beteran to forlættenne, cycles sæ hefigran weorcen furhtogene.

Oft eac gebyreð sætte twegen unceawas hreosac on æinne man, oðer læss[a], oðer mara. Forcæm sceal £æs modes læce ær tilian £æs sæ he wænt sæt Æone mon ær mæge gebrengan on særwyrde. Hwilum sæah, sææ ær sææ mon oðres tiolæ, sææ weaxæ sæ oðer. Forcæm sceal se gesceadwisa læce lætan ær weaxan Æone læssan, & tilian £æs maran; oðæt sæt sió tid cume sæt he Æes oðres tilian mote, buton he begra 15 ætgæddre getilian mæge. Ne gæderæ he nó mid Æy unceawas, ac tilæ £æs gewundedan werpe sæ he bewitan sceal, oðæt he hine fullice gehælan mæge. Oft weorðæ sæ aferswídcæ mid unrythæmdæ sæ sæ ne magon forlætan hira gifernesæ. Oft eac gebyreð sæm sæ him ægær Æissa Æondrædæ, gif hi hi wiæ ægær gehealdæ, sæt hi befeallæ 20 on idelgielp, forcæmæc sæ nan mon ne mæg nauðæ Æissa swa forlætan sæt sæt oðer ne weaxe. Hwæres sæonne særa yfela is betere ær to tilianæne, buton swæres swæær freccenlicær is? Forcy is betere sæt mon læte sume hwile weaxan sæt idelgielp, oðæt mon fullice mæge getilian £æs unrythæmdæs. Forcæm cwæð sanctus Paulus to his 25 cnihæte, sæa sæ ongeat sæt he wolde oðer twegæ, oðæ sæa giet yfel don, oðæ mid his gode him wilnian lofes, sæ cwæð he : Gif sæ wille sæt sæ ne yyrfe sæ Æondrædan Æinne Hlaford, do tela : sæonne hereæ he sæ. Ne scye sæah nan mon for sæm anum Æingum don sæt sæt he to gode deæ, sæt he ne yyrfe his hlaforð Æondrædan, ne Æft for sæm anum 30 sæ he wilnige eorðlices lofes. Forcæm sæ æcelæ læreow sanctus Paulus, sæa sæ ongeat sæt he ægær ne meahte his cnihæt gelæran ge sæt sæt he yfel forlete, & eac sæt he forcy nanes lofes ne wilnode, sæa liefide he him Æone gielp to sumre hwile, & forbæad sæt yfel. Da
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 getæfode cònne gielp, ða forbead he him sæt yfel, for ðæm sæt he by iec meahte sæt oðer forlætan þe he on ðæm oðrum hæfde sæt hine lyste.

LXIII. Þætte ða untruman mód mon ne scyle ellenga to healice læran.

Þæm læreowe is to wietanne sæt he huru nanum men mare ne beode yönne he acuman måge, §ylæs se rāp his modes weorc to swīce æcenæd, oð he forberste. Forðæm sio hea lar is betere manegum monnum to helanne, & feawum to seegganæ. Be ðæm cwað sio 10 Sodfaxæstnes wurh hi selfe, sæt is Crist, he cwað : Hwa wenstu sæt sie to ðæm getreow & [to] ðæm wis brytnere sæt hine God gesette ofer his hired, to ðæm sæt he him to tide gemetlice gedæle cònne hwæte? Ðurh ða gemetgunge ðæs hwætes is getaenod gemetlicæ word, §ylæs hira mon mà geote on sæt úndiøpe mod yönne hit be-
15 habban måge, sæt hit yönne oferflowe. Be ðæm cwað sanctus Paulus : Ic ne mæg nó to eow sprecan swa swa to gæstlicum, ac swa swa to flæselicum ; forðæm ge sint giet cildero on eowrum geleæan, §y ic sceal sellan eow giet mioloc drincan, nalles flæsc etan. Forðæm wæs eac ðætte Moyses behæledæ ða ofermaetæn bierhþo his ondwila
20 beforan ðæm folce, ða he com from þære dieglan spræce Dryhtnes, forðærne he ða giet noldæ hi læran ða diegelnesse þære halgan æ, ne hi ða giet ne meahton hi ongiæan. Forðæm wæs eac beboden wurh Moyses, gif hwa adulfe pytt, & yönne forgiemeleasode sæt he hine betynæ, & þær yönne befeolæ on öcæ eoxa öcæ esol, sæt he hine
25 socalde forgieldan. Swa eac swa hwa swa becymæ to ðæm hieæstan wisdome, & yönne ne forhilæ ða diogolnesse ðæs godecundan wisdomes ðæm dysægum, he biç scylæg getæald, gif he gebrengæ auðer öcæ clænne öcæ únclænne on ormodnesse. Be ðæm cwað Dryhten to ðæm cadgan Iobe : Hwa sealde kokke wisdom ? Ðæt getæena ðætte 30 æghwele þæra halgæna læreowa þæ nu lærað on þære ðisternesse ðisses middangeardæs habbað onlicnesse ðæm kikkum, þæ on þistrum nihtum crawæ. Donne græt se læreow swa swa kok on niht, yönne he ewiæ : Nu us is tima sæt wc onwæcenen of slæpe. Ond eft, yönne
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 cwīc: Onwæcnaã, ge ryhtwisam, & ne syngiaã má. Æs coeces čeaw is sæt he miele hlodor singã on uhhtan sonae on dægred. Ac sonne hit nealæcæ dæge, sonne singã he smælor & smicer. Swa sceal ælc gescedawis lareow òpene lare & swutole sæm siestrum 5 modum bodian, & nane wuht sære dieglan & sære diopan lare sonne giet cyæn. Ac sicæan he gesion sætte sæ siestrum[2] mod særa dysegena monna auht nealæcën sæm leohte sære soæænestnesse, sonne sculon hi him eowian diogolran & diopran lara of halgum bocum.

LXIV. Be sæm weorcum sæs lareowes & be his wordum.

10 Hit is nu særf sæt we for lufum eft cierren betwuxn òcðrum spræcum to sæm ðæ we ær spræcon. Dæt is sætte ælc lareow swícæor lære mid his weorcum sonne mid his wordum. Hwæt, se kok ðe we ær ymb spræcon, ærcæmæc he crawan wille, heft ðú his fícru, & wëcæ hine salfane, sæt he wacie on sære geornfulnesse godra weorcæ, 15 ðylæs he ðære awecce mid his wordum, & himself aslawige godra weorca. Ac hudenige ærest hine salfane, ðæ he wacige, & ahrisige sicæan ðære [to] geornfulnesse godra weoren; ðæcige hine salfane mid sæm fícrum his geæhoæta. Dæt is sæt he behealde ðurh sæ waæccan his smeæunga ærest hwæt on him selfum unnyttes sie, & 20 ðærage ærest hine salfane ðcarwislice on his geæhoæte, & sicæan mid his lære geedniwige ðcðra monna lif. Ærest he sceal wrecan on him selfum his agnu yfelu & sæ breowsian, & sicæan ðcðra monna cyæn & wrecan. Ærest hi sculon eowian on hiora agnum weorcum eall sæt hi eft læran willæ mid hiora wordum, swa sætte sæ weorc ðlïpæn 25 ær, ær sæ word.

LXV. Ðonne hwa sæ is eall geælfæd hæbbe, hu he sonne sceal hine salfane geænæcan & ongiætan, ðylæs hine auðer, ðææ his lif ðææææ ælæ his lær to ðupæææheæbææbæææææ.
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
;:

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GREGORY'S PASTORAL.

Hatton MS.]

he him ondraede, £ylaes he weorSe upahaefen for his

monna wunda

¥aer £aer he o¥er(ra)

lacna^, he self ne

on lipahaefennesse for £aere giemeleste his
ne

5 £aer

For¥aem

he o£re tiola^ to raeranne.

weor^a^

te faerwyrde

£aem ¥e

haelo

oft

£onne

hi haef^,

hi

him

to faerwyrde, forSaem simle

Ac

¥aem un^eawum.

10 £aere oleccnnga forlaet
£aet

mod

geraeeS

him £onne

on eallum craeftum

sea¥e,

&

%aet

him

atele^

¥aet

Ond

Donne cynrS
eall £aet

gemynd

wlite ^inra craefta

Eft se

ilea

£aera maegena

:

gode

&

Astig

&

[Deman]

£aera craefta to swrSe

is,

£onne he hine

Be £aem
eft

for^aem^e

gefiel^,

waes gecweden

ofdune ^onan £e £u

& £onan ^u wyrst genr&rad.
& taelde £aet mod ¥e for

upahaefen,

witga saede bispell bi Hierusalem,

his craeftum ofermodgede, %a he cwae^
25

se lytega

aer to

Swelce he openlice cwaede: For £aem

sie.

£u wurde

he

for

gerest

men, o^aet he \vyr8 a^unden

he ¥aer £omie swi£e hefiglice on

wlitegost

£onne

^onne

Donne

¥>omie beforan £aes ryhtwisan

^one witgan, he cwae^

£u

&

selfurn,

:

winna^ wi$

craeftas

to geleafsuman ¥aet he sie se gesaelgosta

upahefe& beforan him selfum for his craeftum.

wenst

&

hi nyllafc iecan

£a

he afel^ beforan ^aem Gode £e ea^modnesse lareow

20 £urh Ezechiel

afealle, £aer

£a maegenu

ymbe^ances.

selfes

ofer ealle cr6re

on his mode.

eagum him wyr£
diopum

&

ne

craeftas

him

oft olec^S

on £aere fortruwunga.

¥aem slawaD mode,

&

15 upahaefen

mod

£one ege his

hit orsorglice

saetere to

gedyde,

¥aet

self

hi for hira giemeleste hie

&

fortruwiaS on £aem craeftum £e hi haebba^,

weor%a%

£a

¥aette

;

^aet he hine selfne

;

& him

Saer he o^erra freonda tilige,

forlaete,

wordum

weorSe a^unden

Dryhten cwi^ to ^isse byrg

:

Du waere fulfremed on minum wlite, & ^a fortruwdes ^u ^e for ^aem,
& forlaege £e ^ines aegnes Nonces. Donne brS £aet mod upahaefen for
£aere fortruwunga his craefta, £onne hit for hiora geearnunga gilp^, &
orsorglice faegna'S

wyr$ getogen

to

^aat hit

wyrS

30 se awiergda gaest hit laerS utane

ofermetta,

worde

is

&

hit

gielp,

to ^enceanne ¥e he cwae^S to

forsilrS,

swa sec^

35 selfum to lofe eall £aet

wilna>

£one

mid £y

fortruwednesse hit

forlegen on ofermettum.

hit

Daet

his

god

is

agenne

¥aet

him

Be £aem

¥aem burgwarum

¥aette ¥aet
gielp,

&

mod

lof,

&

:

Ge eow

sona swa hit

gaedera^

forgiefen waes to

to gebraedenne his aegen

vErest

o^aet he ingae^ Eurh £a

si&an gebreg^ on manegum un^eawe.

forlaegon eowres aegues Nonces.

God

Ac £urh £a

on him selfum.

£on

him £onne
Godes

lofe

higa^ wi$5 ¥aes ^aet


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 wærsefullicost & wunderlicost suhte. Se bið forlegen ūn his agnum willan se ce he hine selfne diofe befæst, & Dryhten forlæt for menniscsc losingu. Be sæm cwæð Dauud on sæm siofan & hundisofantiogæcan psalme, he cwæð: Dryhten 5 geæafode sæt hiora maegen & hiora cræft ūre gehæft, & hiora white wære on hira feonda honda. Gehæft bið hiora cræft, & hira white on hiora feonda hond gedæd, ēonne se ealdan ónwald hæft sæs beswicensan modes for sære upahæsfennesse, ēonne hit hit upahefende for godum weorcum. Se lytega fiond wile fondian ælces monnes mid 10 sære upahæsfennesse for godum weorcum, ge furcum ðara acoresnra monna mód he wile costian, ceah he hit fullice beswican ne sæge. Foræm ælc mod swa hit bið upahæfen swa bið hit forlæt from Gode, & sæna swa hit bið forlæten from Gode, swa bið hit gedrefed mid diofes ege. Be sæm cwaeð Dauud est on sæm nigon & twentio-15 goæcan psalme, he cwæð: Ic wende on minum wlenicum & on minum forwanan, ca ic wæs full ægðer ge welona ge godra weoreca, sæt æs næfre ne wurde nan ende. Ac siðan he óngeat sæt he wæs æbunden on upahæsfennesse for his godan weorcum, ca geycyde he swiðe hræce æfter sæm hwæt he siðan dreag, ca he cwæð: Dryhten, ðu ahwyrftes 20 ðinne ondwilitan from me, ca wear ic gedrefed. Swelce he openli(ce) cwæð: Ic wende sæt ic wære swiðe strong on mane gum cræftum, ac ic óngeat swiðe hræce, siðan ðu me forlete, hu untrum ic wæs. & est he cwæð on sæm eahta & hundislefiogæcan psalme, he cwæð: Ic swor swa ic getiþhod hæfde sæt ic wolde gehealdan ðine domas 25 & ðine ryhtwisnesse, Dryhten. Ac he óngeat swiðe hræce, ca he gemetæ ca gedrefednesse, sæt hit næs on his agnum onwalde sæt he meahte gehealdan sæt sæt he ær gehet & swor. & ca wende he hine sæna to his gebede, & sohte him sær fultum to, & cwæð: Ic eom gehened æghwonane & on æghwam, Dryhten; ac geccwucæ me æfter 30 ðiname wordum, Dryhten. Swa oft sio godeunde gemetgung, æræmèða hio sæm men selle cræftas & maegen, hio him geccowæð his untrymnesse, & his unmehta hine gemyn(ud)gæð, cylæs he hine upalebbe for his cræftum. Foræm eac wæs geccweden to Ezechielæ sæm witgan sæt he wære monnes sunu, æræmèðæ him wæren geccowad ca heforn-35 lican xing. Swelce hine God openlice manode, & him to cwæðe: Ne beo ðu to upahæfen on ðiname mode for sæm ængum ðe ðu gesiþst,
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 geæenc wærlie hwæt cæu eart; & ceah cæu cæt hæstæ curhfare, ne forgiet cæu ceah cæt cæu man eart, ac geæenc cæne bridæl sinre met-
trynnesse swiæc geornlice on ce seldum, ceah cæu see up ofer cæne mæc
ahæfen. Forcæm is micel cærf cæt we URES Modes eagan gecerren
5 to cære sceawunga ure untrynnesse. Donne us fullicost oleccæc cæa
craftas & cæa magenu, conne is us micel cærf cæt we eaxmodlice
òfdune anluten mid urum mode, & halwendlice geæencen cæ gód cæ
we forgiæmeæsodon, næs cæ we dydon; cætte ure mod cyfæstre &
cy strengre beforan Gode see on cæm cæftum for cære eaxmodnesse
10 cæ we hit mid gewundæc, conne we gemunaæc ure giæmeleste. For-
cæm òft se ælmiehtiga God fo(r)lét cæt mod his gecorenra gesyngian
on sumum lytlum ðingum, ceah hi on manegum sien fullfremede, cæt
hi him òndraeden, & murkien for hira unfullfremednesse, ceah hi
beor(h)te seicen on sumum wunderlicum cæftum; cæt hi hi for cæm
15 midcum ðingum ne mægen to ðupahebban, cæ hwlæc hi ne magon
gebeton cæt lytłe; cæles hi dyrren ofermodgian for cæm æcelæstum
weorcum, cæ hwlæc hi ne magon oferswicæn cæ ytemescttan yfelu.

Loca nu, cæu goda wer Iohannes, hu fægerne & hu wlitigne monnan
ic hæbbe atæsfred, swa unwlitig writere swa swa ic eom. Dær ic hæbbe
20 getæht hwelc hierde bion sceal. To cæm ic wæs gened mid sinre
tælnesse, cæt ic nu hæbbe manegæ men gelæd to cæm stæcæ full-
fremednesse òn cæm scipe mines modes, & nu giet hwearfice ðæl self
òn cæm ycæm minra scylæda. Ac ic ðæ bidde cæt cæu me on cæm
scipgebroce ðisses andweardan lifes sum bred geræc cìnra gebeda,
25 cæt ic mæge ðæn sittan ðæ ic to londe cume, & arær me mid cære
honda cìnre geearnunga, forcæmæc me hæf(ç) gehesegad sio byræc
den minra agenra scylæda.

Dis is nu se wæterscipe, cæ us wereda God to frofre gehet foldbuendum. He cwap cæt he wolde cæt on worulde forc of cæm
30 innoæm a libbendu wætru fleowen, cæ wel ðæn hine gelifden under
lyfte. Is hit lytel twoæ cæt cææ wæterscipes welsprynge is on
hefonrice; cæt is Halig Gæst. Donan 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.
sian hine gierdon día &e Gode herdon surh halga(n) bec hider on eorþan geond manna mod missenlice. Sume hine werian són gewit-locan, wisdomes stream, welerum gehæfta, sæt he ón unnyt ut ne toflowe. Ac se wæl wunan són weres breostum surh Dryhtnes giefe diop & stille. Sume hine lætæ ofer landscape riçum torinnan. Nis sæt raedlic çing, gif swa hlutor wæter hlud & undiop tofloweæ æfter feldum, ò hit to fenne wer. Ac hładaæ iow nu drincan, nu iow Dryhten geaf sæt iow Gregorius gegiered hafaæ to durum iowrum Dryhtnes welle. Fylle nu his sætels, se sæstne hider kylle brohte. Cume æft hræxe, gif her sægna hwele æyrle ne kylle brohte to ñys burnan, bete hine georne, ñylæs he forscæde scirost wætra, òne him lifes drync forloren weorcæ.
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 agifén pis (sic) boc . . & Swiðulf e biscepe . . & Wærferc e biscepe . . At codicis Hattoniani frontispicio antiquâ manu adscriptum est literis capitalibus eòs boc sceal to wëgora cæstre. Ac tale habet idem codex Hattonianus hujus Proemii initium, Ælfred kyning hætan wætan Wærferc biscep his wordum, &c. Præsens interim hoc Pastorale opus ex mutilo codice Cottoniano descripseram, atque ex Hattoniano jam suppleveram, cùm oportunnè 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 opusculorum, ubi Hatt. & Alt. denotant codicem Hattonianum et alterum hunc Cottonianum, cujus tale initium, Ælfred cyning hætan wætan Hæstæn biscep his wordum,' &c.

2. (heading). nemnæc, 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 Æötte occurs, the te has been erased, portions of the erased letters being in some cases still visible: I have, therefore, in all cases where Æöt is followed by a distinct erasure, added the te in brackets. In like manner the e of swæc 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), yldran (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 ø has also been tampered with in several cases by erasing one of the letters, gefylde, (5.10), ø&ææ cristæ (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 hatøs to the more familiar hate seems to have been frequent in prefaces and dedications. Compare Elfric's preface to his translation of the Heptateuch: Ælfric munuc gret Æelward ealdormann eadmodlice. Du bæde me leof sæt ic sceolde æweandan of Ledene on Englisc æa 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 Æam 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, whose for hole, hore, still preserved orthographically. In wreccan (awaken) for weccan (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 æ 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.


7.1. Creacas. The first c and first æ erased, and g and æ 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, crecisæ in Alfred's translation of the Metres of Boethius.

7.4. ealla. In the MS. eallæ, 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 *gedeċ &at he biċ*—(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 *œst* (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 privatae ali- cujus bibliothecæ libris lacera olim chartula vel tenui festuca locum intermissæ lectionis designabunt, ita grandioribus ac publico destinatis voluminibus magnificentiae ergo affigebant indiculum summa sui parte auro purpuraque contextum ac deinceps dreireptum in complures bysseas tænias quibus initia resumendæ lectionis aptissime denota- bantur. Insignia sunt Ælfredi regis verba in præmio præmisso magni Gregorii Pastoralibus a se translatis,’ &c.

9.8. This curious doggrel 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:

*pis arendgewrit Agustinus*

*ofer sealtnæ sœ suscan brohte*

*iegbuendum, swa hit ær fore*

*adihtode Dryhtnes cempa*

5 Rome papa. *Eyhtspell monig Gregorius gleawmod gindwod*

*œrḥ sesan snyttro searoconca hord.*
Forsem he monncynnes mæst gestriende 
rodra Wearde, Romwara betest,
10 monna modwelegost mærcum gefrægost.
Siæcan min on Englsic Ælfred cyning
awende worda gehwelc, & me his writerum 
sende suð & norþ; heht him swelcra ma 
brengan bi ðære bisene ðæt he his biscepum 
15 sendan meahte, forsem hi his sume ðorfton 
ða þe Lædenspræce læste cūcon.

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. wilnað, 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. ðœr for ðære. Compare ðœr[æ] (421.8) and dryhten ur in the Vespasian Psalms.

13.11. geornlice. The eorn over erasure.
13.17. ymb ða over erasure.
19.18. somrædenne. 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 (oleram), lettig (callidus), &c. Compare unnetlices, 77.12.

21.10. lasð. This word must not be confounded with the superlative of laet, which is laöst; it is a substantive (Gothic laısts, 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.’
NOTES.

23.3. untruman. The an over erasure; there seem also to be some traces of erasure after the preceding ệa.

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 'ad septum se esse pertimescat.'

23.21. feor£e. The neuter, corresponding with 'on feower' above, seems more idiomatic than the feor'Sa (dcel understood) of C, although both MSS. agree in ēridda: C. ii. alone has the neuter in both cases.

23.22. geçæf. My translation of this word is purely conjectural. Is it connected with geçían? Mr. Skeat suggests 'be their help': that is, be their amender or corrector. Mr. Lumby compares Boethius 38.2 'Ic com geçaBosa 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 geçæf, geçafa, &c. are short; otherwise geçæf or geçæfe 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 'geçæf and eahylde' (contentus) from the Reg. Ben.

25.8. þeah þe hi naßre—naøen, wilniaØ þeah—. This omission of the pronoun in subordinate sentences is very common in the Pastoral, especially in explanatory clauses: 'ond nu fundiœ swelce wreccan ond teø to, woldon underfon'—(51.22); compare 'to þam Lucius Bretene kyning sende staßas: bad þæt he ware 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 hit), 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. craft. The text has arcem, which was misread as artem.

25.20. onginnen here has the sense of 'undertake,' and is almost periphrastic. Compare 67.3 'angiennaœ seçgan.' In both passages there is no corresponding word in the Latin.

26.12. hio omitted in MS.

27.3. ðænfeðæm. Originally -um ; the u made into an a.

27.8. Observe the metaphorical use of eald, (Latin primas
cathedras); compare ‘ieldes® ofer ®a halgan cirican’ (115.16), where
the original has ‘summum.’

27.21. Neither the sense of ‘for Æam dome his gedylde’ nor the
connection with the original ‘per judicium 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. cuic® 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 Æem—cuic®. 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 Æem translates hinc without any cuic®, 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 Æet (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 Æa
y®a he becer® mid y®y scipe’ (433.7), where the Latin has ‘per
obliquum findit.’

33.17. Here bet is used in a purely quantitival sense. Compare
‘gode hwile þone here geþliemde’ (Chronicle, 66.8) and ‘god dæl Ææ
folces’ (Chronicle, 102.7).

35.9. The ‘longe,’ omitted by C. i., is required by the Latin
‘longi.’

36.5. earda, MS. v. 1.

36.17. forlet, MS.

37.7. pleah. This is a hitherto unrecorded strong verb, of which the
infinitive occurs p. 229.20, ‘nyle his selfes 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 pliht. 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. sær is used in the sense of if, as in 455.27.

39.3. xerendдрачan, MS., quasi 'errand-dragons.'

41.11. maene. This word has been partly worn away, and inked over by a later hand; the e may therefore be an error.

41.17. forebynde. 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 'continence,' after the analogy of the O. H. G. furipurt = 'continentia,' unfuripurtig = infirmus (Graff).

44.7. ryht, MS.

45.17. cara, 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. bivene, MS., seems to be a mere scribal error for the bisene of C.

51.22. fandiač, MS. fundiач 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 intensive force—keep their footing.

52.3. Here also the ge has an intensive force, and its omission is probably an error, for C. reads gegripač 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 'præcrat,' 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.
NOTES.

55.5. smeawunge, MS., with a written above the second e.
57.6. syncë. The second ñ may be late.
57.9. beam, MS.
57.9. keled, MS. A very curious form, if the ke stands for the prefix ge. The Latin has 'duciturs.' Both MSS. show an abnormal vowel, e for ë.
59.2. getruwaæ. The Latin has 'etiam peritus se nauta confundit.' Alfred seems to have read 'confidit' for 'confundit.'
59.10. at, see note on 247.21.
59.20. Fariseos in both MSS., C. ii. also has the same ending, and it occurs again in the same word, 363.6 ; the genitive plural Phariseos 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 hygewelmos in Cædmon (l. 980, Grein) has called forth a large amount of critical ingenuity.
61.6. biscesphade, 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. ongienne. 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. i.
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. I.
69.3. drygde, Latin 'atterunter.'
71.6. ula ✱ (?) M., MSS., Latin 'trahitur.'
NOTES.

71.26. *cerra* is required by the Latin 'aliarum.'

73.1. *ext* (mod) is required by the Latin 'animum.'

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. *asig*, *astig*, MSS., Latin 'labitur.'

75.13. *%cer agylta*. A clear example of the relative use of *%cer* as in the M. H. G. 'alle die då sint,' 'allez daz der lebet.' In Danish *der* (=Icelandic *par*) 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 inne \ cundan}, MSS., Latin 'interni.'

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 escryn* (49.12).

82.24. *iecinta*, MS.

83.23. *derodine* (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 do*. 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. *loran* omitted in C. i.: there is no word to correspond in the Latin.

90.20. *%er*, MS. v.1. C. ii. has also *%er*.

91.6. *hie gereccat %cis andwearde lif fleonde* can hardly be called idiomatic English; the Latin has 'fugitiva esse præsentia indicant.'

91.7. * godecundde*, MS.

91.20. Here we have a clear instance of the use of *%cises* for *se*, which is not unfrequent in O.E. The Latin has in this case simply 'tuba.' Compare Finnesburg 7, 'nu scincis %cises mona wæsol under wolcum.' 409.33, ' %cios se,' 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. *ea 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 *æplas 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. ofersmeasing. 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. *æwb seems to be omitted in both MSS. before *æa; the original has 'per speculationis altitudinem.'

99.7. *æor omitted in H.

99.7. *arimde, a mistranslation of the original's 'rimatur.'


101.16. *heaf'dum, 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), 'alegdon hie hine limwœrigne, gistoddun him æt lices heaf'dum' 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 æ, 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 'supereminent.' The lines of P. Plowmans Crede, 'his ton toteden out, as he the londe tредdede' (l. 425), are exactly parallel.

105.8. *ysrstendum over an erased *ysrscendum, which is still
NOTES.

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. ryhtwines, MS.; compare 133.15, 65.20.
107.11. næm[eg]um, the eg may be late.
107.18. I am unable to explain the word Iob and its connection
with the rest of the text.
109.7. eorcan, the e altered from an original i.
111.12. scu[e]lc, MS.
111.23. forstieh, MS.
113.10. The second Ææt is added at the end of the line, and may be
late.
114.3. tælwiercæ, MS. v.l., Latin 'quod adjuvat.'
115.3. tælwiercæ, 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 judicio.'
118.7. eowan, MS. v.l.
119.8. Only one sueclæ 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. Ææm omitted in MS.
123.16. voræde, MS.
125.13. monianne, MS., Latin 'miscenda.'
125.14. gemounge, MS.
126.14. gehæfæ, MS.
127.17. scoldon. This preterite for the present sculon of C., which
occurs again, 131.18.19, can hardly be correct; it may originate in
some such reading as scolon, which C. ii. shows in one passage (74.3),
or scelolon.
127.20. habbaæ, 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.
135.1. sueclæ, MS.
135.11. The second hira may be read hi na, as in C. i.
135.16. The reading *aefter stratum*, without any article, seems most idiomatic; compare ‘boden æfter burgum’ (Elene, 972), ‘bed æfter burum’ (Beow. 140), &c.

135.18. *wiliniaë*, MS.

136.5. *esse w.* omitted in C. v. l.: the Latin has ‘præsentis vitæ.’

136.19. *eorum*, MS.

137.6. *gif he næf ða are ðe he on been næge.* 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 werlichen sít,’ &c. and the Modern E. ‘I am well.’

141.7. *gescitced*, MS.

143.2. *dierne, diernes*, MSS.

145.12. *ðeah* omitted in C. i. v. l.

149.6. *agíeta.* Compare *forgitend*, ‘obliterans,’ quoted by Junius from Gl. Cott. and ‘þær læg seeg manæg garum ageted’ (Brunanb. 18). The force of the word lies in the prefix, as is proved by the O. H. G. *aržezan*, ‘abolere, postponere, oblivisci,’ compared with *bigezan*, ‘adipisci.’ The root is *gha(n)d*, seen in the Latin *pre-hendo*; hence the word *agíta* means ‘thrower-away,’ which is also the original signification of *forgítan* in its various applications.

149.12. *rempende.* This word only occurs here; it is evidently connected with the O. H. G. *rimphän* and the Modern G. *rümphen*, although the connection of the meanings is not very obvious, the German words being only used in the sense of the corresponding English *rumple.* Mr. Skeat compares the E. *rampant, rampant*, and the Italian *rampa,* ‘claw,’ *rampare,* ‘to claw,’ which seem to preserve the original meaning of the root.

152.22. *anscumigendra*, MS. v. l., cannot be the correct reading.

153.22. *hearga*, MS.; the word is generally masculine.


155.10. *utanne*, MS.

155.17. *scnicendan*, MS. Compare *semegan* (Vesp. Ps. cxviii. 192) and the Icelandic *slakkagile* for *slakkagile* in the Reykholtsmáldagi.
Gísason, in his 'Frumparti Islenskar Tungi 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. Gísason 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 Corinctheum (211.1) for iacinta and Corintheum.

158.19. scyldrum, 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. curhcyrelæ, MS.
167.1. ungewealæs ofslieæ, MS.
167.7. arfææææs, MS.
168.16. manoda, MS. v.l.
171.11. anbestungne, MS.; see Introduction, pp. xxxii, xxxviii.
172.19. øbre, MS. v.l.

173.20. The archaic gerad 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 beox sæt 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)forferde. Mr. Earle has in his edition carefully indicated all such late manipulation; most editors incorporate them into their text without comment.

175.9. son, song, 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—sæt. Here sæt appears as a relative pronoun after a feminine substantive. Compare 9.15, 'heht him swelcra ma brengan bi æere bisesne, sæt he his bisepum sendan meahte,' where sæt 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, ‘Seawas & Geodscipe to leranne; & sa he caet hæfde—’, where caet refers to two masculine substantives.

191.18. gewyrhtu, MS.
192.25. slæpan, MS. v.l.
193.21. wrecan, compare arenwrecum (3.6).
195.3. sa, MS.
196.23. seawas, MS. v.l.; see Introduction, p. xxv.
197.21. bestcelkine—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. forcorfedne, 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 ‘honom 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. sarwisان, 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 resfloruisistis pro me sentire sicut et sentiebatis; occupati enim eratis, ut et illorum culpa,’ &c.

211.1. Corincothuem, compare iacincta, 83.24, and the Icelandic mincsta, mincstu, for minnsta and minnstu (Gíslason, Frumparti, p. 85).

213.4. cesalonicensa 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., ‘sin pflege ein künec hiez Anfortas,’ ‘erbwens lands hiez Ascalûn,’ both examples from Wolfram’s Parzivâl.

213.22. Erasure before crycete, e still legible.
215.19. his, MS.
215.23. Only one for saem in C. i. v.l.
217.7. foresewen, MS.
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217.24. beorht, MS.
219.13. Leaf cut out of MS.
220.5. urra selfra, compare 63.1.
220.10. ieldcæð, MS.; C. ii. has ieldcæð.
225.13. Three words omitted in H.
227.8. sorig, MS.
229.4. Æm (v. 1.), Æs, MSS. Both readings are admissible, but that of H. is the more forcible, if we take the Æs in the sense of adeo, as in Cynewulf’s ‘Seafarer’ (l. 39, Grein), ‘for Æn nis Æs mod-wlanc mon ofer eorðan—Ææt he a his sæfore sorge næbbe.’
229.20. plion, see 37.7.
230.17. ge . . . , MS.
233.11. licittan, MS.
235.22. unsceadfulnesse, 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 gagyan du and kwiman æt (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. Æystte, MS.
263.9. Ææt, MS.
265.25. mon, æu, MSS. The Latin has ‘contuderis.’
267.20. seo[ú]lfre. Here, as at 269.4 and 368.6.20, the u of the derivative syllable is archaically preserved, as in Gothic silubr.
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. gehale, it is quite uncertain whether the accent belongs to the a or the e.
276.25. to ieðre, MS. v. l.
277.6. haefæ, the a and e written separately. This is an isolated instance of the archaism in the Pastoral.
277.14. *ætte ne*, MS.

277.15. &; 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 *scœpen, &c.* into *scippend* several times, the scribe would mechanically substitute *and* for *an* without always regarding the sense of the passage.


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 *gœmul* for *gamalu*. Such assimilations are rare in O. E., while in O. H. G. they are developed to an often monotonous extent, *scœnara* for *scœnora*, *spihiri* for *spihari*, *hungorogon* for *hungaragon* (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 *biddan*, 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 *bidagwôn* 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. *forpœcæ*, a hápax legémonon. The Latin has 'meritum pervertunt.'

289.12. *hierre*, MS.

291.13. *sës*, MS. Perhaps the contraction ought to be expanded
sancetes, 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 (anhendi, 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 sancta, 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. appeltun (381.16). In the passage of the Song of Solomon (381.14.16) ‘hortis’ is translated by ortgeard and appeltun 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. lög), consequently have=Engl. hedge. In the Dutch tuin (=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 legōmenon. It is evidently connected with M. H. G. grell, ‘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. * liō gescired, Latin 'digesto vino.'
295.10. him omitted in MS.
295.15. * Efnnere. Observe how the foreign Abner is naturalized: a
becomes æ, b becomes f, as in naefre for nōbre, and a final e is added
to make the word look like a derivate 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 ditography. Compare C. ii.'s reading of
ofersiwenlic for the forsewenlic of the two other MSS. (208.11).
297.1. kyoglam, Latin 'verborum jacula,' is the German kugel; it
seems only to occur here.
297.8. pyngge, another hápax legómenon; it is, of course, the Latin
*pungō.

297.11. suele, MS.; compare 135.1.
298.1. manian, MS.; compare 246.5.
299.16. wyrícyncdu, MS.
299.19. Essain, MS.
300.11. & upahæfen, MS., no v.l.
300.20. Here begins what Junius calls a 'fœda lacuna,' extending
to 310.2.
301.25. onderföð, MS.
302.8. ȝurh over erased for.
303.10. straciad, MS.
303.11. harða, MS., stroke of ȝ erased.
304.9. ob, hic, wolfe, MS.
305.1. hine ne, MS.
305.13. ne over erasure.
305.14. truwien, the en over erasure; ȝonne hi n—over erasure.
306.15. Some word seems to be omitted between ëara and monna,
probably dysigra, answering to the Latin 'stultorum.'
307.15. orgellic, Latin 'qua conscientia designatur homo.'
309.1. wrennesse, MS., the se erased.
309.6. Ladzarus, MS.
309.8. ðæg, MS.
309.10. *tunga,* n added above the line, which may be contemporary.
309.11. *çære* 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 fareæ ætren onga’ (said of the ‘boga’).
310.4. *gewitene,* MS. v.l.; Latin ‘gulæ deditos.’
310.16. *anga,* Latin ‘aculei’; compare Gloss. Ep. 43, ‘aquilium’ *anga* and a passage from one of Cynewulf's riddles (24.4, Grein), ‘me of bosme fareæ ætren onga’ (said of the ‘boga’).
310.17. *gewitene,* MS. v.l.; Latin ‘gulæ deditos.’
311.6. *sa burg æt Hierusalem.* This use of *æt* is a genuine Teutonic idiom: compare the M. H. G. ‘diu burc was ze Santen genant’ (Nib. 20.4) and the Icelandic ‘kaupstaðr mikill, er hét í Lundi’ (Eigla).
311.15. *ungeêyfæ,* MS.
312.7. *forlæten,* MS., but no v.l.
312.17. *ofcør,* MS. v.l.; compare *gehæfæ* (126.14) and the analogous *sæ* for *st* (Appendix I).
313.2. *eowefæ,* MS.; compare infinitive *eowan* (118.7).
313.7. *ungeêafenlice,* MS.
315.10. *micellre,* MS.; compare *gestillde* (183.25).
318.9. *etendam,* MS., no v.l.
319.13. *wilniad,* 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 éron,* *mit saelden,* *ze hulden* (Grimm, Gr. iv. 288). The *a* may however be a singular inflection, as in C. ii. 194.1, *for his suuongornessa,* and in feminines in *-unga.*
323.13. *lofes,* *lifes,* MSS., Latin ‘laudem.’
323.20. *éinne,* *éine,* 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. *hûdær,* MS.
331.3. *son,* MS.
331.5. *á,* *ac,* MSS., Latin ‘semper.’
333.5. *ie iecenn,* MS. Are we to read *iecenn* 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. *ofersceadóþ*, MS.
339.12. *Iohannes*, the e altered from an i.
340.4. *unsæ‖t*, MS., no v.l.
341.4. *unslæwœ*, the slæwœ over an erasure.
343.8. *bring*, MS.
343.24. *fasten*, MS.
345.3. *coom*, MS.
345.20. *cunnan*, MS.
347.5. *tympano*, MS.; compare *Phariseo* (361.25).
347.20. *geearnoœ*, MS.
351.2. Here *habbaœ* with the participial preterite does not express any idea of time, but = ‘keep (hold of).’
351.8. *lifes* omitted in MS.
351.13. *eurbwiniendan*, MS.
351.15. *conn*, MS.
351.25. *eccean*, MS.
353.1. Compare 359.24, ‘ne eft ᵇæm deofle nan craeft (ne biœ) leoftælra ᵇonne hie mon slite.’
353.14. ᵇæt ᵇeleuis*, MS.
357.3. *monode*, MS.
361.13. *gemodaumeran*, MS.
361.20. *hlecaœ*, 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 biœ eal idel, ᵇonne he on 一致好评 winnan sceal, gif se heretoga dwolaœ’; 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 *fölce* 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 'fiere.'

363.2. *bròcor*, MS., with an *u* written over the second *o*. This sentence is not altogether intelligible, and is certainly a mistranslation; the Latin has 'viri fratares, ego Phariseus 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 'žone ealdan drinc.'

365.10. *æt* omitted in MS. before *isen.*


367.3. *sindon*, MS.

367.19. *hlice*, Latin 'doctrinae opinionem sibi faciunt;' this hápax legómenon is evidently of the same root as the substantive *hlisa* (fame).

368.11. *ole*, see Introduction, p. xxviii. This spelling with *œ*, pointing to an original *ōlī*, 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 *œ*, 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. *herestæct* 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. *ängemellicere*, MS.

380.8. *drynce*, MS.; compare *halwyndan* (364.9, 425.17).

381.2. *gemanigfaldsod*, MS.

385.31. *feorwe*, the *w* over erasure. As it stands the word can only be the dative of *feorh* (life), Gothic *fairhwou*, but I cannot extract any sense from it. The original has 'aliquando adolescentia juvenitus 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 Ægnas and Æowas = '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 gehygðnes, 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. geandsworæ, MS.
391.29. tô te, MS.
393.4. Æng, MS. The same form occurs in the Charter.
393.26. ægðer æðrum. 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—'pau stríðdu hvort við annars mátt,' because the flounder (flyðra) is feminine.

397.4. ne ne, MS.
399.15. medemestan, the first e originally an i.
401.21. Æare, 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 Æara dela again translates 'mammæ pubertatis.'
405.19. gesyngiaæ, MS.
405.21. micul, MS., see note on 285.1.
407.34. geheatææ, MS.
409.9. Æet, compare Ætriges (385.15).
409.33. Ææ, MS.
411.4. ongietad, MS.
411.27. carbunculis, MS., u written over the i.
413.24. be čem inked over by a late hand; I have changed čem to ępem.
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. kisotitiu, 'lota in volutabro,' a gloss on this very passage.
419.33. fæctað, an obscure word, evidently connected with German vazzen, vaz, O. E. fiæt, &c. The nearest in form is the Icelandic fæta, used in such phrases as 'eiga um vandaða 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. hejigran, 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 ganan. This is a common trick of his; he refers in the same way under onga to anga, and omits anga altogether.
423.4. sorh提oð, comparę sorhwuniæð (Vespasian Psalms, 5.6) and porgifect, 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—þat hie ne dorston þæt land nawer gesecan on þa healfe.'
427.33. gemanigfaþod, MS. Sodomware, MS., with a written above the e.
429.3. e erased after the first c of foreconclice.
431.2. selae dag, MS.; compare 309.8 and the regular todæg.
431.16. wundededod, MS., with n (late ?) written over the last d.
431.25. wacæð seems to have been originally wacæ, the e having been erased.
435.21. setelum, MS.
435.22. geleornæð, Latin 'ex deleratione 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 Ææs guēeyning, Wedera þeoden wræce leornode.' Compare also the O. H. G. 'ih lirnen, uuieo reht tu bist,' where lirnen has the sense of 'meditate,' which is nearly that of our present geleornán.

437.13. gegaddrode, MS.

437.14. sicercfe, of the same root as sīhan, apparently only in this passage.

437.15. hlece, a hapax legomenon; 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. gelisian, Latin 'paulatim decidit,' occurs only here. It belongs to the same root as læran, leornian, and lóst.

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 Phcenix, 585 (Grein), 'fægre gefrætwed fugle gelicast in eadwelum æxelum stencum,' and Riddle, 41.23, 'ic eom on stence strengre ðonne recels,' and the M. H. G. 'daz opfer stanch suoze' (Müller, W. B. s. v.).

441.27. wîxtremέ, only here, from the same root as trem (step) in Beow. 2525 (Grein), 'nelle ic beorges weard oferfleon fotes trem.'

441.28. onhupâx, another hápax legómenon; compare Icelandic hopa undan (retreat).

443.1. unnyt, MS.

443.5. afandon, MS.; compare 431.16.

443.11. walde, a solitary example of a common Old Anglian form, as in Cynnewulf's Dream of the Rood (Ruthwell text), 'pa 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.
NOTES.

445.13. *gelent.* See Mr. Earle’s note on this word in his edition of the Chronicle, p. 309.


447.18. *wealg,* Latin ‘tepidus.’ This word was overlooked by Junius, who probably confounded it with the *weal* of *anweal* (entire), with which it has no connection, *anweal* being from the same root as *wealwian,* Latin *volvo,* Icelandic *sívalr,* while the present *weal* is the Icelandic *volgr,* one of the commonest words in the living language, which in Old Icelandic would appear as *valgr* = 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. *æwr* = ‘if,’ compare 37.9.

457.15. *ætgæddre,* 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. *cilderu,* MS.

459.32. *groet,* Latin ‘cantat,’ is not from *grētan* (weep), but *grēdan*; compare Riddle, 25.3, ‘hwilum (ic) grēde 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 *houd,* ‘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. *genæðrad,* MS.

465.32. *unmehira* inked over by a later hand.
APPENDIX I.

THE OLD-ENGLISH D.

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 ρ and d in the middle and at the end of words. When we find baud and baup constantly varying, it is difficult to believe that the voiced d would at once change to a voiceless p, or vice versa.

In Old High German we find the Gothic thorn generally represented by a d, which has continued in use up to the present day. In some of the oldest documents which verge towards Low German the combination dh is written for d in all positions, initial, medial and final. Finally, in the majority of the Old English MSS. the letter ę, 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 represen-
ted 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, hwither, thither, (O. E. fæder,
hvider, 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 stoppi-
g* as in Modern Greek:

<table>
<thead>
<tr>
<th>Old Aryan</th>
<th>t</th>
<th>d</th>
<th>dh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oldest Teutonic</td>
<td>d</td>
<td>t</td>
<td>dh</td>
</tr>
<tr>
<td>Oldest Low German</td>
<td>dh</td>
<td>t</td>
<td>d</td>
</tr>
<tr>
<td>Oldest High German</td>
<td>d</td>
<td>th</td>
<td>d, t</td>
</tr>
</tbody>
</table>

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 ç:

In dd, arising generally out of original dj, as in pridda for pridja.

In the so-called grammatical change in strong verbs, as weorçan,
wurdon.

Lastly, in many isolated words, such as fæder, modor, contrasting
with brosor.

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 Romaic (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 (ka) to (kk) in O. E. \textit{wrecca} for \textit{wrakja}, if considered as a change from \textit{j} to \textit{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 \textit{d} appears in the earliest documents, but the non-occurrence of an analogous \textit{b} for the actual \textit{v} or \textit{f} makes it almost certain that the \textit{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 \textit{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: \textit{þ}, \textit{th} and \textit{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 \textit{þ} and \textit{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 \textit{þ} and \textit{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 \textit{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 \textit{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 p exclusively. The question therefore arises, what is the origin of this p? I think there can be little doubt that Mr. Vigfusson's theory is correct: he considers the p to be the Latin ð with the stem prolonged both ways. He further thinks that the Runic sign for ð was made by joining two of these ð'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 ð = (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 (ð)  dd (ða)
Later Teutonic  t  dh (p)  d (ða)

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 ð in the two Pastoral MSS. is a genuine indication of the pronunciation. Other MSS. of Alfred's period employ the p 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 p and ð, but the p's greatly predominate. It must also be noted that isolated p's occur in the Pastoral MSS. and ð's in
the Parker Chronicle, showing that the scribes were acquainted with both ð and ð.

The more accurate of the later MSS. generally write ð 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 ð. 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, 'broðor' again becoming 'bro þor.' If, on the contrary, two words are written in one group, so that the initial ð of the second becomes orthographically medial, the ð is changed into ð: 'for þam þe' becomes 'forþamþe,' 'wīþ þone' becomes 'wïþone,' &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, þirscð (-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 þoroddr 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: initial dh, medial dh, final dh
- Late Old English: ð, th (dh), ð, dh
- Middle and Modern English: ð, th (dh), ð, 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 occurrence.¹

¹ Compare the Swedish and Danish ðuo, ðen, &c., contrasting with the regular ðing, ðanke, 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 \( wolv \), \( uogal \), &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 Romainc.

The case of \( h \) is somewhat different. The frequent omission of the initial \( h \) in the Hatton Pastoral, as in \( afile \) for \( hafile \), 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 \( bhog \) for \( bob \) 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 \( s \), \( f \) 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 \( s \), \( f \) and \( h \) did not occur anywhere but initially. Thus, in the fragment of Caedmon we find \( gidanc \), \( heben \) for the Alfredic \( ge\conc \), \( hefon \), in the Epinal glossary \( sud \) for \( su\conc \), \( loda \) alternating with \( loda \), and \( gibaen \) for \( gif\conc \). 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 *slokh belong to the most marked characteristics of Alfred's period. There are also a few examples of *b for *j, as ob for of (304.9), *bewæbed for *bewæfæd (82.8). It is remarkable that no corresponding examples of *d for *ç occur in the Pastoral. An interesting example of the change of *b into *j 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 *ç occur in the verbal termination -t for *ç, which is not unfrequent in the Pastoral; thus, *syncet for *syneeç (25.9), *dot for *dèç (61.15). This *syncet is nothing but *synced, the original of *syneeç, 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 *fondeç, *itt for *iteç, &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 *scæpt for *scaeft, *nect for *niht, the fragment of Cedmon *drycin for *dryhten. 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 ç, 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 ç, 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, *tældesç, *cïdesç for *teædest, *cïdest, *gaeç for *gæst. 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 \(las\) (8.16) and \(omfietos\) (26.4), in C. ii. \(un\) (212.3) and \(ytemes\) (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 \(gehaf\) (126.14) and \(of\) (312.17) for \(gehaft\) and \(of\).
APPENDIX II.

Readings of C. II.1

Page 26.2 pisre, 10 gimaene; 28.6 geæancenne, 9 ænistroce, 14 lareowas beran; 30.3 druncen, 5 læroæ, 7 hit ne, 11 ændeb, hit nan, 16 geæancen, 16 þæ he, 20 demm, 21 geænod, 22 geænod; 32.1 geænodde, 2 ƿielder, 3 þone he, 18 gidseden; 34.1 ondræden, 7 geæiancean, 18 suncas; 36.4 hearidan, 5 earde, 7 pleah, 8 forsænde, 11 si bisgung, 13 si[o] monifalde, 23 hwider, geæiancean; 38.2 gesy[n]gaæ, 3 ælæodgan, 11 se þæt, 12 ure geæonce, 18 to wuldre, 19 ræce; 40.5 dyrre, 11 mæge . . . & cræfta, 16 ælængum, on ælere, 23 æænencæ; 42.1 ly hie, 4 lufas þu; 44.9 scolaæ, feet, 11 gieman, 24 wolden, þænceæ; 46.2 geærnunga & d., 4 ðæ . . . ; 48.2 swicæ omitted, 5 widsoc, 8 isaias, sændan 9 isaias, sende, 10 munæ, 14 isaias, 21 h[e]arm; 50.14 dydræ 18 ladæcowdom; 52.1 oþeræ, 10 and om., 14 ge om., 20 ca, nan, 22 endebyrlælice, biscepdon; 54.6 herenesse, 9 mid cæm om.; 11 toworpan, 12 þænæcæ, 17 hæcæ, 19 cæncæp; 56.4 þæt, 9 al., 12 þænce, 20 bion cænne, 21 þæncean; 58.2 gonoh, 11 & gee., 20 Fariseos; 60.8 middangerdes, 13 rihtwisnesse, 15 & h., 17 b. ð. w.; 64.2 æni, 9 ræcæ, 11 unrihtwisæn, 17 steppæc ryhte; 66.9 sio foruda hond, 12 se forudfota, 14 applican; 68.16 abland; 70.3 he hæcæ, blincæ, 4 and om., 7 færeæ, utasciet, 10 utane, 11 giocæan, 15 se hæcæ, 16 and om. before gif, 19 clæwæca; 72.4 se biæ h. he, 6 næfre mag, 11 aflowen, 18 scylæda; 74.2 drogtian; 76.10 noslæm, 18 stepæ, 20 unoblinbellælice, 22 swinec is þæt; 78.1 hie, seolfum, 4 sœf festnesse, 5 þæ domæs beran, 8 mennisse, 9 gemænge, forçon he; 80.3 heord se, 4 ætte sio heord added, 7 emnæmicæl, 8 stæfn, 19 bðg; 82.1 ægænæ, 6 ege godes, 24 iacinta; 84.6 tacnaæ þætte þæs, 11 geænceæ, 14 kynelice; 86.14 ðæn; 88.15 hydecæ e[o]w; 90.2 e[o]wre witgan, 3 hie eow, 7 stæfn, 10 gehataæ, 12 cægæ, 15 halwynde, 19 & cæwæc om., 20 ær b.; 92.12 beh. m. b.; 94.2 stæfnæ, 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 II.
APPENDIX II

Halis, berinde; 8 roaddnesse; 114.1 hwaethwug; 108.6 gemaegde; 14 hyrnun; 21 zanzehus; 11 geSaencaS; 12 sceall; 8 gio\n\n...
APPENDIX II.

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nesse; 186.7 cuml, 15 ca væræfter; 188.5 midækarf, 13 wisan added, 16 gefnæt, ofergesettan, 21 sæt him; 190.1 beorn, 2 ingedænca, 8 opoon, 13 mænn, 14 hæm, 17 weorcæ gedemde, 18 geworhta, 20 giemenn, 23 giemenn; 192.15 dede, 18 hirn nu, 21 ane; 194.1 suuongornessæ, 12 wurc, 17 mid, georfulnessæ, 18 sen, heofonlican, geewde, 19 hy, ymbset, 20 sen (often again), 21 hy (often), 24 sy, forðæm; 196.6 nede, 8 ðæm (often), 13 ðæ he, 14 his on ne wende, 18 hio, ofslogan, 19 sternlice, 21 ti him, mæntæle, 23 æawas, 25 underfæ ðylæ; 198.1 hiore, 8 ne lægen, 11 deahlice, mæntæle, 12 hiore, 13 eglige, 17 forceorfedne, 22 he on; 200.8 wisan added, 10 edmodnes, 13 ðæwum, 16 sæt ta, 17 esengemæegan, 18 gesæfte, ðæm ðæwum is to cyranne þæt he witæ sæt he niis freoh wiþ his hlaford; 202.1 ðæncæ, 5 lotwærcænas, 7 samwisan, 19 lotwærcæcum, 20 lotwærcæcum, 23 ðæ gæceget; 204.1 gesænde, 2 gehwefde, gehwerfde, 6 æpele, 14 foregængena, 16 forðæsæ, 17 lotwærcænas, 19 & on, 22 mycelre; 206.1 sæge, 3 tælen f, 4 myngyge, 6 sænt, 7 spece, 11 forgæyetst, 12 mines w, 18 ðæwæ, dryhtne, 19 witæ ær, 20 næron ge, þæh (often), dedon, 22 gemeliste; 206.2 wisan added, 5 ðære wisan, 9 ðæncæ, 11 ofersiwenlice, 17 sægæan, hio (often); 210.3 uaphæfene (often), 12 eowor, eowor, 17 sægæca, 18 nearwnessæ, 19 geæran (an for en often), 21 me[n]gdiaæ, 22 sægæð; 212.1 gedon us, 3 unærisæan, 4 ongæt, folc ðosoloniscensæ, 5 ongæt, 6 ændunge, 8 he herde, 9 umfaætræde, sægæan, 11 ofersungeun, 16 from eowrum, 18 ærendgewrihtæ, asend, 22 geæcryete, 23 ændæs; 214.2 leothmodnessæ, 5 wisan added, 7 lipen, 12 asæræntæ, 19 unwærencæ; 216.2 & omitted, 5 hwylum, 7 seo forsewan, 14 sæge, 15 soðæs sæge, 22 tostæntæce, 24 broht; 218.2 wiþærweardnessæ, 5 tostæntæcan, 14 græmcæ, 15 geæran; 220.2 ðære, 4 gesæfte, 5 ura selfra waldæn, 7 ura selfra, 8 geæran, 10 ilkææ, 14 helæ, biæt, 15 gegenæmed, 16 gereowe, 17 domæs, 20 yfæs ingedæncaæ, 25 sægænæ; 222.2 weort, 3 hwiræ forlwyrferæf, 9 geclæfæ, 13 geclælæs, 13 ingedæncaæ, 17 for ðæ, 21 andængost, 22 forbærææ, 23 ealdon; 224.1 måht, mæhtæ, 2 ahnum, 6 ðonne ðæc, 13 ðone y. w. added, 22 gewænt, 23 sægæ, 24 lytæga; 226.1 forgelæde, 4 hafæx, 6 wænt, 8 sarig, 11 ingedæhtæ, 15 wænt, ongæn (often), 17 ehtææ, 23 ðæncæ; 228.8 lotwærcæcum, ðon added, 9 forætrae, 19 ondwerdan, &werdan, 20 ofercumæ; 230.1 welgedonna, 2 suman daælæ, 3 be ðæm daælæ, 4 sægænæ, 10 sægænæ, 11 ðæncæan, 12 oðra (often), 17 gesææan, 19 gesææa; 232.5 gewæriæ, 6 stepææ, 7 ðynæs tungæ, 14 geææanæ, 17 sægænæ, 18
besæncte, 23 lærranne, 24 fræcednesse, 25 efest; 234.2 he næfre on, 3 æsttgade, 8 weorc, 10 sæganne; 236.8 seegan, 10 sæegendum, 13 sæcganne, 15 seegen, 21 nædre; 238.4 twigfalde, 7 offreadde, 8 geswinga, ændeleasa, 11 gesæeganne, 15 cwyca, 18 gere(mias), 19 umnyton, 20 cwæce; 240.3 ablænd, 6 geceweenen, 7 ðæt ðær, his holh, 8 twigfealdnessæ, 16 illes, 23 lotwæncum; 242.7 & sio &c. added, 14 geceweenen; 244.1 geæcanesæ, 6 cæstre, 9 ðara ðæðestnessæ, 20 ytemesæan; 246.10 unrihtlicor, 22 geælt; 248.1 liehan, lose, 8 ðonne added, 15 gastes, adrifne, 18 ænglas, 20 forspannanne, 22 frændum; 250.2 hæfæ omitted, 3 hæfæ added, 5 fræmmene, 24 unge- tasum, 25 ængel; 252.2 ne gegemæleasæn ðu, 11 geceweenen, 17 billes sweg, 24 geæncæn; 254.6 geændod, 9 wið ðæm ðe, 11 gastlicu, 25 ðænnasce; 256.4 læt, 5 læt, 8 ængel, 9 stænt, 15 eadmadesse, 18 stemne; 258.8 nome, 23 þur; 260.3 onobblinn. geæncæn, 6 leor- slegas, 7 honda se ilca ðe, 8 halwyndan, 9 treowleasana, 15 ofer- dræncæ; 262.3 wisan added; 264.7 geændian, 23 geæncæn; 266.1 meahtu, 6 gewænd, 9 forstænt, 10 ne ealles, 17 teone, 18 cwæce, 20 wurca; 268.11 awriton, 15 ure unceawe, 22 oft; 270.2 hearde, aðamans, 20 utanne, 21 ahæfene, feolespreca; 272.4 ðæcanne, 5 geæcæn, 7 for, wordon, 8 gewriton, 15 fundon, 18 ðone, 23 utforlæton; 274.12 ðyttre, 17 ðæcanne, 22 mid added; 276.14 ðætte ne bið, 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 cæt; 320.1 læten, 3 ðæn, wurhwuniað; 322.12 gedale, 20 ðinne br.; 324.3 hæbbe; 326.4 unrihtwisan, 7 ðæm added; 328.6 to him added; 352.24 iesaphat; 354.2 fultumades, 3 gemengdes, 4 geeæcnodes, 5 adydes, 7 monna omitted; 364.8 geæcæn, 9 ealdan drinc, 16 lihton, 19 ðundon; 366.8 galathes, 9 ðæt te, eanciende.
CORRECTIONS.

Text.

*e* has been printed instead of d or vice-versa in the following words: ge$yldegan 14.15, do$ 31.12, $yrfe 82.15, heafod 101.22, wicherwardan 112.4, forslæwde 285.4, no$er 399.34, cy$de 409.19, donne 445.7.

*Insert & before hine h. 39.8, bï$ after wona 127.22, & after recce$eres 142.6.*

*Read sumne 7.5, hrycg 28.14, þe for þa 28.18, clypian 88.11, swege 92.11, Searlwisan 104.10, rec$ 112.22, softe res$ 143.21, Saules 185.1, & hu 260.5, geunclæns$ 316.15, $æt for $æs 348.2, geryman 367.4, 431.17 me.*

*After selfne insert & hine selfne bêt. Swa is Searf $æt se lareow, ærest awece 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.