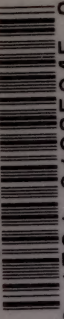
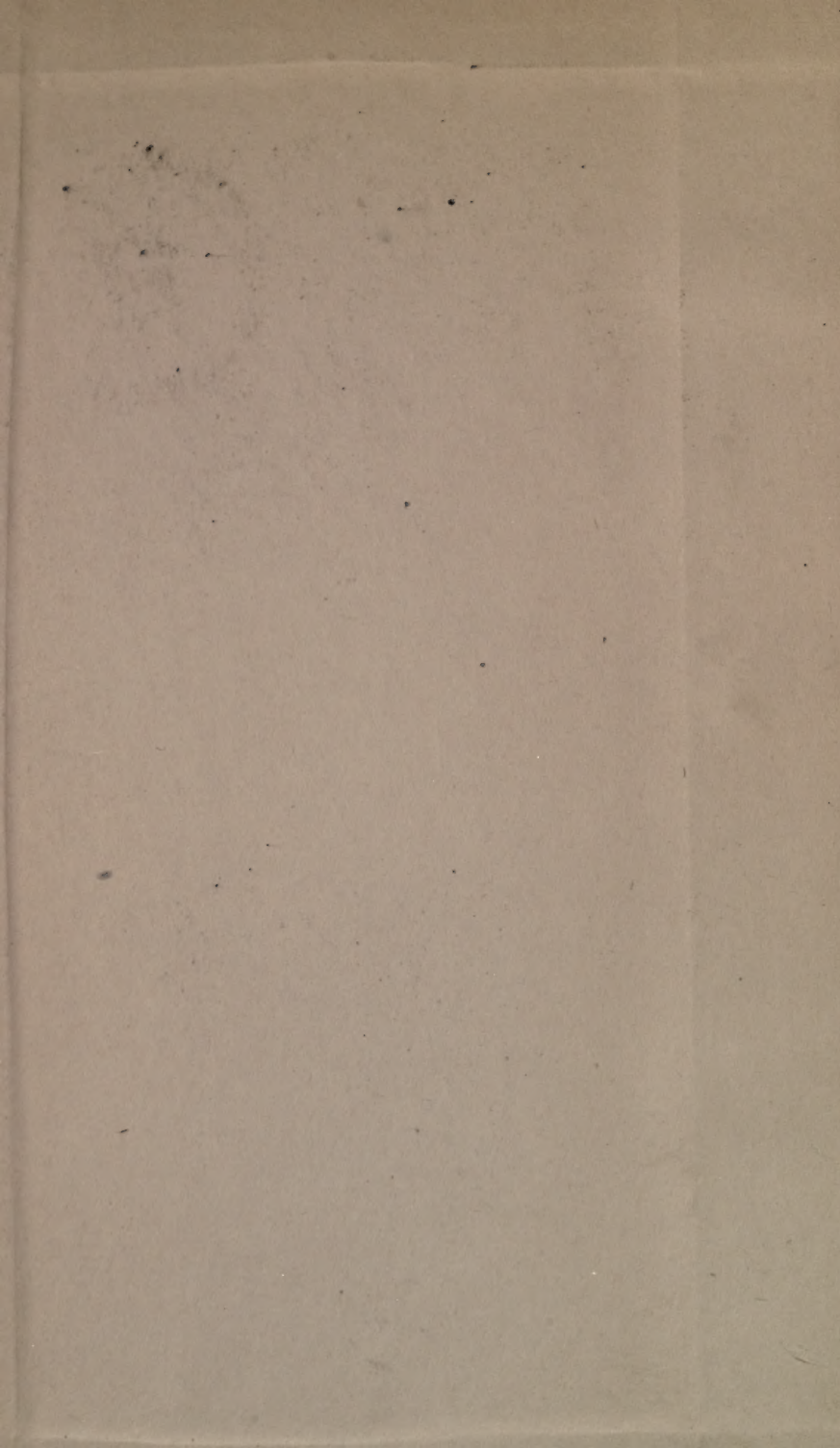


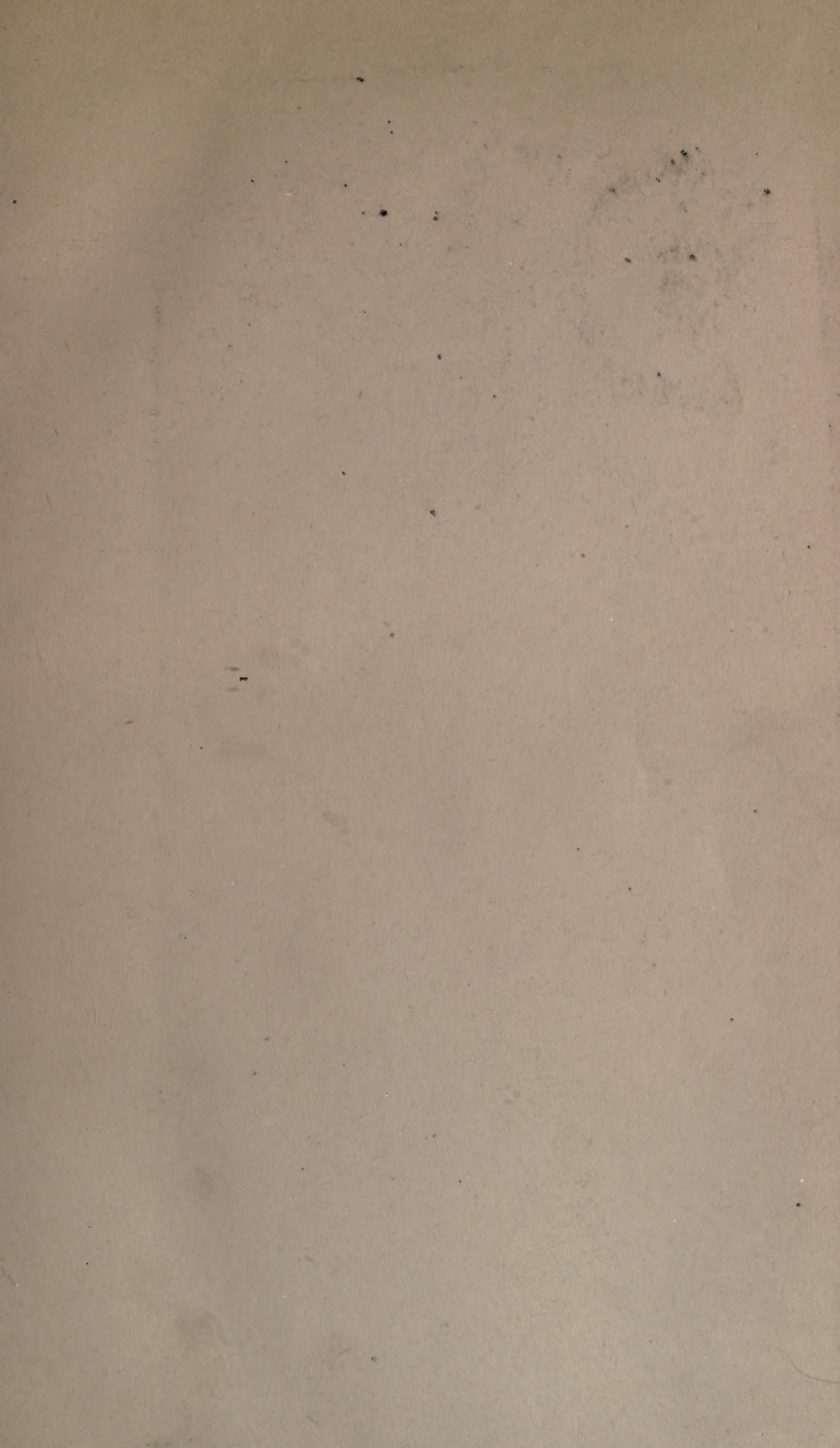
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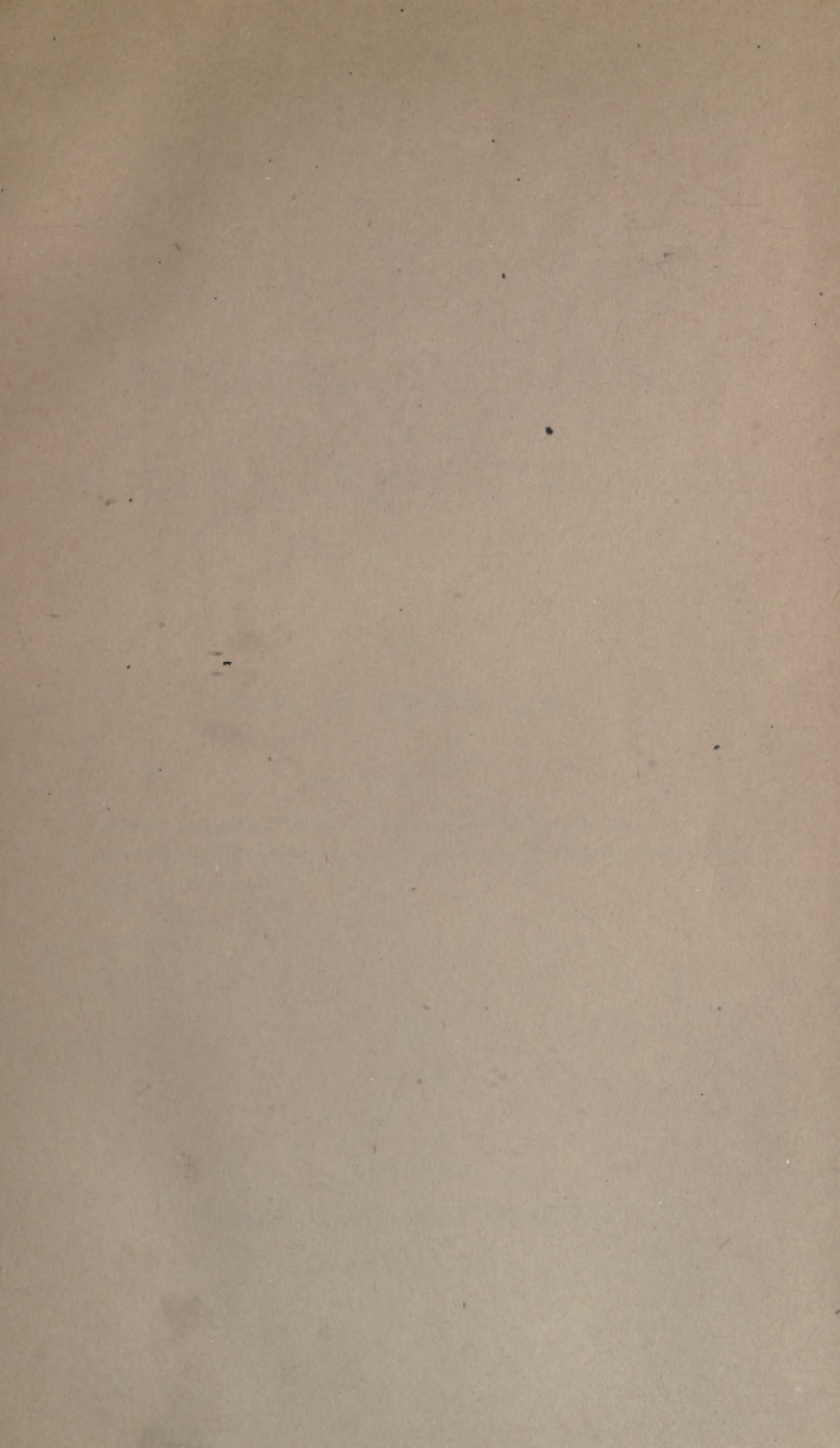


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YALE STUDIES IN ENGLISH

ALBERT S. COOK, EDITOR

XLI

BIBLICAL QUOTATIONS

IN

MIDDLE ENGLISH LITERATURE

BEFORE 1350

BY

MARY W. SMYTH, PH.D.

A Thesis presented to the Faculty of the Graduate School of Yale University in Candidacy for the Degree of Doctor of Philosophy



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TO MY FATHER

PREFACE

For the following collection, all accessible works written in English from the death of Ælfric (c. 1025)¹ down to, but not inclusive of, the year 1350, have been read, with a view to extracting the Biblical quotations, paraphrases, and allusions contained in them. For the Introduction, a few additional works, written between 1350 and the date of Wyclif's first translation of the Bible, have been drawn upon for the illustration of points under discussion.

So far as possible, the texts have been arranged chronologically, and in general the dates given by Schofield² have been followed, with occasional dependence on Brandl³ for dates not given by Schofield. The Biblical extracts in texts of undetermined date are placed together after those whose approximate dates have been settled. So much difficulty, however, has been encountered in ascertaining dates, that no claim is made for more than an approximately chronological order of arrangement. Nor is it asserted that all works are included that should be; it is quite likely that omissions will be found by those in a better position to conjecture the probable dates of certain Middle English works not dated by their editors. A collection of Twelfth Century Homilies, published recently by the Early English Text Society, was not accessible soon enough to find place in this

¹ The works used follow chronologically those in Professor Cook's *Biblical Quotations in Old English Prose Writers*, Series 1 and 2.

² *History of English Literature from the Norman Conquest to Chaucer*, App. 1.

³ Paul, *Grundriss der Germanischen Philologie*, II. 1. pp. 609-654.

book. In regard to the poems and prose treatises found in collections like the *Old English Miscellany*, it should be stated that although they are of different dates, they have not been separated accordingly, but placed together as a collection.

Only such passages as can be called quotations have been admitted into the body of the work. Words not strictly part of a quotation have been, in cases where the meaning would otherwise be ambiguous, included with it, but enclosed in parentheses. Insignificant words, not materially affecting the meaning of a sentence quoted, have been included: otherwise, paraphrastic or interpretative clauses, which form so common a part of the translations from the Bible as rendered by Middle English writers, have been omitted, and the fact indicated by dots. In many instances it has been difficult to differentiate between quotation and paraphrase, and here there has undoubtedly been more or less inconsistency. Very possibly some passages cited as quotations should be listed as paraphrases, and *vice versa*, but as hardly any two of the difficult cases are alike, some inconsistency has seemed unavoidable. In general, whenever any Middle English phrase could be assigned to certain expressions in the Vulgate corresponding to a given passage, the rendering has been considered as a quotation. Occasionally a few lines of unmistakable quotation occur in the midst of a paraphrase, and these have been indicated in the footnotes. In the appendixes are listed quotations under five words (often too insignificant to pass as quotations), paraphrases, allusions, and untraced passages ascribed to some Biblical writer or to 'Holy Writ.' A large number of Biblical allusions have been omitted, on the ground that they are too general or

too vague to be assigned to any particular verse or verses of Scripture. Here, too, self-consistency has not always seemed possible, or even advisable, a few of the more general allusions being listed because of their interest from the linguistic or the literary point of view, and sometimes in order to indicate the extent to which the diction of Middle English writers was influenced by Biblical phraseology when no distinct reference to the Bible was intended. Considering the large amount of Biblical paraphrase noted, it is obvious that much more of the Bible has been rendered into Middle English than would appear from the actual quotations included. This must be taken into account in drawing any general conclusions regarding the amount of Biblical translation done before the time of Wyclif.

In Appendix IV the Biblical extracts to be found in the *Cursor Mundi* and *Ormulum* are listed merely by line, these being too long and too numerous to find place in the body of the work. Except when indicated as quotations in the footnotes, these may all be regarded as paraphrases or allusions.

In Appendix VI is given a list, by no means exhaustive, of phrases and sentences by which Middle English writers before Wyclif translated the Vulgate in question, and which are found in the Authorized version, except for differences of spelling or discarded grammatical forms.

In general, it may be said that Middle English writers must have used the Vulgate as the basis of their translations, but often the Latin quoted differs so much from the Vulgate that it seems as if other versions of the Bible must also have been used by them. Sometimes, perhaps, they used commentaries, and confused them with the Bible itself. The

references in this work are to the Authorized Version. Any important variation in the Vulgate is noted.

All texts have been quoted as printed in the editions used, with a few exceptions. Words for the Deity have been capitalized, as have also the names of places, and the first letters of words standing at the beginning of lines in poetry. Words separated that should be joined, and joined that should be separated, have been changed, and the fact indicated in a footnote. In a few cases, however, difficulties of dialect have made this impossible or unadvisable, and here, again, no absolute self-consistency can be claimed. The punctuation follows that of the edited texts, except when some change seemed necessary to avoid ambiguity. Abbreviations for *and*, and *þæt* (*þet*, *þat*), have been expanded, and *et* changed to *and* or *ant* according to the general usage of the writer concerned. Italics and accents, which occur so often in the edited texts, have not been retained. The words, *he says*, have been omitted when referring to a Biblical writer, but retained when alluding to God or Christ.

Indications of stanzaic form have been omitted in quoting from the poetry, since parts of several stanzas are often quoted, and only confusion would result if the form were preserved.

The editions of the Early English Text Society have been used for the *Homilies*, *Katherine*, *Margaret*, *Hali Meidenhad*, *Juliana*, *Vices and Virtues*, *Handlyng Synne*, *The Lay-Folks Mass-Book*, Brunne's *Meditations*, Rolle's *Prose Treatises*, the *Early South-English Legendary*, *The Gospel of Nicodemus*, *The Ayenbite of Inwyrt*, *Cursor Mundi*, *The Castle of Love*, *The Stacyons of Rome*, *Roland and Vernagu*, and some shorter works. For *The Pricke of Conscience*, Morris' edition, for the *Ancren Riwele*, Morton's, for the *Chronicles*, Plummer's, for the

Brut, Madden's, for the *Ormulum*, Holt's, and for the *Metrical Homilies*, Small's, have been used. Poems and prose works found in periodicals, or collections, or the publications of various learned societies, have been so indicated either in referring to them, or in footnotes. The Biblical extracts found in the Middle English *Benedictine Rule* are omitted, inasmuch as they correspond almost exactly with those in the Old English version of that work which are listed in Professor Cook's second volume of *Biblical Quotations*.

For the suggestion of this book as a continuation of his *Biblical Quotations in Old English Prose Writers*, and for inspiring help and direction throughout its preparation from the beginning, my hearty thanks are expressed to Professor Albert S. Cook. I am grateful, also, to Professor Henry A. Beers, Professor William L. Phelps, and to Dr. Henry N. MacCracken for valuable suggestions, and to Professor Andrew Keogh and Mr. Henry R. Gruener of the Yale Library staff, for generous and ever-ready assistance.

A portion of the expense of printing this book has been borne by the Modern Language Club, and the English Club of Yale University, from funds placed at their disposal by the generosity of Mr. George E. Dimock, of Elizabeth, New Jersey, a graduate of Yale in the Class of 1874.

M. W. S.

YALE UNIVERSITY,
January 10, 1911.

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INTRODUCTION

1. KNOWLEDGE AND LOVE OF THE BIBLE IN THE OLD AND MIDDLE ENGLISH PERIODS.

To Wyclif is due the honor of having first translated the entire Bible into English. But long before, translations and paraphrases of several books had been made, both in Old and Middle English, by scholars who appreciated the possible influence of the Bible, if only men and women, unlearned in Latin, could read it for themselves in their own tongue.

A love for the Bible, found in the greatest English poets of every age, is first seen in Cædmon. To him may probably be ascribed that beautiful little hymn in praise of the Creator, inspired by a vision from God, and written by a humble bard who withdrew from a feast because he thought he could not sing. If this be authentic, it is the sole remaining witness to the truth of Bede's words, who wrote that whatever Cædmon 'learned of Sacred Scripture . . . he in a little time gave forth in poetical language composed with the greatest sweetness and depth of feeling, in English, his native tongue; and the effect of his poems was ever and anon to incite the souls of many to despise the world and long for the heavenly life.'

From what we know of the life of men and women in England during the first few centuries after it was Christianized, particularly after the Conquest, we can scarcely doubt that such effects of the Bible as Bede mentions grew more and more common, as poets, no less than preachers, continued to give of its treasures to the people. Of course, people varied quite as much then as now: England did not become Christian

in a day; nor was Chaucer's 'Doctour of Phisyk,' whose 'studie was but litel on the Bible,' an uncommon type. Even anchoresses, supposedly engaged in diligent study of Scripture, were sometimes caught looking out of their parlor windows, and warned against letting their hearts escape.¹ But it is equally true that, both within and without the walls of convent or monastery, many came to hear and to read 'the lore of Scripture and love it thereafter.'² To them may be applied the words written about Saint Katherine, and adapted from their Latin source with so much definiteness and feeling that they seem to have sprung from personal observation of women in English convents:

Nalde ha nane ronnes,
 Ne nane luue runes,
 Leornin ne lustnen,
 Ah eauer ha hefde on hali writ
 Ehnen oðer heorte,
 Oftest ba togaderes.³

There are many explicit statements scattered through Middle English writings in regard to the Bible as a storehouse of moral teachings. That instinct which had led King Alfred to place the Ten Commandments at the head of his laws, continued to be felt. The words,

Let holi writ beo þi mirour
 In word, and eke in dede,⁴

show the moral influence that authors expected the Bible to exert over their readers. And Richard Rolle's words about the Psalms are only one expression out of many that might be cited to show the value commonly attached to frequent reading, not merely of the Psalms, but of the whole Bible: 'Rede

¹ *Ancren Riwele*, p. 50.

² *Juliana*, p. 74.

³ *Life of St. Katherine* 108-113.

⁴ *Little Cato* 81-82.

upone thi sauter, for þat is euer more a sekyr standarde þat will noghte faile; who so may cleue þerto he will noghte erre.’¹

Because ecclesiastics loved the Bible, and went to it for help in their daily lives, their knowledge of Scripture became comprehensive and intimate. When we consider the difficulties under which learning was acquired, and the inaccessibility of such helps as concordances,² this close acquaintance with the Bible in all its parts seems remarkable to us of to-day. Embedded in the large majority of literary works produced before the close of the fourteenth century, when Wyclif made it easier for men to quote the Bible, are innumerable translations and paraphrases of Scriptural passages, often representing large parts of chapters. Nor has the chain ever been broken from the age of Cædmon to this. Cædmon and Cynewulf, Alfred and Ælfric, Robert of Brunne, Chaucer and Langland, William Dunbar, Shakespeare, Milton and Bunyan, Herbert and Cowper, Addison and Steele, Scott, Carlyle, Ruskin, Tennyson, Browning and Watson, with a host of other writers of every age, join hands across the centuries in declaring their knowledge and love of the Bible through its use in their works. Of the influence of the Bible over the literature of our own time it has been said, ‘It would be worth while to read the Bible carefully and repeatedly, if only as a key to modern culture, for to those who are unfamiliar with its teachings and its diction much that is best in the English literature of the present century is as a sealed book.’³

¹ *English Prose Treatises* 10.

² Although a concordance to the Vulgate was made in the 13th century, it was probably inaccessible to Middle English writers before Wyclif.

³ Albert S. Cook, in *The Bible as Literature*, p. 375.

True as the preceding words are of nineteenth-century literature, they are still more to the point when applied to that produced before Chaucer. It is hardly too much to say that, in order to gain real insight into the life and culture of the Old and Middle English periods, in order to appreciate or even to understand the literature of these times, we must know the Bible far better than many of us do. So thoroughly, indeed, had the diction and the teachings of Holy Writ been assimilated by English writers before Wyclif that it is well-nigh impossible not to overlook many a Biblical phrase or allusion, introduced casually into their works. Even though our purpose be to search for these, we are as certain to miss many a one as we are in reading modern poetry, for then, as now, the language of common life was saturated with Biblical phraseology. If the language of the street or of our daily newspapers is influenced by phrases taken from the Bible, which have become as current coin, the student of Middle English can point to several similar, even identical, expressions used colloquially before Wyclif passed them down to the translators of our Authorized Version. Such common phrases as *face to face, still as a stone, in the twinkling of an eye, pearls before swine*, are examples of this.

2. HISTORICAL SURVEY OF BIBLICAL TRANSLATION.¹

Before considering more in detail the ability of these Middle English writers in translating the Bible, and the various uses made of Scripture in their works,

¹ Based on the Introduction to Cook's *Biblical Quotations in Old English Prose Writers*, and Paues, *A Fourteenth Century Biblical Version*, 1902; *Ibid.* 1904.

it may be well to review the history of Biblical translation in England from the Old English period to the work of Wyclif. Such a study, combined with an investigation, to be made later, into the amount of Biblical material actually introduced into literary works of the Old and Middle English periods, will help to determine the extent to which the Bible was put into the hands of the common people, before the time when it was first translated as a complete whole.

In Anglo-Saxon times no complete translation of the Bible, so far as we know, was ever made, and much that was done is probably lost. Though the labor of Cædmon in translating certain portions of the Vulgate be unproved, the testimony of Bede may still thrill us with the thought that, as early as the seventh century, this humble bard probably did sing of the creation and the exile, of the incarnation, the passion, the resurrection, and the ascension of our Lord, of the Holy Ghost, and of the teachings of the apostles. And although nothing remains of Bede's partial translation of the Gospel of John, the story of how he finished it on his deathbed seems, like the story of the Angles who appeared as angels, ever fresh and deeply touching, no matter how often we read it.

To the eighth century belong, perhaps, a Kentish version of the 51st Psalm, the paraphrases of Genesis, Exodus, and Daniel, and the Azarias, besides translations and paraphrases in the religious poems of the time, notably the *Christ*, *The Dream of the Rood*, and the *Phoenix*. To this century belong, also, three versions of the Lord's Prayer.

Dating from the ninth century are interlinear glosses on the Psalms, the most important being the Mercian gloss, called the *Vespasian Psalter*. In some of the

manuscripts containing glosses, nine of the Canticles are included. There is a Kentish gloss on Proverbs, and the celebrated Paris Psalter, Psalms 1–50 being translated into prose, and 51. 8–150 into verse. Possibly the *Judith* may be assigned to this century.

About the middle of the tenth century a gloss on the Gospels, known as the *Lindisfarne Gospels*, was made in Northumbria by Aldred, a priest. To this century may probably be referred the *Rushworth Version of the Gospels*, made by Farman and Owun, and consisting of a translation of Matthew, and a gloss on the other Gospels. During the latter part of the tenth and the early years of the eleventh century, Ælfric translated, as he himself tells us, the Pentateuch, Judges, Kings, Job, Esther, Judith, and the Maccabees. These are all more or less abridged, Ælfric's idea being to furnish the laity with those parts which they could most readily understand, and from which they might derive the most profit.

In his *De Vetere et de Novo Testamento*, Ælfric reviews very briefly, by way of introduction, several books of the Bible, of whose contents he sometimes gives a summary, though more in the manner of paraphrase than of translation. Besides this, Ælfric embodied in his homilies and other works long extracts, brief quotations, and paraphrases from the Bible, as well as numerous Scriptural allusions.

In the latter part of the tenth century were probably written the *Blickling Homilies*, and, about the same time as Ælfric, Wulfstan also wrote homilies. In all of these the Bible was extensively quoted and paraphrased.

During the tenth and eleventh centuries, also, the Gospels were translated. Of the six manuscripts in which these are contained, three were probably copied

from one original, now lost, and the other three were merely transcriptions of the first copies.¹ The Corpus, Hatton, and Bodley manuscripts date from about the last decade of the tenth century, and the Cambridge li. 2. 11 from about 1050.

Late in the twelfth century two Kentish transcriptions of these Gospels were made, and 'from the late thirteenth century some fragmentary Kentish sermons have come down to us, preserving the slightly paraphrased Gospels for Epiphany, (Matt. 2. 1), for the second, third, and fourth Sundays after the octave of the Epiphany (John 2. 1, Matt. 8. 1, Matt. 8. 23), and for Septuagesima (Matt. 20. 1). They are found, together with their French originals, the sermons of Maurice de Sully, in MS. Bodl. Laud 471-2.'²

At the very beginning of the thirteenth century was composed a book of homilies called *Ormulum*, 'because Orm wrote it.' Each homily is introduced by a translation or paraphrase of the Gospel for the day, there being some thirty passages of Scripture thus rendered into English, some of them fairly long. During this same century, Genesis and Exodus, together with parts of Numbers and Deuteronomy, were paraphrased, only the most important facts being included, for the purpose of chronicling the history of the Israelites down to the death of Moses.

About the middle of the fourteenth century the Apocalypse was translated from a Norman version, this rendering having been formerly attributed to Wyclif, but in all probability incorrectly, though he may have used it as a basis for his own translation. Here, too, belong *The Woman of Samaria*, a para-

¹ Skeat, *The Gospel according to Saint Luke* x-xi.

² Paues, 1902, p. xvii.

phrase of the Biblical narrative, and *The Passion*, the latter containing a brief life of Christ taken from the Gospels.

By far the most important piece of Biblical translation extant from this period is Rolle's version of the Psalter, with a prologue and commentary. Thirty-three manuscripts of this have come down to us. This work of Rolle's was revised by the Lollards, probably before 1378,¹ several interpolations regarding the degeneracy of the Church and the corruption of the clergy being introduced. This work has been attributed both to Hampole and to Wyclif, but probably with little reason to either.

Appended to all complete manuscripts of Rolle's Psalter are twelve Canticles used in the Church service. Of these the first seven are considered by Miss Paues to be unmistakably by the hand of Rolle himself. These seven are translations of Isaiah 12; 38. 10–20; 1 Samuel 2. 1–10; Exodus 15. 1–19; Habakkuk 3. 2–19; Deuteronomy 32. 1–43; Luke 1. 46–55.

A Northern metrical Psalter has sometimes been ascribed to Rolle, though without adequate proof of his authorship. There is also a West Midland Psalter contained in three manuscripts, the oldest dating from about 1340–1350. This is the version formerly attributed to William of Shoreham; but differences of handwriting and dialect between it and Shoreham's authentic works indicate that, although found in the same manuscript, this translation is not his. As regards Biblical translation in the North, Miss Paues says: 'Gradually, and in all likelihood before the great Oxford versions attributed to Wycliffe and his school had spread over the country, the whole of the New Testament had been

¹ Paues, 1902, p. li.

translated into English of the North or of the North Midlands. These Northerly versions are as follows: Commentaries upon the Gospels of St. Matthew, St. Mark, and St. Luke; the Acts and Catholic Epistles; . . . the Pauline Epistles with a Commentary found in MS. Parker 32, Corpus Christi Coll., Cambridge; finally the Apocalypse with a Commentary.¹

During the centuries just reviewed there was far more work done in translating the Bible than the preceding summary would indicate. The innumerable quotations and paraphrases of varying length, contained in practically all literary productions of these periods, furnish ample opportunity for the study of the resources of the language, the comparative skill of the different translators, and the progress in the art made from century to century. They also afford plenty of material for the determination of the various uses to which the Bible was put by our oldest English writers. And this suggests comparison with the use made of Scripture in the poetry and prose writings of later times. With these quotations, paraphrases, and Biblical allusions scattered through the works of the Middle English period down to the first Wyclifite translations, we are now directly concerned.

3. GENERAL CHARACTER AND VALUE OF THE TRANSLATIONS.

In considering the resources of the English language, and the skill of the translators, as determined by a survey of the Biblical quotations embedded in literary works of the Middle English period, it will be possible merely to indicate some of the ways in

¹ Paues, 1904, pp. xxvi-xxvii.

which the quotations may most profitably be studied. Until the task of collecting the quotations to be found in all the Middle English works whose authors drew from the Bible is completed, any general conclusions with regard to the character of their translations must necessarily be tentative.

We can easily picture in imagination some of these old translators at work trying to find the right English words for the Latin Vulgate, which was the basis of their translations in most cases. Often and often we can almost see them struggling with the language, conscious that not only their power over it was insufficient, but that the vocabulary seemed, at times, inadequate to render the Latin with accuracy and force. Richard Rolle's theory of translation, which at once suggests that of Ælfric as indicated in his prefaces, may be taken as representing the ideals of all Middle English writers who desired to give of the treasures of the Bible to those who knew no Latin. 'I seke,' he says, 'na straunge ynglis, bot lyghtest and comonest, and swilk that is most lyke til the latyn, swo that thai that knowes nocht latyn by the ynglis may com til mony latyn wordis. In the translacioun i folow the lettere als mykyll as i may. And thare i fynd na propire ynglis, i folow the wit of the worde, swo that thai that sall red it, thaim thare nocht dred errynge.'¹

Such a desire to be faithful to the letter of the Latin, wherever possible, commendable though it surely is, and essential for the making of a good translation, sometimes led to so slavish a dependence on the Vulgate that the force and beauty and concreteness of the original Hebrew were lost. Here, of

¹ *The Psalter*, Prol., pp. 4-5.

course, we can not blame the translator who knew no Hebrew, and who lived before the days of textual criticism in England. But we can not help noticing the power of certain passages as rendered in the Authorized Version, when contrasted with the cramped, inflexible, bookishly literal translation of the same passages in Middle English. It is such contrasts that do most to make us realize how the language has developed since the transitional, Middle English period. Take an example from Richard Rolle himself. The words, *Ordinavit in me caritatem*,¹ he translates thus: 'Oure Lord yevynge to me cherite sett itt in ordir, and in reule.'² Now the literal meaning of the Hebrew here is accurately given in the Authorized Version: 'His banner over me was love.' It is obvious that for the concrete Hebrew word 'banner,' with its endless chain of associations suggested directly to the imagination, the Vulgate³ substituted the abstract, almost technical term 'ordinavit,' which merely appeals to the intellect, and has no power to thrill the heart or to fire the imagination. Rolle, through no fault of his, was powerless to put life into his English rendering of a cold, abstract word which could easily be translated literally in accordance with his explicit theory.

A study of the Biblical quotations introduced into Middle English works must convince us, however, that Rolle's desire to be true both to the letter and the spirit of his original was remarkably well carried out by himself and by most other Middle English writers. So true is this, indeed, that it is impossible to draw any hard and fast lines between the trans-

¹ Song of Solomon 2. 4.

² *English Prose Treatises* 22, 10-11.

³ So, also, the Septuagint.

lators, and declare any one of them head and shoulders above the rest. We can only assert that practically every one of them was, at times, good, bad, and indifferent; in fact, the unevenness of their work is so noticeable as to make us wonder why they could often do so well when they frequently did so badly. Take an illustration from Rolle. The words, *Sed non prius¹ quod spiritale est, sed quod animale: deinde quod spiritale*, would not seem difficult to render quite literally into Middle English, as Wyclif proved thus, *But not first that that is spiritual, but that that is beestlish, aftirward that that is spiritual*. Yet Rolle, no less true to the meaning, clumsily condensed the sentence and left out the rhythm which Wycliff's version, in spite of its awkwardness, did not lose. Rolle's translation reads: 'Bodely wirkyngis goth before, and gastely cometh aftir.'² But Rolle could do better than this. When, in *The Pricke of Conscience*, he writes:

How mercyful and gracyouse God es,
And how ful he es of gudenes,³

he rendered his original in words which suggest the Authorized Version, and his translation has both grace and power.

Take another example from Robert of Brunne. When we read such translations as the two following, we feel that in dignity and force every thing was still to be gained:

My body y gave to men smytyng,
And also my chekes to men grubyng.⁴

¹ 1 Cor. 15. 46.

² *English Prose Treatises* 20. 14-15.

³ *The Pricke of Conscience* 132-3: Exodus 34. 6.

⁴ *Meditations on the Supper of our Lord* 971-2.

And this in regard to the treatment our Lord received at the hands of those who led Him away to crucify Him:

þey shokyn hym oute of hys cloþyng.¹

On the other hand, such a translation as the following from Brunne left little to be desired, either as regards dignity and simplicity, or the intensity of feeling that gives it poetic value:

Fadyr, kepe hem whyche þou gave me,
For whyle y was with hem y kepte hem to þe;
Now, holy fadyr, to þe y come,
For hem y pray, and not for þys wone;
And not onely for hem, but for alle men
þat shal byleue yn me by hem.
Fadyr, y wyl where y be
þey be with me, my blysse to se.²

As unevenness is often thus discernible in the different translations of the same man, so is there many a contrast to be found between the way in which an early writer has translated some passage of Scripture and the manner in which the same passage has been rendered by Wyclif. Besides the example already cited in Rolle's and Wyclif's versions of 1 Corinthians 15. 46, one more must suffice. In the following case the earlier writer will be seen to have done far better than Wyclif. Ecclesiastes 10. 11 is thus translated in the *Ancren Riwele*: 'þe neddre . . . stingeth al stilliche, and þec þe spekeð bihinden þe nolde biuoren, þec nis nowhit betere.'³ Although this rendering has been much improved upon in the Authorized Version, it is certainly more fluent than this from Wyclif: 'If the eddere bijte in silence, no

¹ *Ibid.* 479; Matt. 27. 28.

² *Meditations on the Supper of our Lord*, 259-266.

³ *Ancren Riwele*, p. 82.

thing lasse than he hath that priuili bakbiteth.' Nor is Purvey's revision any better: 'If a serpent biteth, it biteth in silence; he that bakbiteth priuili, hath no thing lesse than it.'

Although, as in the passage just cited, much progress has undoubtedly been made in the manner of translating the Bible since the days of Middle English writers, it is equally true that in some cases an advance in the use of easy, idiomatic, sonorous English has been gained for the Authorized Version at the sacrifice of certain concrete and vigorous words which, to the extent that they are more familiar or suggestive, as found in early Middle English versions, may be called more poetic and effective than those substituted in the King James translation. In the phrase, 'Is there not an appointed time to man upon earth?'¹ there may be greater fluency and dignity in the rendering of the Authorized Version than in the translation given in the *Ancren Riwele*, but something has been lost by the later translators which the earlier, depending on the Vulgate, did not miss, and which might profitably have been embodied in the King James version made from the Hebrew. After citing the Vulgate, the writer of the *Ancren Riwele* translates: 'Al þis lif her is ase uiht.'² Now the word 'fight' is much more concrete, instantaneously suggestive, and appropriate as regards Job's underlying thoughts and feelings, than the more paraphrastic rendering 'appointed time' of the Authorized Version. Inasmuch as the marginal reading, taken from the Hebrew, is 'warfare' in the sense of hard service, it is difficult to understand why a more abstract and less virile term was chosen instead of an expression that would suggest the idea of discipline or struggle.

¹ Job 7. 1.

² *Ancren Riwele*, p. 358.

That Middle English writers who quoted the Bible in their works could often do so in good, idiomatic English, with dignity, simplicity, force, and sonority, has been already indicated through illustration. One or two more examples may not be amiss. Part of the translation of Acts 2. 1-45 is well worth quoting, and the whole deserving of careful study from the linguistic and literary points of view: 'And wes isegen biforan heore elche swilc hit were furene tungen, and hec weren þa alle ifullede mid þan Halie Gast, and ongunnen to spoken mid mislichen spechen bi þam þet þe Halie Gast hem tahte. Þa weren þer igedered wiðinne þere buruh of ierusalem trowfaste men, of elchere þeode þet under heofene erdeden, and þe apostles speken to þes folkes igederunge and heor elc icnew¹ his ahgene spech.'² It is evident, in the first place, that the English language here proved itself quite capable of rendering the Vulgate both literally and idiomatically in words which had come down from the Old English period, good native English words. In the second place, the order and the rhythm of them are strongly suggestive of the Authorized Version. The same may be said for this other quotation: 'Ure Louerd hit gaf, ure Louerd hit binam, . . . hered beo his hali name.'³ This, too, is excellent:

Ore Louerdes help was euere neigh
þe manne þat was in care.⁴

The beauty of these two lines is hardly less noticeable than that of the King James translation of the verse from which they are taken: 'God is our refuge and strength, a very present help in trouble.'⁵ It is only

¹ Ed, ecli^{ne}w.

² *Homilies* 1. 89-91.

³ *Homilies* 2. 197.

⁴ E. S.-E.-L. 451-67.

⁵ *Psalms* 46. 1.

necessary to contrast the Wyclifite versions to appreciate the greater fluency no less than the more forcible English of the older writer. Wyclif's first translation reads: 'Oure God refut, and vertue; helpere in tribulaciouns, that founden vs ful myche.' And in Purvey's revision we have: 'Oure God, thou art refuyt, and vertu; helpere in tribulaciouns that han founde vs gretly.'

Such translations as those quoted from writers before Wyclif not only increase our respect for the English language at so early a stage in its development, but also go far toward making us sure that it was not always religious feeling alone that determined an author's choice of words, even when writing on religious subjects. He must have had, also, some real literary sense; he must have been so steeped in the language of the Vulgate that his own style was enriched thereby. He must, that is, have appreciated so keenly the rhythm, the harmony, and the sonorousness of the Latin, that he sought, with conscious art, to make his own translation worthy of the source that inspired it. Of many an Old and Middle English poet or homilist it might be said as truly as of the later writers to whom Gardiner refers: 'The more that one reads in this splendid Latin Bible the more sure does one become that men who were brought up on it and who knew the Scriptures first in its noble tones must have been deeply influenced in their own translation by its stateliness and music.'¹ And inasmuch as the stately music of the Authorized Version, with its rich inheritance of older renderings made from the Vulgate, greatly influenced Tennyson and Browning, we cannot fail to be impressed by the fact that from the earliest times the power of the

¹ *The Bible as English Literature*, p. 306.

Bible has been such as not merely to mould the thoughts and ideals, but to determine the very language, of our poets and prose writers.

Although it is not too much to say that some Middle English translators often surprise us, in the rendering of occasional verses, by their facile, dignified, and even rhythmical language, it is not likely that any long-sustained, imaginative passages of true poetic power, like Job 38, as rendered in the Authorized Version, could have been produced so early as the Middle English period. Whether the translator's power over language was sufficient for this, and whether the vocabulary itself was adequate, would be interesting questions for investigation, as would also be that of the capacity of the vocabulary for rendering abstract and metaphysical terms. But until more has been done toward bringing together all Middle English translations of various parts of the Bible made before the time of Wyclif, it is impossible to answer such questions with any degree of certainty. They can only be suggested as profitable subjects of inquiry.

While, then, it is undeniable that the English vocabulary, even in its transitional stage, was often proved capable of rendering the Vulgate with accuracy, dignity, simplicity, and beauty, it must be frankly admitted that, as a few examples have already shown, the language used in the quotations was often inadequate, stiff, and awkward. The translator did not always fully understand the meaning of the Latin before him, and sometimes it is only the fact that he cites the Vulgate which enables us to locate the quotation at all, so strange and unfamiliar does it sound. An interesting example occurs in *Vices and Virtues*, where the words *Væ, qui dicitis bonum malum,*

et malum bonum are thus translated, 'Wa, yeu ðe seggeð ðat it is god te bigeten michel eihte, ðe ne mai bien bigeten wiðuten unrihtwisnesse.' Here the word *bonum* may have been taken in the sense of worldly goods, or possibly the translator, like the Lollard revisers of Rolle's Psalter, or the translators of the Douay version, deliberately rendered the phrase according to some pet theory of his.

Again, when the thought of a passage was not perfectly understood, a coldly literal translation of the Vulgate failed to convey the real meaning, however correct the actual use of words. For instance, instead of saying, as did the translator of the Authorized Version, 'Praise him in the assembly of the elders,' the Middle English writer tells us to praise God in 'the chayer of the old men,'¹ a phrase which means nothing at all, though the Vulgate, *cathedra seniorum*, is quite correctly rendered as regards the literal meaning of the words.

Furthermore, awkwardness in the translation sometimes resulted from the demands of metre, or the difficulty encountered in finding suitable rhyme-words. For example, in the *Gospel of Nicodemus* occurs this sentence, the natural order of its clauses being inverted purely in order that the last word may rhyme with the words *lay* and *say* in preceding lines, and with the word *ay* in a following line:

þat God has made, þis es þe day.²

In *The Pricke of Conscience* there is another illustration of the same thing:

Omang his grete anguys
Hym þai sal tak al hys enemys.³

¹ *North-English Legendary*, p. 51. 225.

² *The Gospel of Nicodemus* 1361-62.

³ *The Pricke of Conscience* 2240-41.

This is an accurate enough rendering of the Vulgate, but it is hardly idiomatic English, even for Rolle's time.

Sometimes the awkwardness or lack of dignity in a translation is apparent rather than real; that is, renderings that would not be tolerated now were once perfectly dignified and suitable, probably the only possible one at the time. Words have acquired connotations not originally theirs, and new words have taken the place of the old in Biblical and liturgical phraseology. A case in point is the following: 'God is a gost and huo þet wile by yhierd of God, hit him behoueþ þet he bidde ine goste and in zoþe.'¹ For centuries, the word *gost* was the accepted rendering for the Latin *spiritus*, *spirit* having come into the language comparatively late. Although, in the same work, the author once uses the word *spirit*,² his usual habit was to translate *spiritus* by *gost*, and, in general, this is true of all writers before Wyclif. This is but one instance of Middle English renderings which make us feel, at first thought, that the resources of the language were meagre; but which were, in reality, entirely adequate and proper.

4. COMPARISON OF TRANSLATIONS OF GIVEN PASSAGES.

If, now, we compare various translations of a given Biblical passage, written at different dates between 1200 and 1400, we shall obtain a better idea than can be had in any other way of the resources of the

¹ *The Ayenbite of Inwyt* 211.

² *Ibid.* 241. 28-9.

language at intervals of several years. How much difference can be discovered in the manner of translating, and how important is such difference? Can we discern real progress in smoothness and efficiency? Take first a passage from the Old Testament and then one from the New, both of them favorite passages during the Middle English period. From the Old Testament take part of the story of the temptation. Five versions of Genesis 3. 1-7 are given in parallel columns, in order that the differences between them may be obvious at a glance. The earliest occurs in a homily of about 1200, which seems to be a transliteration of a homily by Ælfric on the same subject.¹ The only change of any importance in the wording of these two versions of the verses from Genesis is that from *neorxnawang* to *paradis*, so that this Middle English translation may be regarded as standing for the Old English manner of translating, as well.

Homily.

Hwi for-bead zeu God þes tro-
wes westm þe stent on midden
paradis? Þa cweð þat wif, God
hus for-bead þes trowes westm
and cweð þat we sceoldon deað
swelten gif we his abirigdon.
Þa cweð se deofel, Nis hit naht
swa, ac God wot zenon zeare
gif ze of þan treowe æteð þanne
beoð ziure eagen zeopened and
imugon zecnowen eigðer god
and euyl and beoð englen zelice.

Cursor Mundi.

'Womman, tel me now qui
þat zee ette noght al communli
On paradis of ilk a tre?'
'Certes,' said sco, 'sua do we
Of al þe tres bot of an,
þe midward tre is vs outtan,
Our Lauerd in forbot has it laid.'
'And wat þou quarfor?' 'nai,'
sco said,
Bot sco said, 'if we com þer nei
O ded forsoth þan suld we dei;
þis tre suld him seluen haue,
And we all othere þen þat laue.'

¹ *Homilies* 1, p. 223.

'And wenis þou þat it be sua
 Sum he has said yow?' 'Certes, ya!
 'Nai, goddot,' said þat felun,
 'þar es vnder al sere resun;
 He dos it for he ne wald zee were
 Parigal til him ne pere;
 þe south fra zow wil Inoght hide,
 He wat wel wat tim or tide
 þat zee hade eten o þis tre
 Als godds suld zee seluen be;
 O wityng bath god an[d] ill.' . . .
 Sone quen sco þis frutte biheild,
 Sco desirred it to haue in weild;
 Left sco nogh[t] for drede of blam
 Bot tok and ette, and raght Adam.¹

Wyclif 1.

'Whi comaundide God to zow,
 that ze schulden not ete of ech
 tree of paradys?' To whom
 answeyde the woman, 'Of the
 fruyt of trees than ben in para-
 dis we eten; of the fruyt for-
 sothe of the tree that is in the
 mydil of paradys, commaundide
 us God, that we schulden not
 eten, and that we schulden not
 towche it, lest peraunture we
 dien!' 'Forsothe,' the eddre
 seide to the woman, 'thurz deth
 ze shal not die; God forsothe
 wote, that in what euer day ze
 eten therof, zoure eigen shul be
 openyd, and ze shal ben as
 Goddis, knowynge god and
 yuel.' Thanne the woman saiz
 that the tree were good, and
 swete for to ete, and fayre to
 the eigen, and delitable in the
 sigt; and she toke of the fruyt
 of it, and ete, and zæue to hire
 man, the which ete.

¹ *Cursor Mundi*, 1. 759-790.

Wyclif 2.

'Why comaundide God to
 zow þat ze schulden not ete of
 ech tre of paradys?' To whom
 the womman answerde, 'We
 eten of the fruyt of trees that
 ben in paradys; sothely God
 comaundide to vs, that we
 schulden not ete of the fruyt of
 the tre which is in the myddis
 of paradys, and that we schulden
 not touche it, lest peraunture
 we dien.' 'Forsothe,' the serpent
 seide to the womman, 'ze schul-
 en not die bi deeth; for whi
 God woot that in what euere
 dai ze schulen ete thereof, zoure
 igen schulen be opened, and ze
 schulen be as Goddis, knowynge
 good and yuel.' Therfor the
 womman seiz that the tre was
 good, and swete to ete, and
 fair to the igen, and delitable in
 biholdyng; and she took of the
 fruyt therof, and eet, and gaf
 to hir hosebonde, and he eet.

Chaucer.¹

'Why comaunded God to yow, ye sholde nat eten of every tree in paradys?' The womman answerde: 'Of the fruit,' quod she, 'of the trees in paradys we feden us; but soothly, of the fruit of the tree that is in the middel of paradys, God forbad us for to ete, ne nat touchen it, lest peraventure we should dyen.' The serpent seyde to the womman: 'Nay, nay, ye shul nat dyen of deeth; for sothe, God woot, that what day ye eten therof, youre eyen shul opene, and ye shul been as goddes, knowinge good and harm.' The womman thanne saugh that the tree was good to feding, and fair to the eyen, and delytable to the sighte; she tok of the fruit of the tree, and eet it, and yaf to hir housbonde, and he eet.

It is interesting to note that the early Middle English version, though not distinctly a paraphrase, is a condensed rendering of the Vulgate, which may account for its simplicity and directness as contrasted with the more slavishly literal translations of Wyclif and Chaucer. In the first Wyclifite version, and also in Chaucer's rendering, the natural English order of words is inverted in verses 2 and 3, the order of the Vulgate being followed closely. In Purvey's revision, however, the more idiomatic order is given, and we read *we eten of the fruyt*, instead of, *of the fruyt we eten*, and *God commaundide us*, instead of *commaundide us God*. Except for these two verses, there is not much choice between the three later Middle English versions. Chaucer the prose translator was always inferior to Chaucer the poet, and the only sign of the poet in this translation of his is the vigorous, dramatic touch given in the words *nay, nay*, of the serpent's answer to Eve, and in the active form *opene* in place of Wyclif's *be openyde*. On the other hand, the words *harm* and *feding* are, perhaps,

¹ *Persones Tale* 326-329.

less forcible and idiomatic than Wyclif's *yuel* and *ete*. But of special interest is the fact that in these four Middle English versions the numerous slight differences in wording and in the order of the words show a flexibility in the language and its use which characterize more modern English.

The version quoted from the *Cursor Mundi* is somewhat expanded from the Vulgate, yet without superfluous additions except at the end of the serpent's words to Eve, where five redundant lines are added.¹ The translation here is much the most fluent and graceful of all those quoted, and certainly the most vividly and dramatically done. Evidently the author was a man who could translate artistically without sacrifice of accuracy and faithfulness, and this is borne out by his other translations in the same work. Such renderings from the Latin into English prove that the language even in its transitional stage was not unequal to the demands upon it.

The resources of the language, as evidenced by the large number of possible ways of saying the same thing, during the Middle English period are still more evident and striking in the translations of the Lord's Prayer that were frequently made. For our purpose, it will be sufficient to select two or three clauses of the prayer and compare these :

Gif us to dei ure deies bred. . . .

Vre gultes, Lauerd, bon us forzeuen
Al swa we doþ alle men þet liuen.²

¹ These are omitted in the foregoing transcription.

² This and the following are found in: *Homilies* 1, pp. 63, 65; *Rel. Ant.* 1. 22, 42, 57, 169, 204, 235, 282; *Lay-Folks Mass-Book* 496-505; *Ayenbite of Inwyrt* 110, 113, 114.

Gif us to dai ure deghwamliche bred And swo forgiue us ure gultes swo we don hem here þe us agult habbeð.

Ure bred þat lastes ai
Gyve it hus þis hilke dai,
And ure misdedis þu forgyve hus,
Als we forgyve þam þat misdon hus.

Bread oure eche dayes yef ous to day, and vorlet ous oure yeldinges ase and we vorleteth oure yelderes.

þat holi bred þat lesteþ ay
þu send hit ous þis ilke day,
Forgive ous alle þat we haviþ don,
Als we forgivet uch oþir man.

To day us yif ure lifli bred that ilke dai we craven
And foryif us oure dettes,
Also we don alle men that in oure dettes aren.

Ure deghwamlica hlaf gyf us to deg, and for-gyf us ure gyltas swo swo we for-gyfað þam þe wið us a-gyltað.

Gif us alle one ðis dai
Ure bred of iche dai,
And forgive us ure sinne
Als we don ure wiðerwinnes.

Oure iche-dayes-bred gif us to-day, and forgif us oure gultes, also we forgifet oure gultare.

Oure ilk day bred grant vs to day,
And oure mysdedes forgyue vs ay
Als we do hem þat trespas us.

Oure bryad of eche daye yef ous to day. . . . Uoryef ous oure dettes ase we uoryeueþ oure dettours.

Voryef ous oure misdedis ase we uoryeueþ to ham þet ous habbeþ misdo.

Ȝif to vs this day oure breed ouer other substaunce and forgeue to vs oure dettis, as we forgeue to oure dettours.¹

¹ Except for changes in spelling, Wyclif 2 is the same as this.

Here are thirteen different ways of translating a short passage from the Vulgate version of the Lord's Prayer, all faithful renderings, some almost to a fault. Attention may be called to a few of the most striking variations. For the Latin *debita* we have the words *gultes*, *sinne*, *misdedes*, *dettes*, *yeldinges*, and the phrase *alle pat we havip don*. And for *debitoribus*, some twelve different words or paraphrases occur. Surely the resources of the language were not meagre during the Middle English period, if this variety of word and expression may be regarded as indicative of similar differences to be found in the translations by different men of the same passage taken from some other book of the Bible. And it may be so considered. If we were to compare, for example, certain verses from one of the Psalms, or from the story of the crucifixion, we should observe an equally large number of differences in phraseology and in the ordering of sentences. It is especially interesting to note, in these versions from the Lord's Prayer, that the words *dettes*, *sinne*, and *trespass* are used as in the Authorized Version of Matthew or Luke. And in the Authorized Version, also, the words *Uoryef ous oure dettes ase we uoryeueþ oure dettours* are still found, except for changes in spelling, exactly as when used in 1340, before Wyclif's translation appeared. Wyclif's rendering, though close, adds the word *to* before *oure* and again before *dettours*, and this makes it awkward. The greatest difference, however, occurs in the Middle English translations of the phrase rendered so simply in the Authorized Version: 'Give us this day our daily bread.' Evidently the Latin here proved troublesome to the translators; for they frequently paraphrased it in such ways as to make us think that they were not quite sure just what *panem supersub-*

stantialem meant. Wyclif did the worst in this respect, though no worse than some later translators who followed in his footsteps. The two earliest renderings come the nearest of all to that of the Authorized Version, besides being written in the most direct, idiomatic English.

It has been suggested that certain English words and phrases which are still found in the Authorized Version, were used before the time of Wyclif to translate the Vulgate of the Lord's Prayer. In the Appendix is given a list, by no means exhaustive, of striking expressions which might be, and sometimes are, supposed to owe their place in the Authorized Version to Wyclif, but which actually occur in the same form in works dating before Wyclif's first translation. Certain words and phrases, however, which were retained, are not discoverable in Wyclif at all, a fact that greatly enhances our pleasure in finding them in works written before Wyclif. There is thus quite a body of expressions, some of them become proverbial, which have persisted through the ages, and have withstood the attacks of many a set of revisers. Well may we be proud, then, of the Middle English translators under whose hands the English language began to show signs of a stability never to be shaken. A few examples, only, of words and phrases common to Middle English writers before Wyclif and to the Authorized Version can be given here. Such phrases as *fire and brimstane*, *wax coold*, *twynkling of an eige* are found not only in Wyclif, but in earlier Middle English works. But the following do not occur in Wyclif: *bridled nout his tonge*, *buffeteden hym*, *speouen þe ut*, *vlesliche lustes*, *þet weorred agean þe soule*. And this: *Thou sall noghte bere false wyttnes agaynes thi neghtebourne*.¹

¹ Richard Rolle, *English Prose Treatises* 11. 23-24.

Wyclif here uses the word *spek* for *bere*, but Tindale, the Douay and Geneva versions, and Coverdale, as well as the Authorized Version have *bear*. The eighth commandment is, therefore, found in Rolle exactly as in the Authorized Version. Here is a longer illustration:

Our Lord loude gon cry,
And saide, 'Eloy Eloy, lamazabatani,'
þat was to say 'My God, my God,
Whi has þou forsaken me.'¹

5. AMOUNT OF THE BIBLE TRANSLATED INTO MIDDLE ENGLISH.

Until the task of collating the Biblical quotations, paraphrases, and allusions in Middle English works has been completed, only tentative conclusions can be drawn relative to the actual amount of the Bible translated into Middle English. A few general statistics can be given, however, and some deductions made from the quotations brought together in the following pages. Only five books of the entire Bible are not represented in some way—Ruth, Obadiah, Zephaniah, Haggai, 3 John—while most of those in the Apocrypha were used as part of Holy Writ. Of the books in the Old Testament, Genesis is the most fully translated, several chapters being almost complete in *Cursor Mundi*, as reference to the table in Appendix 4 will show. Numerous passages of some length were frequently cited from Genesis by several writers, and of all Old Testament stories, that of the temptation in Eden was most often used. Although about a hundred of the Psalms are represented, and Middle English

¹ *Cursor Mundi* 3. 958, p. 59-69.

writers probably referred to the Psalms oftener than to any other book of the Bible, no single Psalm is translated with any degree of fulness, only scattered verses from various Psalms being used. Psalms 24, 197, 118, and 119 are among those most frequently cited, 119, the longest, most of all. Of the books in the New Testament, Matthew and Luke seem to have been the favorites. The first and last chapters of Matthew, and the second and third of Luke, are not merely the oftenest quoted by a large variety of writers, but the most fully translated in several works. The *Cursor Mundi*, the *English Metrical Homilies*, and the *Ormulum* give numerous, and fairly long, perfect paraphrases of Gospel stories and the sayings of our Lord. It is obvious that what most impressed Middle English writers, that which they most desired to give in English to the common people unlearned in Latin, was the life and the teachings of Christ. If any decided conclusion can be drawn from the uses made of the Bible during the Middle English period, it must be this. And we would not have it otherwise.

6. WAYS OF USING THE BIBLE.

Let us consider, next, some of the ways in which the Bible was used by Middle English writers. Though works of a far more varied character are extant from the Middle English period than from the Old English, yet the evidence of such writings as have been preserved abundantly proves that religious works predominated in the Middle English period as in the earlier. Of these, the homilies, in which the most extensive use was naturally made of the Bible, are the most numerous and important, and must chiefly

concern us. But although we consider these more fully than the other religious and hortatory writings, it should be understood that the illustrations given represent, also, the methods of Middle English writers other than homilists.

After explaining his text, the homilist usually passes to several other verses of Scripture, sometimes with a logical drift that carries conviction, and impresses his thought more thoroughly on our minds, but sometimes, with so little interpretation that there is not much more than a long series of texts held lightly together. Even in such cases, however, we cannot fail to be impressed with the comprehensive knowledge of the Bible displayed, and the skill in collocating verses gathered from so many parts of it. Often, it is true, it seems difficult at first sight to discern any real connection between some of the verses, but if we study the homily more carefully, we shall generally be obliged to admit that the writer was careful to relate them to his central thought. A good example is to be found in the curious homily for Saint James' day.¹ The text is given, as often, only in Latin: *Euntes ibant et flebant mittentes semina sua, venientes autem venient cum exultatione, portantes manipulos suos.*² Then, although there seems no possible connection of thought, we are informed that, through the indwelling of the Holy Ghost—note the introduction of a New Testament idea—David was enabled to discern and to mention several times in his Psalter the manner, the place, and the time of our Lord's birth, His death, resurrection, and ascension, and His second coming on the day of judgment. The homilist next remarks that because of this prophetic power,

¹ *Homilies* 2, pp. 145-152.

² *Psalms* 126. 5.

David, when he wrote the words of the text, must have had in mind the holy men who followed Christ on earth, like Saint James and other apostles, who ‘hiden wepende and sewende, and shule cumen mid blisse and mowen.’ Here, then, we not merely see the connecting link, but we appreciate the fact that the author desired to make his discourse appropriate to the day, this being Saint James’ day. And now follows the interpretation of the text, and here, as frequently in Middle English works, the words of the Bible are made the basis of a discourse on some particular hobby of the preacher’s, fanciful enough to our minds. All these apostles, he says, shed tears for their sins, and just such tears were shed by Mary Magdalene when she washed Christ’s feet, and also by Peter after he had denied his Lord. Sometimes these same apostles of whom David prophesied wept because of other men’s afflictions. Even Christ Himself wept thus when He saw the sorrow of Mary and Martha, and again when He grieved for Jerusalem, so soon to be destroyed. Furthermore, holy men sometimes shed tears because life seemed too long to them; thus Job must have wept when he said, ‘wuo is mi soule þat ich bide here swo longe.’¹ Again, the righteous man who thinks of heaven longs for it so intently that tears fall from his eyes, even such as fell from the eyes of the holy wife weeping for her husband: ‘Lauerd, drah me after þe.’² All of these four kinds of tears were shed by the apostle who said: ‘Loð is me þis eorðlice lif, and me longed to Criste.’³ These four kinds of tears are the four waters in which our Lord commanded us to wash, when He said through Isaiah, ‘Wasshed giu, and wunieþ

¹ Job 10. 1.² Song of Solomon 1. 4.³ Philippians 1. 23.

clene.’¹ And these same four kinds were shed by Saint James, who washed in the four waters, and ‘siew þo on wowe þat þe shal eft on blisse mowen.’ ‘The seed that he sowed was true words and deeds of mercy; the blossoms that he shall hereafter mow are . . . lasting light and endless salvation, and eternal bliss in heaven’s kingdom. Let us now follow the lord St. James’ fair example, . . . and sow noble words and good deeds; and weep the four kinds of tears, and with the waters that I before spake of wash ourselves clean from our sins.’

Here, in this homily of about five pages, are brought together a text from the Psalms, five allusions to the life of Christ, and ten other quotations or allusions from various parts of the Bible. These are all clearly and logically related by being used to illustrate the several phases of the central thought that different apostles, of whom David may have had a vision, ‘hiden wepende and sewende, and shule cumen mid blisse and mowen.’ The connection being thus established, the author proceeds to elaborate his thoughts to some extent, but finally focuses everything on Saint James, whose day it is. From this it is but a short step to the practical application, for, as James illustrated all that David had in mind—note the artistic connection of the end with the beginning of the homily in this allusion to the Bible—so should we follow Saint James. Thus, instead of the confusion which we might have expected from the collocation of so many apparently unrelated verses of Scripture, we have a coherent, orderly, and complete whole, in which the Bible is constantly used both as the foundation on which to build, and the brick and

¹ Isaiah 1. 16.

mortar wherewith the structure is reared. If read analytically, and not without sympathy, other Middle English homilies, other religious and didactic works of the period which look dull and uninteresting, would, many of them, reveal equal skill in the treatment of ideas brought together out of Holy Writ.

But this same homily that we have been considering is particularly interesting from another point of view. How common, it may be asked, not only in the homilies but in other Middle English writings, was such interpretation of the Bible as the attribution to David of definite Messianic prophecy, as explicit, even, as anything found in Isaiah. Although such exegesis is by no means uncommon, it is safe to say that, in general, Middle English writers seem, even to the modern Protestant, fairly sane and orthodox in their teachings. Indeed, that which must chiefly impress us is not how often they fell into misguided explanations, but how many things they said which we of to-day can believe and sanction, nay, from which we can derive real profit. Instead of becoming deeply involved in questions of theology, and so confusing their readers with abstract problems, their main object was to imbue others with a sense of the eternal verities of human experience, in relation to the commands of God as revealed in the Bible. And so we may find much truth and suggestiveness in these old homilies, founded, as they are, on laws of life derived from the Scriptures.

Sometimes the writer himself felt the difficulty of a passage quoted from the Bible, and tried to make it clear to his auditors and readers. In the *Ancren Riwle*—which, though not a series of homilies in the strict sense of the term, may be considered with them for the present purpose—the author is seeking to

impress upon nuns the folly of desiring worldly applause. He quotes in Latin, and calls obscure, the words of Joel about the nation that barked the fig tree, leaving its branches to become white and lifeless. He then applies the words to life, saying that when a man boasts of a good deed the deed uncovers itself, and so perishes, as does the tree stripped of its bark. The concealment of the deed is its life, and preserves it, as the bark the life of the tree; but, when deprived of its bark, the deed, like the tree, 'loseth the sweetness of God's grace, which maketh it green and lovely, pleasant to behold.'¹ There is more than keen insight into human nature in this explanation of a verse from the Bible which seemed obscure, there is more than a satisfactory application of it to life; there is some imagination and real poetry in such interpretation of the Bible.

But, although it is true that in general, Middle English writers were sane enough in their Biblical exegesis, and sufficiently orthodox in their teachings, even from a modern Protestant point of view, they sometimes became overfanciful and their explanations far-fetched, instead of simple and of direct appeal. This is chiefly apparent in their allegorical interpretations of the Bible. Very curious is the elaborate allegorical significance attached to the account of the shepherds who watched their flocks by night before the birth of Christ, and we may well congratulate ourselves that we are not obliged, in these days, to listen to such Christmas sermons. We are told that a wild beast, denoting our foe the devil, of whom Saint Paul speaks, wanders about to devour the flocks that the shepherds are watching. The flocks, consisting

¹ *Ancient Riwle*, pp. 148-150.

of sheep and oxen, goats and swine, signify men, and men may therefore be divided into four classes, of each one of which the Bible has somewhat to say. These are sheepish, neatish, goatish, and swinish. Of the sheepish and neatish men Scripture says: *Subjecisti sub pedibus ejus, oves et boves.*¹ ‘þe shepisse and þe netisse men beð under Cristes þralshipe.’ The goats shall stand at His left hand at Doomsday, and in the swinish men the devil especially dwells, since Christ permitted the devils to enter into swine.²

A still more curious use of allegory in the interpretation of Scripture occurs in the homily on the prophet Jeremiah. The story of Jeremiah’s being cast into the pit is first paraphrased, and then allegorical meanings are drawn out of the various objects mentioned: the pit denotes depth of sinfulness, and the prophet himself every sinful man, the ropes thrown to him the severity of shrift, and so on. If the writer had stopped here it would have been well enough, but he goes on to tell us that in the dungeon were spotted adders, bearing poison under their tongues—an allusion, be it noted, to the Psalms, or perhaps to Romans³—black toads with venom in their hearts, yellow frogs, and crabs. The adders mean deceitful persons who speak one fair before his face, but slander him behind his back. The toads betoken rich men who are immoderate in eating and drinking, and never do any good with their money. The yellow clothes of the frogs signify women who deck themselves out in fine apparel, smearing themselves with flour, which is the devil’s soap, and then look in the mirror to see if men will think them comely. Such women are called the devil’s mouse-trap, for when a

¹ Psalms 8. 6, 7.

² *Homilies* 2, pp. 35-39.

³ Psalms 140. 3; Romans 3. 13.

man baits his trap he binds thereon the treacherous cheese, and roasteth this so that it shall smell sweetly, and through it he entices many a mouse into his trap, even as the aforesaid women do.¹

By the time we have finished this elaborate account of the various creatures which the writer supposes to have lived in the mire of Jeremiah's dungeon, we have almost forgotten that the basis of it all has been the Bible. This is, perhaps, an extreme example of the length to which men sometimes carried their application and expansion of Biblical stories, but it illustrates a tendency by no means uncommon in the Middle English period.

Not all allegorical interpretation of Scripture, however, was unreasonable and carried beyond bounds. Some of it was decidedly simple and impressive. One example must suffice. It is said that the oil wherewith the good Samaritan anointed him who fell among thieves betokens the great reward of repentance; the man's beast, the body held in subjection to the spirit; the inn, Holy Church; the innkeeper, the priest; the two pence, the old and the new laws; and that which the Samaritan promised to give of his own in case of further need, good example of conduct.²

In some of the illustrations of different points already cited, the practical nature of the Middle English homilist is apparent. The preachers in these olden times were, indeed, practical men, whose earnest desire it was to help men in their daily lives. Hence they often explained Scripture directly from personal experience or observation, and they frequently applied the words of the Bible to the facts of human life.

¹ *Homilies* 1, pp. 47-53.

² *Ibid.* 1, pp. 83-85.

In a homily for Quadragesima Sunday¹ the homilist is discoursing on sin and the need of repentance. He says that all one's sins must be confessed, for a single sin left unrepented will mar all the atonement made for others. This indirect but clear allusion to the words of James, 'Whosoever shall keep the whole law and yet offend in one point, he is guilty of all,'² is supplemented and enforced by striking illustrations taken directly from experience. 'How may the physician heal thee whilst the iron sticketh in thy wound? ... A little poison envenometh much sweetness; and though a castle be well garrisoned with men and with weapons, yet if there be a single hole whereby a man may creep in, is it not all in vain?' I submit that if a modern preacher were to take the verse cited from James as his text, he could explain its meaning and enforce the truth of it in no more intelligible, simple, concrete, and telling way. Shakespeare, whether or no he had the words of James in mind, said essentially the same thing in that famous speech of Hamlet's where it is declared that the stamp of one defect is enough to ruin an otherwise good man. But read over the speech, and notice how abstract it is, and, in comparison with the Middle English statement of the same idea, how involved the style. Nor is the poet Shakespeare one whit more free, more subtle and suggestive in his veiled allusion to a verse of the Bible, than the Middle English homilist who wrote in simple prose.

Furthermore, the practical side of these Middle English preachers in expounding Scripture is sometimes revealed, as may have been surmised, in such keen insight into human nature as to give to their

¹ *Homilies* 1, p. 23.

² James 2. 10.

words a stinging quality, even a satiric character, which must have pierced the hearts of many of their hearers. Nay, such insight implies a power of universality of appeal which makes many a paragraph of these homilies as biting in its application to life to-day as it ever was in the thirteenth or fourteenth century. For instance, in explaining the phrase from the Lord's Prayer, *Cume þi rixlinge*, the homilist says that to some men who hear sermons, and for a while expect to forsake their sins, but do not, Christ comes, but remains with them only a short time. Others may know Christ better, yet He does not reign in them, while those in whom He may be said actually to reign, in whom His kingdom may be called a reality, are hard to find on this earth.¹

Or again, in another homily, entitled Mid-Lent Sunday, it is said that those into whom the unclean spirit returned with 'seven other spirits more wicked than himself' are they who will not forsake their sins, such as those who go to church not because they love God, but in order to maintain a good appearance in the eyes of their neighbors, giving their tithes that they may be praised of men.² And 'beð here ende forcuðere þene here biginnenge.'³ Surely such a forceful application of Scripture as this last short sentence, quoted without comment, leaves little to be desired.

Once more, the practical side of the Middle English homilist was revealed, even as by the modern preacher with Bible in hand, in his frequent allusions to the vices of the times, and his earnest appeal for reform. For this purpose the Bible was continually drawn upon, to prove to men the folly of their ways, and

¹ *Homilies* 2, p. 27.

² *Ibid.*, p. 83.

³ Matthew 12. 45; Luke 11. 26.

the inevitable consequences of sin. See, for example, the numerous verses quoted from Scripture in the remarks made about the degeneracy and profligacy of the clergy, the dangers of prosperity, the pride of kings, and the oppression of the poor by the rich, in the homily on the *Assumption of Saint Mary*,¹ and in that called *Saint Andrew*.² The most interesting example, however, and one that provokes many a smile, is to be found in the *Sermon against Miracle Plays*,³ in which frequent use is made of the Bible to prove that miracle plays are an abomination not to be tolerated. We are told that since nothing is said in the Bible in favor of laughing, but only of tears and penance, all works done without dejection of spirit necessarily reverse the words of Christ as declared through Saint Paul: 'Gif gee ben out of disciplyne, . . . thanne avoutreris gee ben and not sonnes of God.'⁴ In answering arguments put forth by the advocates of miracle plays, the writer resorts to Scripture as affording infallible proof of his position. As men sometimes lie, he tells us, and take the name of God in vain when they say that they worship God and defy the devil, so do miracle players lie when they declare that their plays are acted to the glory of God; for doth not the Gospel say, 'Not he that seith, Lord! Lord! schal come to the blisse of heven, but he that doth the wille of the fadir of hevene?'⁵ Again, it is idle to say that miracle plays lead men to forsake evil and do good, since the effect is far more likely to be the reverse, as the Psalter suggests: 'Turne away myn eyen that thei se not vanytees,' and, 'Lord, thou hatidest alle waytynge vanytees.'⁶

¹ *Homilies* 2, pp. 159-167.

² *Ibid.*, pp. 173-185.

³ Mätzner 1. 224-242.

⁴ 226. 19-25: Hebrews 12. 8.

⁵ 230.19-24: Matthew 7. 21.

⁶ 231.4-13: Psalms 118. 37; 30. 7.

How, indeed, asks the preacher, can miracle plays possibly cause anything but sorrow and all manner of evil, pestilence, dearth, and flood, for is it not written, 'the ende of myrthe is sorowe?'¹

Enough has probably been said to show the earnest desire on the part of Middle English writers to improve the conditions of the men and women around them, and to do it, in some measure at least, by pointing out to them what seemed the clear will of God as revealed in His Word. But this was no easy task. People were no more fond of being preached to about their sins than they are to-day. Methods had to be devised whereby lessons from the Bible could be forced home, while, at the same time, men were being entertained. It is the old problem before the Greek comedian who wished to make of the drama a power for good, yet who felt obliged to yield, sometimes more fully than he would have liked, to the popular demand for amusement. It is the modern problem which daily confronts settlement-workers, and all who are trying to influence for good those who haunt various doubtful places of amusement, but never see the inside of a church. And in order to solve the question, which pressed in the times of these Middle English writers no less forcefully than it does to-day, there arose in mediæval Europe a large body of writings, both in Latin and Old French, which contained all manner of tales that could be used to illustrate the vices and virtues of the age. In the *English Metrical Homilies*, written in the South under French influence in the first half of the fourteenth century, the homilist resorts to stories for the sake of attracting the laity. His manner of using the Bible is somewhat

¹ 238. 5-16 : Proverbs 14. 13.

different from that in the homilies hitherto considered. Instead of quoting verse after verse from various parts of the Bible in support of special points, he usually adopts a less laborious and more effective method; in fact, his sermons seem far more modern both in method and in manner than those written in the North, already referred to. After citing his text in Latin, the writer paraphrases it in simple, direct English, together with as much of its context as will make it easier to understand. Thus we get a verse in its own setting instead of merely as one of a series of verses to which it sometimes bears little apparent relation. Some practical application generally follows, occasionally interspersed with a few simple words of interpretation or illustration. Then comes a story to illustrate still more concretely and effectively the points touched on, and finally an earnest appeal to men to profit by the lessons thus taught by the Bible and human experience together. Sometimes the stories told are taken from the Bible, but oftener from one of the various collections of the period. And they are usually interesting enough to hold the attention, while their moral is obvious, but not obtrusive. Consequently, when a verse from the Bible is used to declare the same truths, the effect is telling. Such sermons must surely have sometimes, at least, accomplished the desired object.

From the foregoing consideration of the uses made of the Bible by Middle English homilists, it is clear that the purposes of the writers were, in general, these—to establish or illustrate special points, to enforce moral lessons, and to improve the status of the people to whom the sermons were addressed. At the beginning of the Middle English period, the homilies were unrelieved by stories calculated to attract

the laity. But with the spread of French influence, the love of stories increased, and dry theological tracts must have become less common, such treatises, for instance, as even Chaucer was guilty of including in the *Canterbury Tales*, when the Parson, eschewing 'fables and swich wrecchednesse,' was allowed to tell only of 'moralitee and vertuous matere.' Hence the growing love for stories led to their introduction into religious and hortatory treatises, such as *Handlyng Synne*. Here Robert of Brunne, following his French original, took pains to relate such tales as would furnish satisfactory entertainment, but at the same time enforce stern moral lessons suggested by the Bible. In seeking to emphasize the need of obeying the Ten Commandments, for example, he tells many a story, interesting in itself and vigorously narrated, of men and women who broke some commandment, and either repented or were severely punished.

Moreover, as secular tales were introduced into the *Handlyng Synne* to enforce Biblical lessons, so were Biblical stories turned to account for the more emphatic illustration of the secular parts. Among the stories related as a warning against the fourth deadly sin, sloth, the tale is told of a father who refused to chastise his wicked son before it was too late, and was punished by the death of his child. In order to enforce the lesson of this, the story of Eli and his sons is recounted, and then the writer adds:

þys yche tale ys no tryfyl,
 For hyt ys wryte yn þe bybyl;
 And to yow y telle hyt here,
 Youre sonys to chastyse and to lere,
 þat ye, ne þey, be nat shent
 For defaute of chastysment,
 Bodyly, yn þys worlde here,
 And aftyr þat, þe soule so dere.

þenkeþ on Ely and on hys sonys;
 And to Gode youre chyldryn wones,
 For, ryght so as hem gan tyde,
 Swyche as þay were, þe same mow byde.
 Of sloghnes þys ys þe assyse
 When þou wylt nat betyme chastyse.¹

In this connection it is especially interesting to note the use made of the Bible in the popular legends of the Middle English period. Oftentimes, as the nucleus of some legend, such as the poems on *The Birth of Jesus*, and *The Childhood of Jesus*, we find a Biblical story that appealed so strongly to the imaginations of men as to gather about itself a large accretion of purely fictitious material. The *Cursor Mundi* is filled with examples of this. One illustration, however, must suffice here. When the author wishes to tell about the building by Solomon of a temple to God, he begins by telling us of three wands carried by Moses into the land of Moab, the miraculous power of which became incalculable after his death. David took these wands to Jerusalem, and put them in a cistern, where they struck such deep root that no one could pull them out. So David built a wall and planted a garden about them, and they grew into a large and beautiful tree. Under this tree the king often sat, and here, one day, he purposed in his heart to build a temple to God in which all the sacred relics might be kept. But as David sat pondering these things in his heart, an angel was sent from God to tell him that he, a warrior, should not build the temple, but his son, a man of peace.² These distinctly Scriptural allusions, embedded in so much legendary material, are fol-

¹ *Handlyng Synne* 5031-44.

² 1 Kings 8. 17; 5. 3-5: *Cursor Mundi*, 2. 8001-8313.

lowed, after a little, by an account of the building of the temple by Solomon; and to tell this story was the central aim of the author in the long legend in which it finds place.¹

We must turn now to some of the other ways in which Middle English writers may be said to have used the Bible, the few illustrations that can be given being regarded as typical, thoroughly representative of a large number that might be gathered from a great variety of works.

One of the commonest things found is the addition of a clause to a direct quotation, but without the slightest indication that anything has been introduced which is not taken from the Bible. In the following translation of Psalms 60. 10, the last clause, though a natural inference, is not part of the verse of the Psalm, yet the whole is prefaced by the words, 'Forþi hlest no hwat Godd ðe ratt.' The quotation reads: 'Worldes eihte, gif hie is swiðe rixinde to ðeward, ne do ðu naht ðine herte ðerto, ac do hes to me': 'If thy worldly possessions increase, set not thine heart on them, but set it on me.'² The words, *but set it on me*, do not occur in the Psalm. Another writer says that James forbade swearing except when necessary, 'ne zwerieð nacht bote huanne hit is nyede.'³ But James says nothing about the fact that sometimes it may seem necessary to swear.⁴

The habit of paraphrasing Scripture, so common in the Old and Middle English periods, led to the addition of a great deal of material not found in the Bible. These additions to the paraphrases are sometimes of a pictorial character, as in the *Pearl* group;

¹ *Cursor Mundi* 8757-8866.

² *Vices and Virtues*, p. 75.

³ *Ayenbite of Inwytt*, p. 63.

⁴ James 5. 12.

sometimes of legendary origin, as in the *Cursor Mundi*, and often of a didactic and hortatory nature, as in the *Ayenbite of Inwyt*. Some of them are decidedly naive, as when, in telling of the death of John the Baptist, the writer informs us that there is no need of mentioning the name of the girl who brought it about, for this is very well known in hell. This is certainly a clever way of getting out of naming a person who is not named in the Bible.

Still another way of using the Bible was to combine two or more verses, taken either from the same book or chapter, or from entirely different books. Indeed, we must needs be often on our guard lest we be misled into supposing that certain things were said by some writer who never said them at all, but which are the utterance of another man. In the following words, two verses, one from Psalm 26. 5, and the other from Psalm 139. 21, are combined, but so naturally that we do not at first suspect it: 'Me is andsete þe samninge of þe hinderfulle, for ich wot þat þat hie ben loðe God.'¹ An example of the introduction of a passage from a different book into the account that is being given according to one of the Gospels, for instance, may be found in the transaction of Luke 24. 49–53. After verse 51 has been quoted, there follows the story of Christ's ascension as found in Acts 1. 10–11, and then verses 52–53 of the chapter in Luke are translated.²

Sometimes, and frequently in the mystery plays, parallel passages from the Gospels are so skilfully combined that it is difficult to separate the quotations and assign each one to its proper place, one half of a line being taken from one Gospel, and the other

¹ *Homilies* 2, p. 215.

² *Old English Miscellany*, p. 55.

half from another. Or, in the midst of a quotation from one of the Evangelists, a single line from another is given, and then the account continues according to the first. In the story of Christ's betrayal, as quoted from Matthew, verse 50 of chapter 26 is thus given: 'Freond, seyde Ihesu Crist, to hwan ertu ycume?' And then, as if part of the same verse, comes the line, taken from Luke 22. 48: 'Mid þine . . . cosse þu trayest monnes sune.' After this, the account follows Matthew again.¹ In such cases as this there is usually no warning that any transition is made from one Biblical writer to another. In some thirty lines of one homily, for example, the various signs of the coming of Doomsday, as mentioned in the Bible, are collated, and we have a series of ten Biblical quotations, or allusions, representing at least seven different books, though without specific reference.²

Sometimes inaccuracies of allusion occur. Usually, perhaps, these are of minor importance, and perfectly natural mistakes, such as those with respect to numbers, where the memory was apparently trusted, and the result was a misstatement. In quoting from the Sermon on the Mount, for example, the writer says: 'Se ðe het þe to gonne mid him twa milen, ga mid him þrie.'³ That the number of miles should be thus increased over that found in Matthew is more excusable in a Middle English writer without facilities for verifying references, than is Browning's confusion of the two stories of the loaves and fishes.⁴

More serious blunders due to faulty memory occur,

¹ *Old English Miscellany*, p. 42.

² *Homilies* 1, p. 143.

³ *Vices and Virtues*, p. 127.

⁴ *The Ring and the Book* 8. 1201-05.

however. Richard Rolle tells us that Christ says in His Gospel:

Wa till yhow þat says with will
þat ille es gud and gud es ill.¹

These words actually occur in Isaiah.² Such mistakes as this are found so seldom in Middle English writings that we can but marvel at the accuracy displayed in an age when no concordances were accessible, and men so often relied on their memory for their Biblical allusions. In modern times, Browning, perhaps, more than any other poet, has alluded to the Bible from memory, and in such ways that we can not fail to be impressed with his knowledge of it, and his ability to use it familiarly for the enrichment of his poems. But it is not easy to pardon in him actual blunders due to reliance on memory, for he had no such excuse as his predecessors of the Middle English period. What can be said when he, too, puts into Christ's mouth words which come nearest to a saying of Isaiah's?

As when Christ said,—when, where?
Enough, I find it pleaded in a place,—
'All other wrongs done, patiently I take:
But touch my honour and the case is changed!
I feel the due resentment,—*nemini*
Honorem trado is my quick retort.³

Perhaps the most trying kind of mistakes is that where certain ideas are ascribed to some Biblical writer, which it seems impossible to locate, even

¹ *The Pricke of Conscience* 1614-15.

² 5. 20.

³ *The Ring and the Book* 10. 1982-87. cf. 8. 663-7.

when the Latin is quoted. Such mistakes were frequently due, no doubt, to the fact that an author quoted some commentary which he easily confused with the Biblical passage commented on. Often and often in reading the *Ayenbite of Inwyt*, for instance, although we search all the books of the Bible and of the Apocrypha that can possibly be assigned to Solomon, we are finally compelled to think that the words, 'as saith Solomon,' must have been a sort of byword, used of any wise philosopher known to the author, some Church Father or perhaps Seneca. Naturally it is somewhat exasperating to find Browning guilty of the same kind of thing, compelling us to go on as fruitless a search for the source in Solomon as any Middle English writer ever does:

Why did a middle-aged not silly man
Show himself thus besotted all at once?
Quoth Solomon, one black eye does it all.¹

So much for some of the mistakes to be found in Middle English writings. Perhaps one reason why it is often so hard to find in the Bible verses said to be there, is that the author, steeped in the works of the Latin Fathers, and in other Latin works, has taken them at second hand. This is a practice to which modern writers are especially prone, and it is likely to get them into trouble. Sometimes the verses quoted from Scripture are easily recognized, but not always, by any means. A clear case of second-hand quotation where a Biblical source is at once suspected is that of a passage assigned by Hampole to Augustine, who evidently wrote with the Bible in mind:

¹ 2. 426-28.

Man þan knowes noght, says he,
 What tyme þe dedes comyng sal be;
 Wake ay als þou had na knowyng
 Of þe tyme of dedys comyng,
 þat þe dede may fynd þe, when it sal com,
 Ay redy til God and bugh[so]m;
 And to þat perchaunce know þou ne may
 þe comyng, for þou shuld be redy ay!¹

Not so apparent, though, is the Biblical source of Chaucer's words in the Parson's Tale, where Jerome is quoted as saying, 'The erthe shal casten him out of him, and the see also; and the eyr also, that shal be ful of thunderclappes and lightnings.'² Skeat's note on this passage is to the point: 'This passage from Jerome is probably founded upon Ps. xcvi. 3, 4.'³

Sometimes events narrated in the Bible were transferred bodily by Middle English writers to entirely different scenes, and without any reference whatever to Scripture, probably because this would be inappropriate. When Saint Alban was led to be beheaded, the waters through which his tormentors expected to take him are said to have parted and made a dry passage for him, so 'þat he wende ouer also druyye ase it a lande were.' Then the waters came together again.⁴ Here the Red Sea is not mentioned, even in a simile. Again, in the story of Saint Katherine, it is related that the men who had become Christians under Katherine's influence were thrown into the fire, but their clothes were not injured, neither was a hair of their heads touched by the flame.⁵ With such familiar

¹ *The Pricke of Conscience* 1968-75. See Matthew 24. 44.

² *The Persones Tale* 173.

³ Vol. 5. p. 451.

⁴ E. S.-E. L. 69. 65-68.

⁵ *The Life of St. Katherine* 1416-18.

use of the Bible, very common both in Middle and in Modern English literature, compare Browning in *Balaustion's Adventure*:

Then, in a frenzy, so the noble oars
Churned the black water white.¹

Here the reference is to the power of God in the leviathan, described in the book of Job.² But, as Mrs. Machen says, no one would have traced the figure to its origin were it not for Browning's plainer quotation in *The Ring and the Book*:³

Better bear
The King of Pride go wantoning awhile, . . .
Through deep to deep, followed by all that shine,
Churning the blackness hoary.⁴

Here, too, of course, any more explicit allusion to the Bible would have been out of place; so Browning, like his Middle English ancestor, disguised the fact that he was using the Bible, and simply brought in his reference to it casually, for the sake of pictorial effect.

Just as events narrated in the Bible were thus commonly transferred at will by Middle English writers to remote scenes that they wished to describe, so were Biblical phrases used familiarly by all sorts and conditions of men whose stories are told in the literature of the period. Sometimes the author himself uses them so naturally, and with such apparent unconsciousness of their source, that we begin to realize how saturated with Biblical phraseology was the diction of every-day life in his time. A good example

¹ *Balaustion's Adventure* 81-82.

² Job 41. 31, 32.

³ *The Bible in Browning*, p. 5.

⁴ *The Ring and the Book* 10. 1104-08.

is where the souls in hell, visited by Paul and Michael, according to the legend, cry out for mercy, saying:

A þe sun of Dauid in heven trone,
Haue merce on us fore þin gret pete.¹

Again Mary Magdalen, dying in the desert, thinks of Christ on the cross, and exclaims:

Into þine hondene ich bitoke þe mi lijf and mi gast.²

Inasmuch as the practice of such familiar use of Biblical phraseology is of importance as showing that one of the chief ways in which modern poets have used the Bible is to be found in writings of the Middle English period, a few more examples of it may be cited. In one of the oldest Middle English works, the *Life of Saint Margaret*, occurs a particularly interesting and striking instance. Margaret is visited by a dove shortly before her death at the hands of pagans, and these are the words addressed to her: 'Eadi art tu meiden bimong alle wummen.'³ Again, in *Juliana*, when the devil seeks out Juliana she speaks to him thus: 'Stew þe, storne of helle; ... nis na merci wið þe, for þi ne ahestu nan habben.'⁴ Here, of course, are the words of James: 'For he shall have no mercy, that hath shewed none.'⁵ In *Sinners Beware* occurs an instance which, as often happens, we do not think of at first as being a quotation from the Bible. After two or three verses are cited which are easily recognized as Biblical, though not explicitly referred to Scripture, there follow these words:

¹ *Old English Miscellany*, p. 219.

² *Early South-English Legendary*, p. 480.

³ *Sainte Marharette*, p. 20.

⁴ *Juliana*, p. 49.

⁵ James 2. 13.

Herof we owe penche,
And ure sunnen aquenche
Mid beden and myd almesse.¹

This sounds merely like the logical conclusion of all that the writer has been saying, but it is not safe to leave unsuspected even such a passing remark as that of the last two lines seems to be. Nor must we leave out of consideration, in our search for a Biblical origin, the books of the Apocrypha, which, as being contained in the Vulgate, were regarded without question as part of the Bible by Middle English writers. And our search results in the discovery of a verse in Ecclesiasticus which must have been the basis of the lines in question, 'Alms maketh an atonement for sin.'²

We may pause a moment here to note one or two instances of a similar use of Biblical phraseology by Shakespeare. The King in Hamlet says:

What if this cursed hand
Were thicker than itself with brother's blood,
Is there not rain enough in the sweet heavens
To wash it white as snow?³

Equally suggestive of Scripture are Malcolm's words to Macduff:

God above
Deal between me and thee.⁴

Or take an illustration of the same thing from Tennyson. Enoch Arden, about to leave his heart-broken wife, exclaims, as if from the depths of his own sad heart, which instinctively turned to words suggestive of several verses in the Bible:

¹ *Old English Miscellany*, p. 79.

² 3. 30.

³ *Hamlet* 3, 3. 45: Psalms 51. 7.

⁴ *Macbeth* 4, 3. 120-121: Gen. 16. 5; 1 Sam. 24. 12, 15.

Cast all your care on God; that anchor holds.
 Is He not yonder in the uttermost
 Parts of the morning? If I flee to these
 Can I go from Him? And the sea is His,
 The sea is His; He made it.¹

In this connection it may be well to note the indirect influence of the Bible over a Middle English writer, so steeped in Biblical thought and diction that he was apparently led to believe that certain ideas were to be found in Scripture which as a matter of fact are not there, but which suggest some parallel thought. A good example is this:

Sen God made þe world, als says haly writ,
 To serve man, and noght man to serve it.²

Here Hampole was clearly thinking of Mark. 2. 27, 'The sabbath was made for man, and not man for the sabbath.' With this of Hampole compare Shakespeare, who had a tendency to do exactly the same kind of thing, as when Christ's assertion that God 'maketh His sun to rise on the evil and on the good'³ is seen to have influenced the poet when he wrote:

The self-same sun that shines upon his court,
 Hides not his visage from our cottage, but
 Looks on all alike.⁴

Like the practice of using the Bible so incidentally as to reveal the power its very words have come to wield over an author, this custom of applying Biblical ideas to other things than those mentioned in a particular verse was as common in Middle English works

¹ *Enoch Arden* 222-226: 1 Pet. 5. 7; Heb. 6. 19; Ps. 95. 5, 139. 9.

² *The Pricke of Conscience* 1152-53.

³ Matthew 5. 45.

⁴ *The Winter's Tale* 4, 4. 436-438.

as it is in modern literature. It is such habits as these, found in generation after generation of those who knew the Bible well, which most help us to feel the vital relation between the poets of one age and those of another, the close bond that knits the past with later years.

We come now to a more distinctly and consciously literary use made of the Bible by Middle English writers in drawing illustrations from Scripture for the embellishment and enrichment of their works. There is a good deal of difference in the ways in which the various authors manage their illustrations. In the more serious works, an appreciation of the artistic value of these is less noticeable than in the romances, for example; yet even here we find illustrations from the Bible used in such a way as to make us sure that they were due to a conscious artistic sense. When a writer is earnestly urging the need of repentance, and cites example after example of men and women in the Bible who repented of their sins, as in the *Cursor Mundi*,¹ then his moral purpose is far more apparent than his literary feeling. But when, in a romance of such distinct literary value as *Gawain and the Green Knight*, we find illustrations drawn from the Bible, then we realize that their pictorial effect could not have been lost on the author. The situation in which Gawain finds himself when he discovers the trick played on him by a woman in order to test his virtue, is made more vivid and concrete, and the underlying thought more suggestive, by reason of appropriate Biblical allusion. Gawain consoles himself with the thought that women were ever thus, nothing but gay deceivers, for Adam was 'beguiled

¹ E. G. 1474 ff.

by one, and Solomon by many, and Samson all too soon, . . . and David thereafter was wedded with Bathsheba, who brought him much sorrow.'¹ But over a century before, Robert of Brunne, who, as we have seen, realized the need of attracting the laity through stories calculated to deepen their religious and moral sense, had often used illustrations from the Bible in much the same way, that is, with some apparent feeling for their artistic value. This is evident from the way in which he rendered the Old French of his original, as in the following case. The point is made that no one should try to excuse his sin in confession, and the French says merely:

Tiele fu la confessiun
 De Adam le premier hom :
 'La femme,' dit, 'que me donastes
 E par matrimonie cuplastes,
 Le frut, veiez, me bailla.'

But Brunne expands this just enough to make it vivid and dramatic, far more effective and artistic:

So dyd oure fadyr Adam,
 Whan God of hevene to hym cam,
 And seyde, 'Adam, why art þou yn synne?'
 'Lorde,' he seyde, 'my wyfe made me bygynne;
 þat yche wyfe þat þou me wrought,
 She synned fyrst, and y noght.'²

Instances of Biblical illustrations used for the sake of pictorial effect in itself, or for the purpose of making abstract truth appeal more deeply through direct sense-impressions, abound in *The Pearl*, *Patience*, and *Purity*, as Mr. Osgood has pointed out.³ Even in Gower,

¹ *Sir Gawain and the Green Knight*, Weston, p. 87.

² *Handlyng Synne* 12343-348.

³ *The Pearl*, p. xviii.

so often called dull, they are not infrequent, as when he is seeking to impress upon men the stern fact, the eternal truth that when the world goes wrong, when the common people revolt against law and order, when kingdoms are rent in twain, the cause lies not in the planets, nor may it be ascribed to bad luck, but lies deep in man himself who has in some way sinned against God. In order to make this idea seem real and concrete, Gower illustrates it by telling the story of Nebuchadnezzar's dream.¹ And the effect is decidedly artistic. In *Piers the Plowman* occur several instances of the same kind of thing, just as we should expect. One of the best is when *Mede* is described as being like *Fauel*, 'hire fader that hath a fykel tonge.' The reason given is quoted from the Latin—*Qualis pater, talis filius*—and then the author illustrates the point by reference to the fig tree:

For shal neuere bren bere beries as a vyne,
Ne on croked kene thorne kynde fygyys wexe.²

But even in works unrelieved by stories, and certainly not to be classed as literature, we find here and there an illustration, taken from Scripture in such a way that it seems like conscious art to have introduced it at all. In the *Ayenbite of Inwyt*, dullest of all Middle English writings, and a thorn in the flesh to him who is obliged to read it through, occurs an illustration from the Bible, introduced, as was often the case, by way of simile. In the midst of a tedious discussion of the need of virtuous living, the writer suddenly declares that just as the angels in heaven rejoice over one sinner that repents, so does the

¹ *Confessio Amantis*, Prolog. 499-686.

² *Piers the Plowman* C., Passus 3. 28-29.

devil rejoice over a single good man whom he can lead astray.¹ This simile is striking and effective, besides being somewhat original and fresh, and it lights up several dull pages. In the *Ancren Riwele*, which, delightful reading even to-day, is no less unembellished by stories than the *Ayenbite*, there is a simile that may be chosen out of many in this and other Middle English writings, to indicate the probable appreciation by Middle English authors of the artistic value of illustrations drawn from the Bible. Nuns are being told that in union there is strength, but in the separation of people who should walk together, danger and weakness. After giving several illustrations from life itself, the author says that too often anchoresses do not love each other, and are like Samson's foxes, turning their faces away from that which they ought to love. Moreover, they shall be bound together in their hate and go together to hell, even as Samson's foxes were tied by the tails, and had burning brands put thereon.²

We come, finally, to a way of using the Bible which, though common enough in Middle English literature, reveals no such power as that found in Old English works. This is the employment of Biblical material for the subjects of poems. There are in Middle English no religious poems of such beauty and force and good workmanship as the *Judith*, the *Christ*, and *The Dream of the Rood*. In poems like *The Annunciation of the Virgin Mary* or *The Woman of Samaria*, we have scarcely more than a metrical paraphrase of Scripture, which, though accurate and brief, leaves no impression either of virility or deep feeling. There are some lyrics, however, and some short prayers in prose,

¹ *Ayenbite of Inwytt*, p. 238.

² *Ancren Riwele*, p. 254.

which are largely dependent on the Bible for motive, and which reveal an intensity of emotion, a directness and simplicity, and a lightness of touch, that make them very charming. Such is *A Song on the Passion*, where the writer seems so possessed by the meaning and the power of Christ's passion that, instead of giving us a mere paraphrase of the Gospel story, he breaks out spontaneously into a song that expresses his own feelings. Much the same might be said of *On Lofsong of ure Lourde* and *The Wohnung of ure Lourde*, which, though written in prose, are poetic in spirit, and saturated with Biblical texts artistically woven together. Then there is the *Pearl*, most exquisite of Middle English poems, having its inspiration largely in the Bible. In this, and the poems of *Patience* and *Purity*, Mr. Osgood has noted 2400, out of 6074 lines, which are either quoted or paraphrased from the Bible.¹

In the foregoing survey of the uses made of the Bible during the Middle English period, many have necessarily been omitted. In fact, the ways of using the Bible are so numerous that our search for them, and discussion of them, could be prolonged almost indefinitely. For instance, it would be interesting to look for translations of the Vulgate where the Latin text was tampered with by scribes who made additions to it not found in the Hebrew texts. One such example occurs in *Piers the Plowman*,² where *Mede* quotes a verse from the Bible which she says is found in *Wisdom*, but which, as a matter of fact, is in *Proverbs*. Because she quotes only half of it, however, she is sternly reprovèd by *Conscience*, who tells her that she quoted only the part that she liked, and

¹ *The Pearl*, p. xvii.

² *Piers the Plowman*, 4. 487-496.

left out that which she would rather not hear. Then *Conscience* gives the rest of the verse, both in Latin and in English. Skeat has failed to notice that the last part of this verse, that which *Mede* had omitted, is not found in the Hebrew and the Authorized Version. It is given in Wyclif and the Douay versions, and its presence there indicates a slavish adherence to the Vulgate, which was not infrequently the cause of error on the part of our earliest translators of the Bible.

In this tentative study of Biblical translation in Middle English works, we have found that writers made extensive use of Holy Writ, all but five books being represented in the quotations to be found in their writings. If they did not give us any large part of the Bible in English, quoting, usually, only short passages, they at least displayed a familiarity with its different books, an accuracy of scholarship, a skill in translating, and an ability to use the Bible in a variety of ways, by no means unworthy of more modern authors. They helped to show the value of citing Scripture in literary works, as proof of special points needing to be forced home. This practice, illustrated by Hunger in *Piers the Plowman*, who quotes Genesis, Psalms, Proverbs, and Matthew to prove that men should work and not stand idle, singing 'Hey, trolly, lolly,' has never disappeared either from sermons or poetry since men first began it in Anglo-Saxon times. In a recent sermon preached from a modern pulpit, some half dozen points, embracing scientific, philosophical, and ethical truths, were enforced and made more convincing by reference to the Bible, among them the idea, seemingly modern, of the survival of the fittest. The poet Tennyson, in *Merlin and Vivien*, says:

There is no being pure,
My cherub; saith not Holy Writ the same?¹

Moreover, these Middle English writers have been shown to be by no means insensible to the purely artistic value of Biblical quotations introduced into their works for purposes of enrichment and embellishment. We must now leave the quotations to speak for themselves. They will not be silent regarding the ability of many a man, living when the language was passing through a stage of fluctuation and transition, to translate at least parts of the Bible into good idiomatic English with simplicity, grace, and dignity. They must, beyond all else, make us appreciate the fact that, even in its transitional stage the English language manifested signs of stability in the use of certain expressions, some of them fairly long clauses, which are still to be found in our English Bible of to-day, living witnesses to the skill of Middle English translators before Wyclif, a priceless inheritance from the past. If the quotations speak also of the poverty of the language, and the incapacities of the translators, suggesting how much progress has been made in the art since these early days, let us not forget the real debt of more modern translators, as yet unrecognized as fully as it should be, to the predecessors of Wyclif.

The quotations will, it is hoped, suggest many points worthy of study, such as the question whether the paraphrases of Scripture, listed in the Appendix, were often as good as the direct quotations, or whether they were more often diffuse and greatly expanded from the original, including much irrelevant

¹ *Merlin and Vivien*, 51-52.

matter.¹ Perhaps one of the most interesting problems would be to determine, if possible, whether the best translations were usually made in prose or verse.

After all has been said, perhaps the chief reason, from the author's point of view, for drawing so much from the Bible in literary works, was expressed by Richard Rolle, desiring to furnish others with such helps as might most influence them for good. He is speaking of the different ways in which the fire of virtuous conduct and unselfish living can best be kept going, and he thinks that the most effective 'stekkis' wherewith to kindle the fire are to be found in the Bible: 'A mane or a womane þat es letterede and hase vnderstandynge in Haly Writt, if he hafe þis desire of deuocyone in his herte, it es gude vn-to hym for to gedire hym stekkis of haly ensaunpills and saynges of oure Lorde, by redynges of Haly Write, and noresche þe fyre with thaym.'²

¹ For particularly good paraphrases see *Curs.* 320-466; 16665-16742.

² *English Prose Treatises* 32; see Leviticus 6. 12-13.

TWO SAXON CHRONICLES.

1 CORINTHIANS.

7.14. Se ungeleaffula¹ wer bið gehalgad and gehæled
þurh þat rihtwise² wif, and swa gelice, þat wif
þurh geleaffulne³ wer. T. S. C. 202. D. 1067.

¹ Ed. unge leaffula.

² Ed. riht wise.

³ Ed. geleaf fulne.

THE PATER NOSTER.

MATTHEW.

6. 9-13. Fader ure, þe ert¹ on heofena, sy þin nama ge-hagod. Cume þin riche. Sy þin willa on georða swo swo on heofona. Ure deghwamlica hlaf gyf us to deg. And for-gyf us ure gyltas swo swo we for-gyfað þam þe wið us a-gyltað. And ne lede us on costnunga, ac a-lys us of yfele. Amen, sy hit swo. Rel. Ant. 204.

LUKE.

11. 2-4. *See* Matthew 6. 9-13.

¹ Ed. giert.

DISTICHS OF CATO.

DEUTERONOMY.

18. 19. Ne nim þu meadsceattas, for þam hie ablendaþ
wisra manna geþanca, and wendaþ rihtwisra word.

D. C. 54 (Zusatz 10).

DEBATE OF THE BODY AND THE SOUL.

MATTHEW.

15. 14. Ac zwanne the blind lat the blinde,
In dike he fallen bothe two. Mätzner I. 97. 239-240.

SEINTE MARHERETE.

PSALMS.

88. 1-2. Buh þine earen, healinde Godd, ant bei to
minen benen. S. M. 20. 14-15.
113. 2. Beo þi nome iblescet . . . in alra worldene world
aa on ecnesse. S. M. 7. 8-10.
118. 26. *See* Matthew 21. 9.

ISAIAH.

6. 3. Hali is, hali is, þe Lauerd of heouene riche
wordes : heouene is ful and eorðe of þine wurðfule
weolen. S. M. 22. 25-26.

MATTHEW.

21. 9. Iblescet beo þe bernes cume þe cum o drihtines¹
nome, heale in hehnesse. S. M. 22. 27-28.

MARK.

11. 9-10. *See* Matthew 21. 9.

LUKE.

1. 28. Eadi art tu . . . bimong alle wummen. S. M. 20. 34.

¹ Ed. odrihtines.

HALI MEIDENHAD.

PSALMS.

45. 10. Her me dohter. Bihald, and buh þin eare, and forzet ti folc and tine fader hus.

H.M. 3. 8-9. cf. 10, 13, 14, 15, 18-19; 39. 17.

45. 11. Ant þenne wile . . . þe king wilni þi wlite.

H. M. 11. 11.

ISAIAH.

56. 4-5. Ðeo þat . . . haldeð mine sabaz, . . . and halden me foreward, ich behate ham . . . i mi¹ kineriche to giuen ham stude and betere nome þen sunen and dohtren.

H. M. 17. 35-19. 3.

MATTHEW.

19. 11-12. Ne underneomeð nawt . . . þis ilke word alle. . . . Hwase hit me underneomen, underneome.

H. M. 19. 27-28.

LUKE.

1. 38. Low her mi Laurdes þralle; after þi word . . . mote me iwurden.

H. M. 45. 9-10.

1. 48. For mi Lauerd biseh his þufftenes mekelac, me schulen clepien . . . eadi alle leoden.

H. M. 45. 12-13.

1 CORINTHIANS.

6. 18. Euch sunne þat men deð is wiðute þe bodi bute þis ane.

H. M. 35. 12-13.

¹ Ed. imi.

JULIANA.

MATTHEW.

23. 12. þu makest milde . . . alle þeo muchele þat madeð
ham meoke, ant þeo þet heiedð ham her, . . . leist
ham swiðe-lahe. J. 62. 3-5.

LUKE.

14. 11; 18. 14. *See* Matthew 23. 12.

LIFE OF SAINT KATHERINE.

DEUTERONOMY.

4. 28. *See* Psalms 115. 3-8.

PSALMS.

115. 3-8. þeos maumez beoð imaket
Of gold, and of seoluer,
Al wið mannes honden;
Muð bute speche,
Ehnen bute sihðe,
Earen buten herunge,
Honden buten felunge,
Fet buten zonge.
þeo þat hem makieð
Moten beon ilich ham,
And alle þat on ham trusted! L. K. 25. 492-502.
135. 15-17. *See* Psalms 115. 3-8.

ISAIAH.

41. 10. Na þing ne dred tu,
For ich am wið þe,
Do þat me do þe. L. K. 90. 1847-1849.¹
64. 4. *See* 1 Corinthians 2. 9.

LUKE.

21. 18. þat an her of hare fax
Ne schulde forwurðen. L. K. 112. 2256-2257.

1 CORINTHIANS.

2. 9. Nan eorðlich ehe
Ne mei hit seon, . . .
Ne nan eorðlich eare
Hercnin ne heren,
Ne heorte þenchen of mon,
And, hure, meale wið muð,
Hwet te worldes Wealdend
Haueð izarket alle þeo
þe him ariht luuieð. L. K. 84. 1717-1725.

¹ 1849 from Psalms 118. 6.

OLD ENGLISH HOMILIES 1.

GENESIS.

1. 3. Beo liht, and hit wes liht. H. I. 139 (xiv). 10.
1. 26. Uton gewurcan man to ure anlicnesse. H. I. 223. 8.
1. 27. He makede mon . . .
 Onlete on his onlichnesse. H. I. 59. 87-88.
2. 7. And God þa geworhte ænne man of lame, and
 him on bleow gast, and hine zeliffeste, and he
 ward þa man zesceapen on sawle. H. I. 221. 16-18.
2. 15-18, 21. God þa hine brohte into paradis and hine
 zelogode, and him to cweð, Ælra þara þinge
 þe on paradis beoð þu most bruce, and alle hi
 beoð þe betehte, buton ane treowe þe stent on
 midden paradis; ne hrepe þu þes trowes westm,
 for þan þu wurst deaðlic zef þu þes trowes westm
 zeetst. . . . þa cweð God, Nis hit naht zedafenlic¹ þat
 þes man ane beo, . . . ac uton wircan him zemace him
 to fultume and to froure. And Go[d] þa zeswefede
 þat Adam, and þaðæ he slep þa zename he ribb
 of his sidan, and geworhte of þane ribbe ana wif-
 man. H. I. 221. 20-24, 34-223. 2 cf. 221. 28-31.
3. 5-6, 17-19, 21.² . . . God wot zenoh zearre gif ze of þan
 treowe æted, þanne beoð ziure eagen zeopened
 and imugon zecnowen eigðer god and euyl, and
 beoð englen zelice. . . . þa þat wif . . . zenam of
 þes trowes westm and æat, and ziaf hire were and
 he æt. . . . God . . . cweð, For þan þe were
 higersam þines [? wifes] wordum, . . . þu scealt
 mid ærfednesse þe metes tylian, and se eorðe is³
 awirigd on þine weorcum, sylð ðe⁴ þornes and

¹ Ed. zedafenlic. ² For paraphrase of 1-4, 7, 11, see App. 2.

³ Ed. his. ⁴ Ed. sylde.

brembles. þu eart of eorðe zenum, and þu awenst to eorðe. þu æart dust, and þu awenst to duste. God ham zeworhta þa reaf of fellan, and hi were zescridde mid þan fellen. H. I. 223. 23-225. 2.

3. 20. Adam hi nemnede Eua, . . . for þan þe hi is ælra libbinde moder. H. I. 223. 2-3.

7. 5, 11-12, 17-18, 23.¹ He dede þa swa him God bebead, and God . . . asende ren of heofene xl dagas togedere and zeopenede þertozeanes² alle wellspringes and weterþeotan³ of þer mycele niwelnisse. þat flod wex þa, and aber up þan arc, and hit oferstah ælle duna. Wearð þa elc þing cuces adrenct buton þa þe binnon þane arce were. H. I. 225. 20-26.

9. 29. Noe lefede on all his life nigon hund zeare and fifti, and he þa forðferde. H. I. 225. 32-33.

15. 5. Bihald, he seide, up to heouene and tel þeo steoren gif þu miht; swulc scal beon þin ofspring. H. I. 133. 6-8. cf. 4-5.

EXODUS.

14. 22. þe see to-eode, and þer stod a richt halue, and a luft also an . . . wal. H. I. 141. 6-8.

20. 7-8, 10, 12-17. Ne haue þu þines Drihtenes nome in nane aða, ne in nane idel speche, in nane idel gelwunge. . . . Wite ze þet ze zemen þenne halie Sunnedei, and þet ze hine wurðien and halden from uwilche swinke. . . . Wurðian . . . þin feder and þin moder, þenne beoð þine dazes ilenged . . . in eorðan. Ne be þu monslaze. . . . Ne beo þu eubruche. Ne do þu þeofðe. Ne spec þu azein þine nexta nane false witesse. . . . Ne wilne þu oðres monnes wif ne nanes þ[in]ges⁴ þe oðre mon az[e].⁵ H. I. 11 (ii). 18-13. 11.

¹ For a paraphrase of the rest of the story about Noah's ark, see App. 2. ² Ed. þer to zeanes. ³ Ed. weter þeotan.

⁴ Ed. þurges. ⁵ Ed. azc.

- 20.13-17. Ne beo þu nawiht monslaht,
 Ne in hordom, . . .
 Ne þu nazest for to stele,
 Ne nan þefþe for to heole. . . .
 Ne wreiere ne beo þu noht,
 Ne niðful in þi þoht. H. 57. 45-50.
- 34.28. He wes mid Gode fowerti dages and awrat
 þa . . . e. H. 1. 87. 22.

DEUTERONOMY.

- 5.16-21. See Exodus 20. 12-17.
- 6.4-5. Iheredð ze Israelisce bem, þet nis buten an God;
 . . . hine ze scule . . . luuian mid al euwer heorte.
 H. 1. 11 (ii). 15-17.
- 6.5. Luuian we hine mid alre heorte, mid alre saulen,
 mid alle mode, mid alle meine. H. 1. 123. 30-31.

JOB.

- 1.8. Iob wes anfald rihtwis mon; . . . ure Drihten seide
 þet under heouene ne nan his ilike. H. 1. 151. 29-30.
- 2.3. See 1.8.
- 5.7. Iwilch mon bið iboren mid muchele sara.
 H. 1. 129. 33-34.
- 7.1. Cnihtscipe is mannes lif upon¹ eorðe. H. 1. 243. 5-6.
- 10.1. Wa is mine saule þet mi lif þus longe ilest.
 H. 1. 157. 19-20.

PSALMS.

- 2.12. Vnderfoð steore þi les ðe God iwurðe wrað wiþ
 eou, and ze þenne losian of þan rihtan weie.²
 H. 1. 117. 27-28.
- 8.2. þu dest þe lof of milcdrinkende childre muðe.
 H. 1. 7. 16-18.
- 8.5-6. þet ure Drihten hine crunede mid blisse, and
 mid wurðscipe, and sette hine ouer his hondiwerc.
 . . . Al . . . þing ure Drihten dude under his fotan.
 H. 1. 129. 18-22.

¹ Ed. upen.² Cf. A. V.

24. 1. Drihtines is te eorðe, and al þat hit fulles werld,
and al þat trin wuned. H. I. 271. 5-6.
24. 8. Drihti[n] is mahti, strong, and kene i fihte.¹
H. I. 273. 11.
37. 4-5. Haue þi licung ine Godd, and he wule giuen
þe bonen of þine heorte. Vnwrih him þene wei
þet is þi wilnunge, and he wule hit forðen.
H. I. 215. 6-8.
37. 27. Buh from ueele, and do god. H. I. 117. 33-34.
51. 2. Clense me of alle mine fule sunen. H. I. 73. 21-22.
51. 7. Bi-spreng me, Lauerd, mid buhsumnesse, þenne
wurðe ic clene. H. I. 73. 19-20.
70. 5. Ic em þarua and wrecche, ac, God, fulst þu me.
H. I. 115. 7-8.
72. 12. Drihten alesde þene wrechan, . . . and þen
werchan þe wes al helfles. H. I. 129. 14-15.
84. 4. Eadi beoð þeo . . . þe i þin² hus wunied; ha
schulen herien þe from [worlde into worlde.]
H. I. 265. 2-3.
97. 3. þet fur scal gan biforen, and forbernen abuten
his³ fon. H. I. 143. 14-15.
107. 14, 16. He to-þruste þa stelene gate, and tobrec
þa irene barren. . . . He ledde heom of þeostran
and of scadewe of⁴ deaðe.⁵ H. I. 131. 9-12.
116. 12. Lauerd, hwat mai i gelde þe for al þat tu
haues giuen me? H. I. 285. 16 cf. 17.
118. 24. þis is þe dei þet God madeke; beo we bliðe
and glade on þis dei. H. I. 139 (xiv). 19-20.
126. 6. Heo oden wepende and sowen, and sculen eft
cumen mid blisse and mawen. H. I. 155. (xvii). 6-7.
141. 8. To þe . . . is al mi trust. H. I. 197. 125.

PROVERBS.

8. 31. Mine esten beoð wunian mid mannen bearnen.
H. I. 241. 4.

¹ Ed. ifihte.² Ed. iþin.³ Ed. him.⁴ Ed. and of.⁵ The order of verses is inverted.

10.29. Godes wei is streinðe þe anfalde monne.

H. I. 151. 24-25.

ECCLESIASTES.

7.9. Wreððe hafð wununge on þes dusian bosme.

H. I. 105. 23-24.

10.16. Wa þere þeode þer þe king bið child, and þer þa aldormen etað on erne marzen. H. I. 115. 30-31.

SONG OF SOLOMON.

2.6. Mi leofmonnes luft erm halt up min heaved, . . . and his riht erm schal biclupen me abuten.

H. I. 213. 24-25. cf. 26-30.

8.3. *See* 2.6.

ISAIAH.

1.16. Wascheð ou and wonieð clene. H. I. 73. 17.

Beoð iweschen and w[u]nieð clene. H. I. 159. 3.

1.16-17. Iswikeð unrihtwisra dedan, and leorniað god to wurchenne. H. I. 117. 32-33.

40.3. Rereð up Drihtenes wei, and makiet his weoges rihte. H. I. 5. 34-35. cf. 7. 1.

49.15. Magie wiman forzeten his oge cild, þat hi ne milsi hire barn of hire ogen innoð? And zief hi forziet, þah hweðer nell ic forzete þe. H. I. 235. 3-5.

53.7. Vre Drihten wes iled to sleze al swa me dede a scep, and he nefre þa ne undude his muð.

H. I. 121. 26-27.

Ure Drihten wes ioffred for-þi þe he hit walde¹.

H. I. 121. 31-32.

LAMENTATIONS.

1.12. Ge alle þe ferað þene wei, abidað, . . . and lokiað hweðer enies monnes sar beo iliche mine sare.

H. I. 121. 21-22.

EZEKIEL.

3.17-19. Ic þe zef to scawere mine folke Israeles hirede, þet þu ihere mine word, and of mine muðe mine

¹ Vulg.

speche heom cuðe. And zif þu þan unrihtwisan nult his unrihtwisnesse seggen, þenne swelt þe unrihtwise on his unrihtwisnesse, and ic ofgaet þe . . . his blod; and zif þu wernast þane unrihtwise mon, and he nule icherran from his sunnan, þurh þe he swelt on his unrihtwisnesse, and þine saule bið alesed. H. I. 117. 9-15.

33. 7-9. *See* 3. 17-19.

HOSEA.

13. 14. Ðu deað, ic wulle beon þin deð; and þu helle, ic wulle beon ðin bite. H. I. 123. 20-21.

MALACHI.

1. 6. Gif ic fader am¹, wer his mi manscipe? Gif ic hlaford, wer his mine ageie? H. I. 235. 8-10.

WISDOM OF SOLOMON.

2. 24. Þurh nið and onde com deð into þe worlde. H. I. 153. 25-26; cf. 36.

ECCLESIASTICUS.

3. 30. Al swa þet water acwencheð þet fur, swa þa elmesse acwencheð þa sunne. H. I. 37. 36-39. 1.
 Alswa weter acwencheð fur, alswa elmesdede acwencheð sunne. H. I. 135. 32.

MATTHEW.

3. 2. Cumeð to sunbote, and forleteð eower sunne, for domes dei nehlecnet. H. I. 145 (xv). 20-21.

3. 3. *See* Isaiah 40. 3.

3. 16-17. *See* Luke 3. 22.

3. 17. Her is min child, þe me is swiðe leaf.

H. I. 113. 22.

4. 17. *See* 3. 2.

5. 3. Eadize beoð þa wrecchan þe on gaste beoð wrecchan, for heore is heouenriche murhðe.

H. I. 113. 36-115. 1.

¹ Ed. ham.

- 5.7. Iselie beoð efre þa mildheortan, for þi heo imetað
þa mildheortnesse. H. I. 109. 31-32.
- 6.9-13. Vre feder þet in heouene is, . . .
þi nome beo iblecced. . . .
Cume þi riche. . . .
þin (agen) wille beo . . .
In orðe . . .
Al swa is in heouene þin (agen wil) . . .
Gif us to dei ure deies bred. . . .
Vre gultes . . . bon us forzeuen
Al swa we doþ alle men. . . .
Ne led us noht in to costnunga, . . .
Ac þu from alle ufele us ales. H. I. 55. 2-71. 276.
- 6.9. þu ure feder þe ert on heouene. H. I. 113. 28.
Vre feder þe ert in heouene. H. I. 125. 3-5.
- 6.12. Forgef us alle ure gultes, swa we forzeueð þan
monne þe us̄ to agulteð. H. I. 39. 16-17.
- 6.14. Swa se þu forzeuest þam monne þe wið þe
agulteð, swa þin Drihtin forzeueð þe þine misdede.
H. I. 39. 12-13.
- 6.24. He ne mei nawiht luuie God, and ec his ehte.
H. I. 147. 11.
Nan ne mai twan hlaforde . . . þowie.
H. I. 241 (xxvi). 8-9.
- 7.2. Biðon ilke imet þe ze metez nuðe, scal eft beon
imeten eower mede. H. I. 137. 29-30.
- 7.6. Ne sculen ze nawiht zimstones leggen swinen
(to mete). H. I. 135. 10.
- 7.12. Crist þe haueð ihate þet þu beode eilcmon al
swa þu waldest þat me dude þe. . . . H. I. 17. 34-35.
- 13.3-8. See Luke 8. 5-8, 11.
- 16.24. Hwa se wile cume efter me, for-sake him
seolf, and bere his rode, and folege me.
H. I. 145 (xv). 10-11.
- 16.24. Hwa se wule cume efter me, forsake him solf,
and bere his rode, and folege me. H. I. 147. 13-14.

- 16.27. God . . . wile zelden eche men his mede efter his werke. H. I. 143. 23-24.
- 19.29. Alle þa þet forleteð fader oðer moder, suster oðer broðer . . . for mine nome, heo sculen underfon hundfalde mede, and lif buten ende. H. I. 145 (xv). 24. 147. 2.
- 20.16. Hwi boð folc iclepede and swa lut icorene? H. I. 165. 104.
- 21.1-4, 6-9. þe helend nehlechede to-ward Jerusalem . . . mid his apostles. . . . þa he com to þere dune Oliueti, . . . þa sende he is ii leornicnihtes and oþed to heom, Goð¹ in þane castel þat is onzein eou, and ze finded redliche þar ane asse ze-bunden mid hire colt; unbinded heo, and leaded heo to me. Ʒif eniman seid eawiht to eou, segged þet þe Lauerd haued þar-of neode, and redliche heo eou leted fere þer-mid. þa apostles eoden and deden² alswa þe Helende heom het. Heo nomen þe asse and here colt, . . . and duden heore claþes uppon.³ . . . Moni of þan flocc manna . . . nomen heore claþes . . . and streihten . . . inne þe weye. . . . þa oðre men . . . stizen uppon þe treowe, and nomen þa twigga and þa blostme, and . . . bistreweden al þane weye. . . . And al þe Hebreisce folc þe eode efter him and biuoren him sungun . . . and cweþen, . . . He is iblesced þe þe her cumet on Drihtenes nome. H. I. 3. 3-5. 8.
- 22.14. *See* 20. 16.
- 22.37. *See* Deuteronomy 6. 5.
- 22.37-39. Luuien God mid ure mihte, . . .
Mid ure saule, . . .
þis is þe furste bode . . .
And þis oðer . . .
Is ilich, . . .

¹ Ed. God.² Ed. dedeun.³ Ed. huppon.

Luuien þi cristen euenling

Alswa þe seoluen . . . H. I. 55. 29-57. 40. cf. 65. 199-200.

Luuie we God mid vre heorte and mid al
vre mihte

And vre emcristene also suelf. H. I. 177. 305-306.

24. 43. Gef þes lauerd wiste . . . hwenne ant hwuch
time þe þeof walde cume to his hus, he walde
wakien, ne nalde he nawt þolien þe þeof forte
brooken hire. H. I. 245 (xxviii). 5-7.

25. 21. Ga . . . in to þi lauerdes blisse. H. I. 263. 34-35.

25. 41. Witeð into ece fer þe is gearced mine fo and
his zegen[g]. H. I. 239. 36-241. 1.

28. 20. Ic seolf beo mid eow alle dazen a þet¹ endunge
þissere weorlde. H. I. 119. 15-16.

MARK.

1. 3. See Isaiah 40-3.

1. 10-11. See Luke 3. 22.

4. 3-8, 11. See Luke 8. 5-8, 11.

4. 24. See Matthew 7. 2.

8. 34. See Matthew 16. 24.

10. 29-30. See Matthew 19. 29.

11. 1-7. See Matthew 21. 1-4, 6-9.

12. 30-31. See Matthew 22. 37-39.

LUKE.

1. 31, 34. þu scald underfon an child in þi wombe and
bere knaue child, and haten hit Helend, and hit
scal king bon on þet endelesse kineriche. And
þet . . . meiden onswerede and seide, . . . Hu scal
þat bon, soþþen na mon mine likame irineð ne
mid me flescliche nefde to donne? þa onswerede
þe engel and seide, Spiritus sanctus, et cetera.
H. I. 77. 21-26.

1. 42. þu ert . . . blisful ouer alle wummen. H. I. 191. 19.

¹ Ed. aþet.

1. 52. Drihtin aworpeð þa modian of heore heh setle
and on-hefð þe mildan. H. I. 113. 12-13.
3. 4. See Isaiah 40. 3.
3. 22. þe Halie Gast com uppen ure Drihten in ane
culfre liche, and iherde his fader stefne of heouene,
and seide, . . . þis is min loue sune þet me wel
likeð. H. I. 141. 24-27.
6. 21. Eadi beoð þa ilke þe nu wepeð, . . . for heo
sceolen beon igledeð. H. 39. 5-6.
6. 38. See Matthew 7. 2.
8. 5-9, 11. A . . . mon ferde ut and seow, and sum of
þe sede feol an uppe þe stane, and þer adruzede;
and sum among þeornen, and þer aswond; and
sum bi þe weie, and were to-treden and fugeles
hit freten; and sum on gode eorðe, and þet com
wel forð. Ðeo apostles hine beden þet he scalde
suggen hwet þeo saze bicweðe, and he seide,
Godes word is sed. H. I. 133. 19-26.
9. 23. See Matthew 16. 24.
10. 27. See Matthew 22. 37-39.
10. 30-35. A mon lihte from Ierusalem into Ierico
and fol imong þoues ho him bireueden and ho
him ferwunden and letten hine liggen half quic,
and wenden forð. þer com a prost bi þe weie
and him nawiht ne help, and wende forð; þer
com an diacne, *et cetera*. þa com þer an helendis
mon and heuede rouþe of him and wesch his
wunden mid wine and smerede mid oli and bond
his wunden and brohte him uppon¹ his werue
and brohte him to an horshuse² and bitahte hine
þe horshorde³ to witene. A þe margen bitahte
him twa peneges to spenen on him, and seide,
And gif þu mare spenest of þine, hwan ic azen
cherre, al ic þe zelde. H. I. 79. 3-13.

¹ Ed. huppen.² Ed. hors huse.³ Ed. hors horde.

11.2. *See* Matthew 6. 9.

11.4. *See* Matthew 6. 12.

11.28. Ædie and blessedde beon alle þeo þe ihereð
Godes weordes and heom athaldeo.

H. I. 47. (v). 18-19.

11.41. Deleo elmesse and alle þing eow beoð clene.

H. I. III. 13-14.

12.39. *See* Matthew 24. 43.

12.49. Ic com forðon þet ic walde sendan fur on
eorðan, and ic wile þat hit berne. H. I. 97. 4-6.

15.3-7. Hi-refen and syn[f]ulle¹ men geneahlehton þan
Helende and woldan his lare gehiran. Þa cearod-
on þa sunder halzan and þa boceras þer heðen
þeode for þan se Helende under-feng þa sin-
fullan and ham mid imone hafede. Þa sede se
Helende . . . þis bispell. Hwilk eower hefð an
hu[n]dred sceap, gif he fo[r]list an þara scape, la,
hune² forlet he nezon and hunneozontie³ a westene
and geð secende þat an þe him losede? Gif
he hit þan gemet, he hit berð an his eaxlun . . .
blissiende. Þan he ham cymð he zeladeð his
frend and nichibures him to, and cwede, Blissiað
mid me fo[r]þan þe ic imete mi sceap þe me
losede. Ic sege eow þat mare blisse bið an hefene
be anon synfulle man gif he his synnen mid ded-
bote bereused þan him si be nigon and hund
negontie rihtwisan þe ne beofiað nanre dedbote.⁴

H. I. 243 (xxvii). 2-245. 12.

16.13. *See* Matthew 6. 24.

19.29-35. *See* Matthew 21. 1-4, 6-9.

21.19. On eower ipulde ze habbeð eower saulen
ihaldene.

H. I. 105. 21-22.

22.44. þu was i swa strang a swing þat te swat as
blodes dropes dune to þe eorðe. H. I. 281, 20-21, cf. 19.

¹ Ed. synþulle.

² Ed. la hune.

³ Ed. hun neozontie.

⁴ Ed. ded bote.

JOHN.

1. 29. þæt . . . lomb . . . þe binimeð middanerdes sunne.
H. I. 127. 17-18.
1. 32. *See* Luke 3. 22.
6. 51. Ic am cwuce bread þe astah fram hefene.
H. I. 241. 7-9.
9. 31. Sunfulles monnes bone nulle God Almihtin
iheren.
H. 137. 21-22.
12. 47. Ac he ne com na to demane moncun . . . ac
to helenne.
H. I. 95. 4-5.
13. 34. *See* 15. 12.
14. 6. Ic em þe wei, and þa soðfastnesse, and þæt eche
lif; ne mai nan man bicuman to mine heouenliche
fadere butan þurh me.
H. I. 119. 8-10. cf 7.
15. 12. Ðis is min bibode and min heste þæt ze luuian
eou bitwixan alswa ic luuede eou. H. I. 125. 17-19.
17. 3. þat is . . . eche lif to . . . cnawen soð Godd ant
him þat he sende, Ihesu Christ. H. I. 263. 9-10.
20. 19. He com among his disciples þer þe zeten
were ilokene, þæt wes a sunnedai, and seide to
heom, Sehtnesse¹ beo mid eou. H. I. 141. 33-34.
20. 22. Crist ableow . . . ofer þa apostlas . . . þus
cweðinde, Onfoð Haline Gast. H. I. 99. 15-27.

ACTS.

2. 1-8, 12-19, 34-35, 37-38, 41-42, 45. Cristes apostles weren
wuniende edmodliche . . . on ane upflore. . .
þa on þisse deie, þæt is, Pentecostes, and Witte-
sunnedeie, com ferliche muchel swei of heofne
and fulde al þa upfleunge mid fure. And wes
isezen biforan heore elche swilc hit were furene
tungen, and heo weren þa alle ifullede mid þan
Halie Gast, and on-gunnen to spoken mid mis-
lichen spechen bi þam þæt þe halie gast him tahte.
þa weren þer igedered wiðinne þere buruh of Ieru-

¹ Ed. setnesse.

salem trowfeste men of elchere þeode þet under heofene erdeden, . . . and heor eclicnew¹ his ahzene speche. Þa iwarð þat folc swiðe abluied, and mid wundrunge cweðen, . . . La, hu ne beað þa þet here specað Galileisce, and ure elc iherden hu hi spechen ure speche on þan þat we akenned weren. La, hwet² scal þis beon? Þa seiden þa Iudeiscen men a bismar, þas men beoð mid miste fordrencte. Þa and-wurde Petrus, Hit is undertid, hu mihte we on þissere tide beon fordrencte? Ac þes witegan cwide, Iohles, is ifulled. God cweð purh þes witegan muð þet he walde his gast asendan ofer mennesc flesc and monna bern sculen witegan. And ic sende min tacna zeond þa eorðe . . . Alswa Dauið . . . witegede³, . . . Drihten cweð to mine Drihtene, Site to mine riht alfe forð þet ic alegge þine feond under þine fot-sceomele. Þa þet folc þis iherde þa iturne heore mod, and seden to þan apostlan, Leofmen, hwet is us to donne? Þa and-wurde Petrus, Bi-reowsiað eo[w]re sunnan and underfoð fuluht on Cristes nome, þenne beoð eowre sunnen aleide and ze underfoð þene Halie Gast. Þa underfengen heo his lare and buzen to fulehte on þon deie þreo þusend monna. And þa weren alle mid sibsumnesse . . . and saldén heore ehte . . . and heo hit delden elcan alswa heo neode hefde.

H. I. 89. 21-91. 19.

4. 32, 34-35. Þa iweorden alle þos ilefede men swulche hi alle hefden ane heorte and ane sawle, ne heore nan nefden sunderlich ehte, ac heom alen wes imene heore þing, ne þer nas nan wone bi-twuxan heom, and þa þet lond hefden, he hit sealden and þet wurþ brohten to þes apostlas fotan, and heo hit delden elchun alswa heo neode hefden. H. I. 91. 20-25.

¹ Elc icnew? ² Ed. la hwet. ³ Verse 33 is freely paraphrased.

8.32. *See* Isaiah 53. 7.

10.42. *See* 2 Timothy 4. 1.

ROMANS.

2. 6. *See* Matthew 16. 27.

6. 11. Þet ich to þe world beo dead and euer liuie to þe.
H. I. 211. 22-23.

8.32. God ne sparede na his azene berne, ac gef hine
to cwale for us alle. H. I. 121. 5-6.

8.35, 38, 39. Hwet mei tweamen us from Godd? . . .
[Ih] am siker . . . [þat ne schal lif ne deð, ne
wa, ne wunne] nowðer [to dealen us ant his luue].
H. I. 265. 21-23.

1 CORINTHIANS.

11.31. Ʒif we ne fordemden us seoluen ne schulde
we nout beon elles hwar fordemed. H. I. 211. 1-3.

12.8-11. Summe men he gif wisdom and speche,
summe god iðonc, summe muchele ileafe, summe
mihte to helene un-trume men, summe witegunge,
summe iscead godra gast and ufele. Summe he
gifð misliche irord, summen man irecdnesse of
misliche spechen. Ealle þas þing . . . deð þa Haliga
Gast, to delende uwilchen bi þan þet him iwurð.
H. I. 97. 17-22.

2 CORINTHIANS.

5.10. Ec efter þet he hefð¹ idon s[c]al þer þenne
[beon] idemet. H. I. 171. 171.

6.2. Nu beoð icumen þa bicumeliche dages and þa
halie dages. H. I. 11 (11) 2-3.

9.6. Þe mon þet lutel seweð he scal lutel maze; and
þe ðe saweð on blescunge, he scal mawen of
blescunge. H. I. 131 (xiii). 10-12.

þe þe saweð nu on blescunge, he scal eft mowen
of blescunge. H. I. 137. 32-33.

¹ Ed. *efd.*

GALATIANS.

2. 20. Ic liuie naut ic, ac Crist liued in me.
H. I. 189. 9-10.
Ich liuie nout ich, auh Crist liued in me.
H. I. 211. 24-25.
6. 7. Æuric mon scal eft mowen bi þon þe he nu
sawed. H. I. 137. 31-32.
6. 14. Beo ðe world [dead] to me, and me to þe worlde.
H. I. 211. 19.

EPHESIANS.

6. 12. We ne azen naut to fihten to-geines fleis and
blod, ah to-geines þa awariede gastes þet welded
posternesse. H. I. 153. 12-14.
6. 13, 16-17. Scrued ow mid Godes wepne, and nimed
gode ileue to burne, to hope to helme, soðe luue
to scelde¹, Godes word to sworde. H. I. 155. 7-9.

PHILIPPIANS.

1. 23. Ich walde þet ich ded were, for me longed to
Criste. H. I. 157. 34-35.
2. 7. He wes imacad to monne ilicnesse and iwunden
mid flesce al swa mon. H. I. 127. 5-7.
2. 8. Crist, Godes sune, wes ibuhsum þan heuenliche
federe to þa dede. H. I. 121. 8-9.
3. 20. Ure erde is in houene. H. I. 157. 25.

1 TIMOTHY.

6. 15. Alra kingene king and alra hlaforden hlaford.
H. I. 219. 1.
6. 15. King ofer alle kingen, and hlaford ofer alle
hlaforðen. H. I. 233. 9-10.

2 TIMOTHY.

4. 1. He scal deme þa quike and þa dede.
H. I. 171. 190.
4. 1. Cume a domesdai to demen boðe cwike and
deade. H. I. 209. 18.

¹ Influenced by 1 Thess. 5. 8.

HEBREWS.

- 11.6. Ne mei na man do þing þet beo God iqueme
bute he habbe rihte ileue mid him. H. I. 73. 11-12.
12.7-8. Ðurh-wuniað on steore, and ze beoð swilche
forligeres gif ze libbað butan steore. H. I. 117. 29-30.
12.29. God is . . . þet niminde fur. H. I. 97. 2-3.

JAMES.

- 1.8. þe twafalde mon is unstaþelfest on alle his weies.
H. I. 151. 27-28.
4.6. Drihten widset þan pruden, and zemeð þan ed-
meodan streinþe. H. I. 113. 15-16.
4.7. Efstont þen feont, ant he flið anan riht.
H. I. 255. 11.

1 PETER.

- 1.18-19. Ge ne beoð ne alesde of deofles anwalde
mid gold ne mid seolure, ac beoð mid þan deore-
wurþe bleode of þan clenan and of þan unwem-
medan lombe. H. I. 127. 14-16.
5.5. See James 4.6.
5.8. þe deofel . . . geð abutan alswa þe gredie leo
sechinde hwen he maze fordon. H. I. 127. 27-28.

1 JOHN.

- 3.2. Beoð . . . ilich him, iþe ilke wlite þat he is, for
ha seoð him as he is, nebbe to nebbe.¹
H. I. 263. 11-12.
3.14. þe mon þe hetað his broðer, he wunað in deaðe.
H. I. 125. 9-10.
3.18. Luuian . . . naut one mid worde ne mid tunge,
ac ec mid worke and soðfestnesse. H. I. 125. 21-22.
4.19. Luuian we ure Drihten, for þon he luuede us
er we hine. H. I. 123. 33-34.
4.20. þe þet ne lufað his broðer þene þat he isihð,
hu mei he lufian God þene þet he ne isihð
licomliche? H. I. 99. 26-28.

¹ The last phrase is from 1 Cor. 13.12.

4. 20. þe mon þe seið þet he luuað God and hateð
his broðer, he is lihzare, for þe mon þe ne luuað
na his broðer þe he isið, hu mei he luuian wel
ure Drihten þe he naut ne isihð? H. I. 125. 11-14.

REVELATION.

7. 17. Godd . . . haueð alle teares iwipet of hare ehnen.
H. I. 261. 20.
17. 14. *See* 1 Timothy 6. 15.
19. 16. *See* 1 Timothy 6. 15.
20. 13. *See* 2 Corinthians 5. 10.

OLD ENGLISH HOMILIES 2.

GENESIS.

- 3.16. On sorege þu shalt child kennen and beren.
H. 2. 179. 32.
- 3.17. For þat þu ete þat ich þe forboden hadde
waried wurðe [þe eorðe] on þine werke.
H. 2. 181. 24-26.
- 3.19. On þine nebbes swote þu shalt þin bred noten.
H. 2. 181. 11.
- 15.5. Bi-hold up to heuene, . . . and tel þe sterres gif
þu miht, for swich shal ben þin ofspri[n]g.¹
H. 2. 153 (xxvi). 22-24.

JOB.

- 1.1. *See* 1.8.
- 1.8. He was admod, . . . and rihtwis, . . . and godfruht,
. . . and loðles. Nis on eorðe non oðer his liche.
H. 2. 167 (xxviii). 6-7, 9.
- 1.8. He was ofeald man, and rih[t]wis, and Godfriht.
H. 2. 187. 28.
- 1.21. Ure Louerd hit gaf, ure Louerd it binam; . . .
hered beo his holi name. H. 2. 197. 10-12.
- 2.3. *See* 1.8.
- 7.1.² Mannes liflode buuen eorðe is fardung.
H. 2. 189. 15-16.
- 14.2. He is fleonde also shadewe, and ne stont neure
on one stede. H. 2. 175. 25-26.
- 42.6. Ich haue syneged, and gabbe me suluen þer-
offe, and pine me seluen on aschen and on iselen.
H. 2. 65. 18-19.

PSALMS.

- 1.1. And turnde on þe hinderfulle rede. And stod
on þe weie of synnes. And set on þe setle of
unhele. H. 2. 59 (xi). 13-15.

¹ Ed. of spring.

² Ascribed to Tobit.

- 7.12. Bute [we] turnen to Gode anradliche, he wile his swerd dragen. H. 2. 61. 22.
- 18.9. Ðe heuene abeh and dun asteh, and steh eft abuuen cherubin. H. 2. 111. 22-24; cf. 145 (xxv). 9.
- 24.7-10. Gie maisterlinges herwið-innen openedð giure gaten, and ech gate untinedð giu seluen to-genes þe king of blisse þe wile faren herin. . . . Hwat is þis blissene king? He þe is alre mihtene Louerd, he is alre blissene king. H. 2. 115. 18-23.
- 24.7-8. Ge maisterlinges, . . . openedð giwer gaten. þe king of blisse wile faren herin. . . . þe Louerd þe is strong and mihti and on fehte. H. 2. 113. 8-13.
- 25.10. Godes weie . . . is mild-hertnesse and soðfastnesse. H. 2. 187. 31-32.
- 25.15. Eure beo mine ezene opene to ure Drihten, for . . . he . . . of þis wersed grune mine fet breiden. H. 2. 217. 18-20.
- 26.4. Ne held ich nefre wel mid hem þe gon to idelnesse. H. 2. 211. 24.
Nelle ich nefre gon þider in þere me swich unriht drigeð. H. 2. 213. 18-19.
- 26.5. Me is andsete þe samninge of þe hinderfulle, for¹ . . . hie ben loðe God. H. 2. 215. 3-5.
- 32.1. Edie ben alle þo þe here giltes ben atleten, and helid here sinnes. H. 2. 69. 15.
- 37.27. Forbue iuel and do god. H. 2. 63. 1-2.
- 44.15. Min shamfestnesse is to-genes me. H. 2. 73. 26-28.
- 44.26. Aris . . . and elp me up. H. 2. 103. 5-6.
- 47.5. Ure Drihten steh on wordlesse songe and on bemene stefne. H. 2. 113. 29-30; cf. 115. 3-4.
- 49.10. Hie bileueð uncuðe me[n] þe aihte þe hie forleten habbeð. H. 2. 183. 26-27.

¹ Probably with reference to Ps. 139. 21.

- 50.3. Ðanne cumeð ure Drihten openliche. . . . And giet þanne þat fur berneð biforen him, and storm¹ beð muchel al abuten him. H. 2. 171. 27-30.
- 51.7. Bispreng me mid edmodnesse, Louerd, þanne be ich clene. H. 2. 17. 5.
- 53.2-3. Ure Drihten . . . bihe of houene to mannen, and lokede gif here ani understoden oðer bi-sohten him, and seh þat alle hie turnden fro him hem seluen, and of hem alle ne was bute on² þat dide anie gode dede. H. 2. 121 (xxi). 17-21.
- 69.15. Louerd, ne þaue þu þat storm me duue, ne þat þe deul me swelge, ne þat þe bit tune ouer me his muð. H. 2. 43. 15-16.
- 73.23-24. Ðu helde mi riht hond, and leddest me on þine wille and understode me mid wurdsciþe. H. 2. 165. 27-28.
- 78.24-25. He let hem reine manne to bi-liue, and gef hem bred of heuene, and men eten englene [bred]. H. 2. 99. 14-16.
- 93.3. Ðe water stormes an-hefden here stefne. . . . Ðe water stremes on-heueden up here undes. H. 2. 177. 20-21, 28.
- 93.4. Wunderliche ben þe sæ ut sondes, and wunderful is ure Louerd on þeunesse. H. 2. 177. 35-36.
- 94.19. Also fele sorinesses swo ich haue on min herte, . . . mid also fele frefringe þu hauest blissed min soule. H. 2. 71. 4-5.
- 106.1. Kneoweð ure Louerd, for þat he is wel god, and swo mild heorted. H. 2. 71-9-10.
- 107.14, 16. Ure Helende brac þo þe irene þerre and alto shiurede þe giaten. . . . And he brac here bendes and ledde hem ut of þestarnesse and of deaðes shadewe.³ H. 2. 113. 16-22.

¹ Ed. storem. ² Adding to the Vulgate a reference to Christ.

³ The order of clauses is inverted.

- 116.5. Vre Louerd is mild heorted and rihtwis.
H. 2. 59 (xi). 18.
- 118.24. þis dai haueð ure Drihten maked to gladien
and to blissen us. H. 2. 93 (xvi). 2-3.
- 119.110. Ðe sinfulle haueð leid grune me to henten,
and ich ne forlet þine bode. H. 2. 209 (xxxiii). 2-3.
- 124.7. Ure soule is abroiden of þe hunte grune.
H. 2. 209 (xxxiii). 20.
- 130.1-2. On diepe wosiðes ich clupe to þe Hlouerd.
Hlouerd her mine stefne. H. 2. 43. 29-30.
- 137.3-4. Singeð us of þe lofsonges¹ of Syon. Hu
muge we singen Godes loft song in uncuðe londe?
H. 2. (ix). 51. 26-53. 3.
- 137.6. Cleued be mi tunge to mine cheken gif ich
forgete þe, Ierusalem. H. 2. 73. 7-8.
- 141.9. Louerd, shild me wið þat grune þat hie leid
hauen me to henten. H. 2. 209 (xxxiii). 7-8.

PROVERBS.

- 10.29. Godes wei is strong þe ofealde man.
H. 2. 187. 17-18.
- 30.8. Louerd, ne gif þu me noþer ne woreld winne
ne meseise, ac mi bare bileue. H. 2. 43. 22-23.

SONG OF SOLOMON.

- 2.8. Here he cumeð stridende fro dune to dune, and
ouer strit þe cnolles. H. 2. 111. 34-35.
- 6.10. Hwat is þis þe astihzd else dairieme², fair else
mone, icoren else sunne? H. 2. 167. 8-9.

ISAIAH.

- 1.16. Wasseð geu, and wunieð clene. H. 2. 17. 2.
Wassheð giu, and wunieð clene. H. 2. 151. 3.
- 5.22. Wo þo ilche þat ben mihti to drinken.
H. 2. 55. 21-22.

¹ Ed. loft songes.

² Ed. dai rieme.

11.1-2. An gerd sal spruten of Iesse more and an
blosme stien of þare more, and uppe þare blosme
resten þe holie gost. H. 2. 217 (xxxiv). 1-3.

24.2. Prest sal leden his lif also lewede mæn.
H. 2. 163. 24.

55.7. Forlete þe iuele man his wei and þe unriht-
wise his fele unnete speche, and turne to Gode.
H. 2. 69. 24-25.

58.6. þat me is quemere þet unbinded þe bendes of
wiðerfulnesse and þo ouerseme burden.
H. 2. 63. 32-34.

JEREMIAH.

17.5. Cursed be þe man þe leued upon¹ hwate².
H. 2. 11. 18-19.

ZECHARIAH.

1.3. Turned giu to me, and ich wile turne me to giu.
H. 2. 61. 14-15.

14.5. Ure Louerd wile cume, and alle hise halegen
mid him. H. 2. 5. 6-7.

MALACHI.

4.2. Of þe is arisen þe sunne of rihtwisnesse.
H. 2. 109 (xix). 21-22.

WISDOM.

2.24. Ðurch onde com deað in to þe worelde.
H. 2. 191. 14.

ECCLESIASTICUS.

3.30. Also water quenched fur, also almes quenched
sinne. H. 2. 157. 15.

30.23. (Vulg. 24.) Haue reoðe of ðin ogen sofle, þenne
likeste Gode. H. 2. 95. 32-33.

MATTHEW.

3.4. Stark haire of oluete his wede, wilde hunie
and languste his mede. H. 2. 127. 29-30.

6.9-13. Fader ure þu ert in heuene, . . . bledsed be
þi name. . . . Cume þi rixlinge. . . . Wurðe þi

¹ Ed. upen.

² Vulg., *in homine*.

wil on eorðe swo hit is on heuene. . . . Gif us to dai ure daihwamliche bred. . . . And swo forgiue us ure gultes, swo we don hem here þe us agult habbeð. Lauerd shild us fram elche pine of helle, . . . ac les us . . . of iuele. Amen. H. 2. 25-31.

6. 9-13. Vroure . . . fader heouenliche Drichte,
Iherd ze beo þin holi nome . . .
Al swo is in heouene hez in eorþe beo þin wille. . . .
Vre dagwunelich¹ bred, Louerd, þu vs sende. . . .
Fader, forgif vs ure gult and eke alle ure sunne,
Al swo we doð þe us habbeð igruld. . . .
Bring us ut of . . . fondinge. H. 2. 258-259.

7. 2. See Luke 6. 38.

9. 13. Ich com to clepen þo forsingede to sinbote.
H. 2. 121 (xxi). 10.
10. 16. Here ich ziu sende also shep amang wulfes;
beoð þenne ziepe . . . also þe neddre. H. 2. 195. 14-16.
11. 10. Here ich sende min engel biforen þine nebbe
þe shal ruden þine weie to-fore þe. H. 2. 133. 27-28.
11. 11. Of alle þe bernes þe ben boren of wifes bosem, nis
non more þenne Iohan þe fulcnere. H. 2. 131 (xxii). 6-7.
Of alle wifes children nis non more þanne . . .
Iohan Baptiste. H. 2. 137. 12-13.
11. 29. Lerneð of me, for þat ich am milde and admod
on herte. H. 2. 89 (xv). 16-17.

12. 38-39, 41-45. Meister, we wolden sen sum fortocne
of þe. . . . And he hem gaf to andswere, . . . þus
queðinde, . . . Iuel mennish² and forhored mannish
acseð after fortocne of heuene, and hie ne shulen
hauen bute eorðliche, . . . fortocne bi Ionan þe
prophete. . . . On domes dai shal þat folc arisen
on þe michele dome and fordemen þis mannish . . .
for þat þe hie undernomen þe wise lore of Ionan
þe prophete, and lete here sinnes. . . . Þe soðe quen

¹ Ed. dag wunelich.

² Ed. iuelmannish.

shal a domes [dai] arisen on þe michele mote and fordemen þis frakede folc. For þat hie com fro þe wereldes ende to heren salomones wisdom. . . . Denne þe iuele gost fared ut of þe manne and weued wide and wandred ouer al fro drige stede to oder sechende reste. . . . And þenne he a none ne mai, he seid to him seluen, . . . Ich wile turnen agen to mine huse þe ich er ut of wende. . . . And cumed þerto, and fint hit emti, and mid beseme clene swopen, and faire maked. . . . And þanne ferde þe fule gost and seuene oðre gostes mid him forcuðere þen him self were . . . into his wunienge: . . . and þerfore¹ was here ende werse þane here biginnenge.

H. 2. 81 (xiv). 12-87. 34.

12. 45. And þerfore wurd here ende werse þene here beginninge.

H. 2. 83. 14-15.

And bed here ende forcuðere þene [h]ere biginnenge.

H. 2. 83. 28-29.

And þerfore wurd [h]ere ende werse þene here beginninge.

H. 2. 83. 36-85. 1.

16. 24. See Mark 8. 34.

19. 29. Ech man þe for mine name forsaked fader oðer moder, suster oðer broðer, . . . he shal fon þerto-zenes hundredfeld mede, and habben lif abuten ende.

H. 2. 203. 28-205. 1.

21. 1-3, 6-9. Þo þe com to Bethfage, . . . bi sides Ierusalem, on þe fot of þe dune þe men clepen Munt Oliete, þo sende tweien of hise diciples into þe buruh of Ierusalem, and bed hem bringen a (wig one te riden . . . þe also unwurþeste wig, . . . þat is), asse. . . . Þo tweien sanderbodes ferdn . . . and funden an asse mid fole, and ledden hit to-genes him. And þe . . . apostles leiden here cloþes þeruppe, and ure Helende rod þerone. . . . And þo þe ferdn

¹ Ed. þer fore.

biforen him, and þo þe after him comen remden lude stefne, þus queðinde, Silof Dauides bern, blesced bie he þe cumeð a Godes name. . . . Þe children briggeden þe wei, . . . sume mid here cloðes, and sume mid boges þe hie breken of þe trewes.

H. 2. 89 (xv). 7-14. 17-91. 6.

22. 4. Mi bord is maked. . . . Cumeð to borde.

H. 2. 93 (xvi). 4-6.

22. 12. Hwu come þu ider in mid unbecumeliche weden?

H. 2. 97. 6-7.

25. 34. Cumeð ge ibletsede, and underfoð eche lif. . . . þat is giarked siðen þe biginninge of þes worlde.

H. 2. 5. 32-34.

Cumeð ge blescede, and underfoð þat riche þat giu is giarked fro þe biginninge¹ of þe worlde.

H. 2. 67 (xii). 12-14.

Cumeð ibledsede, and underfoð eche lif. . . .

H. 2. 173. 1.

25. 41. Witeð ge awariede gastes into þat eche fir on helle.

H. 2. 5. 36.

Witeð ge awerhgede gastes in to helle.

H. 2. 55. 1-2.

Witeð ge aweregede gastes in þat eche fur þat is garked to deuules and here fereden to wuniende euere.

H. 2. 69. 7-8.

Witeð gie awariede gastes in to eche fur.

H. 2. 169. 35-36.

MARK.

1. 2. See Matthew 11. 10.

1. 6. See Matthew 3. 4.

4. 24. See Luke 6. 38.

8. 34.² Þe man þe wile folge me, forsake him seluen, and bere his rode, and cume after me.

H. 2. 203. 11-12.

¹ Ed. biginnigge.

² Although the homily is on Mark 8. 34, the Latin cited is closer to the Vulg. of Matt. 16. 24.

Ech man þe wile cumen after me, forsake him seluen, and bere his rode, and folge me.

H. 2. 205. 12-13.

10. 29-30. See Matthew 19. 29.

LUKE.

1. 8-9, 11-14. Þo þe he gede in þe temple mid his rechel-fat¹, . . . þe . . . man sah þe heg engel atte alteres ende and wardð of-grisen and ofdred. And te engel quað to him, . . . Ne beo þu Zacharie no[h]t of-grisen: . . . God haueð herd þine bede and tiðed te bene, and Elizabet þi spuse shal hauen a cnauechild, and him shal to name Iohan, and hit shal beo þe to michel blisse, and fele shule fagenien on his burde, . . . for he shal ben michel bifore Gode.

H. 2. 133. 35-135. 11.

1. 14-15, 18-20, 39-41, 43, 76.² On his burde michel folc blisse, and bifore Gode ben michel and mihti. Þo understod þe . . . man þat he was of michel elde and his woredes make was teames atold and unberinde, . . . and þus quað, . . . Hwu mai ich þis wite? Þo seide þe engel, . . . For þu art unlef mine worde, þu shalt beo dumb forto þat child beo boren. . . Marie . . . com to hire moge, Elizabet, . . . and also wat se þat . . . meide grette þe . . . spuse, (þo wardð soð þat þe engel hadde er bi þis child seid) þat child sholde on his moder wombe ben fild of þe holi gost. . . Weden is me cumen, þat mi Louerdes moder cumeð to me?³ . . . Þis child shal hoten Godes prophete and fare bifore Godes neb, and maken his weies.

H. 2. 125 (xxii). 9-127. 14.

1. 31-35, 38. Þu shalt understonde child on þine innoðe and cnowen for cnauechild, and clepen hit Helende,

¹ Ed. rechel fat. ² For a paraphrase of vv. 5, 11, 13, see App. 2.

³ V. 64 is freely paraphrased in 127. 9-11.

and hit sal ben king on þe endelese kineriche. þo andswerede . . . Marie and seide, Whu shal þat wurðe, siððen wapman me ne [a]trined? And þe engel hire andswerede and seide, . . . þe holie gast wile cumen uppen þe, and Godes mihte make ðe mid childe, and hwanne hit beð iboren, men sullen clepen hit Godes bern. þo andswerede . . . Marie and seide, . . . Ich am Cristes maiden, also þu hauest iseid, swo mote hit wurðe. H. 2. 21. 12-23.

2. 8-11. Were herdes wakiende bi side þe bureh and wittende here oref. Ðo cam on angel of heuene to hem, and stod bisides hem, and Godes brihtnesse bilihte hem: and hie waren swiðe offurihte and ofdredde. And þe engel quað to hem, Ne be ge naht ofdredde, . . . ich ew bringe tiðinge þe shule ben a folke to muchele blisse. . . Vs is boren to dai Helende, þat is Crist þe Louerd, on Dauides buregh. H. 2. 31 (vi). 8-33. 11.

5. 32. *See* Matthew 9. 13.

6. 38. Bi þat ilke met þe ze meted, . . . shal ben meten ziwer (mede). H. 2. 159. 13-14.

7. 27. *See* Matthew 11. 10.

7. 28. *See* Matthew 11. 11.

7. 37-38, 50.¹ Nam ane box zemaked of marbelstone, and hine fulde mid derewurðe smerieles, and cam þar he was, and . . . his fet lauede mid hire hote teres and wipede his þerafter² mid here faire here and mid hire muðe custe, and þarafter smerede. þe³ ward þat hus al ful of þe swote, swote breðe. . . Ure Drihten . . . þus quað, Wimman, þine sunnen þe beð forgiuene.⁴ H. 2. 115. 1-14.

¹ For the paraphrase of the rest of the story, see App. 2.

² Ed. þer after.

³ From John 12. 3.

⁴ Influenced by such passages as Matt. 9. 2?

9. 23. See Mark 8. 34.
10. 3. See Matthew 10. 16.
10. 30. A man ferde fram Iherusalem into Ierico, and bicam uppe þeues, and hie him bireueden alle hise riche weden, and wundeden him swiðe sore, and forleten him unneðe liues.
H. 2. 33. 20-22; cf. 28-30, 33-34.
10. 42. Marie haueð icore þat beste del. H. 2. 143. 19.
11. 2-4. See Matthew 6. 9-13.
11. 31. See Matthew 12. 42.
12. 49. Ich com for to senden fur on eorðe, and wile þat it berne. H. 2. 111. 11-12.
14. 33. No man ne mai folge me bute he forsake alle þe worlde winne þat he weld ahg. H. 2. 205. 3-4.
17. 14. Goð and sheweð giu giuwer prest. H. 2. 71. 18.
21. 19. On giwer þoleburdnesse ge shulen wealden giwer saule. H. 2. 79. 11.

JOHN.

1. 9. He is þat soðe liht, þe lihted ech man.
H. 2. 111. 6-7.
- He is þat soðe liht þe lihted alle men þe on þis worlde cumeð.
H. 2. 161. 24-25.
1. 19-23.¹ Hwat art tu? . . . Ne am i² noht Crist. And hie seiden, Ar tu³ Helias? Nai, he seide. And hie seiden. Ar tu³ prophete? Nai, he seide. . . . Seiden hie, Wich andswere shule we giuen hem þe senden us to þe? And he answerede þus queðinde, Ich am his steuene þe remeð in þis westerne, and þus queðinde, Madeð þe Louerdes weies, and rihteð his peðes. H. 2. 129. 6-15.
1. 33. Wanne þu sest gost cumen and wunien uppe mannen, he shal fulcnen on þe holie gost.
H. 2. 137. 5-7.

¹ For a paraphrase of the first part of 1. 19, see App. 2.

² Ed. ami. ³ Ed. artu.

6. 53, 55. Mi fleis is wis mete, and mi blod iwis drinke.
 . . . Ne muge hauen no lif on giu, bute ge liuen
 bi mi fleis and bi mi blod.¹ H. 2. 97. 27-31.
14. 1, 16 + 16. 13. Ne beo giuer heorte noht iðreued ne
 ofdred; ich wile giu senden þe heuenliche fre-
 fringe . . . þe giu shal refrin, and techen soð-
 fastnesse and bringen tiðinge of þing þe beon
 to cumende. H. 2. 117. 7-11.

ACTS.

1. 11. Engles . . . wið þe apostles stoden, mid snou-
 wite shrude, and þus seiden to hem, . . . þe is²
 faren fro giu into heuene, he cumeð eft also wo ge
 him segen faren into heuene. H. 2. 115. 5-9.

ROMANS.

6. 19. Also ge hauen giwer lichame don to hersu-
 miende fule lustes and unriht, also doð giwer lich-
 ame heðenforð to hersumiende clennesses, and riht-
 wisnesse, and holinesse. H. 2. 65. 29-31.
12. 16. Ne beo ge ze noht zeþe to-ge ne giu seluen.
 H. 2. 195. 4.
12. 19. Heald me þe wrache, and ich . . . wile . . . for-
 gelde. H. 2. 179. 23-24.
13. 12. Ðe niht is forð-gon, and dai neihlecheð, and
 forþi hit is riht þat we forleten and forsaken miht-
 liche deden þo ben þe werkes of þiesternesse, and
 scruden us mid wapnen of lihte. H. 2. 9 (iii). 5-9.

1 CORINTHIANS.

2. 9.³ Eie ne maig . . . biholden, ne [ere] lhisten, ne
 herte þenchen. H. 2. 185. 19-20.
11. 28. Proue ech man him seluen . . . þenne under-
 stonde he þat husel, and drinke of þe calice.
 H. 2. 93 (xvi). 9-12.

¹ The order of verses is inverted.² Ed. his.³ The first part of the verse is very freely paraphrased.

2 CORINTHIANS.

9. 6. þe man þe litel sowed, he shal litel mowen, and he þe sowed on blescinge, he shal eft mowen on blescinge. H. 2. 153 (xxvi). 11-13.

He þe sowed on blescinge, he shal eft mowen on blescinge. H. 2. 159. 16-17.

GALATIANS.

5. 17. þe lichame flited and winned togenes þe gostes wille, and þe saule agenes þe lichames wille.

H. 2. 55. 12-14.

5. 17. Ðe lichame winned togenes þe gost, and þe gost togenes þe lichame.

H. 2. 189. 23-24.

6. 7. Ech man sal eft mowen bi þan þe he nu mowed.

H. 2. 159. 15-16.

EPHESIANS.

4. 22, 24. *See* Colossians 3. 9-10.

6. 12. We ne flited nocht to-genes flesh and blod, ac to-genes (aweregede gostes) þe welded þesternesse.

H. 2. 189. 19-20.

6. 16-17. Habbed rihte bileue to brunie, and¹ hope to helme, and soðe luue to shelde, and Godes word to swerde.

H. 2. 193. 4-5.

PHILIPPIANS.

3. 19. Here wombe is here Crist. H. 2. 165. 3-4.

3. 20. Ure erd is on heuene. H. 2. 149. 14-15.

COLOSSIANS.

3. 9-10. We habbed don of us þe ealde man . . . and don on þe newe. H. 2. 201. 8-10.

TITUS.

2. 12. Wile we leden ure lif on þisse worelde medeliche. H. 2. 7 (ii). 8-19.

HEBREWS.

10. 30. *See* Romans 12. 19.

¹ Influenced by 1 Thessalonians 5. 8.

JAMES.

- 1.8. Ðe twifealde man is unstedefast on alle his spechen. H. 2. 187. 20-21.
- 1.14. Ech man beoð bi sleht of his agene lichames luste. H. 2. 107. 3.
- 1.17. Ech god giue and fule giue cumeð of heuene dunward. H. 2. 105 (xviii). 13-14.
Ech god giue and ful giue cumeð of heuene, send of lemene fader. H. 2. 107. 12-13.
- 4.4. Ech þat is weorldes frend is ure Drihtenes fo. H. 2. 43. 33-34.
- 5.16. Sheweð giwer synnes þe preste.¹ H. 2. 65. 22.
Sheweð giwer sinnes on oðer stede.¹ H. 2. 71. 11-12.

1 PETER.

- 2.11. Flesliche lustes . . . þe flited² . . . togenes þe . . . saule. H. 2. 55. 10-11.
Wiðtied² giu fro flesliche lustes þe winnen togenes þe wreche saule. H. 2. 63. 28.
Wið-tied² of flesliche lustes þe deried² ure sowle. H. 2. 79. 4.
Wið-teod giu of þe flesliche lustes þe fihted² togenes þe soule. H. 2. 137. 18-19.
Wið-teoð giu þe fleshliche lustes þe flited² togenes þe soule. H. 2. 189. 29-30.
- 3.18. Ure Helende Crist þolede enes deð for ure sinnes. H. 2. 111. 3.
- 5.8. Vre fro þat is þe deuel wuandred² abutan us. H. 2. 35. 35.

¹ Vulg., *alterutrum*.² Ed. flited.

VICES AND VIRTUES.

GENESIS.

2. 17. Hwilche daize, he sede, se ðu etst of ðese trewe
ðu art deaðes sceldi[h]. V. V. 51. 23-24.
3. 17. Ʒewerzed bie ðe ierðe on ðine werke.
V. V. 117. 26-27.
12. 1. Ga ut, cwað he, of ðine lande, and ut of ðine
kenne, and ut of ðines fader huse, and cum in
to ðo londe ðe ic ðe wile sceawin.
V. V. 109. 27-29. cf. 31, 33; 111. 1, 8.
22. 2. Nim ðine sune, ðe ðu luuest swa michel, and
offre hine me upe ðare dune ðe ic ðe wile sceawin.
V. V. 111. 11-12. cf. 15-16.

DEUTERONOMY.

8. 3. ðe mann ne leueð naht he¹ bread ane, ac leueð
bi ða wordes ðe gað ut of Godes muðe.
V. V. 89. 2-4.

1 CHRONICLES.

16. 34. Andettið² Ʒewer sennen, he sade, Goddalmihtin,
for ðan ðe he is god, for ðan his mildsce is hier
on world.³ V. V. 123. 11-13.

PSALMS.

2. 12. Nemeð discipline . . . Ʒe las te Godd him wraðƷi,
and Ʒie forfaren of ða rinte weize! V. V. 125. 29-30.

¹ bi ?

² Latin, *confitemini*. This sense of the word, though correct, does not suit the context either here or in the Psalms where the phrase occurs. cf. the Authorized Version, where the word is more suitably rendered by *give thanks*.

³ Vulgate, *in æternum*.

- 4.6-7. Manige seggeð . . . hwo is þat us muze sceawin
 ða gode? . . . þat liht of his ansiene is [ze]marked
 riht uppen us. . . . Ðu, Hlauerd, gaue blisse on
 mine herte. V. V. 31. 16-27.
- 6.6. Ich schal watrien min bedd mid mine teares.
 V. V. 147. 10.
- 11.5. (Vulg. 10.6.) Ðe man ðe luueð unrihtwisnesse,
 he hateð his awene saule.¹ V. V. 37. 27-28.
- 13.3-4. Hlauerd, opene mine eizene, and liht his mid
 þe soðe lihte, þat ich naure ne bie slapinde on
 ðare saule deaðe, ne ðat ðe dieule[s] muzen be-
 zelpen þat hie hafden ðe heigere hand ouer me.
 V. V. 127. 17-18.
- 15.1,3-5. Hlauerd, . . . hwa mai wunen mid ðe on ðine
 huse, oðer hwa mai him resten upe ðin halize
 munte of heueneriche? Se ðe swereð soð his
 nexte, . . . and se ðe ne gifð naht his eihte te goule,
 and se ðe ne nimð none mede of ðe innocentes.
 V. V. 77. 35-79. 7. cf. 8-9.
- 17.8. Vnder ðare scadewe of ðine fiðeres . . . scild me.
 V. V. 101. 34-103. 1.
- 32.8. Ich ðe wile ziuen an[d] geat, and ich ðe wile
 wissin on ðese weize ðe ðu nu gost. V. V. 85. 33-34.
- 32.9. Ne bieð zelich ðe horse ne ðe mule, ðe ne
 habbeð non and get! V. V. 89. 30-31.
- 34.12-16. Hwa is þat, . . . ðe wile hauen . . . lif? . . .
 Forbet ðine tunge fram euele, and ðine lippen ðat
 he ne speken swiledom; . . . wænd fro euel wune,
 and do god. Ðanne sculen Godes eizēn bien uppe
 ðe, . . . and his earen opene to ðine [b]ienes. Godd
 . . . lokeð wraðliche uppe hem ðe euele doð; . . .
 for ði (scal Godes wraððe) . . . forliesen hem . . .
 of ðese . . . land. . . . Hie sculen iec forliesen ðat
 . . . land. V. V. 59. 24-61. 16.

¹ Contrast the A. V.; this rendering follows the Vulg. literally.

- 36.7. *See* 17.8.
- 42.3. Mine teares . . . me waren bred daig and niht.
V. V. 147. 7-8.
- 45.7. Forðan, . . . ðat tu luuedest rihtwisnesse and hatedest unri[h]tnesse, for ði haueð ðin Lauerd ismered þe mid ele of blisse. V. V. 33. 1-3.
- 51.1-2, 7, 9-13, 15-17. Hlauerd, . . . after ðat ðe ðin mildce ys michel, haue ore of mine michele senne! And after ðine manifealde mildces ðe ðu hafst ihafd to mankenne, Hlauerd, do awei fram me ðese michele unrihtwisnesse. . . . And spræng me mid tare ysope. . . . ðanne wurð ic iclansed . . . and hwittere ðane ani snaw. . . . Min herte of alle mine sennes make hlutter and clene, . . . and rihtne gost newe inne me. . . . (Acc nu ic bidde ðe) . . . ðat tu ne forwerp me fram ðine ansiene. . . . And ðine hali gast . . . ne benem ðu me næure. Ʒif me nu azean ðe ilche blisse. þat ic [h]adde ser . . . of ðire hale. . . . Ic wile tache ðo unrih[t]wisen ðine weiges, and . . . to orelease, hie sculen wænden to ðe. . . . Hlauerd, nu ic wolde ðe wurðigen, and loc ofrien. . . . þat icwemeste loc . . . ðat is ðe gast and ðe hierte ðe bieð swiðe geswæint mid eadmodnesse and mid manifealde (þohtes of soðe) bereusinge. V. V. 81. 27-85. 13.
- 52.3, 5. ðu luuedest euelnesse mare ðanne godnesse, unrihtnesse more to spekene ðanne rihtwisnesse; for ði ðe scal God . . . forliesen. V. V. 11. 14-16.
- 61.3. (Hlauerd, bie ure) tur of strengþe azean alle unwinnes! V. V. 107. 8.
- 62.10. Worldes eihte, gif hie is swiðe rixinde to ðeward, ne do ðu naht ðine herte ðerto. . . . V. V. 75. 22-23.
- 63.1. Mi saule was ofþerst, . . . after ðe Hlauerd, and min flesch michele swiðere. V. V. 93. 15-16.

- 73.22. Ich am imaked al swo a dier . . . beforen ðe.
V. V. 93. 12-13.
- 76.2. On sibsumnesse is imaked his stedel. V. V. 97. 20.
- 77.10. ðies wændinge is iwis ðurh Godes swiðere hand.¹
V. V. 23. 7-8.
- 80.5. Hlauerd, fed us mid ðo breade of swete teares, . . .
and gif us drinken of . . . teares, and ðat mid imete.
V. V. 149. 1-3.
- 81.12. Ich hem let, he seið, after here awene wille;
after ðan ðe here herte leste. V. V. 13. 26-27.
- 85.8. Ich wile lesten and understanden hwat min
Lauerd Godd spekð in me. V. V. 87. 10-11.
- 85.10. Mildce and Soð . . . zetetten hem to gedere.
Mildce and Soð hem imetten. V. V. 113. 9-10.
- 85.10. Rih[t]wisnesse and Sibsumnesse kesten hem
to-gedere. V. V. 117. 23-24.
- 89.14. Rihtwisnesse and dom, hi makieð Godes sate.
V. V. 105. 7.
- 106.1, 107.1. *See* 1 Chronicles 16. 34.
- 107.26. Hie stieð up to heuene, . . . hie stikð niðer in
to nielnesse. V. V. 45. 11, 16-17.
- 118.1. *See* 1 Chronicles 16. 34.
- 119.11. On mine hierte ich hedde þine wordes, Hlauerd,
þat ich nolde naht senegin ageanes ðe. V. V. 125. 2-4.
- 119.21. Zewerwed bien hie, Louerd, alle ðe ðine be-
hode healden nelleð. V. V. 19. 24-25.
- 119.66. Tach me godnesse, and . . . andzet.
V. V. 127. 21-23.
- 119.165. Michel sibsumnesse is allen ðe luuieð ðine
lage, ne bieð hie naure wroðe. V. V. 99. 11-12.
- 132.11. Of ðo wastme of ðine wombe ic wille setten
uppe ðine setle. V. V. 115. 33-117. 2.
- 136.1. *See* 1 Chronicles 16. 34.

¹ Cf. the A. V.

141. 2. Hlauerd, . . . swa go upp mine zebede to-foren ðe, swa ðat stor dieth ut of stor f[a]te!¹

V. V. 143. 23-24.

143. 2. Hlauerd, . . . ne go ðu noht in to dome mid ðine þralle, forðan all ðat is liues on heuene and on ierðe ne mihte bien irihtwised ongeanes ðe.

V. V. 105. 13-15.

146. 4. On here ænde-daize forwurðeþ alle here þohtes.

V. V. 33. 11-12.

PROVERBS.

9. 1. Wisdom . . . ararde hire an hus, and hie karf hire seuen postes.

V. V. 91. 10-11.

11. 21. Hande on hande nis naht ðe euele man gyltleas.

V. V. 133. 15.

16. 32. Better his . . . ðe þolemode mann þanne þe stronge þe nimð casteles.

V. V. 129. 3-4.

ECCLESIASTES.

7. 18. Se ðe Godde on-dratt, . . . he latt he naht te donne.

V. V. 63. 9-10.

12. 13. Dræd Godd, and hald his bebode!

V. V. 61. 33.

ISAIAH.

5. 21. Wa zeu ðe healdeð zeu seluen for wise, and to-foren zeu seluen bieð zeape!

V. V. 79. 20-21.

6. 10. Bland ðies folkes hierte, þat hie ne sien ne understande.

V. V. 127. 7-9.

43. 26. Sei ðu . . . gif ðu wilt bien irihtwised.

V. V. 123. 2-3.

49. 15. Hv mai ðat moder forzeten ðat child ðe hie bar in hire wombe? Þein hie hit forzete, ic næure ne forzete ðe.

V. V. 87. 22-24.

52. 11. Makieð gew clane ðe bereð Godes faten!

V. V. 123. 33.

¹ Perhaps influenced by Revel. 8. 3-4. Ed. storfate.

56. 10. Hie biedð ðe dumbe¹ hundes ðe ne cunnen oðer
ne muzen berken. V. V. 109. 21-22.
65. 24 + 58. 9.² Ar ðanne ðu clepize to me, ich segge,
Loke, hier ich am. V. V. 145. 7-9.

JEREMIAH.

17. 5. Zewerzed bie ðe mann þe haueð his hope te
manne. V. V. 33. 16-18.

EZEKIEL.

18. 30. Wandeð to me, he seið, and nemeð and doð
scrift. V. V. 19. 14-15.

ECCLESIASTICUS.

2. 1. Lieue sune, . . . þanne ðu cumst to Godes huse
him to ðenin, bie wel war and garke ðine saule
agen manizes þennes fandinges. V. V. 73. 9-11.
32. 10. Do alle þing after rade, ðer after hit ne scal
þe ofþenchen. V. V. 71. 8-9.
- Alle ðo þing ðe ðu hauest te donne, do it
mid ræde. V. V. 75. 6.

MATTHEW.

4. 4. *See* Deuteronomy 8. 3.
4. 17. Nimeð scrite of gewer sennes, hit neiheð heuene
riche. V. V. 121. 7-8.
5. 7. Eadi biedð ðe milde, forðan hie sculen hauen
milce. V. V. 113. 6-8.
5. 8. Eadi biedð ða clane-hierte menn, for ðan hie
sculen Gode zesen. V. V. 125. 8.
5. 24. Ga arst and seihtle wið ðine broðer. V. V. 3. 3-4.
5. 25. Ðarhwile ðe ðu art mid þine widerwine on ða
weize, bie him teiþinde ðat ðe he wile hauen
iden, læste he ðe nime and betæche ðe ðe crau-
iere, and he seððen betache ðe ðe pineres and
ðe cwelleres! V. V. 75. 9-12.

¹ Ed. dumpe.

² Apparently a combination of these two verses, though the Latin given corresponds to the Vulgate in neither case.

5. 34-35, 37. Ne swerizede, naiðer ne be heuene ne be ierðe, ne bie nan oðer ðing, bute ia, ia, næi, nai.
V. V. 9. 12-13.
5. 39-41. Se ðe smit þe under ðar [e]are, . . . wand him to þat oðer. Se þe beni benimð ðe þine kiertel, gif him þine mantel. Se ðe het þe to gonne mid him twa milen, ga mid him þrie.¹ V. V. 127. 29-32.
5. 39. Se ðe smit under ða eare, want to ðat oðer.
V. V. 13. 18.
5. 42. Ælche manne ðe ðe bitt, ðu aust to giuen.
V. V. 77. 10-11.
6. 2, 5. Hie habbede inumen here lean. V. V. 5. 30-31.
6. 6. Ðanne ðu wilt gebidden ðe, . . . ga into þine bedde, and s[c]ette þe d[ure] uppen ðe, and bidde þe swa to þine fader Godd Almihtin. V. V. 143. 2-4.
6. 16. See Matthew 6. 2, 5.
6. 21. Ðar ðe ðin hord is, þær is þin herte. V. V. 69. 25.
6. 33. Arst sechede Godes riche, and siððen . . . alle ðese þing we sculen habben. V. V. 87. 34-89. 1.
10. 16. Biede zeape al swa næddre. V. V. 101. 18.
10. 22. Se ðurg-wuned . . . he word iborgen.
V. V. 151. 4-5.
10. 28. Ne drædede naht, he sade, hem ðe zure lichame muzen ofslean; ac of him ze aweð to ben ofdrad, þe mai baðe lichame and saule werpen in to ðe fier of helle.
V. V. 61. 29-31.
11. 28-30. Cumed to me, . . . alle ðe swinkede . . . and zeheuzed biede . . . and ic eu wile ziuere reste to zeuer saule. . . . Berede min zoc uppe zeu, . . . þe is softe, and min berðen is liht. V. V. 71. 26-31.
11. 29. Liernide at me, seide Crist, þat ic am softe, and of eadmode hierte, and swa ze muzen finden reste te zeure saule.
V. V. 49. 10-11.
12. 34. Of ðat ðe herte is full, ðarof speke ðe muð.
V. V. 101. 8.

¹ Vulg., *mille passus, vade cum illo et alia duo.*

- 13.43. He scal scinen swa briht swa sunne.
V. V. 31. 12-13.
- 14.23. He steih uppen ane dune him to bidden.
V. V. 143. 11.
- 16.16-18. Eadi art þu, forðan ðe ðis ne tahte ðe non
eor[ð]lic mann, þat ic am Crist, Godes liuindes
sune, ac min fader on heuene. . . . And uppe ðese
stane . . . ich wile araren mine cherche. . . . Ðo
zaten of helle ne muzen hauen none strengþe
azean ðessere ileaue. V. V. 25. 33-27. 8.
- 16.24. Se ðe wile cumen after me . . . bere his rode
. . . and swo he mai me folzin. V. V. 33. 26-28.
- 17.5. Ðis is mi leue sune, on him me likeð swiðe.
V. V. 119. 30-31.
- 19.12. Se ðe hit mai hebben, he hit neme and healde.
V. V. 129. 24-25.
- 19.16-21. Hlauerd, . . . hwat mai ic don ðat ic mihte
hauen ðat eche lif? Vre Drihten him andswerede,
and seide : . . . ꝥecnoust þu Godes bebodes, Ne sleih,
ne ne stell, ne reaue, ne forlige on hordomes. . . .
A, Hlauerd, cwað he, alle ðese bebodes ic habbe
ihealde fram childhade! . . . Ðe ziet him and-
swerede Crist, . . . Gif ðu wilt, he seide, bien
ðurhut god mann, ga and sell all ðat tu hafst,
and gif hit Gode[s] wrecchen, and swa folge me!
Ðies zunge mann ziede a-wei sari. V. V. 67. 27-69. 3.
- 19.19. Luue ðine nexte al swa ðe seluen. V. V. 67. 4-5.
- 19.21. ꝥif ðu wilt . . . bien ðurhut god mann, forlat
ðu ðe world. V. V. 73. 3-4.
- 19.23. Ne mai na more, cwað he, ðe riche mann
cumen into¹ heuene riche, ðanne mai ðe oluende
cumen ðurh ðe nælde eizen. V. V. 69. 7-9.
- 22.39. See 19.19.
- 24.13. See 10.22.

¹ Ed. in to.

25. 21. His lauerd him seide, Wel ðe, gode ðrall! Ouer
litel þing ðu ware trewe, ouer michel þing ic ðe scal
setten. Ga in to ðine lauerdes blisse! V. V. 17. 8-9.
25. 41. Gað aweiz fram me, zie iwerzede, . . . in to ðan
eche fiere, . . . forð mid ða dieulen. V. V. 19. 30-31.
26. 39. Hlauerd, he sade, naht als wa ich wille, ne do
ðu, ac als wa ðu wilt. V. V. 141. 31-32.
26. 75. He ziede ut . . . and beweop . . . bitterliche.
V. V. 85. 16-17.

MARK.

8. 34. *See* Matthew 16. 24.
10. 17-21. *See* Matthew 19. 16-21.
10. 25. *See* Matthew 19. 24.
13. 13. *See* Matthew 10. 22.

LUKE.

1. 28. Hail ðu, . . . full of Godes ziues. V. V. 53. 27.
Iblesced bie ðu, seide ðe angel, . . . mang alle
wiues, and iblesced¹ bie ðat wasme of ðine wombe.
V. V. 117. 29-30.
1. 38. Loke hier, . . . Godes agen þralle! V. V. 53. 32.
1. 48. For ði ða[t] mi Lauerd Godd lokede to ðare ead-
modnesse of his þralle, . . . for ði seggeð all man-
kynn þat ic am eadi. V. V. 55. 10-11, 15.
2. 14. Sibsumnesse to alle ðo mannen ðe god wille
habbeð. V. V. 15. 13.
4. 4. *See* Deuteronomy 8. 3.
6. 24. Wa zeu, cwað he, zie riche menn, ðe habbeð
swa michele blisse. V. V. 69. 10-11.
6. 25. Wa zeu ðe nu leiheð. V. V. 81. 3.
6. 32, 34-35.² Zif ðu zifst ðo manne ðe gaf ðe, oðer
ðe wost ðat wile ziuen ðe, wilch lean aust ðu te
hauen of Godd? Ne don swa ðe senfulle men? . . .
Gif ðu luuest ðo ilche ðe ðe luizeð, ne don swa
ðe werste menn of ðe woreld? Ac luue þine un-

¹ From verse 42.² The order of verses is inverted.

- wines, . . . ðarof ðu scalt hauen michel lean of
Godd. V. V. 77. 12-17.
6. 36. Bieð mildciende, al swo zeuer fader is on heuene!
V. V. 113. 4-5.
6. 45. *See* Matthew 12. 34.
9. 23. *See* Matthew 16. 24.
9. 62. Se ðe doð his hand to ðere sull, . . . and loceð
abach, . . . he his naht wurde heuene riche.
V. V. 71. 21-24.
10. 5-6. Sibsumnesse bie to ðesen huse ! Zif hie funden
ðar inne ðane mann of pais, ðanne scolde here
pais belæuen ðerinne; and zif h[i]e ne deden, hie
scolde agean wanden to hem. V. V. 99. 17-20.
10. 16. Se ðe zeu[w]er ra[d] hlest, . . . he hlest me sel-
uen; and se ðe gew forsakþ, . . . he forsakþ full
zewiss me seluen. V. V. 45. 4-5.
14. 12-14. ðanne ðu wilt makien gestninge, seið Crist,
ne clepe ðu naht ðine friend, ne ðine bredren ðarto,
ne ðine kenesmen, ne ðine neihbures. Gif æni
of ðesen ðe muzen forzielden ðine gestninge, ðane
clepe ðu hes naht. Ac clepe ðo wrecches and
to unmihti, þe blinde, ðe dumbe, ðe beaue, ðe
halte; . . . ðanne art tu isæli: hit te scal bien
forzolden . . . ðanne ðe rih[t]wise sculen arisen.
V. V. 75. 30-77. 1.
18. 13. Hlauerd Godd, [h]aue are of me senfulle!
18. 18-22. *See* Matthew 19. 16-21. [V. V. 145. 12-13.
18. 25. *See* Matthew 19. 24.
22. 62. *See* Matthew 26. 75.

JOHN.

1. 9. He was ðat soðe liht þe lihteþ alche manne ðe
cumþ on ðese liue. V. V. 35. 26-27.
3. 16. Swa muchel he luuede mannkynn, þat he his
awene sune sænte. V. V. 25. 20-21.
5. 29. ðanne sculen hi alle ðe god habbeð idon to

- ðan eche liue, and ðo ðe euele habbeð idon, . . .
 he sculen in to ðan eche fiere. V. V. 25. 29-30.
- 8.47. Se ðe is of Gode, he harkeð bleðeliche Godes
 wordes. V. V. 47. 22-23.
- 12.31. Nu scal ðe alder of ðis woreld ut bien gedriuen.
 V. V. 111. 5-6.
- 14.23. Se ðe luueð me, he wile lokin mine wordes,
 and min fader him wile luuizen, and to him we
 willeð cumen, . . . and mid him willeð makien
 wunienge. V. V. 91. 20-22. cf. 25-26.
- 20.29. Eadi bieð ða menn ðe on me belieuen, and
 næure me ne seizen! V. V. 25. 9-10.

ROMANS.

- 12.19. Læt me wreken, [d]om is min! V. V. 105. 30-31.
- 13.9. *See* Matthew 19. 19.
- 14.17. Godes riche nis naht mete and drench, ac is
 rihtwisnesses, and sibsumnesse, and blisse in ðe
 hali gaste. V. V. 89. 7-8.

1 CORINTHIANS.

- 3.11. Ne mai no mann leizen oðer grundwall þanne
 ðat ðe is ileid, þat is, Iesu Crist. V. V. 93. 30-31.
- 3.17. Godes temple is hali, and ðat ze bieð zeu
 seluen. . . . Se ðe bifelð Godes temple. . . . Godd
 him scal forl[i]esen. V. V. 93. 23-26.
- 3.18. Ʒif zeure ani . . . is ihealden for wis on ðare
 woreld, becume sott, and swa he mai bien wis.
 V. V. 67. 16-17.
- 6.10. Ða werzinde menn . . . naure on heuenriche
 wunizen ne muzen. V. V. 13. 5-7.
- Ðe michele drinkeres soðliche naure, naure
 heuene riche ne sculen bruken. V. V. 139. 2-3.
- 11.31. Ʒif we . . . demen us seluen, . . . ne sculen we
 næure mo eft bien idemd. V. V. 105. 22-25.

2 CORINTHIANS.

11. 2. Ich gew hadde bewedded ane were clane maiden,
þat is, to Criste. V. V. 131. 24-25.

GALATIANS.

4. 11. Ic am ofdrad . . . ðat ic hadde al forloren min
geswink on zeu. V. V. 27. 21-22.
5. 14. *See* Matthew 19. 19.
5. 17. ðe flæsch, . . . hit zitsið azean ðe goste, and ðe
gost azean ðe flæsche. V. V. 97. 23-24.

PHILIPPIANS.

2. 8. Was hersum . . . anon to ðe deaðe. V. V. 7. 32.
Hersum was his fader anon to ðe deaðe. V. V. 51. 8-9.
Was hersum his fader anon to ðe deaðe. . . .
V. V. 109. 9.
Hersum . . . anon to ðe deaðe. V. V. 119. 6-7.
3. 19. Of here wombe hie makieð here Godd.
V. V. 137. 31.
3. 21. He wile þane lichame of ure e[a]dmodnesse in
to michele brihtnesse wanden. V. V. 31. 11-12.

COLOSSIANS.

3. 17. All ðat ze haddeð to donne, an Godes name
doþ hit. V. V. 27. 30-31.

1 THESSALONIANS.

4. 3-4. ðis is iwis Godes wille . . . þat hie ben hali, . . .
and þat zie wið[h]ealden gew fram galnesse, . . .
and ðat zie healden cunnen zewer fatt of zewer
likame . . . mid michele clannesse. V. V. 135. 17-22.
5. 2. Zure ænde-dai . . . cumð . . . al swa þief be nihte.
V. V. 19. 16-17.

TITUS.

2. 11-13. Godes grace . . . hine sceawede alle mannen,
and he us tahte ðat we scolden forsaken ða (un-
waste ileaue of haðen-dome and) alle worldliches
lustes, and maðliche libben and rihtliche, and

arfastliche, anbidende ða eadi hope and ðane to-
cyme of ðare michele blisse of Criste[s]. V.V. 31. 5-11.

HEBREWS.

10.30. *See* Romans 12. 19.

12.14. Luuieð sibsumnesse and halidom, . . . wið-uten
hire ne scal naure mann isien Godd.

V. V. 129. 31-131. 2.

JAMES.

2.8. *See* Matthew 19. 19.

2.13. Æure bie ðe mildce ouer ðe rihte dome.

V. V. 67. 9-10.

2.17. Ileaue wið-uten werkes, he is dead.

V. V. 29. 24-25. cf. 25 b-26.

4.6. Godd wiðstant alle modi mannen. V. V. 5. 10-11.

5.16. Swiðe michel helpð þas rihtwismannes bede.

V. V. 143. 27-28.

1 PETER.

2.11. Wiðhealdeð . . . gew wið þa flesches [h]lustes
ðe winneð azean ðare sawle.

V. V. 135. 14-15.

3.12. *See* Psalms 34. 14-15.

5.5. *See* James 4. 6.

5.8. Bieð imeðfull and wakieð . . . for ðan zewer
wiðerwine gað abuten alche manne [w]ham he
mihte forswolegen. . . . Alswa ðe lyon ðe gað
abuten, swa deð deuel abuten gew.

V. V. 139. 16-20.

2 PETER.

3.10. *See* 1 Thessalonians 5. 2.

1 JOHN.

2.15. Se ðe luueð ðese woreld, ðes fader luue, God-
almihtines, nis naht an him.

V. V. 41. 7-8.

3.21. Ʒif ure hierte . . . us ne undernemeð naht ne
ne wreihð, (hwat so we beseceð at Gode, he us
wile sone teiþin).

V. V. 141. 13-14.

4.16. Se ðe wuneð on karite, he wuneð on Gode,
and Godd on him.

V. V. 37. 12-13.

EARLY ENGLISH PRAYERS.¹

MATTHEW.

6. 9-13. Ure fadir þat art² in hevene,
Halged be þi name.
Samin cume þi kingdom,
þi wille in herþe als in hevene be don,
Ure bred . . .
Gyve it hus þi hilke dai,
And ure misdedis þu forgyve hus,
Als we forgyve þam þat misdon hus,
And leod us to na fandinge,
Bot frels us fra alle ivele þinge. Amen.

Rel. Ant. 22.

LUKE.

11. 2-4. *See* Matthew 6. 9-13.

¹ Written as prose.

² Ed. hart.

PATER NOSTER.

MATTHEW.

- 6.9-13. Fader ure ðatt art in hevene blisse,
Din hege name itt wurðe bliscedd,
Cumen itt mote ði kingdom,
þin hali wil it be . . . don
In hevene and in erðe all so. . . .
Gif us alle one þis dai
Ure bred of iche dai
And forgive us ure sinne
Als we don ure wiðerwinnes;
Leet us noct in fonginge falle.
Oc¹ fro ivel ðu sild us alle. Amen.

Rel. Ant. I. 235.

LUKE.

- 11.2-4. *See* Matthew 6.9-13.

¹ Ed. ooc.

PATER NOSTER.

MATTHEW.

6. 9-13. Ure fader in hevene riche,
þi name be haliid ever i-liche,
þu bringe us to þi michil blisce,
þi wille (to wirche þu us wisse),
Als hit is in hevene i-do
Ever in eorþe ben it al so,
þat . . . bred . . .
þu send hit ous þis ilke day,
Forgive ous alle þat we haviþ don,
Als we forgivet uch oþir man,
Ne lete us falle in no fondinge,
Ak scilde us fro þe foule þinge. Amen.

Rel. Ant. I. 57. 10-21.

LUKE.

11. 2-4. *See* Matthew 6. 9-13.

MATTHEW.

6. 9-13. Hure fader, that art in hevene, blessed be thi
name,
Thin holi hevenriche mote . . . comen. . . .
Thi wil be don in hevene and in erthe ii same,
To day us yif ure lifli bred that like day we
craven,
And foryif us oure dettes, . . .
Also we don alle men that in oure dettes aren,
And lede us noht in fonding, bote silde us
(fro harm and fro schame),
And fro alle kennes iveles. . . . Amen.

Rel. Ant. I. 169.

LUKE.

11. 2-4. *See* Matthew 16. 9-13.

MATTHEW.

6. 9-13. Fader oure þat art in heve, i-halgeed bee þi nome. i-cume þi kinereiche. y-worthe þi wylle also is in hevene so be on erthe. oure iche-dayes-bred gif us to-day. and forgif us oure gultes, also we forgifet oure gultare. and ne led ows nowth into fendingge, auth ales ows of harme. So be hit.

Rel. Ant. I. 282.

LUKE.

11. 2-4. *See* Matthew 6. 9-13.

AVE MARIA.

LUKE.

1. 28. (Marie) ful of grace, weel de be,
Godd (of hevene) be wið ðe,
Oure alle wimmen bliscedd tu be,
So¹ be ðe bern datt is boren of ðe.

Rel. Ant. I. 235.

Heil (Marie), ful of grace,
þe Lavird þich þe in everilk² place,
Blisced be þu mang alle wimmein,
And¹ blisced be þe blosme of þi wambe.

Rel. Ant. I. 22.

Heyl (Marie)! of grace i-fild, . . .
Blisceth be thu among wimmen, . . .
¹Blesced be the frut of thi wombe. . . .

Rel. Ant. I. 169.

Hayl (Marie), fol of milce, God is mit the, þu
blessede among wimmen, i-blessed¹ be frut of
þine wumbe.

Rel. Ant. I. 282.

¹ From verse 42.

² Ed. heverilk.

IN MANUS TUAS.

LUKE.

23. 46. Loverd Godd, in hondes tine
 I biqueðe soule mine. Rel. Ant. I. 235.
23. 46. On þine hondes ich¹ breethe (or biteche) mine
 gost. . . . Rel. Ant. I. 282.

¹ Ed. hich.

OLD ENGLISH MISCELLANY.

MATTHEW.

2. 2-5, 8, 11-12. Wer was se king of Gyus þet was i-bore. And Herodes i-herde, . . . swo was michel anud and alle hise men. . . . Ðo dede he somoni alle þo wyse clerekes . . . and hem askede wer Crist solde bien i-bore. Hi answerden þet ine Ierusalem [*sic*], for hit was swo i-seid and be-hote hwilem bi þu profetes. . . . Goþ, ha seide, into Bethleem and secheþ þet child and wanne ye hit habbeth hi-funde . . . cometh to me and hic wille go and an-uri hit. . . . Ðo kinges hem wenten and hi seghen þo sterre þet yede bi-fore hem, al-wat hi kam over þo huse war ure Louerd was, . . . and . . . hie hin an-urede and him offrede hire offrendes, gold and stor and mirre. . . . Aperedede an ongel of heuene ine metinge, and hem seide and het þet hi ne solde a-yen wende be Herodes, ac be an oþer weye wende into hire londes.

O. E. M. 26. 14-27. 15.

4. 1-3, 10-11. þe holy gost hyne ledde up in-to þe wolde For to be younded of Sathanas . . .
þer he wes fourty dawes al wiþ-vte mete,
þo he hedde heom yuast, þo luste hym ete.
þer hym com Sathanas . . .
þo seyde Ihesu Crist, . . .
Ga abak, Sathanas, . . .
Anon he hyne byleuede . . .
And þer comen engles hym to seruy.

O. E. M. 38. 27-40.

8.1-3. Him folgede michel folk. Swo kam a leprus
 . . . and onurede him and seide, Lord, Lord, ha
 seide, yef þu wilt þu me nicht wel makie hool. . . .
 And ure Lord him seide, and spredde his hond,
 and tok his lepre, Hic wille, seide ure Lord, þæt
 þu bi censed. And al-so raþe he wan i-warisd
 of his maladie. O. E. M. 31. 7-13.

8.23-27. Ure Lord Ihesu Crist yede one time, into
 ane ssiþe and ise deciples mid him . . . And . . .
 a-ros a great tempeste of winde. And ure Lord
 was i-leid him don to slepe. . . . Hise deciples . . .
 a-wakede hine and seiden to him, Lord, saue us,
 for we perisset. . . . Ðo seide to hem, Wat dret
 yw, folk of litle beliue? Ðo a-ros up ure Lord
 and tok þane wynd and to see, and al-so raþe
 hit was stille. And . . . þo men . . . awondrede hem
 michel. O. E. M. 32 (ii). 5-17.

9.27. A þe sun of Daud . . .

Haue merce on vs. O. E. M. 219. 272-273.

13.30. Byndeþ hem in knucchenus forþi

To brenne. O. E. M. 225. 78-79.

16.18. þu schalt hoten ston.

Ich wile myne chireche sette þe up-on.

O. E. M. 89. 2-3.

20.1-16. On goodman was þat ferst uut-yede bi þe
 moreghen for to here werkmen in-to his winyarde,
 for ane peny of forewarde, and . . . so ha sente hi
 into his wynyarde. So ha dede at undren and
 at midday also. þo þat his was . . . þan euen, so
 ha kam into þe marcatte, so he fond werkmen
 þat were idel. þo seyde he to hem, Wee bie ye
 idel? And hie answerden and seyde, Lord, . . .
 for we ne fonden te dai þat us herde. Gop
 nu, ha seide, se godeman, into mine wynyarde
 and hic þat richt is yu sal yeue. . . . þo þæt hi

wel euen, þo seide þe lord to his sergant, Clepe
 þo werkmen and yeld hem here trauil and a-gyn
 to hem þat comen last, and go al to þo ferste. . . .
 Se sergant . . . gaf euerich ane peny. And so hi
 seghen þo þo þet bi þe morghen waren i-comen
 þet hi þet waren last i-cume, hedden here euerich
 ane peny; þo wenden hi more hadde. Þo gruch-
 chede hi a-menges hem, and seyden, þos laste
 on ure habbeþ i-trauiled and þu his makest
 velaghes to us þet habbeth . . . i-þoled þe berdene
 . . . of þo hete of al þo daie. Þo ansuerede se
 gode man to on of hem, Frend, ha seyð, i ne¹ do
 þe noon unricht. Wat for þingkeþ þat hic do
 min i-will? . . . So sulle þo uerste bie last and
 þo laste ferst. Fele bieþ i-clepede, ac feaue bieþ
 i-cornee.

O. E. M. 33 (ii). 8. 34-11. cf. 35. 9-10.

20. 16. Swiþe veole beoþ icleped, and fewe beoþ ico-
 rene.

O. E. M. 61. 104.

21. 9, 12-13.² (þe children of þe tune comen syngynde),
 Iblessed he seyð, mote he beo þe cumeþ
 on Godes nome. . . .

þo he com to þe temple . . .

He (vunde) þer-yne chepmen . . .

He heom vt drof. . . .

Hit is iwriche þat myn hus is bede hus
 icleped,

And ye þeouene dich hit habbeþ y-maked.

O. E. M. 39. 70-80.

22. 13. And caste hym in-to þe derkeste grounde,
 þer as was wepyng . . .
 Goulyng, and grisbatyng of teþe.

O. E. M. 230. 246-248.

MARK.

10. 48. See Matthew 9. 27.

¹ Ed. ine.

² For paraphrase of verse 7, see App. 2.

LUKE.

18. 38, 39. *See* Matthew 9. 27.

THE PASSION OF OUR LORD.¹

- Matthew 26. 21. þo vre Louerd wes isete to his
supere,
He byheold abute . . .
And seyde to his disciples . . .
- Matthew 26. 21; John 13. 21. On me scal bitraye . . .
- Matthew 26. 24; Mark 14. 21. Iwis hym were betere þat he ibore
nere.
- John 13. 22. Euerych lokede to oþre . . .
Hi nuste neuer bi hwich of heom
he hit iseyd hedde.
- Mark 14. 19. þo queþen his disciples on after on,
Louerd, hi seyden alle (hwo is so
hardy mon
þat durre þe bytraye) of vs euer-
ych on ?
- Matthew 26. 35. We willeþ to þe deþe alle myd þe gon.
þo seyde vre Louerd Crist . . .
- John 13. 26. Hwam ich biteche þat bred þat ich
on wyne wete,
He me schal bitraye . . .
He hit bitauhte Iudas. . . .
And þe veond him on bi-com. . . .
- Matthew 26. 25. Iudas þo onswerede, . . .
Mayster, am ich þilke? . . .

¹ In this poem the author so combines the accounts of the several gospels that it is not easy to separate them. In order not to break the continuity of the narrative, the Biblical references are given in the margin. The skill with which the accounts are woven together will be evident at a glance. For occasional paraphrases of verses omitted, see App. 2.

- Luke 22. 33. þeyh ich to þe deþe schulle myd
þe go,
Oþer in-to prysune . . .
- Matthew 26. 35, 36. Ic nele þe vorsake, and so hi seyden
alle . . .
Vre Louerd myd heom iwende to
Geth-semany.
Seþþe he to heom seyde . . .
- Matthew 26. 36 ;
Mark 14. 32. Sytteþ her þe hwile ich go to
abidde me.
- Mark 14. 33. He nom Seynte Peter, Seynt Iame,
and Seynt Ion. . . .
- Matthew 26. 38 ;
Mark 14. 34 ;
Luke 22. 41. He wes of-dred of þe deþ. . . .
- Luke 22. 41. Iesus from heom iwende þe wurp¹
of o ston,
And gon hyne to abidde al him
seolf on.
- Matthew 26. 39. Vader, he seyde, Ihesu Crist, if hit
may so beo,
Mark 14. 36 ;
Luke 22. 42. Of þis ilche calche nv forber þu me.
- Matthew 26. 42. If ich hine schal drynke, iworþe
þine wille. . . .
- Luke 22. 43-44. As vre Louerd hine ybed, he bi-
gon to swete,
þat blod orn adun of hym, dropes
swuþe grete.
þer com of heuene on engel . . .
Hyne vor to gladye. . . .
- Matthew 26. 40-41 ;
Mark 14. 37-38. He com to his apostles and heom
a slepe funde.
Slepestu, he seyde, Symon? . . .

¹ Ed. wrp.

- Ne myhtestu one tyde wakien myd
me?
- Wakieþ and ybiddeþ eu . . .
þat ye ne cumen in vondinge. . . .
- Matthew 26. 45-47; þe tyde is wel neyh icume . . .
Mark 14. 41. 42. And monnes sune biþ bi-tauht in
sunuule honde.
Ariseþ vp, he seyde, and vte we
heonne go.
þer him cumeþ Iudas. . . .
He me hafþ to nyht isold. . . .
Nedde he bute þet word iseyd,
Iudas him com þrynge
Mid Gyues, and myd Phariseus
from heore motynges,
Mid speres and myd staues. . . .
- John 18. 4-8. Iesus com to-yeynes heom, . . .
And he to heom seyde, Hwam ye
seche here?
Heo hym onswerede, Ihesum Na-
zaren.
Ihesuc heom to seyde, Lo ich hit em.
Yf ye me secheþ, her ich am yfunde.
Letep þeos bileuen. . . .
þe Gywes myd þon worde veollen
to þe grunde.
- Matthew 26. 47,
49-50. Iudas com avoreward, . . .
Mid Gywes and oþer volke þat he
myd hym brouhte.
Heyl, he seyde, Master . . .
And hyne mid muþe custe. . . .
Freond, seyde Ihesu Crist, to hwan
er-tu ycume?
- Luke 22. 48. Mid þine valse cosse þu trayest
monnes sune.

- John 18. 12. þe Gywes vp asturte . . .
And nomen anon Ihesu Crist and
hyne vaste bunde.
- John 18. 10-11. Seynte Peter hedde o swerd and
he hit vt drouh,
And smot of Malkes ere. . . .
þo iseyh Ihesu Crist, . . .
Put in, he seyde, þi sweord anon
in þe stude,
Ne mot ich nouht drynke . . .
þene calch þat my vader haueþ
y-yeue me?
- Matthew 26. 55; Seoþþe him spek Ihesu Crist . . .
Mark 14. 48-49; And seyde to þe Gywes, . . .
Luke 22. 52-53. Mid sweordes and myd bottes ye
beoþ her icume.
So me doþ to þeoue. . . .
Vyche day in þe temple wes myne
ywune
To techen eu, . . .
Nes þo non so hardy þat on me
leyde honde.
- Matthew 26. 58; Peter (iseyh þe Gywes vre Louerd
Luke 22. 54. vaste bynde)
Anon he drouh hyne abak and eode
heom by-hynde. . . .
- Matthew 26. 57. þe Gywes nomen Ihesu Crist and
forþ hine ledde.
- Matthew 26. 56, 57. Alle heo hyne byleuede. . . .
Heo brouhte hyne to Kayphas, . . .
Heo wes heore biscop in þen ylke
yere.
- Mark 14. 51; Of alle his disciples ne vulede hym
John 18. 15. neuer on
Bute Seynte Peter and on yong mon,

- Mark 14. 67 ;
Luke 22. 56. Heo byheold Peter and seyde to
heom þat sete,
Iwis þes is myd Ihesu. . . .
Peter þo onswerede, Ne yknowe
ich hyne nouht. . . .
- Luke 22. 58-60. Sone her-after on oþer þer com gon
And seyde, Siker þu ert myd him,
a Galilewis mon.
Mon, queþ Seynte Peter, y not hwat
seyst þu,
- Luke 22. 57 ;
John 18. 26. Ne ikneu ich hyne neuere. . . .
þo onswerede on oþer, . . .
He wes Malkes kunnes-mon þet
Peter smot of þat ere,
Iwis þu were myd Ihesu Crist in
þe leyhtune. . . .
- Matthew 26. 72. Peter at-sok and seyde, . . .
þat euer hyne iknewe, ich segge
vor me.
- Luke 22. 60. Nedde he bute þet word iseyd, þe
cok crowe bi-gon.
Ihesu hyne bywende and lokede
him vp-on.
- Matthew 26. 75 ;
Mark 14. 72 ;
Luke 22. 61-62. Peter a-non þer-after hyne vnder-
stod
Hwat his Louerd hedde iseyd, he
wes sori-mod,
Anon he vt iwende and bigon to
wepe. . . .
- Luke 22. 66-70. Anon an ernemorewe, so sone so
hit wes day,
Hi comen alle to-gadere . . .
And brouhten vre Louerd Crist to
heore mothuse.

Heo him to seyden, . . .
 Say vs nu þe if þu ert Crist. . . .
 Vre Louerd heom onswerede, þeyh
 ich eu segge soþ,
 Ye nelleþ . . . nouht ileue . . .
 If ich eu ouht axi ye nelleþ me
 nouht telle,
 Ne lete me gon quite. . . .
 þer-vore ich ine heuene schal sytte
 by myne vadere. . . .
 þo sayden hi alle, þenne er-tu
 Godes sune.
 Ye hit seggeþ for ich hit am. . . .

Matthew 26. 65-66. þis iherde Kayphas, his weden he
 to-brek,
 And seþþe to þen volke þeos
 wordes he spek,
 Hwat abyde ye nuþe to habben
 mo wytnesse?
 Alle ye habbeþ, þis iherd . . .
 Hw he haueþ her ispeke. Hwat
 is eur red?
 Alle hi onswerede, He is wurþe¹
 to beo ded. . . .

Luke 23. 1-3. Heo brouhten hyne to Pylates, . . .
 Herkne nv, hi seyden, . . .
 þesne mon we funde vorbeoden
 vre lawe
 þat we nu, and vre eldre, heolde
 by olde daye,
 Muchel of vre volke he haueþ
 iturned þer-from.
 He seyþ þat he is Godes sune.² . . .

¹ Ed. wrþe.

² See Matthew 26. 63-64.

And he vor-beod Cesares gael . . .
 He yelp to-vore vs alle þat he is
 vre king.

Pilates queþ to Ihesu Crist, seye
 þu me soþ.

Yf þu ert Gywene kyng. . . .

þu hit seyst, queþ vre Louerd, þat
 ich am Goddes sune.

John 18. 29-31, 33-40. Pilates him vt iwende þer-after ful
 sone.

He seyde, Hwat haueþ þes mon
 i-do? . . .

þe Gywes him onswereden, If he
 nedde mys-do,

Nere he nouht for vs inume ne
 ibrouht þe to.

Pylates heom to seyde, After eure
 lawe . . .

Demyþ hyne nu þe¹ . . .

þe Gywes onswerede, After vre lawe
 We ne mote nenne mon do of
 lyf-dawe.

Pilates eft iwende him in þer vre
 Louerd stod. . . .

Pilates clepede vre Louerd and þus
 hym seyde to,

þu ert Gywene kyng. . . .

Vre Louerd him onswerede, . . .

Hweþer seystu hit þi seolf oþer oþre
 hit seyde by me?

Pilates hym onswerede, Am ich
 Gyv þenne?

þe byspes þe me bitauhte, and mo
 of þine menne,

¹ Ed. nuþe.

Hwat hauestu i-do? . . .
 Ihesuc him onswerede, . . .
 Yf mi kyneriche were ine worlde
 þisse
 Mine men wolde wyþstonde,
 þat ich nere nouht bi-tauht in Gy-
 wene honde.
 Ac my kyneriche is in oþer londe.
 Pilates to him seyde, þenne er-tu
 kyng?
 þu hit seyst, queþ vre Louerd, . . .
 Ich þer-on am ibore, and to þis
 world i-cume,
 And bere witnessse of soþe . . .
 Alle þat beoþ in soþe i-hereþ myne
 word. . . .
 þo seyde Pilates him to, Hwat is
 soþnesse? . . .
 Pilates eft vt eode . . .
 And com to þan volke, and seyde
 to heom þus,
 I ne¹ vynde nenne gult in þisse
 monne.
 Hit is eur kustume to habbe quyt
 enne
 At eure muchele feste eueryche yere
 Schal ich þere Gywene kyng lete
 gon al skere?
 And hi alle gradden, . . .
 Nouht hyne, hi seyden, ac yef vs
 Barraban.
 Barraban wes a þeof. . . .
 Pilates nom þo Ihesu Crist and
 hyne heyhte bete.

John 19. 1.

¹ Ed. ine.

- Matthew 27. 28-30; þe knyhtes hyne nomen and in
 Mark 15. 17-18; hyne ledde,
 John 19. 2-3. And duden al of his cloþes þet he
 on hym hedde.
 Seþþe hi nomen a red cloþ and
 duden him a-bute,
 And one yerd on his hond, and
 gunnen him a-lute.
 Of one wrase of þornes he wryþen
 hym one crune. . . .
 Hi setten heo on his heued, and
 vaste þer to-beote.
 Seþþe hi knowede and seyde, Hayl
 Gywene king!
 And smyten vnder þat ere. . . .
- John 19. 4-16. Pilates eft vt eode and to þe Gywes
 seyde,
 Lo, her ich brynge þisne mon and
 to-vore eu lede,
 Ich nenne gult ne vynde on him, i
 do eu to vnderstonde. . . .
 Vre Louerd ber his crune and com
 him vt gon.
 Lo, seyde Pilates, her is þes ilke
 mon.
 þe byspes and þet oþer volk
 gradden him vp-on,
 Do a rode, do a rode, hi seyden
 hyne a-non.
 Pilates þo onswerede and þus
 heom seyde to,
 Nymeþ hym eu seolue and on
 rode do.
 þe Gywes hym onswereden, We
 habbeþ vre lawe

þer-after he schal beo i-don vt of
lyf-dawe,

Vor he makeþ him Godes sune. . . .

Pilates þeos word iherde, þo wes
heo more of-dred.

He iwende eft ayein þar he wes ere,
And axede þo Ihesu Crist hwenene
heo were.

Vre Louerd ne yef nenne onswere. . . .

Pilates to hym seyde, þu ne spekest
nouht wiþ me.

Nostu þat ich habbe myhte on rode
to do þe,

And ich habbe myhte to lete þe
quyte beo?

Vre Louerd him onswerede, Ned-
destu none myhte

Me vor do to deþe . . .

Bute hit were þe iyeue . . .

Of him þat is vs alle abuue in he-
ueryche blysse.

Vor þan he more sunne haþþ nuþe
of me.

He þat me bitrayde and seþþe bi-
tauhte þe.

þer-after Pilates þouhte to leten
hyne go.

Ac þe Gywes him seyden, . . .

If þu þysne bileuest, and hine letest
go,

Ner-tu nouht Cesares freond. . . .

Eueruych mon þat makeþ hym
king, . . .

He wyþ-seyþþ Cesare. . . .

Pilates ladde vt ure Louerd. . . .

And seyde to þon Gywes, Lo her
eur kyng.

Do hine away, hi gredden, an-hong
an hying.

Pilates heom onswerede and þus
heom seyde to,

Wille ye þat eur king on rode beo
i-do?

þe bispes þo onswereden, . . .

We habbeþ nenne oþer king bute
Cesar.

Pilates nom þo vre Louerd and heom
bitauhte on honde. . . .

John 19. 17-18.

þe knyhtes þet hine ledden bitauhten
him þe rode,

He her heo on his schuldre toward
þan ilke stude

þat hatte Kaluarie. þer-on hi hine
dude.

Hi nome twey þeoues þat weren
myd him iled,

þene enne hi honge in one half . . .

And on bi þat oþer half, and Ihesuc
heom bitweone.

Luke 23. 34.

Vre Louerd þo þis seyde, . . .

Vader, vor-yef heom þisne gult, hy
nvtan hwat hi doþ. . . .

John 19. 23-24.

þe Knythes nome his cloþes to
delen heom a-mong,

þo funden heo his curtel þat he
wes al ihol,

Hi nolden þer-of makie nones cun-
nes dol,

Ac hi casten heore lot hwes he
scolde beo,

Hi nolden hyne nouht delen a to
ne a þreo.

Matthew 27. 41-42; þe princes and þet oþer volk hoke-
rede him vp-on. . . .
Mark 15. 30.

Crist þet oþer hauest iheld, kyng
of Yrahel,

Help nv þi seolue, . . .

Yf þu ert so myhti . . .

Lyht a-dun of þe croyz. . . .

Luke 23. 39-43.

On of þe þeoues þat him heng by
He seyde to vre Louerde, and gon
him hokeri,

Crist help þi seolue and eke help us.

þe oþer him onswerede, and to him
seyde þus,

þv nert wrecche of Gode of-dred
þat her ert anhonge.

We after vre gultes mede habbeþ
yuonge.

þes . . . neuere vuel ne dude.

He seyde to vre Louerde, . . .

[L]ouerd, he seyde, þench on me. . . .

Hwenne þu cumest to heuene þer
is þi kyneriche.

Ihesuc him onswerede, Soþ ich
segge þe

To day in paradyse þu schalt beo
myd me.

John 19. 19-22.

Pilates wrot him seolf a wryt al on
hyng,

þar is Ihesuc of Nazareth, þe Gy-
wene kyng.

Monye Gywes hit radden, . . .
 Hit wes iwryten on Ebreu, on Gryv,
 and Latyn.

þe bispes of þe Gywes seyden
 Pilates to,

Ne wryt þu nouht, Her is þere
 Gywene kyng,

þeyh he seyde þat he hit wes. . . .
 Pilates þo onswerede, and þus heom
 seyde to,

þet ich wrot, beo iwryte. . . .

Hit wes welneyh mydday, þo þuster-
 nesse com,

Matthew 27. 45;
 Mark 15. 33;
 Luke 23. 44;

In alle middenharde fort þet hit
 wes non;

Joel 2. 10, 3. 15.

þe sonne bileuede hire lyht, and þe
 mone al so,

Matthew 27. 51;
 Mark 15. 38;
 Luke 23. 45;

þat huding-cloþ, to-delde in þe
 temple a to.

Luke 23. 46.

Ihesuc him gon clepyen myd stefne
 uul stronge,
 Vader, ich myne soule biteche in
 þyne honde.

þo he hedde so yseyd, . . .

He deyede þer-after wel swiþe sone.

Mark 15. 39,
 cf. Matthew 27. 54.

þet iseyh centurio þat þer bisydes
 stod. . . .

He seyde, . . .

Iwis þes mon wes Godes sune

John 19. 31-35.

þe Gywes to Pilates comen and
 þus him seyden to,

We biddeþ þat heore þyes beon
 to-broken a to

He hwelfde at þare sepulchre-dure
 enne grete ston
 Seþþe he wende forþ his wey. . . .
 þene oþer day þer-after . . .
 þe Gywes and þe phariseus . . .
 Comen to Pilates, . . .
 Louerd, hi to hym seyde, we beoþ
 vnderstonde
 þes ilke swike seyde, . . .
 Ich wile þene þridde day aryse
 from deþe to lyue.
 Let wite þe sepulchre fort þene
 þridde day
 þat his disciples hine ne stele and
 beren hyne away
 And seggen to þe volke, . . .
 He is aryse from deþe. . . .
 þenne worþ¹ þe laste dwele wurse
 to alegge
 þene þe vorme were. . . .
 Pilates heom onswerede . . .
 Goþ nv and wyteþ hyne wel hyed-
 liche and sone.
 þe Gywes þo uorþ wende . . .
 To witen þe sepulchre. . . .
 Seþþe hi dude heore . . . sel vpe
 þene ston. . . .

John 20.11-17.²

Marie stod wiþ-vte þe dure, and sore
 wepe bi-gon, . . .
 He adun stupede and lokede myd
 eye.
 þo seyh heo þer twey engles myd
 hwite cloþes, . . .

¹ Ed. wrþ.

² Vv. 1-2 are then paraphrased in ll. 353-355.

þe on set at þe heuede, þe oþer at
þe vote.

Wymmon, hwi wepestu, hi seyden
hire to.

For hi habbeþ myne Louerd i not
hwer i-do.

Marie hire drouh abak and lokede
heo bi-hynde

þo yseyh heo Ihesu Crist. . . .

Vre Louerd hire gon axi, For hwi
and for hwan

Wepestu, and hwam þu seche, . . .
wymmon?

Marie him onswerede, and þus him
seyde to,

þe Gywes habbeþ mynne Louerd of
þisse stude i-do,

Ich not neuer hwydere hi habbeþ
hyne ibrouht. . . .

Hauestu hyne away ibore, seye me,
gode man,

And ich hyne vecche wille al my
seolf on.

Heo nuste nouht þat he hit wes, . . .

Heo wende hit were þe leyhtun-
ward þat to hire spek.

Iesus þo nemde Marie. . . .

Heo clepede hyne mayster, þet is
Rabony. . . .

Ihesuc spek to Marie and hire for-bed
þat heo attryne ne scolde his honde
ne his fet.

Ich ne astey nouht yete vp to myne
vadere.

Ac go to myne broþren, . . .

Luke 24. 36-43.

Saye heom þat ich astye to mynes
vader riche

þer is my vader and eke heore. . . .¹

As heo . . . speken. . . .

He stod amydde heom alle and to
heom þus seyde,

Sibsumnesse eu beo among. . . .

Hi weren aferd and offruyht, . . .

Heo wenden þet hit were a gost. . . .

Ihesuc to heom seyde, Of hwan
beo ye of-ferde,

And beoþ in eure heorte þouhtes fele
a-rerde?

Iseoþ nuþe myne vet, and ek myne
honde,

þat ich hit am Ihesu Crist,

Hondleþ no and iseoþ þat gost
naueþ none bon,

Ne vleys ne bon non þer as me is
vp-on.

þo he hedde so yseyd, . . .

He schewede heom his honde and
so he dude his fet.

Yet heo hit nyleuede . . .

Ac þuhte mucche wonder of heore
gladnesse.

Vre Louerd Ihesu Crist myd heom
bi-gon to speke:

Habbe ye ouht here þat mon may
of ete?

Hi hym bivore brouhten of one visse
ibred

And ek enne huny-comb, hi weren
suiþe gled.

¹ Verse 18 is next paraphrased freely in lines 588-596.

- Vre Louerd nom and et þer-of to-
uore heom. . . .
- John 20. 22-23. Vre Louerd heom bleu vp-on . . .
Vnder-uongeþ, he seyde, þe holi-
gostes myhte.
þeo þat ye aleseþ here of heore
sunnes bende
Hi schulle beon vnbunden, euer
buten ende,
And þeo þat ye her byndeþ ine
lyve þisse
Hi beoþ euer ibunde. . . .
He seyde, . . .
- Luke 24. 49-53. Ich eu wille senden on mynes fader
biheste.
Sytteþ in þe burewe . . .
Fort ye beon byweued of heueliche
myhte.
He seoþþe heom vt ledde in-to
Bethany,
And myd his swete honde gon heom
blessy.
þo he heom hedde iblessed, . . .
He astey to heuene þer-after ful sone.
- Acts 1. 10-11. Hi stoden and biheolden hw he to
heuene asteyh. . . .
þer stoden twei veyre men . . .
Myd hwite cloþes swyþe veyre
iscrud.
And hi to heom seyden, Men of
Galile,
Toward þare heuene hwat bi-holde ye
þe ilke sulue Ihesuc þat is from eu
y-nume,

- He wile hym sulf eft-sone hider to
 ev cume . . .
 As he heonne ywende. . . .
- Luke 24. 52-53. Hi turnden heom ayeyn
 Mid muchele gladnesse eft to Ihe-
 rusalem.
 And weren in þe temple .God hery-
 inde.
- Acts 2. 1-8. At þon heye vndarne a Wit-suneday,
 þer hi were to-gadere, . . .
 þe holy gost heom com vp-on in fury
 tunge. . . .
 þo were in Iherusalem . . .
 Men wunynde of alles kunnes londe. . . .
 Eueruych þer vnderstod his icunde speche.
 Heo seyden heom bi-twenen, Hwat may
 þis beo?
 þeos men þat we heren speke, hi beoþ
 of Galile,
 And we iherden heom . . .
 After vre tunge. O. E. M. 40. 89-56. 672.

1 CORINTHIANS.

3. 8. þer schal after his werk
 Vych mon fongen mede. O. E. M. 163. 3-4.
13. 4. þe soþe luue . . .
 Ne kepeþ heo non onde. O. E. M. 144. 113-114.

GALATIANS.

6. 7. Alle men repen schule þat heo ear seowe.
 O. E. M. 59. 23.
6. 7. Hwych so þe men soweþ
 Al swuch he schal mowe. O. E. M. 106. 82-83,

1 TIMOTHY.

6. 16. Ne may no mon hine iseo. O. E. M. 97. 137.

THE ANCREN RIWLE.

GENESIS.

3. 6. Eue biheold o þen uorbodene epele, ant iseih hine ueir, ant ueng to deliten i þe biholdunge, ant turnde hire lust þer toward, ant et þerof, ant zef hire louerd. A. R. 52. 19-21.
18. 17. Mei ich, cweð ure Louerd, helien Abraham þing þet ich þenche uorto donne? A. R. 410. 8-9.
19. 22. Hie þe, cweþ ure Louerd, utward; uor þe hwule þet tu ert among ham, ne mei ich nowiht don ham. A. R. 410. 2-4.
49. 3-4. Ruben, . . . ne waxe þu neuer! A. R. 288. 19-20.

EXODUS.

4. 6. Moiseses hond, . . . so sone he hefde wiðdrawen hire ut of his bosome, bisemedede oðe spitel-vuel ant þuhte leprus. A. R. 148. 6-8.
20. 5. Ich am . . . þe geluse God. A. R. 90. 13.
21. 33-34. Was ihoten . . . þet put were euer iwrien, ant, gif eni unwrie put were, ant best feolle þerinne, he hit schulde helden þet þene put unwreih. A. R. 58. 3-5.

LEVITICUS.

2. 13. In euerich sacrificise, he seið, ure Louerd, offred me euer salt. A. R. 138. 9-10.

DEUTERONOMY.

32. 15. Mi leof is ivetted, he seið, ure Louerd, ant smit me mid his hele. A. R. 136. 27-28.
32. 35. *See Romans 12. 19.*

JUDGES.

1. 2. Vre Louerd onswerede ant seide, Iudas schal gon biuoren bu: I chulle ower foes lond bitechen in his honden. A. R. 300. 10-12.

1 SAMUEL.

- 4.1. Ismeles folc com ant loggede bi þe stone of help: and þe Philisteus comen into Afech.

A. R. 264. 5-6.

2 SAMUEL.

- 7.27. Louerd, . . . min heorte is icumen agein eft, ich hire habbe ifunden.

A. R. 48. 16-17.

1 KINGS.

- 17.12. Lo! ich geder two treon.

A. R. 402. 5.

2 KINGS.

- 6.16. We habbeð . . . mo þen heo beon, to helpe on ure halue.

A. R. 234. 1-2.

2 CHRONICLES.

- 20.12. In us nis nout, deorewurðe Louerd, so muchel strenþe þet we muhten wiðstonden þes deofles ferde þet is so strong uppon vs. Auh hwon we beoþ so bistaped ant so stronge bistonden þet we mid alle nenne read ne cunnen bi us suluen, þis one we muwe don, hebben up eien . . . to þe milsfule Louerd.

A. R. 264. 22-26.

- 20.15. Ne beo ge nout offerd, he seið, ne drede ge ham nowiht, þauh heo beon stronge ant monie. þe uiht is min, ant nout oure.

A. R. 266. 5-7.

IOB.

- 2.4. He wule giuen uel uor uelle.

A. R. 362. 26-27.

- 7.1. Al þis lif her is ase uiht.

A. R. 358. 15.

- 14.19. Luttle dropen þurleþ þene ulint þet ofte ualleð þeron.

A. R. 220. 20-21.

- 19.27. I mine boseme, . . . is al mi hope iholden.¹

A. R. 148. 12-13.

- 28.25. Louerd, . . . þu hauest imaked uoðer to hem uorte ueðren mide þe soule.

A. R. 140. 10-11.

¹ Cf. the A. V.

30.13-14. Min uoan awaiteden me mid tricherie, ant mid treisune, ant strencoeden uppon me, and nes hwoa me helpe.

Heo wresten in uppon me, ase þauh he wal were to-broken, ant te zeteten opene.

A. R. 220. 26-222. 1.

31.1. Ich habbe iverstned, . . . foreward mid min eien, þet ich ne misdenche v. deale.¹

A. R. 62. 23-25.

PSALMS.

5.12. Louerd, . . . mid þe scheld of þine gode wille.

A. R. 392. 8-9.

8.6-8. Al þet is iðe worlde he werp under ure uet, bestes ant fueles.

A. R. 388. 2-3.

10.13. Þe unbileuede, mid hwon gremeð he God Almihti?

A. R. 334. 13-14.

19.6. Nis non þet muwe etlutien þet heo ne mot him luuien.²

A. R. 400. 14.

22.16. Heo duluen mine vet ant mine honden.

A. R. 292. 11.

Monie hundes, . . . habbeð biset me.

A. R. 324. 20-21.

25.18. Bihold . . . and isih mine edmodnesse ant mi swinc, ant forgif me mine sunnen alle togederes.

A. R. 354. 24-25.

Bilef . . . behinde me ant worp awei urom me alle mine gultes.

A. R. 356. 4.

28.7. Mi vlesch is iflured ant bicumen al neowe, uor ich chulle schriuen me, ant herien God willes.³

A. R. 340. 5-6.

38.5. Mine wunden . . . gedereð neowe wrusum, ant foð on eft uorte rotien.

A. R. 274. 2-3.

¹ Perhaps for *vel* dele. See NED, under *deal* 11b, and examples.

² Latin, *a calore eius*.

³ Cf. the A. V.

- 38.13. Ich heold me al stille, he seið, ase dumbe ant
deaf deð þet haueð non onswere. A. R. 108. 21-23.
- 39.1. Ic chulle witen mine weies mid mine tunge
warde. A. R. 78. 12-13.
- 40.12. Þis min heorte is etflowen me. A. R. 48. 15.
- 59.9. I chulle¹ witen mine strencoðe, Louerd, to þine
bihoue. A. R. 134. 8-9.
- 74.11. Hwui drawest tu ut þine riht hond of midden
þine boseme . . . on ende? A. R. 146. 15-16.
- 74.13. Þu hauest forschalded, . . . þe drake heued
mid wallinde watere. A. R. 246. 6-7.
- 90.15. Wel is us nu Louerd, uor þe dawes þet tu
lowudest us, . . . and wel is us nu Louerd, for
þe ilke zeres þet we weren sike inne, ant iseien
sor ant seoruwe. A. R. 190. 12-15.
- 102.6. Ich am ase pellican, . . . þet wunieð bi him one.
A. R. 118. 6-7.
Ich am a pellican iliche þet wuned bi him one.
A. R. 126. 26.
- 102.7. Ich was waker, . . . ant iliche sparewe under
rof one. A. R. 142. 25-26.
Ich am . . . ase speruwe þet is one.
A. R. 152. 25-26.
- 104.10. I þe deales . . . þu makest wellen uorto
springen. A. R. 282. 7-8.
- 119.8. Ne bilef þu me nout. A. R. 232. 5.
- 119.37. Louerd, . . . wend awei mine eien vrom þe
worldes dweole, ant hire fantesme.² A. R. 62. 21-22.
- 140.11. Veole iwordede mon . . . ne schal neuer leden
riht lif on eorðe. A. R. 78. 9-10.

PROVERBS.

- 4.23. Mid alle cunne warde . . . wite wel þine heorte,
uor soule lif is in hire. A. R. 48. 5-7.

¹ Ed. ichulle.² Latin, *uanitatem*.

- 10.19. Ne mei nout muchel speche, . . . beon wiðuten sunne. A. R. 74. 26-27.
- 11.2. Þer ase edmodnesse is, þer . . . is (Iesu Crist, þet is his Feder) wisdom. A. R. 280. 4-5.
- 13.3. Hwose witeð wel his muð he witeð . . . his soule. A. R. 74. 2-3.
- 18.21. Lif ant deað, . . . is ine tunge honden. A. R. 74. 2.
- 25.21-22. Ȝif þi uo is offingred, Ȝif him uode; and Ȝif he is ofþurst, Ȝif him drincken: . . . þus þu schalt . . . rukelen on his heaued bearninde gleden. A. R. 404. 32-406. 5.
- 25.28. Hwose ne wiðhalt his wordes, . . . he is ase buruh wiðuten wal. A. R. 74. 5-6.
- 27.6. Leouere me beoð hire¹ wunden þen uikiinde² cosses. A. R. 256. 18-19.

ECCLESIASTES.

- 4.10. Wo is him þet is euer one, uor hwon he ualleð, he nauedð hwo him areare. A. R. 252. 25-26.
- 10.11. Þe neddre, . . . stingedð al stilliche; ant heo þet spekeð bihinden, . . . heo nis nowiht betere. A. R. 82. 26-28.

SONG OF SOLOMON.

- 1.2. Cus me . . . mid cosse of þine muþe. A. R. 102. 24-25.
- 1.4. Þeo þe riht luviedð þe, þeo þet beoð riht. A. R. 2. 7.
- 1.5. Ich am blac, ant tauh hwit. A. R. 10. 27-28.
- 1.8. Ȝif þu ne knowest þe sulf, þu ueir bimong wummen, wend ut ant go efter gate-herden, ant leswe þine ticchenes bi heordmonne hulen. A. R. 100. 11-15.
- Ȝif þu ne cnowest nout þe sulf, he seið, ure Louerd, . . . wend ut ant go, . . . ant foluwe þeos geat, . . . ant leswe þine ticchenes. A. R. 100. 17-18, 25-26.

¹ Latin, *corripientis*; Vulgate, *diligentis*.

² T, *fikelinde*. C, Lufferes.

- Ʒif þu cnowest nout þe sulf, þu ueir bimong wummen, seið ure Louerd, . . . schalt tu uoluwen geat a ueld. A. R. 102. 16-20.
2. 8. Mi leof kumeð, . . . leapinde o ðe¹ dunes, ouer-leapinde hules. A. R. 380. 11-12.
2. 10, 13, 14. Ich ihere nu mi leofmon speken, . . . Aris up, hie þe heoneward, ant cum to me, mi leofmon, mi kulure, mi schene, mi veire spuse. Scheau to me þi leoue neb ant ti lufsume leor. . . þi stefne is me swete, ant ti hwite schene. A. R. 98. 14-25.
2. 14. Scheau þi neb to me. A. R. 90. 21.
2. 15. Nimeð ant keccheð us, . . . þe zunge uoxes. A. R. 294. 26-27.
4. 6. Ich chulle gon . . . to recheles hulle, bi þe dune of mirre. A. R. 376. 20-21.
8. 7. None wateres . . . ne muwen þeos luue acwenchen. A. R. 402. 23-25.

ISAIAH.

1. 15. Þauh ze makien moniuold ouwer bonen touward me, . . . nulich ou nout iheren. A. R. 76. 13-15.
2. 10. Go into þe stone, . . . and hud þe iðe doluene eorðe. A. R. 292. 7-8.
6. 5. Wo is me, . . . vor ich am a man mid suilede lippen; . . . ich wunie among men þet suiled hore lippen mid misliche spechen. A. R. 158. 22-26.
18. 7. A uolk tolimed², and totoren³, a uolk ferlich. A. R. 362. 21-22.
28. 15. We habbeð troude ipluht deaðe, ant foreward istefned mid helle. A. R. 310. 22-23. cf. 19-21.
30. 15. Ine silence ant ine hope schal beon ower strençðe. A. R. 78. 19-20.
- Ine silence ant ine hope schal beon vre strençðe. A. R. 78. 26.

¹ Ed. oðe.² Ed. to limed.³ Ed. to toren.

- 32.17. þe tilðe of rihtwisnesse, þet is silence.
A. R. 78. 15.
- 49.15-16. Mei moder uorziten hire child? . . . And
tauð heo do, ich ne mei þe uorziten neuer. . .
Ich habbe . . . depeint þe i mine honden.
A. R. 396. 11-14.
- 51.23. Buh þe, . . . aduneward, þet ich muwe ouer þe.
A. R. 266. 13.
Buh þe, . . . adun ant let me up.
A. R. 266. 16-17. cf. 23.
- 53.5. Ure beatunge ueol upon him. A. R. 366. 15.
- 53.7. Ant non more þen a schep, . . . ne cweð he
neuer a word. A. R. 122. 8-10.
Willes¹ he þolede al þet he þolede. A. R. 392. 9.
- 61.7. He schulen . . . in hore owune londe welden
twouold blisse agean twouold wo þet heo her
drieð. A. R. 358. 4-5.
- 64.7. Nis non þet te holde. A. R. 408. 28.
- 65.13. Mine men, . . . schulen eten, ant ou schal euer
hungren. A. R. 214. 26-27.

JEREMIAH.

- 6.26. Make bitter mon ase wif deð uor her childe
þet naued buten him one, and isihð hit biuoren
hire uerliche astoruen.² A. R. 310. 12-14.
- 15.17. (Jeremie) set one. . . Vre Louerd hefde ifuld
him of his þreatunge. A. R. 156. 1, 3.

LAMENTATIONS.

- 1.2. Alle þet him luueden, zeieden spi him on, and
hatieð him alle. A. R. 310. 4-5.
- 2.19. Sched ut, . . . ase water, þine heorte. A. R. 320. 22.
- 3.26-28. God hit is ine silence ikenen Godes grace,
ant tet me bere Godes zoc, anon from þe zuweðe.
A. R. 156. 20-22.

¹ Latin, *oblatus est quia voluit*.

² The last clause is very paraphrastic.

3. 28. Me schal sitten him one, . . . ant beon stille.
A. R. 156. 18-19.
Heo schal sitten one, ant holden hire stille.
A. R. 156. 23-25.
3. 30. Heo wule . . . agein þe smitare beoden uorð hire
cheoken, ant beon þuruh fulled mid schendfule
wordes. A. R. 156. 28-158. 1.
3. 51. Min eie haueð irobbed al mine soule.
A. R. 64. 2-3.
3. 65. þu schalt giuen, me, Louerd, heorte-scheld, . . .
þine swincfule pinen. A. R. 292. 23-24.
4. 19. Vre widerwines beoð swifture þen þe earnes:
up oðe hulles heo clumben efter us, . . . ant zet
iðe wildernesse heo aspieden us to slean.

A. R. 196. 8-10.

EZEKIEL.

35. 6. Vlih sunne¹, ant sunne wule euer uoluwen efter
þe. A. R. 374. 13-14.

HOSEA.

2. 14. Ich chulle leden þe, he seið, ure Louerd, . . .
into onliche stude, ant ter ich chulle luueliche
speken to þine heorte. A. R. 168. 24-25.

JOEL.

1. 7. Heo haueð bipiled mine figer, irend of al þe
rinde: despoiled hire sterc naked, ant iworpen
awei, ant te grene bowes beoð al uordruwede ant
forwurðen to druie hwite rondes. A. R. 148. 22-25.

AMOS.

3. 8. þe liun schal þer greden, . . . hwo is þet ne schal
beon ofered? A. R. 304. 27-28.

MICAH.

6. 8. Ich chulle schawe þe mon, . . . ich chulle scheawe
þe . . . hwat is god, . . . ant hwuch . . . God asked
of ðe. A. R. 12. 16-18.

¹ Latin, *sanguinem*.

NAHUM.

3. 5. Ich chulle scheawen al nakedliche to alle uolcke
þine cweadschipes, ant to alle kinedomes þine
scheomeful sunnen. A. R. 322. 1-3.

ZECHARIAH.

8. 2. Ich am gelus of þe, Syon, . . . mid muche gelusie.
A. R. 90. 14-15.

TOBIT.

3. 22 (Vulg.). Louerd, þet makest stille efter storme,
ant efter wopie wateres geldest blið muruhðes.
A. R. 376. 15-16.

JUDITH.

10. 3. Iudit weosch hire, ant despoilede of hire wid-
ewe schrude. A. R. 300. 26-27.

ECCLESIASTICUS.

1. 23. Þe þolemode þolie bitter one hwule, uor he
schal sone þerefter hebben zeld of blisse.
A. R. 376. 12-13.
18. 32. Ne þunche þe neuer god among monne floc,
vor þer is euer sunne. A. R. 162. 22-23.
31. 1. Noðing ne aweldeð wilde uleschs, ne ne madeð
hit tommure þen deð muche wecche. A. R. 144. 1-3.
31. 13. Al þe leor schal ulowen o teares, . . . vor þe
eiesihðe¹ one. A. R. 64. 7-8.
34. 10. Hwat wot . . . þe þet is unuonded?
A. R. 232. 13-14.
35. 17. Þe edmodies monnes bonen þurleð þe weolcne.
A. R. 246. 23-24.

MATTHEW.

4. 1. Te Holi Gost ledde ure Louerd into onliche
stude to leaden onlich lif, for to beon itemted
of þe unwine of helle. A. R. 178. 24-25.

¹ Ed. eie sihðe.

- 5.44. Luuieð ouwer uoamen, he seið, ant doð god,
 . . . to þeo þet ou weorred; ant . . . biddeð zeorne
 uor þeo þet ou eni vuel doð oðer missiggeð.
 A. R. 186. 12-15.
- 6.2. Sikerliche þu hauest underuon þine mede.
 A. R. 146. 24-25.
- 6.5, 16. *See* 6.2.
- 6.12. Forzif us ure dettes, al so ase we uorgiued to
 ure detturs.
 A. R. 126. 3-4.
- 6.13. Louerd, Feder, ne suffre þu nout þet þe¹ ueond
 allunge lede us into uondunge.
 A. R. 228. 14-15.
- 7.15. Auh witeð on ant beoð ewarre, he seið, ure
 Louerd, uor monie cumeð to ou ischrud mid
 lombes fleose, ant beoð wode wulues.
 A. R. 66. 25-27.
- 7.16. Of te druie sprintles bereð winberien? And
 breres bereð rosen, ant berien, ant blostmen?
 A. R. 276. 11-13.
- 8.20. Voxes habbeð hore holes, ant briddes of heou-
 ene hore nestes.
 A. R. 128. 5-6. 132. 17-18.
 Nefde he hwar he muhte resten his heaued.
 A. R. 260. 7-8.
- 8.31. Ȝif þu driuest us heonene, do us i ðeos² swin
 her: ant he gettede ham.³
 A. R. 230. 7-8.
- 11.11. Among wiuene sunes ne aros neuer betere.
 A. R. 158. 9-10.
- 12.36. Idel speche is vuel, . . . ant of swuche speche,
 seið ure Louerd, schal euerich word beon irekened.
 A. R. 82. 1-3.
- 19.6. Ne wurðe non so wod þet he to-deale þet þing
 þet God haued isompned.
 A. R. 186. 23-24. cf. 21-22.
- 19.27. Louerd, for te⁴ voluwen þe, . . . we habbeð al
 bileaued.
 A. R. 168. 11.

¹ Ed. he. ² Ed. iðeos.

³ The last clause is from Luke 8.32.

⁴ Ed. forte.

25. 41. Godð, ze awariede, ut of mine eihsihðe into þe eche fure þet was igreided to þe ueonde, and to his engles. A. R. 306. 6-8.
26. 38, 39. Sore, cweð he, ure Louerd, me grulledð agean mine pine. Mi Ueder, gif hit mei nu beon, spare me et tisse time: þi wille, þauh, ant nout min, euer beon ifulled. A. R. 366. 6-8.
26. 41. Ase ze nulledð nout fallen into uondunge, he seið, ure Louerd, wakiedð ant ibidedð ou. A. R. 144. 4-5.
26. 56. Vluwen alle urom him, ant bilefden him ase ureomede. A. R. 392. 2-3.
27. 46. Eloy, Eloy, lama zabatani, Mi God, mi God, mi deorewurðe Ueder, hauest tu al uorworpen me? A. R. 366. 10-12.

MARK.

14. 38. *See* Matthew 26. 41.
15. 31. Lo! he her þet healede oðre, lo! hu he heoledð nu, ant helfedð him suluen. A. R. 188. 16-17.
15. 34. *See* Matthew 27. 46.

LUKE.

1. 28. þe engel wende in to hire. A. R. 160. 20-21.
6. 12. Ant he himself wakede ine beoden al niht. A. R. 144. 8-9.
6. 27. *See* Matthew 5. 44.
6. 37. Forzif, ant ichulle forziye þe. A. R. 126. 10.
7. 44. *See* Matthew 7. 16.
10. 41-42. Marthe, Marthe, . . . þu ert ine muchele baret. Marie haueð i-chosen betere, and ne schal hire noðing binimen hire dole. A. R. 414. 14-15.
11. 4. *See* Matthew 6. 13.
12. 37. Eadi is, . . . þe ilke þet ure Louerd, hwon he cumeð ivint wakiinde. A. R. 144. 7-8.

12. 49. Ich com, he seið, uorto bringen fur into eorðe,
 . . . ant hwat zirne ich elles but þet hit blasie?
 A. R. 400. 19-21.
17. 10. Hwon ze habbeð al wel idon, he seið, ure
 Louerd, siggeð þet ze beoð unnute þrelles.
 A. R. 130. 26-27.
22. 31-32. Lo, cweð ure Louerd, Satan is georne abuten
 uorto ridlen þe ut of mine corne! Auh ich habbe
 bisouht for þe, þet ti bileaue ne trukie allunge.
 A. R. 234. 15-17.
24. 26. Hit moste so beon, . . . Crist þolien pine ant
 passiun, ant so habben ingong into his riche.
 A. R. 362. 2-3.

JOHN.

8. 11. Go, cweð ure Louerd, ant haue ine wille þet
 tu nult nan more sunegen. A. R. 342. 1-2.
8. 44. Þe deuuel . . . is leas, ant leasunges feder.
 A. R. 82. 17-18.
11. 7. Go we eft, cweþ he, into Judee. A. R. 322. 25.
13. 35. Bi þet ze schulen icnowen, cweð he, þet ze
 beoð mine deciples, gif swete luue ant seihtnesse
 is euer bitweonen ou. A. R. 250. 16-17.
14. 27. Seihtnesse ich do among ou, ant seihtnesse
 ich bileaue mid ou. A. R. 250. 10-11.
16. 7. Bute gif ich parti urom ou, þe Holi Gost . . .
 ne mei nout kumen to ou; auh hwon ich beo
 urom ou, ich chulle senden hine ou. A. R. 406. 18-19.
16. 33. Bileaueð þene world ant cumeð to me, uor
 þer ze schulen beon ine þrunge, auh reste and
 peis is in me. A. R. 167. 10-12.
19. 39. Nicodemus brouhte . . . on hundred weien of
 mirre ant of aloes. A. R. 372. 6-7.

ACTS.

4. 32. Of one heorte ant of one wille. A. R. 254. 27-28.
13. 22. Ich habbe ifunden . . . enne mon efter mine
 heorte. A. R. 56. 12-13.

ROMANS.

- 6.5. Ȝif we beoð i-imped to þe iliknesse of Godes deaðe, we schulen beon i-imped to þe iliknesse of his ariste. A. R. 360. 6-7. cf. 7b-9.
- 7.18. No god in us nis of us. A. R. 338. 3-4.
- 9.5. Ure Louerd þet is eadi ouer alle. A. R. 146. 11-12.
- 12.19. Min is þe wreche, ant ich shulde gelden. A. R. 184. 27-186. 1.
- 12.20. *See* Proverbs 25. 22.

1 CORINTHIANS.

- 10.13. God, . . . is treowe, nul he neuer þolien þet te deouel tempti us ouer þet he isihð wel þet we muwen iðolien. A. R. 228. 22-24.
- 11.31. Ȝif we wreidð wel her, ant demedð her us suluen, we schulen beon cwite of wreiunge et te¹ muchele dome. A. R. 304. 15-16.
- 13.1,3. þauh ich kuðe . . . alle monne ledene, ant englene, . . . and þauh ich zefde poure men al þet ich hefde, but zif ich hefde luue, . . . al were aspilled. A. R. 384. 9-13.

2 CORINTHIANS.

- 4.8,10. Alle wo . . . ant alle scheome we þolieð. Auh þet is ure iseluhðe þet we beoren in ure bodie Jesu Cristes deadlicnesse, þet hit sutelie in us hwuch was his lif on eorðe. A. R. 382. 1-4.

GALATIANS.

- 2.20. Ich libbe, . . . nout ich, auh Crist liued in me. A. R. 352. 10-11.
- 6.14. Crist me ischilde uorto habben eni blisse i þisse worlde, but ine Jesu Cristes rode, my Louerd, þuruh hwam þe world is me unwurð, ant ich am unwurð to him. A. R. 352. 19-22.

¹ Ed. ette.

EPHESIANS.

5. 25. Crist luuede so his leofmon þet he zef for hire
þe pris of him suluen. A. R. 388. 10-11.

PHILIPPIANS.

2. 8. He was buhsam to his Feder nout one to deaðe,
auh to deaðe of rode. A. R. 356. 21-22.

COLOSSIANS.

3. 3-4. Ʒe beoð deade, ant ower lif is ihud mid Criste.
Hwon he þet is ower lif daweð . . . ze schulen
springen mid him, schenre þen þe sunne¹, into
eche blisse. A. R. 350. 31-352. 3.

1 TIMOTHY.

1. 5. Cherite of schir heorte ant cleane inwit, ant
trewe bileaue. A. R. 2. 15-16.
4. 8. Licomliche bischipe is to lutel wurdð, auh swote
ant schir heorte² is god to alle þinges.
A. R. 384. 4-5.

2 TIMOTHY.

2. 5. Ne schal non beon icruned . . . bute hwo se
strongliche ant treowliche uihteð. A. R. 238. 12-13.
2. 12. Ase ze schotteð mid him of his pine on eorðe,
also ze schulen schotten mid him of his blisse
ine heouene. A. R. 348. 6-8.
Ʒif we þolieð mid him, we schulen bliscen³
mid him.

2. 17. Hore speche spret ase cauncre. A. R. 98. 8.

HEBREWS.

4. 13. Vor al þet euer is, al is naked, . . . ant open
to his eien wið hwam we schulen rikenen alle
ure deden. A. R. 330. 24-27.

¹ With reference to Matt. 13. 43.

² Latin, *pietas*.

³ *Bliscen* is probably due to 1 Peter 4. 13.

- 12.4. Ȝet habbe ze nout wiðstonden uorto þet þe
 schedunge of ower blode. A. R. 262. 17-18.
- 12.11. Alle þeo ilke uondunges þet we beoð nu i-
 beaten¹ mide þunched wouh, ant nout wunne: auh
 heo wendeð efterward to weole and to eche blisse.
A. R. 192. 7-10.
- 13.14. Nabbe we none wonunge her, auh we secheð
 oðer wonunge. A. R. 350. 6-7.

JAMES.

- 1.2. Holdeð hit alle blisse uorto uallen in misliche
 fondunges. A. R. 192. 4-5.
- 1.12. Eadi is he oðer heo, ant iseli, þet haueð þol-
 modnesse in temptaciun: vor hwon he is i-
 preoued, . . . heo schal beon ikruned mid te crune
 of liue þet God haueð bihoten his icorene.
A. R. 182. 3-5.
- 1.26. Ȝif eni weneð þet he beo religius, ant ne brid-
 leð nout his tunge, his religiun is fals, he gileð
 his heorte. A. R. 74. 16-17.
- 1.27. Cleane religiun ant wiðuten wem is iseon ant
 helpen widewen ant federlease children, ant from
 þe world witen him cleane ant unwemmed.
A. R. 10. 2-4. cf. 7-10; 16-17; 12. 2-3.
- 2.13. Auh his merci touward us weieð euer more
 þen þet rihte nearuwe. A. R. 332. 13-14.
- 4.7. Etstondeð one azean þe ueonde, ant he dedð
 him o fluhte. A. R. 248. 3.

1 PETER.

- 2.11. Ich halsie ou, . . . also unkuðe ant pilgrimes,
 þet ze wiðolden ou from vlewliche lustes, þet
 weorredð azean þe soule. A. R. 348. 21-23.
- 4.1. Armedð ou . . . mid þouhte uppon Jesu Crist, þet
 in ure vlesche was ipined. A. R. 262. 11-12.
- 5.9. Stond one azean him mid sronge bileaue.
A. R. 248. 5.

¹ Ed. i beaten.

REVELATION.

- 3.15-16. Ich wolde . . . þet tu were . . . oðer allunge
cold oðer hot, mid alle. Auh forði þet tu ert
ase wlech bitweonen two, nouðer cold ne hot,
. . . ich chulle speouwen þe ut. A. R. 400. 23-27.
- 3.17. þu seist þet te nis no neod medicine; auh þu
ert blind iheorted ant ne isihst nout hwu þu ert
poure ant naked of holinesse, ant gostliche wrecche.
A. R. 178. 15-17.
- 3.19. Ne bet he nenne mon bute hwamso he luueð.
A. R. 184. 18-19.
- 12.1. Ich iseih . . . ane wummon ischrud mid te sunne,
ant þene mone under hire uet. A. R. 166. 18-19.

THE TEN COMMANDMENTS.¹

EXODUS.

20. 3, 8, 12-17.

O God we ssul honori, . . .

Loue him as he doþ þe, wiþ al þi migt
an þi þogt.² . . .

(þe secunde so is þis), Sundai wel þat
ge holde. . . .

(þe þrid is), fader, moder to honuri. . . .

(þe verþ), loue þi neigbore as þine owe
bodi. . . .

(þe fift), Wit þe fram licheri;

(þe sixt is), no gode of man þou ne stel.

(þe vii), manslazt þou ne be, ne coueit nozt
neuer a del,³ . . .

No is wif, no is catel.

Fals witnes þou ne ber.

T. C. 16. 17-37.

DEUTERONOMY.

5. 7, 12, 16-21. *See Exodus 20, 3, 8, 12-17.*

¹ Phil. Soc. 1858. Part 2, 15-16.

² From Deut. 6. 5.

³ Ed. adel.

A SARMUN.¹

PSALMS.

144. 4. Man-is lif nis bot a schade,
Nov he is, and nov he nis. S. 5. 38.

MATTHEW.

19. 24. Hit is as eþe forto bring
A camel in to þe neld-is ei,
As a rich man to bring
In to þe blisse þat is an hei. S. 3. 22.

MARK.

10. 25. *See* Matthew 19. 24.

LUKE.

18. 25. *See* Matthew 19. 24.

¹ Phil. Soc. 1858. Part 2, 1-7.

THE ASSUMPTION OF OUR LADY.¹

JOHN.

19.26. Wif, lo her þi child.

A. L. 44. 17.

¹ EETS. 14. 44-50.

YPOTYS.¹

JOHN.

- 1.1. Thys was þe fyrst bygyn(n)yng
That euer spake our heuyn kyng.

Y. 512. 45-46.

¹ Horstmann 1881. 510-526.

THE BIRTH OF JESUS.

NUMBERS.

24. 17. þat a sterre¹ springe scholde of Jacobs kinde.
B. J. 95. 69r.

2 SAMUEL.

22. 10. God zeue . . . þat heuene borste atwo,
þat he migte ligte adoun. B. J. 66. 43-44.

PSALMS.

18. 9. *See 2 Samuel 22. 10.*

48. 4-6. þat þe kingus here of erþe to gadere beþ ibrougt,
And wondreden whanne heo seige oure Lord,
and destorbed were in here þougt,
And also imeued ek, and mucche drede hem
nome þere,
And sor, as of a wuommon² þat in trauail of
child were. B. J. 103. 971-974.

72. 10. þat kinges of Arabie and Saba giftes him
scholden lede. B. J. 97. 760.

ISAIAH.

11. 1-2. þat þer scholde springe
A zerde of Jessees more, . . .
And a flour scholde vp teo of þilke more also,
And þer vpe þe holi gost come alizte þer to.
B. J. 77. 221-224.

JEREMIAH.

31. 15. *See Matthew 2. 17-18.*

¹ Ed. asterre.

² Ed. awuommon.

MATTHEW.

1. 18-25. þo Marie . . . and Iosep spoushod nome,
 Heo wes ifounde hire wombe fol, ar heo
 togadere¹ come.
 Josep hire hosbonde, vor ne rigt fol was,
 He nolde hire orsclaundre nozt. . . .
 Bileuen he wolde stilleliche, and also eþouzte²
 to do,
 Oure Lordes angel in slep cam him to,
 Josep, Dauipes sone, do vnderfong, he sede,
 Marie þine spouse, ne haue þow none drede!
 Vor of þe holi gost it is þat in hire is, iwris,
 Vre he schal a sone³ bare þat Ihc icleped is,
 And schal make is owene folk saf of here
 misdede. . . .
 A maide schal habbe lo in hire wombe wel
 And beren a sone³, þat me clepe schal his
 name Emanuel.
 þis word . . . þe prophete Yaaye
 Seide . . . of him in prophecie.
 Josep aros vp of slep, . . .
 And dude as þe angel hedde iseid, and is
 wif to him nam,
 And ne com neig hire nouzt, ar heo a sone bar:
 And clepeden Ihc is name. B. J. 87. 473-492.
2. 1-12. þo Ihc was ibore in Bedleem of Jude,
 Bi Eroudes day þe king, lo þe kinges þreo
 Comen out of þe lond of estlond to Ierlm, iwris,
 And seiden, Whar is þe king of Giwes þat
 now iboren is?
 Vor in þe estlond ver his sterre we iseize,
 And wiþ giftus we beþ icome vorte honuren
 him heize.

¹ Ed. to gadere.² he þouzte?³ Ed. asone.

And Marie is moder, and adoun heo vellen
to grounde,
And kneleden and honoureden him, and here
tresor vnbounde,
And giftes heo offreden to him of stor, and
mirre, and golde.
And þo a venge here onswere in slepe, þat
heo ne scholde
As þe angel hem het, bi Eroudes azen wende
for eize,
To here kinedom turne azen al bi anoþer
weize. B. J. 95. 787-96. 752.

2. 13-18. Oure Lordes angel in slep to Iosep cam þo
And seide, Aris and nim þi child¹, and his
moder, and go
Ynto Egipt and beo þer, vorto þat ic þe telle,
Vor certein it is þat Heroudes wol seche þis
child to quelle.
He aros vp and nom þis child and þe moder þo,
And þene wey toward Egipt al bi nizte gan go,
And was þer, vorto Heroudes his lif an erþe
lete,
To folfulle þat of oure Lord iseid was þorw
þe prophete,
þat seide, Out of Egipt ichabbe icleped mi
sone. . . .
þo Heroudes isay þat he bigiled was,
Of þe kinges wroþ inow he was for þat cas,
And sende and slow al þe children in Bed-
leem þat þer were,
And in al þe contrei þer aboute, wiþinne²
þe elde of to zere,
þat were of to zere and lasse, . . .
Vpe þe time þat he of askede of þe kinges er.

¹ Ed. þichild.

² Ed. wiþ inne.

þo was it folfulled þat of Jeremie
 þe prophete was iseid, þat he seide in prophecie,
 þe vois anneiz is iherd, mucho wep and
 morninge,
 Rachel bi wep hire sones, and nolde no
 gladinge,
 Vor þat heo ne beþ nouzt.

B. J. 103. 989-104. 1009. cf. 1017.

2. 19-23. þo þat Heroudes was ded, cure Lordes angel
 aligte
 In slep to Ioseph in Egipt, and seide him
 in sigte,
 Into þe lond ecom of Isrl. þo herde he tidinge
 þat after Heroudes is fader Archelaus was
 kinge
 In þe lond of Jude, he dradde þider wende;
 I hote he was ek in his slep of þe angel
 atenende,
 And com into Galile, and wonede þo þere
 In þe cite of Nazareth, þat hit folfulled were
 þat of þe prophetes was iseid þat escholde¹
 icleped beo
 Of Nazareth, and bere þe name.

B. J. 106. 1093-107. 1102.

LUKE.

1. 8-23,
 26-36,
 38-79. So it bifel þat Zakerie, as it aboute com,
 His prestes wike scholde beo, holi ensense
 e nom
 And þer wiþ wende into þe temple and þat
 weued ensensedede aboute;
 And þat volk stode in orisons and in here
 bedes, wiþoute².
 In þe rigt half of þe weued and angel þer stod;
 Zakerie him bihuld and dradde in his mod.

¹ He scholde?

² Ed. wiþ oute.

Ne dred þe nouzt! þe angel sede, Mi bone
is herd anon;

þi wif schal bere a sone, þat schal beo cleped
Jon:

And þow schalt habbe ioie inow, whan þow
it migt iseo,

And þer schulle of his burþtime manie glade
beo.

Bifore oure Lord he worþ gret, he ne schal
drinke nouzt

Wyn ne sider; ar he beo of is moder wombe
ibrouzt,

He worþ fol of þe holi gost, and ate nende
Manie children of Isrl to oure Lord wende.

þanne spak Zakerie, How migte þis bicomē?
Vor ich am¹ old, and eke mi wif. . . .

Ich am¹, quaþ þe angel, þulke þat to þe come
in sonde.

þe archangel Gabriel, þat bifore² oure Lord
deþ stonde;

Vor þow nelt nouzt þis ileue, þow worþ
dombe þer fore,

And þi speche þe bi nome vorte þe child
be bore.

Euere was þe folk wiþoute³, ant wondrede in
here þouzt,

Vor þat Zakarie was so longe, and ne com
among hem nouzt.

þo wende Zakarie out among þis men echon,
And made signe what e wolde, ac he ne
spak word non.

þat volk . . . (stoden alle in gret eige),

And wuste wel þat wiþinne⁴ sum sigt he
hadde iseige.

¹ Ed. icham. ² Ed. bi fore. ³ Ed. wiþ oute. ⁴ Ed. wiþ inne.

þo his seruise was ido, and is wike ibrougt
to ende, . . .

To is wif he gan wende. . . .

Isend was þe angel Gabriel vrom God to
þe cite

þat is icleped Nazareth, in þe lond of Galilee.
To a maide¹ ispoused to a mon² . . .

Of Dauipes hous, þat het Iosep, þat maide
het Marie.

þe angel com in to hire chambre and grette
hire faire, iwris,

Hail be þow, fol of grace, oure Lord³ mid
þe is;

Among⁴ alle wimmen iblessed be þow, he sede.

þo þe maide þis iherde, he stod as in drede,
And of þe angeles word destourbed was þere,

And in gret þougte was what þis greting were.
Marie, he sede,

þow hast ifounde grace of God, ne haue þow
none drede!

Vor þow schalt in þine wombe conceiue, . . .

And a sone ibore of þe, þat Ihc schal beo
is name.

þis schal mucche beo, and icleped he worþ also
þe heize Godes sone, and oure Lord him
wole do

And giue him Dauipes sege, his fader, . . .

And þanne e schal in Jacobs house regni
euer mo,

And of is kinde ne worþ neuer more non
ende.

þanne spak oure ledi furst to þe angel so
hende,

¹ Ed. amaide.

² Ed. amon.

³ Ed. lor.

⁴ Ed. a mong.

How migte þis ben ido? Vor i not¹ monnes
dede,

Ne of none monnes mone. Þe angel azen sede,
þe holi gost schal on þe come, and þe heige
Godes migte,

And is vertue schal þe bischadwe, and on
þe aligte,

þis holi þing, þat of þe worþ ibore so,
Worþ icleped Godes sone; and Elisabeþ, lo!
þi cosine þat is, haþ now in hire olde liue
Iconseiued² haþ asone. . . .

And þat þis child was bigete þe sixte monþe
hit is,

To hire þat wiþoute³ bled wommon icleped
is. . . .

Marie . . . seide þis,

Lo me here Godes hine! Ido beo hit bi me
Rigt al vpe word þat sprong out of þe! . . .
And þe angel wende forþ. . . .

Marie aros vp and to þe montaines drow
Into a cite⁴ of Jude wiþ grete haste inow.
Heo wende, þo heo þider com, in to Zakaries
house,

And faire grette Elisabeþ, Zakaries spouse,
þo Elisabeþ hire herde þe child bigan to wawe
And made ioie in hire wombe. . . .

þo bi gon Elisabeþ wiþ heig vois to grede,
Al fol of þe holi gost, in þis wordes sede,
Among alle wymmen iblessed þow art, iwis,
And þe fruit of þi wombe iblessed also is. . . .

Wharfore⁵, quaþ Elisabeþ, to me valleþ hit so
þat mi lordes moder þus comeþ me to?

¹ Ed. inot.

² Ed. i conseiued.

³ Ed. wiþ oute.

⁴ Ed. acite.

⁵ Ed. whar fore.

Ano[n] so þe gretinge of þe in min eren
was ido,
þis child ioie made in mi wombe, lo!
Redi þow art also þat ileuedest þis,
Vor alþing worþ ido þat of God iseid is.
þo seide heo an holi saume, þat maide
Marie, . . .
Mi soule¹ herieþ muche oure Lord, and
mi gost², iwis,
In God haþ ioie imad, þat min hele is.
Vor he haþ þe mekhede biholden of his hine:
þerfore³ lo me here redi ate fine. . . .
Vor he me haþ muche ido
He þat wel mizti is, and is name also,
Holi he is, and his merci goþ now al aboute
Vrom kunrede to kunrede to hem þat wolleþ
him doute.
In armes gret mizte he dude, vor al bineþe
he brougte
And to spradde p[r]oude men þorw is herte
þougte;
Mizti men he haþ al adoun⁴ ido
Of here sege, and mekliche men ihezged he
haþ also;
Vol of gode he vulde, ek, men þat hongri were,
And bileude⁵ riche men al empti and skere.
Isrl he haþ vnderfonge, . . .
Of þe milce he vnderstond þat he hem wole
do;
As he er bi fore spak to oure fadres and seide
To Abraham in þis world and so vorþ to
al his⁶ blede. . . .

¹ Ed. misoule.² Ed. migost.³ Ed. þer fore.⁴ Ed. a doun.⁵ Ed. bi leude.⁶ Ed. alhis.

(Oure lady) was þreo mon þes wiþ hire cosin
þere, . . .

þo zeode heo azen to hire oune hous. . . .
Elisabeþ time was ago¹ þorw wommone wone,
Was folfulled and ido, and heo bar a god sone.
þerof² herde hire neiþebors and hire kun also,
þat is swete milce oure Lord hadde ido,
Heo comen and made ioie inow, and þe
aizteþe day

Heo comen þat child to circumsise. . . .
Heo nempneden him is fader name, Zakarie,
anon,

Nay nay, quaþ þe moder þo, he schal hote Jon.
þo seide þis oþer men, how migte þat beo ido?
Vor no mon in al þis lond ihote so.

þo a[s]keden heo is fader what it scholde hote,
He tok a penne³ and parchemin and þe name
wrote,

Jon is þe name of him. þat folk wondreden
vchon.

Zakaries tonge and is mouþ opene þo anon,
And he spek and heriede God; þo was þer
gret drede

Among alle neizbors vor his wonder dede,
And oueral þe montains of Jude hit gan to
sprede.

And heo þat hit iherden, alle in eren hit
þulten and sede,

What weneste þat þis child beo? Ofte heo
seiden þis,

þat oure Lordes holi hond mid him was and is.
Al fol of þe holi gost þo spak Zakarie
And þis holi salm seide in his profecie,

¹ Ed. a go.² Ed. þer of.³ Ed. apenne.

Iblessed¹ beo oure Lord, and God of Isrl
also, . . .
And he haþ irit vp an heiz þe horn of bon,
iwis,
þat to vs in Dauibes hous þat is child i-
boren is.
As he haþ er bifore ispeke þorw holi manne
mowþ
þat of þe worlde beþ, and in is prophetes
mouþ,
Hele and bote of oure fon, and of here alre
hond also,
þat habbeþ ihated vs, and milce vorto do
Mid hem þat oure fadres were, and of his
holi testament
To vnderstonde in his muinde, and in his
serrement
Rigt was þat he swor to Abraham þus
Oure alre fader, þat e wolde² him selue
zeuen vs
þat we wiþoute³ doute deliuerede echone
Out of þe hond of oure fon, to seruen him
alone,
In holinesse bifore him, and in rigt al so.
Bi echone oure dawes vorte oure be ido.
And þow, child, þe prophete icleped schalt
beo,
Of þe hexte God, and bi fore is face schalt teo,
His weiges vorto garki; lore vorto giue
Of hele and bote to is volk, here sunne to
vorziue⁴,
þorw þe inwarde of is milce. . . .

¹ Ed. I blessed.² Hewolde?³ Ed. wiþ oute.⁴ Ed. vor ziue.

Hem þat sitteþ in schadwe of deþ and in
 derkhede, to ligte,
 And into þe wey of Parais oure fet vor to
 rigte. B. J. 81. 285-86. 460.

2. 1-14. Out of Cesar August þer com such a ban¹ . . .
 þat al þe middulert isomned were.
 þo was þe somnes furst imad þere.
 Of Sirin þat maister was in þe lond of Sirie.
 And alle men to here oune cite bigonne to
 drawe and hize.
 Josep eode vrom Galilee, out of þe cite
 þat is icleped Nazareth, in to þe lond of Jude,
 To þe lond of Bedleem, as king Dauid was
 ibore,
 Vor he was of Dauibes hous, and of is meine
 icore.
 He wende mid is wif ispoused, þat wiþ child
 was.
 So þat þe time was folfulled, as God gaf þe cas,
 þat heo scholde hire child bere; and hire
 furste sone heo bere,
 And biwond him in cloþes, and adoun leide
 him þer
 I[n] a schupene, vor þer has non oþer stude
 þere. . . .
 And in þilke selue kinges lond, schepherdes
 þer woke
 Ouer heore bestes al þe nigt þat heo hedden
 to loke.
 And lo oure Lordes angel bi hem stod bi
 • nigte,
 And þe clernesse of oure Lord abouten hem
 al aligte.

¹ Ed. aban

þo douteden þe schepherdes, and in gret
drede weren ibrougt.

þo seide þe angel to hem, Ne dredeþ ow
rigt nougt!

Vor lo ic bringe ou tidinge grete ioie and blis,
þat schal beo to vch volk, vor ibore he is, iwis,
To ow to day, þe Saueour, þat Crist Lord is,
In þe cite of Daudid; and þe tok to ow worþ þis;
Ȝe schulen finde þat zonge child in cloþes
iwounde

And in a cracche¹ ileid. þo was þer in a
stounde

Sodeineliche wið þe angel a gret² verrede
Of þe companie of heuene, þat heriede God
an sede,

Mid God in heuene an heiz, heizenesse and
ioie beo do,

Among men of gode wille, pais on erþe al so!

B. J. 87. 495-89. 526.

2. 15-21. þe schepherdes to hem selue speke, Passe
we, iwis,

To Bedleem, and iseo we þis word þat imad is,
þat oure Lord made him self, and schewede
to vs!

And heo comen þider an haste, and Marie
vounden þus,

And Iosep, and þat child in a cracche¹ ileid.
þo heo seize þis, heo knewe wel þe word
þat was iseid

Of þe child to hem, and alle þat herden þis
Wondreden of þat þing þat hem was seid, iwis,
Of þe schepherdes. And Marie wel wusten þer
Al þes wordes, and lokede, and in hire herte
ber.

¹ Ed. acracche. ² Ed. agret.

And þis schepherdes turnden azen, and God
of alle dede

Herieden, of þat heo hedden iseie. . . .

After þat eigte dawes fulfilled were, iwis,
þat þis child was circumsised, his name i-
cluped is

Ihc, as it was inempned of þe angel bifore¹
Ar he were in his moder wombe ikened oþer
ibore. B. J. 94. 649-668.

2. 22-40. After þe dawes were folfulled of Maries clans-
inge

þorw þe lawe of Moises, Ihc heo let bringe
To Ierlim, to setten him bifore oure Lord, iwis,
As it in oure Lordes lawe iwrite was and is,
þat ech þing þat hedde his moder wombe ido
To oure Lord holi þing² me scholde hit clepie
so,

And þat heo zeue an offering . . .

Vpe word þat is iseid in oure Lordes lawe,
A peire briddes of tortlen, oþer coluer brid-
des to.

And in Ierlm an old man þer was ido³
His name was Symeon; God he doutede wel
And rigtful was, and he abod þe begginge
of Isrl,

And in him was þe holi gost; and onswere
him was ibrougt

Of þe holi gost, þat he ne scholde dep
iseo⁴ nougt,

Bote þat he iseipe er oure Lordes kinedom.
So þat þorw þe holigost to þe temple he com;
And þe kun of child Ihu let vorþ drawe,
Vor to do vor him þo vpe þe costum of þe
lawe;

¹ Ed. bi fore. ² Ed. holiþing. ³ Ed. i do. ⁴ Ed. i seo.

þe olde mon Symeon his armes gan sprede
Abrod¹, and nom þis child Ihc and heriede
him and sede,

Lord, þin owne hine vpe þi wordes now let;
Vor min eigen habbeþ iseize þin holi bodi
so gret,

þat bifore² þe face of al folk þow hast igarked
arigt;

þat to þe schewing of al folk of paynime
is cler sigt,

And in þe fol ioie of þi folk of Israel also. . .
Ihc moder and Iosep . . .

Wondreden þat was iseid of him. . .

Symeon blessedede hem and seide to Marie, . . .

Lo þis child is iset as in doun vallinge

To monie men in Isrl, and to monie in vp-
risinge;

And in tokninge þat worþ wiþseid³ of moni
mon;

And þe swerd schal of him þorw þi soule gon,
þat þe þought of manie herte þorw þe ischowed
beo. . .

Anne, a wommon prophete, þulke time was
þer,

Heo was Ffanuelus douzter of þe kunde of
Asser.

In gret elde heo was igo vorþ mid hire
spoushod,

And leuede wiþ hire hosbonde seue zer
after hire maidenhod,

And seþþe heo hedde widue ibeo vourscore
and vour zer.

Heo ne partede nozt from þe temple, ac
euere bilafte þer,

¹ Ed. a brod.

² Ed. bi fore.

³ Ed. wiþ seid.

In fastinge, and in biddinge, boþe nigt and
day.

So þat heo com þulke time . . .

And spak ful wel

To alle þat abiden þo þe begginge of Israel.

And þo heo hedde do alle þing þorw oure

Lordes lawe,

þe childes frendus to Galilee wiþ him gonnen

drawe,

To heore oune cite of Nazareth, and þis

child wel wex þo

And conforded was, and Godes grace in him

was ido.

B. J. 99. 829-853 ; 101. 899-908 ; 102. 929-942.

2. 40. þis child Ihc wax ful wel, and iconforted was
also,

And fol was of wisdom, and Godes grace

in him was do.

B. J. 107. 1107-1108.

2. 41-52. þo Ihc was of twelf zer old, and twelf zer
were ido,

Heo wenden forþ to Ierlm vpe þe custom

þat was þo,

Vpe þe feste of ester day, and þo þe dawes

ido were

So þat heo wende hom azen, and þe child

Ihc þere

Bilafte in Ierlm, and is kunesmen nusten it

nougt. . . .

So þat heo wenden and souzten him hammard

a iorneie

Among his cupþe and is kun, and also bi

vche weize,

THE STACYONS OF ROME.¹

JOHN.

19. 19. Thys ys² Ihesu of Nazarethe, . . .

Kyng of Iewes.

S. R. 132. 506-507.

¹ EETS. 25. 113-144.

² From Matthew 27. 37.

PROVERBS OF HENDYNG.¹

PROVERBS.

25. 15. Tonge breketh bon, and nath hire-selue non.
H. St. 19.

ECCLESIASTICUS.

28. 17. *See* Proverbs 25. 15.

¹ Böddeker, Altengl. Dicht. 287-300.

THE STORY OF THE GOSPEL.¹

ISAIAH.

1. 3. Þe oxe and the asse hedde kennynge
Of heore lord in heore stallynge.

S. G. 259. 369-370.

MATTHEW.

1. 19-21, 24-25.² Þo Joseph in his herte wende
Ho þis scholde come to ende,
A-slepe he fel, as God him kende,
And to him his aungel sende,
Joseph, he seide, no-þing ne drede,
Marie as þi spouse þou lede:
Þat child in hire, . . .
Hit is þe holigostes dede. . . .
His nome þou schalt clepe Jhesu.
Whon Joseph herde þis tyþinge,
Marie he heold in clene weddyng.

G. S. 258. 318-330.

LUKE.

1. 8, 11-14, Tyme com of þe seruyse
16-17, 21-22, þat he don scholde in heore wyse.
41, 57-64, In þe temple he daih vp rise
68, 76-77. Bifore him a mon. . . .
Hit was an aungel, Godes sonde,
þat gon at þe auter stonde. . . .
Zakarie, he seide, ne dred þou nouht!
Bifore God þi bone is wrouht,
þat þou hast him bi-souht,
Schal in Elizabeth ben i-wrouht.

¹ Engl. St. 8. 255-259.

² Verse 18 is paraphrased and expanded in the preceding lines.

A child þou schalt on hire winne
þat schal ben joye to al his kinne. . . .
Ion he schal hote. . . .
At his burth-tyme me schal gamen and
pleye,
He schal greiþen Godus weye. . . .
Zakarie onswerde, . . .
Hou may þis ben on eny manere?
Boþe we beþ olde, ich and my fere,
And forþ igon in feole gere. . . .
Ne Zakarie ne spac no more,
Bote out he eode. . . .
þe folk hedde wondur wherfore hit
wore,
Bote heo seiden, alle by-dene,
þat he haþ, sum wondur i-sene
þat he so longe haþ i-bene
In þe temple, as we wene. . . .
In Elizabeth þe holi gost lihte
And þat child in hire dihte. . . .
When þat child scholde iboren be,
His frendes aboute of þe cuntre
With blisful chere gamen and gle,
Alle he comen þe child to se.
þenne seiden his frendes alle,
Zakarie heo wolden him calle.
þat herde þe modur, . . .
And onswerde, and seide, Nay, . . .
Jon he schal hote. . . .
Alle heo seiden þat þer nas non
In al heore kynde þat hihte Jon.
To Zakarie þe word heo brouhte,
And bad him sigge what he þouhte.
And he a table sone souhte
And þeron þe nome wrouhte.

On þe table he wrot anon,
 þe childes nome he wrot Jon, . . .
 God bi-fore he schal gon
 And to him torne mony on.
 Wondur hedde þo al his kynde. . . .
 Bote God his tonge let vnbynde,
 And he him louede wiþ al his mynde.
 God, he seide, i-blessed þou be
 þat of his folk wolde haue pite,
 And his merci haþ isent to me. . . .
 And þou, child, schalt ben clept prophete,
 þou schalt greiþe Godus strete,
 Godus folk þou schalt gete,
 And hem teche heor sunnes bete. . . .
 þou hem schalt þe soþe teche
 Hou heo schulle to heuene reche.

S. G. 256. 177-257. 259.

1. 26, 28-36-44, To hire he sende a swete fere, . . .
 48, 51-56. Gabriel, . . .
 And hire gon grete on þis manere,
 Heil, ful of grace, God is wiþ þe,
 Among wymmen i-blessed þou be!
 þe maide was dred on him to seo.
 And þouhte what þis miht beo. . . .
 þenne him spac þe aungel fre,
 Marie, nouht ne dreed þou þe,
 A child schal beo boren of þe,
 Jesus schal his nome be; . . .
 In Daud sete sitte and deeme,
 þe folk of Israel he schal geme. . . .
 þenne onswerde þat swete mayde
 To þe aungel Gabriel, and sayde,
 Hou schal þis be? Nouzwher I ne leide
 Mi þouht to luste of mon vpbreide.

þen þe aungel, . . .
þe holy gost, [he seide,] schal in þe alihte
And in þe worche wiþ his mihte.
þe child þat of þe schal beo bore
Godus sone he schal beon i-core. . . .
þi nece Elizabet, lo here,
þat is in elde feole gere,
Heo haþ chyld take of hire feere,
þe sixte moneþ now is anon
þat heo haþ wiþ chylde igon,
For to God of heuene, þat is on,
Nis word of vnmichte non. . . .

Heo sede,

Lo me her Godus mayde,
Wiþ me do, God, as þou hast sayde! . . .
And sone aftur þat mayde wende,
To Elizabeþ. . . .
Sone so þe mayde Marie
Entrede þe hous of Zakarie,
Elizabeth in prophecie
þe maide custe, and þus gon crie,
A, heo seide, how may þis be
þat my lordus modur comeþ to me?
As sone as ich herde þe steuene of þe
þe child in my wombe makede gle.
Among wymmen i-blessed þou be,
And blessed beo þe fruyt of þe! . . .
Wiþ hem þenne was heo þore
þreo moneþes. . . .
þenne heo þonked God, ful of blisse,
þat he wolde seo hire mekenesse. . . .
þerfore me schal al monkynde
Blisful telle in heore mynde,
þat he wolde in me mekenesse fynde
þat mihtful is. . . .

Of merci he was leche
 From kynde þat dredde his speche.
 Of þe proude of herte he dude wreche.
 And dude þe meke an heiz to reche.
 Þe hungri in god he made stronge,
 And þe riche he lette al swonge.
 Þe folk of Israel haþ vndurfonge
 (þe child). . . .

Also him spac þe heuene kyng
 To Abraham and his ofspring. . . .
 Marie . . .

Leue tok, and hom heo eode.

S. G. 256. 109-162 ; 257. 263-264 ; 258. 270-292.

2. 1, 3-5, 7-12. þat tyme was mih . . .¹
 Augustus Cesar wa . . .
 In al þat lond, . . .
 He criede his ban. . . .
 Joseph . . .
 (Wiþ him tok þe ma . . .)
 Out of Nazareth . . .
 And to Bethlehem,
 In Bethleem he tok his wonyng
 For Marie was neih chilyng,
 And for his kun and of his ofspringe
 Weoren of Daidþes hous, þe kyng.
 In Bethleem hous he tok,
 Luytel and pore, . . .
 Nedden heo no bettere halle. . . .
 Whon þat child was forþ brouht,
 Luytel heo hedde, oþur riht noht
 Forte leggen inne þat bern,
 But a luyte hei oþur vern.
 Heo wouden him wiþ þat heo mihten gete,
 And leyden him þer bestes etc.

¹ The Ms. is incomplete.

Heo leyden him in bestes stalles, . . .
So bi-fel þat ilke tyde
þat in þe cuntre þer bisyde¹
Herdes wakede in a mede,
Heore bestes and heore schep to fede.
Sone to hem an angel wende,
And to hem brouhte a swete tyþinge.
Heo bigonne to ben in doute
Of liht þat was þer hem aboute.
þe aungel seide, Nouzt ze ne drede!
Ich wole ow telle a blisful dede.
A child is boren for oure nede,
þat schal his folk of pyne lede.
And [þat] ich ou þe soþe bringe,
þat ich giue ow to tokenynge,
In Bethlehem he liht, i-wounde
In cloþus, and in a cribbe i-bounde,
In a crubbe he is leyd . . .
As Crist and Lord of alle þinge.

S. G. 258. 335-259. 392.

¹ Ed. þerbisyde.

THE GOSPEL OF NICODEMUS.

PSALMS.

24. 7-8. Vndo zowre zates biliue, bid I, . . .
þe king of blis cumes in zow by. . . .
What es he? . . .
He es Lord of grete state,
In batayle mekill of might.
G. N. 110. 1383, 1387, 1391-1392.
24. 7. Ze princes, I bid ze opin wide
Zoure endles zates here,
þe king of blis now in shall glide.
G. N. 108. 1347-1349.
98. 1-2. A new sang till oure Lord ze make, . . .
He þat has bene wirkand
Meruailes omang vs here,
He has saue his right hand
To him and his powere.
Ful mekely has he schewed his might,
Omang al Cristen men,
He has techid ilka werdly wight
His rightwisnes to ken. G. N. 118. 1519-1528.
107. 16. Brasen zates he brac for ay,
And iren barres ful small. G. N. 108. 1363-1364.
þe zates in sunder zede,
And iren bandes al brast. G. N. 110. 1403-1404.
118. 24. þat God has made, þis es þe day,
Mak ioi þarin we sall. G. N. 108. 1361-1362.
118. 26.¹ Blisced be he þat cumes, als he hight,
In þe name of God. G. N. 118. 1531-1532.

¹ Here the verse from Ps. seems to have been in the author's mind rather than that from Matt.

ISAIAH.

- 11.1-2. Of þe rotes of Iesse
A wand sall spring,
And a flowre faire and fre. . . .
And on þat flowre . . . sal rest
With al gudenes, þe Haly Gast.

G. N. 132. 1749-1754.

40. 3. *See* Matthew 3. 3.

MATTHEW.

3. 3. A voice criand in wildernes. G. N. 100. 1229.

3. 16-17. þe Haly Gaste on him gan lend
In a doune liknes þan;
þe voice of þe fader doun was send,
And þus to speke bigan,
þis es my sun withowten end,
Herknis him ilk man¹,
In whilk sun me likes best. G. N. 100. 1239-1245.

9. 6. Tyte take þi bed and go. G. N. 54. 484.

21. 9. (Cf. Psalms 118. 26). Osanna, was þaire sang,
Blisced be he þat cumes now
In Goddes name vs omang.
G. N. 28. 94-96.

27. 15-17, 21-22. At pasch of Iews þe custom was
Ane of preson to slake,
Withowten dome to lat him pas,
For þat high fest sake.
A prison þai had, hight Barabas,
þat many murthers gan make;
Wheþer him or Ihesu, Pilat ass,
þai will fro presoun take.
þai cried fast, Baraban!

¹ From Matt. 17. 5, Mark 9. 7.

- And Pilat askes þam all,
 What sall Ihesus do þan?
 Þai say, Cros him þou sall. G. N. 56. 517-528.
27. 24-25. Water wighty askes he,
 And wesse his hend by skill.
 I am giltles, als ze sall se,
 Þis rightwis blode to spill.
 Þan cried þe Iews all, . . .
 His blode on vs might fall. G. N. 60. 581-587.
27. 27-29. Þase knightes kene laid hand him on,
 And led whare he suld dy;
 His clathes of him þai don, . . .
 A purpure mantell þareopon,
 And hid his eghen hastily.¹
 Þare þai defouled him als a fon,
 And King of Iews gan cry.
 A crown of thorn ful sare
 To threst, þai haue bygun,
 On his heind. G. N. 60. 601-62. 611.
27. 37. *See* Luke 23. 38.
27. 42. Þe Iews þan þat þare stode
 Said, God sun if þou be,
 Cum down now fro þat rode,
 And we sall trow in þe. G. N. 62. 621-624.
27. 48. Aysell and gall raised on a rede,
 Within a spounge þai hide,
 Vntill his mowth at drink þai bede.
 G. N. 62. 615-617.
27. 51-52. Þe stanes in sunder brac,
 Þe erth trembild and quaked, . . .
 Ded men er risen out of þaire graue.
 G. N. 68. 705-709.

¹ From Luke 22. 64.

27. 57-58. To Pilat come a knyght,
And Ihesu cors fast gan he craue. . . .
Pilat granted þat bone
Till Ioseph of Aramathy,
And he fra cros ful sone
Toke done þat bliscd body.
He wand þat cors with gude entent
In sendell new and clene,
And layd it in his monument
Whare¹ nane byfore had bene.

G. N. 68. 714-724.

28. 2, 5-7. Þe erth trembled and al toschoke,
And angell doun was sent,
We dared for drede, and durst nocht luke. . . .
Þe mekill stane þat lay . . .
þat angell put oway.
And þareopon him sett.
He bad wemen be nocht affraid, . . .
For he es resen, þarfore bese payd,
Cumes nere þe suth to se!
þis es þe place whare he was laid,
Go biddes his appostles be,
He sal be sene, als he þam said,
þis day in Galile.

G. N. 72. 797-74. 812.

MARK.

1. 3. *See* Matthew 3. 3.
2. 9. *See* Matthew 9. 6.
11. 9. *See* Matthew 21. 9.
15. 6-13. *See* Matthew 27. 15-17, 21-22.
15. 26. *See* Luke 23. 38.
15. 33, 38. *See* Luke 23. 44-45.
15. 39. *See* Matthew 27. 54.
16. 6-7. *See* Matthew 28. 5-7.

¹ From Luke 23. 53.

LUKE.

23. 4. Sir Pilat . . .
 Said þe Iews vntill,
 I find in him none ill. G. N. 42. 301-304.
23. 34. Fader, forgif þis men þaire dede. G. N. 62. 619.
23. 38-45. A bill obouen his heuid he fest,
 þat ilka man myght rede,
 Latin, Ebrew, and Gru.
 His titill was þusgate,
 þis ilk man was Ihesu,
 King of Iews, þus he wrate.
 (On his left side hanged Iestas).
 And said to him bi name,
 If þou be God, hethin lat vs pas,
 Saue þe and vs fro schame!
 (And on his right hand hanged Dismas,
 His fere fast gan he blame),
 Ouer litill, God þou dredes,
 We haue þis for oure gilt,
 And he for his gude dedes
 Full wrangwisly es spilt.
 Vnto Ihesu þan gan he pray, . . .
 When þou cumes in þi regne for ay
 Mend me with þi mercyse.
 And Ihesus sone to him gan say,
 I hete þe forto be þis day
 With me in paradyse.
 At vnderon was þis done,
 Omang þam wex it mirk,
 þe son wex dim ful sone,
 þe vail rafe in þe kirk. G. N. 62. 631-64. 660.
23. 43. þis same day, son, be þou sall
 With me in paradis. G. N. 122. 1579-1580.

23. 46-48. Ihesus said, In þi hend,
 My Fader of mightes maste,
 My saul now sall I send.
 With þis he gaf þe gaste.
 Centurio said, when he suld dy, . . .
 þis¹ ilk was God sun sekerly. . . .
 And many oþer þat stode him by,
 And saw þis selkuth sight,
 Knocked on þaire brestes and cried mercy,
 And mendid þam at þaire might.

G. N. 64. 669-66. 680.

JOHN.

1. 23. *See* Matthew 3. 3.
 1. 29. þis es Goddes lamb, . . .
 þat wastes þe werldes sin. G. N. 100. 1235-1236.
 5. 8, 12. *See* Matthew 9. 6.
 11. 50. And better es þat a man dy,
 þan all þe folk forfare. G. N. 50. 431-432.
 12. 13. *See* Matthew 21. 9.
 18. 14. *See* 11. 50.
 18. 31, 33-34, 36-38. Takes him to zow, forþi,
 And demes him by zowre laws.
 þan said þe Iews, Syr, wele þou wate
 God biddes vs sla no man. . . .
 He led Ihesus þe Iewes fra, . . .
 And said till him bitwix þam twa,
 þou es king of Iewry?
 Ihesus sais, Oiþer was it tald þe swa,
 Or þou red rightwisly? . . .
 þou ert bytane to me
 For to² be demid þis day.
 Ihesus sayd þan to him ogayne,
 My kingdom es nocht here,
 If my kingdom . . .

¹ From Matt. 27. 54.

² Ed. forto.

Within þis werld now were, . . .
 My men . . .
 Wald put þam fro þaire purpos playn
 With ful grete powere.
 þan ertou king algate,
 Says Pelate, sikerly?
 Ihesus said to Pilate,
 þou¹ sais it, and nocht I.
 Cumen I am to þis cuntre,
 And þarto was i born,
 Of suthfastnes witnes to be. . . .
 Pilate þan asked him eft,
 What thing es suthfastnes?

G. N. 42. 311-314; 44. 325-351; 46. 357-358.

18. 38. *See* Luke 23. 4.

19. 12. Bot þou do so, it es wele sene,
 þou es nocht Cesares frende.
 Who makes þam kyng, withowten wene,
 Ogains Cesar þai wende.

G. N. 56. 529-532. cf. 58. 559.

19. 18. On rode þai raised him þan gude spede,
 A thef on ayther syde.

G. N. 62. 613-614.

19. 19-20. *See* Luke 23. 38.

19. 30. *See* Luke 23. 46.

19. 34. A blind knight, so thocht þam best,
 A spere þai gaf gude spede,
 To Ihesu side þai gan it threst,
 And blude and water out gede.

G. N. 62. 625-628.

¹ From Mark 15. 2.

THE LAY-FOLKS MASS-BOOK.

MATTHEW.

6. 9-13. Fader oure, þat is in heuen,
Blessid be þi name to neuen.
Come to vs þi kyngdome.
In heuen and erthe þi wille be done.
Oure ilk day bred grant vs to day.
And oure mysdedes forgyue vs ay,
Als we do hom þat trespas us. . . .
And lede vs in no foundynge,
But shild vs fro al wicked þinge. Amen.

L-F. M-B. 46. 496-505.

LUKE.

11. 2-4. *See* Matthew 6. 9-13.

JOHN.

- 1 29. Gods lamb, þat best may
Do þo synne of þis world a-way.

L-F. M-B. 48. 516-517.

THE CASTLE OF LOVE.

EXODUS.

20. 11. In sixe dayes and seue niht,
God hedde al þe world i-diht, . . .
þe seueþe day he tok reste and ro.

C. L. 357. 87-90

ISAIAH.

9. 6. A Child þer is iboren to vs,
And a Sone i-ziuen vs,
Whos nome schal i-nemoned beon
Wonderful, . . .
And God, mihtful, and rightwys¹,
Of þe world þat [to] comen is
Lord þe ffader, and Prince of Pes.

C. L. 356. 59-357. 65. cf. 368. 510.

A child þer is i-boren to vs,
And a sone i-zeuen vs,
þat schal vp holden his kynedome :
And al þus schal ben his nome,
Wonderful, God, and of miht,
And redeful, and fader ariht
Of al þe world þat her-aftur schal ben,
Prince of Pes. . . .

C. L. 370. 607-371. 614. cf. 647 ; 389. 1357.

And þus þe child is i-boren to vs,
And such a sone i-zeue to vs,
And nis he wonderful? C. L. 378. 921-923.

Ffader of þe world þat scholde come.

C. L. 390. 1375.

¹ Ed. right wys.

30. 26. And zit was¹ þe sonne, þo, seuesyþe, i-wis,
Brihtore, forsoþe þen heo now is;
Also schon þe mone a-niht
So doþ þe sonne on day-light.

C. L. 357. 101-104.

So was þe sonne . . .

Brihtore þen heo now is, seuen-folde.

C. L. 359. 157-158.

MATTHEW.

4. 8, 9. Al þis wyde world I chul zeuen þe,
So þat þou bouwe and honoure me.
þo seide Ihesu; Go a-wei, Sathan, go!
þi kuynde Lord ne schalt þow fonde so.

C. L. 381. 1041-1044.

11. 30. Mi gok is softe i-nowh to weren,
And my burþene ligt i-nouh to beren.

C. L. 379. 957-958.

LUKE.

4. 6-7, 12. *See* Matthew 4. 9.

JOHN.

1. 3. And þorw him is al þing i-wrouht. C. L. 371. 650.

20. 28-29.² þou art, I-chot, quaþ Thomas þo,
Mi God and my Lord also.

þe, Thomas, quaþ Ihesu Crist,

þou hit leuest for þou hit sixt,

Alle heo moten i-blessed ben

þat hit leeuen, þauz heo hit not sen!

C. L. 391. 1438-1442.

¹ With reference to the past instead of to the future, as in Isaiah.

² For a paraphrase of 19, 24-27. See App. 2.

EARLY SOUTH-ENGLISH LEGENDARY.

NUMBERS.

- 24.17. þat þare scholde of Iacobes kuynde a steorre
a-rise, wel brigte. E. S-E. L. 95. 121.

PSALMS.

- 31.1-2. In þe, Louerd, ich habbe i-hoped, þat ich i-
confundet ne beo.
þine holie ere beiz a-doun to me; heize and
deliuere me.
E. S-E. L. 249. 307-308.
- 31.5. Mine soule, Louerd, ich bi take þe.
E. S-E. L. 249. 310.
- 46.1. Ore Louerdes help was euere neiz þe manne
þat was in care. E. S-E. L. 451. 67.
- 55.23. Men þat of tricherie beoth,
Ne schullen nouzt halue heore dawes libbe.
E. S-E. L. 175. 2401-2402.
- 77.14. þou art a Louerd þat wonderes dest.
E. S-E. L. 72. 44.
- 91.7. þat a þousend men scholden in mi side falle,
and to grounde beon i-brougt,
And ten þousend in mi right side, and neigh
me ne comen nouzt.
E. S-E. L. 104. 121-122.
- 104.4. þat ore [Louerd] makez is aungles ase gostes
fleoynde,
And heom þat beoth is ministres ase fuyr
berninde.
E. S-E. L. 301. 63-64.
- 118.6. For gwane ore Louerd is min help, i-ne
rechche zwat opure do. E. S-E. L. 451. 76.

119. 80. Lat, Louerd, myn herte wiþoute wem be, þat
it confundet be naut.

E. S-E. L. 490 (ii). 12.

119. 85 (Vulg.)-86. For zwane þe princes habbez i-sete,
and azen heom men spekez, i-wis,
And luþere men pursiweden me,
Louerd, min help þov beo!

E. S-E. L. 133. 944-945.

146. 8. Ore Louerd vn-bind þat beoth i-bounde, and
zif þe blinde is sighte,
Ore Louerd right heom þat both vn-right, for
þou louest alle righte.

E. S-E. L. 34. 37-38.

MATTHEW.

5. 11. þat his desciples scholden i-blessede beo zwanne
men hem spekez to quede,
And seggez heom scorn and bysemare for ore
louerdes name.

E. S-E. L. 283. 175-176.

7. 18, 20.¹ Bi þe fruyt man may i-seo zwat manere treo
it is,
For þare ne may of no luyþur treo no guod
fruyt springue.

E. S-E. L. 282. 167-168.

9. 20-22. Of a womman þat zwylene hadde þe menison
of blod,
And cam and touchede þe lappe of ore
Louerdes clopes ene, . . .
Ant was hol a-non and clene.

E. S-E. L. 101. 28-30.

10. 7, 9-10. þat ore Louerd hiet is desciples þo huy
scholden a-boute go,
þat huy ne beren with heom gol[d], ne seluer,
zwane huy wenden ouer lond,
Ne baggue, ne tweie curtles noþur, ne schon.

E. S-E. L. 57. 142-58. 144.

¹ Ed. The verses are transposed.

10. 23. Ȝif men ov pursiwiet in one toune, in-to
anoþur toun ze fleo. E. S-E. L. 137. 1071.
11. 11. Seint Iohan was þe beste bern, þe holie baptist,
þat euere of womman was i-bore.
E. S-E. L. 29 (ii). 1-2.
16. 24. Ho-so wole come after me, him-sulf he schal
for-sake,
And is owene rode bere, and þene wei after
me so take.
E. S-E. L. 58. 166-167.
19. 21. Ȝif þou wolt parfijt beo,
Sul al þi guod, and Ȝif pouere men, and
sethþe siwe me.
E. S-E. L. 58. 160-161.
26. 6-11. *See* Luke 7. 37-38.
26. 31. Ȝwane a man smit þene schepherde, þe schep
wollez to-sprede. E. S-E. L. 167. 2110.
27. 59. *See* Mark 15. 46.

MARK.

5. 25-29. *See* Matthew 9. 20-22.
8. 34. *See* Matthew 16. 24.
14. 3-7. *See* Luke 7. 37-38.
14. 27. *See* Matthew 26. 31.
15. 46. Iosep of Aramathie nam a-doun of þe rode
And wond him in ȝwizht linene cloth.
E. S-E. L. 392. 56-57.

LUKE.

7. 28. *See* Matthew 11. 11.
7. 37-48. þo¹ ore Louerd was i-sete in Symundes house
þere,
And his apostles, to þe mete, þat with him
þo were, . . .
Marie, þat was so sunful, heo crep doun to
is fiet,

¹ From Matt. 26. 6, Mark 14. 3.

Heo custe is fiet and wusch al-so with hire
wete teres,

And wipede heom aftur-ward with hire zeoluwe
heres.

Out of hire box heo nam oynement ful guod,
And smerede ore Louerdes heued, with ful
blisful mod.

Iudas was þare bi-side¹, . . .

To spene it so in wasting, he seide, it was
gret lure,

And seide, It mai beon i-solde ful deore, to
bugge with muchel mete,

Pouere men þare-with to freueri, of drunch
and of mete.

þo seide ore louerd to Iudas, Lat þis wumman
beo!

Ful guod weork it was and is þat heo
wurchez in me.

For ai schulle ze pouere with eov habbe,
and so ne worth eov me. . . .

Symund leprous i-heorde þis, he þouhte wel
mani-fold,

þat, gif þes profete were al-so wys, . . .

He nolde soffri þis fole wumman his bodi
enes to reppe. . . .

Ore Louerd, . . .

Symund, . . . sum-þing i chulle² þe seize.

Maister, seye, seide Symound, ich it bidde þe. . . .

An vsurer was zwilene, þat hadde dettores
tweyne, . . .

þat on him scholde fifti panes and twenti
þar-to,

þat oþur him scholde of dette fifti panewes
al-so.

¹ From John 12. 4.

² Ed. ichulle.

And noþur of heom nadde gware-of þe dette
for-to zelde.

Huy golden, þo he it creuede. . . .

Ʒweþur of heom tweine cudde him more loue þo?
Maister, he þat more gaf, me þinche. . . .

For soþe, Symund leperous, þou hauest i-
demed a-right.

For sethþe ich cam into þin hous, þou ne,
custest me no-wight.

Ne þou ne wusche nougt mine fiet with water
ne with teres, . . .

Min heued on none halue with no-manere
oynement

Ne smeordest, with none salue, ne with no
piement;

Sethþe ich cam in-to þin hous þis wumman
nolde blinne

Mine fiet to wasche and cusse, . . .

And to wipen heom sethþe aftur-ward with
hire faire here.

Op, aris, þou wumman, þine sunnes þe beoth
for-zyue!

E. S-E. L. 464. 91-466. 135.

8. 43. *See* Matthew 9. 20-22.

9. 2-3. *See* Matthew 10. 7, 9-10.

9. 23. *See* Matthew 16. 24.

15. 7, 10. For gret feste huy makiez in heouene, and
in grete ioye beoth,

Ʒwan huy any a-mendement of us on eorþe¹
i-seoth,

(For þe guod-spel seith) of swich gret ioye þat
a-mong heom in heouene is

Ʒwane ani of us a-mendi wole, of þat we
doth a-mis. E. S-E. L. 418. 11-14.

¹ Ed. vrþe.

NORTH-ENGLISH LEGENDARY.

PSALMS.

- 31.5. Lord, in þi hend . . .
My saul I send. N-E. L. 15. 375-376.
- 71.1. In þe, my Lord, es al my trist, . . .
Ne sall I neur dissayued be. N-E. L. 15. 370, 372.
- 107.32. þai sall enhigh him in þe kirk
Whore þe pople sall Goddes wirschip wirk,
And in þe chayer of olde men
Sall all him loue þat him sal ken.
N-E. L. 51. 223-226.
- 119.80. Lord, þou mak my hert all clene,
And saue my body unfiled within,
So þat I be noght schent with syn.
N-E. L. 160. 48-50.

MATTHEW.

9. 9-13. Saint Matthew . . .
A toller was. . . .
Ore Lorde Crist . . .
Come on a tyme þat cete vntill,
And sone he saw whare Matthew sat
With tolling. . . .
And unto him all þus said he,
Leue þat craft and folow me¹. . . .
All erthly gude sone he forsoke¹,
And with Jhesu þe way he toke. . . .
þis same Matthew . . .²
In his hows made to Crist a feste, . . .
And als he was þare at þe mete,
Vnto him come nowmber ful grete

¹ From Luke 5. 28.

² From Luke 5. 29.

Of puplicanes and phariseus. . . .
 And þase ilk þat war sinful men
 Said to his desciples þen,
 Whi ettes zowre¹ maister in þis wanes
 With so many puplicanes? . . .
 Bot he . . .
 Answard to þam on þis manere, . . .
 It es no nede, he sais, to teche
 A hale man forto haue a lache,
 Bot þe man þat feles sekeneþ sare
 Nedes to layt a leches lare. . . .
 Whare so ze² wend in ilka way,
 Of me on þis wise luke ze² say,
 þat I luf mercy on all wyse,
 More þan I do sacrafice. . . .
 I come nocht for to³ call allane
 Right-wis men, and oþer nane,
 Bot I come for to³ call perchance
 Synful men unto penance.

N-E. L. 136. 409-137. 482.

10. 18-19. When ze er broght for luf of me
 Bifor kinges and princes of þis cuntre,
 Haue ze no thocht what ze sal say,
 For I sall gif zow wordes alway: . . .
 He said, þe⁴ hali gaste sall speke in zow.

N-E. L. 18. 123-128.

16. 13-19. Whilk says þe men es man's sun? . . .
 Ilkone þan gaf þaire answer sere.
 Sum said man sun was Isay,
 And sum said it was Jeremy,
 And sum said it was John Baptist, . . .
 And sum, oþer prophettes of þe law. . . .
 On þis maner he sayd þam till,
 What say ze of me, zow al omang?

¹ Ed. zowre.

² Ed. ze.

³ Ed. forto.

⁴ From Mark 13. 11.

Who am I? . . .
 Saynt Peter . . .
 Answerd and said þus þartill, . . .
 þou art Crist, . . .
 Goddes sun lifand. . . .
 þan answerd Crist þis wordes hende,
 Blisced be þou, Simon Bariona,
 For fless and blude tald þe nocht swa, . . .
 Bot my fader, of heuen kyng. . . .
 Peter, for soth I say to þe,
 In þis werld þou es þe stone
 þat I sal big my kirk opone. . . .
 þe gates of hell sal haf no might
 Ogaynes þat stone when it wil strike. . . .
 þe kays of heuyn sall I gif þe. . . .
 Al þat þou bindes in erth, said he,
 In heuyn sall þai bunden be,
 And in erth wham þou leses euyn,
 þai sall be lesid. N-E. L. 63. 26, 50-64. 116.

16. 18. Peter, he sayd, þou es þat stone
 þat I sal big my kirk opon. N-E. L. 49. 15-16.
 26. 21. One of zow shall me betraie. N-E. L. 78. 98.

MARK.

2. 14-17. *See* Matthew 9. 9-13.
 13. 11. *See* Matthew 10. 18-19.
 14. 18. *See* Matthew 26. 21.

LUKE.

5. 27-31. *See* Matthew 9. 9-13.
 12. 11. *See* Matthew 10. 18-19.
 14. 33. Bot if a man forsake, he says,
 Welth of þis werldly gude alway, . . .
 Els my disciple may he nocht be. N-E. L. 12. 93-96.

JOHN.

13. 21. *See* Matthew 26. 21.

ACTS.

6. 3, 5, 8-15; Seuyñ dekyns þai ordand þen,
 7. 52, 54-60. Whilk þai wist war haly men. . . .
 Of whilk seuyñ Saynt Steuyñ was one,
 And first of þam all chosen and tone. . . .
 Saynt Steuyñ . . .
 Was fulfild of þe Haly Gast,
 And of God had he strenkith and might
 To schow grete meruails in mens sight. . . .
 First of þaire sinagoges vp rase
 Maysters . . .
 Of whilk sum war cald Libertynes,
 And sum of þe cite hight Cirenynes,
 Of Alexandre ful grete clergy,
 And of Cilyce, and of Assy.
 Þe nobillest of þis nacions fyue
 Stirt vp with Saint Steuyñ to stryue. . . .
 Bot he answerd to þam all,
 So þat might had þai none zit,
 Ne strenkth for to¹ gaynstand his wit. . . .
 Þan two fals witnes furth þai broght,
 Whilk acused him of sinnes sere,
 And specially on foure manere.
 Þai said he suld a sklaunder rays
 Of God, . . .
 And of Moyses, and of þaire law,
 And of þaire temple. . . .
 For when þai war in counsayl set,
 And Saint Steuyñ was bifor þam fett,
 Þam thocht his face was schinand schene
 Als it had of ane angel bene,

And al his chere þam thocht was þan
More like ane angell þan a man. . . .

He sayd, . . .

Sere prophetes told to zow byforn,
How Crist suld here in erth be born.
Ȝowre faders slogh þam for þaire dede. . . .
þe Iewes, when þai þis wurdes herd,
With mekel felnes þan þai ferd,
And in þaire hertes ill war þai meuyd,
þai gnaisted þaire teth, so war þai
greuyd. . . .

And ful still stode he in þat stownde, . . .
And sayd þat he saw Jhesu stand. . . .
Lo, he sayd, I se ful right,
þe heuyn es opyn vnto my sight,
And mans sun I se wele stand
Byside þe fader of heuyn right hand. . . .
þai ditted þaire eris, . . .
And al assentid þat he suld be
Led with-owen þat cete
And þare he suld be staned to dede. . . .
þe two fals witnes þan war þore . . .
Al redy. . . .

þaire ouermast clothes of þai kest, . . .
At kepe þai toke þam to a childe
Whilk in his zowth was namyd Sawl. . . .
For when þai staned him, þus he sayd,
Jhesus, my Lord and mayster fre,
Resayue my saul now vnto þe.
Sethin on his knese he knelid downe
And sayd, . . .

Lord, forgif þam þat þis wrought,
For¹ what þai wirk ne wate þai noght.

N-E. L. 29. 49-30. 186.

¹ From Luke 23. 34.

7.32. He said, Lo, I se Jhesu stand
 In heuyn opon his fader right hand.

N-E. L. 151. 442-443.

12.1-19. Þe same tyme þat saint Jams was tane,
 And with king Herod sakles slane.
 And when king Herod wist ilkdele
 How þat it payed þe Iewes wele,
 Þat James was so done to ded,
 Þarfore he soght in ilka stede
 Cristen men where he migh[t] ta,
 And many ane he stroyed swa.
 And Saint Peter at þe last
 He pursued, and in preson cast,
 And þare to kepe him he cumand,
 For þare hegh fest was nere cumand,
 Þat pasch was cald in þat cuntre. . . .
 Þarfore Herod . . .
 Set Saint Peter in presoun,
 And thought wele þat he suld be slane
 When þaire fest war fulli gane.
 (He was set in a dongon depe)
 And sextene knightes him forto kepe.
 And þe men þat went with him are
 Praid ful fast for his wele-fare. . . .
 So it fell in þe night biforn
 Þat he suld die opon þe morn,
 In þe preson he fell in slepe
 Bitwene þe knightes þat gan him kepe,
 Bun with cheynes strang and store,
 And stalworth men stode at þe dore. . . .
 It forto zeme. . . .
 In-to þe preson come a gleme, . . .
 And ane angell come in þat tide,
 And towched Peter on þe side.

He said unto him on þis wise,
 Smertly bid I þe up rise!
 Þe cheynes fell þan fra his hend, . . .
 Þan sayd þe angel to him sone,
 Do on þi gere, . . .
 Al þi clathes þou do on þe,
 And hose and schose, and folou me.
 Þan did he als þe angel bad,
 And folowed furth. . . .
 A[n]d no-thing wist he what it ment, . . .
 And in his hert he trowed bitwene
 Sum uision þat he had sene.
 Both furth þai went omang þam all
 Till þai war past þe secund wall,
 And till þe zates¹ past þai plaine
 Þat euyn was opined þam ogayne. . . .
 Þan þe angell past him fra. . . .
 And to him-self al þus he said, . . .
 Now wate I wele in mine entent
 Þat God of heuyn his angel sent,
 Me to bring þus of my bandes,
 And help me out of Herodes handes,
 And fra þe despite of þe Iewes
 Þat me ilkaday with euyl pursues. . . .
 To Mari hows he whent onone,
 Þat moder was of James and John. . . .
 He knocked on þe gate² with gude will,
 And sone a maiden come þar-till.
 And when scho saw þare Peter stand,
 In ogain scho went rinand.
 Þe gates³ still zit⁴ left scho sperde,
 And tald þam hou scho Peter herde.
 Scho said þam þat þe gate² he stode,
 And þai threpid on hir scho was wode,

¹ ȝates?² Ed. zate.³ Ed. zates.⁴ zit?

Woman, þou ert wode, þai sayd . . .
 Þe mayden affermid ay mare and mare
 Herdely þat he was þare. . . .
 Peter knocked eft at þe gate¹.
 And sum of þam said, . . .
 It es his gaste, I wil warand.
 Þe thrid time Peter knocked fast,
 And to þe gate¹ went þai at þe last.
 And when þai saw Petir þare,
 Of him þai all awondered ware. . . .
 And with his hand be stil he bad. . . .
 Bot in he went, and to þam talde
 Al-how he wan out of halde
 And how oure Lord him helpid had
 Out of þe stede whare he was stad. . . .
 And þarfore, said he, luke ze² tell
 Al þis ferly als it fell
 Unto James, and my breþer hende. . . .
 Þan went he till anoþer land. . . .
 On þe morn, when he was gane,
 Sir Herod said he suld be slane.
 And unto presoun sone he sent
 And bad bring him furth in present.
 Bot or þai wist, he was oway. . . .
 Omang þam þan was mekill kare.

N-E. L. 102 (ii). 1-104. 137.

EPHESIANS.

- 4.5. A God es, . . .
 And als a faith,
 And a bapty m.

N-E. L. 161. 162-164.

REVELATION.

- 4.1. I saw a dore in heuyn on hight
 Opin to men.

N-E. L. 151. 447-448.

¹ Ed. zate. ² Ed. ze.

YWAINE AND GAWAINE.

MATTHEW.

- 7.2. Wha juges men with wrang,
The same jugement sal ðai fang.

Y. and G. III. 2641.

LUKE.

- 6.37. *See* Matthew 7. 2.

HANDLYNG SYNNE.

EXODUS.

20. 3.¹ þou shalt haue no God but one. H. S. 6. 148.
20. 7. Swere nat hys name yn ydulnys. H. S. 23. 608.
20. 8. Holde weyl þyn halyday. H. S. 29. 795, 802.
20. 11. God made þe worlde² . . .
Yn syxe days, þe seuenþe to reste.
H. S. 30. 829-830.
20. 12. Fadyr and modyr we shal honoure.
H. S. 38. 1058.
20. 13. þou shalt no man slo. H. S. 47. 1308.
Sle no man with þyn honde. H. S. 47. 1310.
20. 14. þat we shul noun hurdom³ do. H. S. 58. 1602.
20. 15. No mannys gode shalt þou stele. H. S. 73. 2048.
20. 16. þou shalt⁴ no fals wytnes bere. H. S. 93. 2637.
20. 17. Coueyt nat þy neighbours þyng, . . .
Coueyte nat þy neghburs wyfe.
H. S. 103, 2904. 2924.

DEUTERONOMY.

5. 7, 11-12, 16-21. *See* Exodus 20. 3, 7, 8, 11-17.

PSALMS.

6. 2. Lorde, haue on me mercy. H. S. 179. 5474-
9. 13. *See* 6. 2.
18. 25-26. With holy man holy shalt þou be,
With wykked man þou turnest as he.
H. S. 212. 6583-213. 6584.
33. 9. God seyð, and hyt was wrogt. H. S. 311. 9963.

¹ The Ten Commandments are freely rendered here, but may be regarded as quotations rather than as paraphrases.

² Ed. wrlde. ³ Hordam O, hordom D. ⁴ Ed. þous halt.

86. 15. For God ys ful euer of pyte,
Hys mercy ys euer redy to þe. H. S. 7. 163-164.

For he ys euer ful of pyte. H. S. 9. 231.

þat God ys euer ful of pyte. H. S. 12. 330.

148. 5. See 33. 9.

150. 3-5. Yn harpe, yn thabour, and symphan gle,
Wurschepe God, yn troumpes, and sautre,
Yn cordys, and organes, and bellys ryngyng.

H. S. 158. 4769-159. 4771.

PROVERBS.

10. 11. þe weye of lyue, with^eoutyn ende,
Oute of rygtwys mannes mouþe shal wende.

H. S. 371. 11905-11906.

24. 16. Seuene tymes on a day þe rygtwys man falleþ.

H. S. 355. 11406.

ECCLESIASTES.

10. 16. Wo þe land þere chyldre ys kyng!

H. S. 340. 10976.

ISAIAH.

24. 2. Rygt swych shal be þe prest

As þe lewed man lyue. H. S. 339. 109613-340. 109614.

JEREMIAH.

51. 34. þat þou art to me a voyde vessel.

H. S. 170. 5178.

EZEKIEL.

18. 23. Y wyl þat none synful deye,

To leue hys synne he shal haue space,

And turne agen to lyfe. H. S. 171. 5230-172. 5232.

ECCLESIASTICUS.

3. 30. Almes þerof fordoþe þat synne,

Almes fordoþ alle wykkednes,

And quenchyþ synne, and makyþ hyt les.

H. S. 227. 7078-7080.

12. 16. Hys lypes . . . he shal make swete, . . .
 But yn hys herte he shal þynke
 For to do þe a wykked blynke.
 H. S. 141. 4179-4182.
13. 1.¹ Who-so handlyþ pycche, . . .
 He shal haue fylþe þerof sumdeyl.
 H. S. 212. 6578-6579.
34. 7. þat dremys men deseyue manyon.² H. S. 15. 414.

MATTHEW.

5. 7, 8. Blessyd be al mercyable,
 þey shul se God.³ H. S. 130. 3793-3796.
19. 18-19. *See* Exodus 20. 12-16.

MARK.

16. 16. He þat beleueþ and ys baptysed,
 He shal be saued; . . .
 And he þat beleueþ hat, forsoþe and ywys,
 Boþe body and soule lore he ys.
 H. S. 298. 9531-9534.

LUKE.

15. 7. Yn heuene ys more ioie auenaunt
 Of a synful man repentaunt,
 þan of nynty aungelys and nyne,
 þat neuer synned, ne were wurþy pyne.
 H. S. 378. 12113-12116.
16. 19-31. A ryche man was, sum tyme, of prys,
 þat wered boþe purpure and bys,
 And euery day nobly was led,
 And with delycyus metys fed:
 And þer was þo a pore man,
 Lazare, . . .
 He lay at þe ryche mannys gate,
 Ful of byles, yn þe gate,

¹ Ascribed to Paul.

² In 415-416, the rest of the verse is very freely paraphrased.

³ The two verses are wrongly conjoined.

He gernerd moche to ete hys fyller
 Of þe crummes þat þe ryche man ded spyl, . . .
 But þe ryche mannes houndes
 Come and lykked Lazares woundes.
 Sone aftyrward deyde Lazare, . . .
 Goddes aungeles þe soule nam,
 And bare hyt yn-to þe bosum of Abraham. . . .
 Fyl auenture, . . .
 Þys ryche man sone aftyr deyde,
 (Hys soule was bore to Lucyfere), . . .
 And, as he was þere yn pyne,
 He loked vpwarde with hys yne,
 And sagh Lazere, þe pore man,
 Yn þe bosum of Abraham.
 And, as he myzt, he gaue a cry
 And seyde, Abraham, mercy, mercy!
 Late Lazare hys o fynger wete,
 And droppe on my tunge for hete;
 For y am yn endles peyne,
 Yn fyre and yn leye certeyne.
 And Abraham spak, . . .
 Sone! menest þou nat what y er seyde?
 Þou receyuedyst þe wurldys blys,
 And Lazare, pouert and peyne, ywys. . . .
 Now ys Lazare euer yn solace,
 And þou yn sorow, with-oute grace. . . .
 Swych sykernes ys betwyx zow two,
 Þat noun of vs to zow may go,
 None of vs to zow may come. . . .
 Þan preyde þe ryche man Abraham,
 Þat he wulde¹ sende Lazare, . . .
 To hys breþryn alle fyue, . . .
 Þat þey neuer hedyr be sent,
 With me, yn þys hete, to be brent.

¹ Ed. wldē.

Abraham (ne graunted hym noght) . . .
 þay haue, he seyð, alle þe prophete dedys, . . .
 And holy wryt, þat men on redys, . . .
 Do þeraftyr, gif þey wyle.
 þan spake þe ryche man,
 Nay, fadyr Abraham, nay, þey ne kan,
 But wuldest þou do aftyr my rede,
 To reyse a man þat haþ be dede, . . .
 þan shulde þey do ryzt penaunce.
 (Abraham wulde nat graunte
 þe ryche man þat cunnaunt), . . .
 Syn Moyses sawes þey wyl nat preyse,
 How wulde þey at a dede man lere,
 Whan holy wryt þey wyl nat here?

H. S. 214. 6635-217. 6720.

18. 10-14.

þe pharysu . . .

He zede to þe cherche with a man
 þat men calle a publycan. . . .
 þys pharysu bygan to prey,
 And seyð, . . .
 Lorde, þanked mote þou be,
 Y am nat, as y ouþer se,
 Coueytous, ne lecherous of flesshe,
 And nat as he, þys publycan, ys.
 Euery woke y faste twys,
 And zyue my tyþes of ryche prys. . .
 Besyde stode þe publycan¹, . . .
 And durst nat loke to God vpward,
 But knocked on hys brest ful harde,
 And seyð, . . .
 Lorde, þou haue on me mercy! . . .
 þe publycan had moche þanke,
 Who so makeþ hym hygh, he shal be lowe;

¹ Ed. pupblycan.

And who loghyþ hym, . . .
 Gode heghnes he shal come tylle.

H. S. 363. 11645-364. 11678.

18. 20. *See* Exodus 20. 12-16.

JOHN.

2. 25. Syn he knew alle þat yn man was.

H. S. 351. 11344.

ROMANS.

13. 9. *See* Exodus 20. 12-17.

1 CORINTHIANS.

13. 1-8. Þogh y speke as weyl with tung
 As any man or aungel hað song,
 And y lyue nat with charyte,
 No þyng anayleþ hyt to me,
 For y do þan ryzt as þe bras,
 And as þe tympan, þat bete was. . . .
 And þogh y speke al yn prephecye,
 And haue þe kunnyng of euery maystrye,
 And with gode beleue myght seye
 Þe hylles to turne yn-to þe valey,
 Ȝyf hyt ne be with charyte wroght,
 Elles . . . y am noght.
 Þogh y ȝyue alle my wurldes gode
 Vnto pore mennys fode,
 And ȝyue my body for to brenne. . . .
 But ȝyf þar be charyte with alle,
 My mede þarfore shal be ful smalle. . . .
 Charyte suffreþ boþe gode and yl,
 And charyte ys of reuful wyl,
 Charyte haþ noun enuye;
 And charyte wyl no felunnye;
 Charyte ys nat irus,
 And charyte ys nat coueytous;

Charyte wyl no bostful preysyng,
 He wyl nocht but ryztwys þyng,
 Charyte loueþ (no fantome),
 No þynges þat euyl may of come;
 He haþ no ioeye of wykednes,
 But loueþ alle þat sothfast es;
 Alle . . . he vp bereþ;
 Alle he suffreþ; . . .
 Gode hope he haþ, . . .
 And alle he susteyneþ to þe endyng.
 Charyte ne fayleþ nocht: . . .
 When alle prophecyes are alle gone,
 And alle tunges are leyde echone,
 And alle craftys fordo shul be,
 þan lasteþ stedfast charyte.

H. S. 228. 7123-230. 7168.

PHILIPPIANS.

3. 19. Here wombes are here Cryst.

H. S. 231. 7227.

BRUNNE'S MEDITATIONS.

PSALMS.

8. 5. A lytel from aungels he ys made lesse.

M. 13. 409.

ISAIAH.

50. 6. My body y gaue to men smytyng,
And also my chekes to men grubbyng.

M. 30. 971-972.

53. 9. With wykked men he ys spylled.

M. 19. 582.

ECCLESIASTICUS.

13. 20. þat meknes of proude men ys alle dyspysed.

M. 27. 854.

MATTHEW.

16. 21. He seyde he wulde aryse¹ þe þryd day.

M. 32. 1006.

26. 21-23. Forsoþe, þe soþe to zow y seye,
One of zow shal me betraye. . . .
Eche loked on ouþer², . . .
And seyde, Lorde, wheþer hyt be y?

M. 4. 95-96, 101-102.

26. 23. He þat hys honde

Yn my dysshe putteþ, furþ rigt

He shal betraye me þys nyzt.

M. 3. 70-72.

26. 26-28. And toke vp brede yn hys holy honde. . . .

He blessed, . . .

To hys dycyplys he hyt gaue, and seyde,

þys ys my body for zow betrayed.

Also of the chalys drynke he hem bad,

þys ys my blode þat shal be shad.

Yn a memorand of hym withoutyn³ ende,

He seyde, makeþ þys yn my mende.⁴

M. 7. 188-196.

¹ Ed. a ryse.

² From John 13. 22.

³ Ed. with outyn.

⁴ From Luke 22. 19.

26. 38. My spyryt ys angyysed ful sore yn me,
Myn herte ys dysturbed. M. 11. 315-316.
26. 39-43. Wharfore, dere fadyr, zyf hyt mow be
Y prey þat þys deþ mow go fro me;
Ȝyf þou se hyt be nat so best,
þy wyl be ydo, ryzt as þou lest. . . .
To hys dyscyplys hys wey þan he toke,
He fond hem slepyng, . . .
Here yen were slepy and heuy as clay,
He bad hem algates wake and pray.
Azen to pray he toke hys pas,
Twyys, þryys. . . .
þe same orysun þat he preyd byfore,
He preyd now, . . .
Fadyr, zyf þys deþ mow nat fro me go, . . .
þy wyl be algates do. M. 12. 349-364.
26. 41. He byt hys dyscyplys pray and wake,
þat none temptacyun zow ouertake.
M. 10. 305-306.
26. 44-47. þe þryd tyme he ros from hys preyour, . . .
To hys dyscyplys went he, and seyð,
He cumeþ ny þat haþ me betrayd.
Anone come Iudas, with hys cumpanye, . . .
Heyl, Mayster! he seyð, and to hym sterte,
He kessed hys mouþe. M. 13. 413-14. 422.
26. 67-68. Sum bynte hym, sum blyndyþ hym¹, and
sum on hym spyt.
Sum boffetep hym, and sum seyþ, Telle
who þe smyt.
M. 14. 427-428.
27. 28-30. Wyþ purpyl þey cloþed hym alle yn skorne,
And syþen krounde hym with a croune of
þorne,

¹ From Luke 22. 63-64.

Yn hys hand a rede dyd þey take,
 And many one¹ on hys hede þey brake.
 Þey sette hym opunly yn here seyng,
 And knelyd, and seyð, Heyl, syre kyng!

M. 17. 539-544.

27. 32. A man þey mette, and hym areyned,
 To bere þe cros þey hym constreyned.

M. 19. 601-602.

27. 34. And gaue hym to drynke aysel and galle.

M. 23. 732.

27. 35, 38-42.² Betwene þeues tweyn þey hange hym
 yn samen, . . .

Some . . . seyþ,
 Fy, þat Goddes temple dystroyþ!
 Some seyþ, Saue þy selfe zyf þou kunne,
 Com adowne, zyf þou be Goddes sone.
 Also þe Iewes þat crucyfied hym
 þe cloþes of hym þey parted atwynne.
 Sum seyð, Ouþer coude he weyl saue,
 But now hym owne self may he nat saue.

M. 21. 671-680.

27. 40. Thou seyst þat þou art Goddes sone,
 Helpe þy self zyf þou kone. M. 14. 437-438.

27. 46. Eli, Eli, lama zabatany³!
 þat ys, my God, my God, wharto
 Hast þou forsake me yn my wo! M. 23. 724-726.

27. 54. See Mark 15. 39.

27. 59-60. Þey leyn þe cors þer hyt shal lyn,
 Yn a new sepulcre and feyre y graue,
 þat Nycodeme made hym self for to haue.
 Þey shette hyt aboute⁴ with a grete stone,
 And arayde hem faste þen for to gone.

M. 31. 986-990.

¹ Ed. manyone.

² The order of verses is changed.

³ Ed. lamazabatany.

⁴ Ed. a bouete.

MARK.

14. 18-19. *See* Matthew 26. 22.
 14. 34. *See* Matthew 26. 38.
 14. 36-38. *See* Matthew 26. 39-43.
 14. 36. For al þyng ys posyble to zow. M. 15. 466.
 14. 38. *See* Matthew 26. 41.
 14. 41-43, 45. *See* Matthew 26. 44-47.
 14. 65. *See* Matthew 26. 67-68.
 15. 12-13, 15. Tho seyð Pylat, What wyl ze with hym?
 þey cryed, Crucyfye, crucyfye hym!
 Pylat þan dredde for þe peples voys,
 And dampnede hys Lorde to dye on þe
 croys. M. 18. 553-556.
 15. 21. *See* Matthew 27. 32.
 15. 23. *See* Matthew 27. 46.
 15. 24, 27, 29-30. *See* Matthew 27. 35, 38-42.
 15. 39. Centuryo turned sone
 And seyde, Forsoþe, þys was Goddys sone.
 M. 24. 763-764.
 16. 19. He ros fro deþ to heuene to stye,
 On Goddys ryzt honde he ys syttyng.
 M. 7. 208-209.

LUKE.

1. 68, 79. Lorde God of Israel, blessed mote þou be,
 þy peple þou hast vysyted, and bogt hem to þe,
 Whych setyn yn derknes of deþ. . . .
 þou lygtest hem, and ledest yn to þe wey
 of pese. M. 36. 1137-1140.
 22. 8, 14-15. Petyr and Iohne from hym he sent, . . .
 To greyþe hys paske agens he com.
 And . . . þedyr he lygt
 Wyþ hys dycplys. . . .
 Long haue y desyred with zow, y seye,
 þys paske to ete ar þat y deye.
 M. 2. 44-48, 4. 93-94.

22. 21. *See* Matthew 26. 23.
22. 41. A stones kast þan from hem he went,
 And to hys dere fadyr hys knees he bent.
 M. 10. 307-308.
22. 44. þus long he preyd tyl þat he wax hote,
 For anguys hys blode ran down ryzt as swote.
 M. 12. 369-370.
23. 1-2, 7-8, Beholde, to Pylat he ys furþe drawe,
 11-12. Falsly acused agens here lawe.
 Pylat sent hym to Eroude þe kyng,
 And Eroude þe kyng was glad of hys
 comyng.
 A myracle he coueyted of hym for to se, . . .
 And with a whyte cloþe y skorne hym he
 clad,
 And sente hym agen to syre Pylate.
 And þo was made frenshepe þar arst was
 debate. M. 16. 493-502.
23. 1-2. þey brozt hym to Pylate and cryed an hy,
 Syre, þys fole kalleþ hym self a kyng!
 M. 17. 534-535.
23. 15-16, 22. Pylate þozt to delyuer hym,
 For no cause of deþ he fonde yn hym.
 Y wyl vndyrneme¹ hym, he seyð þo,
 Do scourge hym weyl, and so late hym go.
 M. 16. 511-514.
23. 26. *See* Matthew 27. 32.
23. 34. Fadyr, forzyue hem here synnes sone,
 For þey wyte nat wel what þey done.
 M. 22. 711-23. 1.
23. 43. Forsoþe, y seye þe,
 To day yn blys þou shalt be with me.
 M. 23. 721-722.

¹ Ed. vndyr neme.

23. 46. But, fadyr, myn herte y betake þe. M. 12. 353.
 Fadyr, yn þyn handys my spyryt y betake.
 M. 24. 760.

JOHN.

3. 16. Þarfor hys fadyr so hertly loued vs
 He gaue vs hys owene gete sone Ihesus.
 M. 35. 1129-1130.
13. 2-8. Whan þe soper was do, Cryst ros anone, . . .
 Hys cloþes he cast of swyþe sone, . . .
 With a towel hym self he gert,
 Watyr he badde brynge furþe smert,
 He hyt yn a stonen bacyn put,
 To wasshe here fete greued hym nat.
 Petyr refused al þat seruyse,
 Cryst bad hym suffre on alle wyse.
 M. 5. 131-144.
13. 18. *See* Matthew 26. 23.
13. 34-35. Thys y zow hote, þat ze loue yn fere,
 Ʒyf ze loue, alle men shul knowe þys
 þat ze be my dere dyscyplys. M. 8. 240-242.
14. 15. Kepeþ my comandementys, zyf ze me loue.
 M. 9. 247.
14. 18-19. Ʒyt a whyle y am with zow now,
 But faderles y wyl nat leue zow,
 Y go and come to zow azen. M. 8. 229-231.
14. 31. He seyde, Aryseþ and go we hen. M. 9. 280.
15. 10. Ʒif ze hem kepe, ze dwelle in loue. M. 9. 248.
15. 12. *See* 13. 34.
15. 18. And zyf þe worlde zow hate now,
 Wetep þat he me hated ar zow. M. 9. 253-254.
16. 6. For y þese wurdes to zow haue seyde,
 Sorwe zoure hertes haþ alle be leyde.
 M. 9. 273-274.
16. 20. Ʒe shul be sorowful, þe wurlde shal ioye,
 But zoure sorow shal turne to ioye.
 M. 9. 255-256.

16. 22. Forsoþe, eftsones y wyl zow sen,
þan zoure hertys ioeye shal make,
þat ioeye shal no man fro zow take.
M. 8. 232-234.
16. 20, 22. He seyð eftsones we shuldyn hym sene,
þan alle oure sorowe to ioeye shulde come,
And þat ioeye shulde nat from vs be nome.¹
M. 35. 1112-1114.
16. 33. Ze shule here haue sorowes some,
But truly, y haue þys worlde ouercome.
M. 9. 251-252.
17. 11-12. My breþren, also, kepe hem fro wrake,
Y kepte hem þyrwhylys y was with hem,
My derwurþe fadyr, now kepe þou hem.
M. 12. 366-368.
18. 1. Fast þey went and come anone²
Ouer a broke men callen Cedron. M. 10. 291-292.
19. 7. Who hym self a kyng wyl make,
By lawe þe deþ he most take. M. 18. 552-553.
19. 15. Saue Cesar we haue no kyng. M. 18. 550.
19. 26, 27. Womman, he seyð, beholde þy sone.
To hys dysciple he seyð, . . .
Beholde þy moder. M. 23. 716-718.
19. 30. Alle þyng ys now fulfilled. M. 23. 740.

1 CORINTHIANS.

11. 24-25. *See* Matthew 26. 26-28.

HEBREWS.

2. 7, 9. *See* Psalms 8. 5.

¹ Note that verse 20 separates the two parts of 22.

² Ed. a none.

ENGLISH METRICAL HOMILIES.

GENESIS.

2. 24. Fader and moder sal man forsake,
And til his spoused wif him tac. M. H. 122. 7-8.

PSALMS.

25. 4. Lauerd, thou scheu me
The wai that ledes man to the. M. H. 51. 17-18.

JOEL.

2. 31. For mon . . . sal turned be
Intil¹ blod. M. H. 24. 15-16.

MALACHI.

3. 1.² I send . . . my messenger
Bifor thi face³, . . .
That sal graithe bifor the the way. M. H. 9. 9-10.

MATTHEW.

2. 1-5, 8-12. Kinges thre
Com to Jerusalems cyte,
And said, The king of Jowes, quar es he
That nou es born? Him seke we.
We saw a stern in our contre,
We com wit giftes for to se,
And for to worschip him als king. . . .
The king Herod herd this tithand,
And was tharfor ful ille likand,
And alle folk of that cyte
(Toht ferli of this kinges thre).

¹ Ed. in til.

² Attributed to Isaiah.

³ From Matthew 11.10.

The king Herodes cald in hie
The Jowes that knew the prophecy,
And sperid in quat . . . cyte
That Goddes sun suld born be.
And thai ansuerd and said that he
Suld be born in that cyte
That Bedleem was cald in lede,
And namcouthe boru in that thede. . . .
Herodes gert calle this thre kinges
And prayed thaim on alle thinges
That thai suld gern spire efter Crist. . . .
For I wille, he said, tille him come,
And worschip him als worthi gome.
And he spired efter that sterne. . . .
Quen he riht tim tharof wist,
He bad thaim gern spir efter Crist,
And said, Loc ye wit me to say
Quar ye him find, for than I may
Come son, . . .
And him als king wit worschip gret. . . .
Quen Herod hauid said quat he wald
Tille this thre kinges, . . .
On wai thai went, and son thai sawe
The stern that thaim the gat gan schawe,
Ai til it com euenly
Thar Crist was abowen, and Marye.
Thai war ful fain quen thai it sawe,
And tille that house gan thai drawe.
Thar Crist satte on his moder kne. . . .
This kinges com in menskelie,
And knelid bifor Crist in hie,
And menskid him wit giftes thre.¹ . . .

¹ The last part of v. 11 is next paraphrased and expanded in lines 1-22. p. 97.

A steuin in slep gaf thaim warning
 That thai suld lef Herod the king,
 And turn ham bi another way
 In to thair land, and sua did thai.

M. H. 94. 5-98. 2.

5. 17. Com noht for to spille
 The alde lawe, bot it fulfille. M. H. 155. 15-16.
7. 18. Brad es that gat that ledes
 Til hel. M. H. 51. 23-24.
8. 1-12. That Crist com dunward of a felle.
 And folc ful fel folued him,
 And a lazer that ilk tim
 Com and asked Crist his hele. . . .
 And Crist on him his hand he laid,
 And mildelie til him he said,
 I wil mak the of leper clene,
 And sone was na wem on him sene.
 And Crist bad him that he suld hele,
 And sai noht qua gaf him his hele,
 Bot loc, he said, that thou the schaw
 Unto the prest of Moyses law,
 And mak offerand that ber witnes
 Of thin heling, as bad Moyses.
 And Crist went til Chapharnaume,
 And met thar wit a mihti gume,
 That maister was of knihtes fele,
 And praied Crist, that he suld hele
 His sergant of parlesye.
 And Crist said, I sal cum in hie
 Thi seke sergant for to hele.
 And he ansuerd . . .
 And said, Ic am unworthi gom,
 That thou intil¹ min hous suld com,

¹ Ed. in til.

Bot witt thi word thou bid him be
 Al hale, and son al hale bes he.
 For Ic am man under pouste,
 And Ic haf knihtes under me,
 And I comand an gang, and he
 Gas, and another cum to me,
 And suite comes he me to. . . .
 Yef thou an lepi word wil say,
 Thi word mi sergant hele may. . . .
 Of his trouthe thoht Crist ferlie,
 And said til thaim that stod him bie,
 Til you, he said, forsothe I saye,
 That Ic haf walked mani waie,
 Imang Jowes, bot fand I nan
 Sa mikel trouthe als in this man. . . .

Mikel folc fra bi weste
 And fra bi est, sal com and rest
 Wit Abraham and Ysaic,
 And with Jacob. . . .
 Quen Satenas sal Jowes quenen
 In ouer mirkenes, thar sare greting
 Sal euer be, with teth gnaisting.

M. H. 126. 2-128. 24.

8. 23-27.

Crist

Schipped into the se, a time,
 And his decipelis al wit him. . . .
 Jesu seluen fel on slep,
 And gret tempest bigan to rise,
 That gert the schipmen sar grise.
 Thai wakned Crist, and said yare,
 Help us, Lauerd, for we forfare.
 And Crist, als mihti Godd, ansuerd
 And said, Foles qui er ye fered? . . .
 And Crist comanded wind and se
 To lethe, and fair weder be.

And sa fair weder was in hie
 That al his felaues thoht ferlie,
 And said, Quat kin¹ man mai this be,
 Til him bues bathe winde and se?

M. H. 134. 2-135. 6.

11. 2-10.

Sain Jon the Baptiste
 Was in prisoun, and herd telle
 Of Cristes dedes and his spelle,
 And send of his decipils twa,
 And bad thaim thai suld ga
 To wit at Crist, quither it war he
 That suld cum mannes bote to be,
 Or we, he said, an other Crist sal bide. . . .
 And quen Crist thair asking herd,
 Ful mildely he thaim ansuerd,
 And bad thaim tille thair maister schaw
 His dedis that thai herd and sawe. . . .
 I gif the blind, he said, thair siht,
 I ger the halt men ga riht,
 I mac unhale men al hale,
 And def men I bet of bale,
 I rais men fra ded to life,
 And pouer men mas me ful rife.
 And ful bliced, he said, es he
 That es noht sclauderd in me. . . .
 And als thai til Sain Jon ward yode,
 Crist spac tille thaim that bi him stode. . . .
 Forthi asked Crist, mare and lesse,
 Quat thing thai soht in wildernes.
 Quat thing, he said, yed ye
 Intil wildernes to se,
 A red that waiues wit the wind? . . .
 And thus askid Crist quether men yede
 To se a wind waiuande rede. M. H. 34. 2-36. 24.

¹ Ed. quatkin.

11. 7-9. Wend ye . . . for to find
 A red that waiues wit the wind? . . .
 Quat yed ye, he said, to se
 In wildernes, ye tel me,
 A man robed in wblank wede? . . .
 In kinges houses, he said, won thai
 That er clad in gren and grai.
 Quat thing they yed for to se
 In wildernes? . . .
 Yed ye to bihald the prophet? . . .
 Ya, wit ye wel that mar he esse
 Than prophetes. . . .
 For prophetes spac mikel of him, . . .
 I send, he said, my messager
 Bifor mi face mi word to berre.

M. H. 41. 11-12, 21-23; 42. 7-8; 43. 26-44. 12.

13. 24-30. Heuen es lic til an husband
 That seu god sed apon his land,
 And quen al folc on slep ware,
 Than com his fa, and seu riht thare,
 Darnel, . . .
 Riht al imang this hosband sede;
 And quen this sede quarof I mene,
 Was hey abouen the erthe sene,
 Than was thar darnel sen imang,
 That thoht this hosband hine ful strang.
 Thir hyne said til this hosband,
 Seu thou noht god sed on thi land,
 Quethen com darnel that es sen
 Imang thi corn nou albiden?
 This hosband ansuerd thaim sone
 And said, mi fa this ded haues done.
 Thai asked him yef he wald thaye
 Suld draw it op. . . .
 And he ansuerd and said, Naye. . . .

Yef ye draw up the darnel smalle,
 Ye mai draw up the corn witalle,
 Bot lates it til heruest stande,
 And I sal say til men scherande,
 Gaderes the darnel first in bande,
 And brennes it opon the land,
 And scheres sithen the corn rathe,
 And bringes it unto my lathe.

M. H. 145. 3-146. 16.

24. 7. *See* Luke 21. 10.

MARK.

1. 4-8. For Sayn Jon was in wildernes
 And baptized folk in forgifnes
 Of sin. . . .
 For mikel folk of a contre
 That our Godspelles kalles Jude,
 And of Jerusalems cite,
 Com of Sain Jon baptized to be.
 Thai schraf thaim of thair sines clen.
 And Sayn Jon baptized thaim biden. . . .
 Wit camel hare was he cledde
 Wod hony and froit he ete, . . .
 And said, A stither gom than I
 Efter me sal com in hy,
 That es sa mensful and mihty
 That I me self es noht worthi
 To les the thuanges of his schon. . . .
 For I in water baptiz you, . . .
 For he sal wit the Hali Gaste¹
 Baptiz you.

M. H. 10. 5-11. 2.

6. 17-28. The king Herode, wit mikel unriht,
 Raest his brother his wif, that hiht

¹ Ed. haligaste.

Herodias, and Sain Jon herde, . . .
And snibbed him of his sinne,
And bad him that he suld it blinne.
Quar thoru Herodes, as feloun,
Did Sain Jon in his prisoun.
Herodias, als wikke womman,
Wald that Sain Jon hauid ben slan, . . .
Forthi scho wald to ded him bring,
Bot chesoun till him fand scho nan,
For Herodes, that him hafd tan,
Sau that he was an hali man, . . .
For of Sain Jon stod him awe, . . .
And herd his word wit god wille. . . .
Herodes mad a fest, and cald
Princes thar to, and bernes bald. . . .
Bifor him com a fair yong lasce,
That Herodias dohter was,
And tumbered sa wel for alle
That thar was gedered in that halle,
That al war payed of hir play,
And Herodes til hir gan say,
Quat sa thou wil, thou ask me,
For freli sal I graunt the. . . .
Thoh thou, he said, ask haluen dele
Mi kingerik, I grant it wele.
This mai ran tille hir moder swithe,
And bad hir that scho suld hir lithe
Quat the king hir hauid bed,
And askid hir moder quat scho red. . . .

Scho ansuerd

And said, Loc that you ask noht
Bot that Sain Jones hefd be broht
In a disce bifor the. . . .
This maiden child ran to the king
And said, Sir, this es min asking, . . .

Gif me in a disce weued
 Sain Jon the Baptist heued.
 Ful ille payed was the king
 Quen he herd this asking,
 Him thoht scham igain to kalle
 That he hauid hiht bifor thaim alle,
 And for he haid sworn his athe,
 To wrech that laze thoht him lathe.
 Forthi he send his queller soune....
 For he broht hir als scho hauid said
 Sain Jones heuid in a disce laid.

M. H. 38. 9-40. 22.

LUKE.

2. 1-16, 19. In Rom was, als fel auntour,
 A wonder myhti emperour
 That hiht Cesar and Augustus....
 And in his tim ger he telle...
 Of all this werd the cuntres,
 And of cuntres the cites,
 And all the men that war wonand
 Bathe in borwis and apon land,
 Sua that ilk man of eld
 Suld cum til his boru, and gif yeld
 For himself and for his menye...
 And ouer all this werd, thoru and thoru,
 Com men and wymmen til thair boru...
 And than was Josep Mari spouse,...
 And forthi led he hir him with
 Til Bedhelem imang his kith,
 To yeld thar that to thaim felle...
 And... Mari wit child wasse...
 Bot ar thai war to toun comen,
 War innes al bifor thaim nomen,
 Sua that thar was na herberie
 To Josep and his spouse Marie...

For than com tim Mari mild
 Suld be deliuerd of hir child.
 And son scho deliuerd wasse,
 Scho laid hir son bifor [hyr] asse, . . .
 And hyrdes that woke that ilke nyght
 About thair bestes, sagh¹ a lyght
 Of heuen come lightand thaim aboute,
 And of this lyght thai had a grete doute.
 And an aungell bysyde thaim stode, . . .
 And bad thai sulde haue na radnes.
 Forethi, he sayd, I comen es
 To bryng you bodward of that blys
 That sall glad all this werld, I wys,
 For Crist, God sonne, ryght now
 Ys borne in Bethleem unto zowe. . . .
 I gyf you this to takenynge,
 That ge sall fynd a chylde thar bounden
 In a creke, wit cloutes wonnden.
 When this [was] sayd, aungelles fele
 Loud God wit this aungele,
 And [saide], Blys and yoi in heuin be
 To . . . Gode, . . .
 And als in erthe to man be pees. . . .
 Thare herdes come to Bethleem,
 And fand in chyldebede our Lauedy
 And als so Joseph standand hyr by,
 And the chylde in strethe layde.
 And Mari toke yeme what thai sayd,
 And held in hert thair wordes all.

M. H. 61. 25-65. 5.

2. 22, 25-26, And fell auntour, when Criste was chylde
 28, 34-40. That both Joseph and Mary mild
 Come to the temple, . . .
 And toke yong Jhesu thaim wyth. . . .

¹ Ed. saght.

And in the temple fand thai than
 Seynt Symeon, the olde mane,
 That had the Haly Gaste hym ynne. . . .
 He blyssed Joseph and Mary,
 And [childe] Jhesu that stod hym by,
 And spake of Crist, [and saide that he
 Was sett to many a man to be],
 Bath in rysyng and in fallyng,
 And in takyng of gaynseyng¹. . . .
 This chylde, he sayd, ys sett in taken
 That bes agayn sayd, and forsaken,
 And sayd,
 That swerd of sorowe sall thorowe styng
 Thi sowle. . . .
 So com thar gangand ane old wyf
 That was a wydow of haly lyf. . . .
 And to the folk scho tald that tyme
 Thynges that suld fall of hym,
 How he was sent mans bote to be. . . .
 When Mary and Joseph had done
 That fell to lawe, thai gode home sone,
 And wel wex Jhesu thair childe
 For grace and wysdom hym fullfylde.

M. H. 74. 9-12; 75. 3-12; 76. 1-24. cf. 77. 3-4

2. 26, 28-30. And Symeon the prest alsua
 Toc Jesus in his armis tua,
 And said, Lauerd, nou mai I deye
 For I se the wit fleysly eye, . . .
 Goddes awen son and his sand
 (That stithe igain the fend sal stand),
 And les mankind. . . .
 The Hali Gast haued warned him
 That he suld dey noht ar that tim

¹ Ed. *gayn seyng*.

That he hauid wit his eyen sen
 This blized barn. . . .
 Forthi he said, Quen I him seye,
 Lauerd, in pes nou mai I dey,
 For thou haues don that thou me hiht,
 And scheued the self to mi siht.

M. H. 156. 17-157. 10.

2. 34. Symeon . . . said,
 That Crist to mani man was laid
 In falling and in rising, bathe. M. H. 93. 11-13.
2. 41-52. Bot quen tim com that thai war won
 In to Jerusalem to fare,
 For to mac thair offerand thare,
 Thider thai yod, . . .
 And led child Jesus thaim withe
 Quen he wasse tuelf yer ald. . . .
 That quen thai hauid don that felle
 Til Moyses lauh, ham gan thai go,
 And child Jesus willed them fra.
 Quen thai him missed, thai him soht
 Imang thair kith, and fand him noht. . . .
 Thai turned into¹ the cite,
 And soht ful gern quar he moht be,
 And in the tempil fand thai
 Child Jesus, on the thrid dai,
 Imang maisteres of the Jowes law. . . .
 For al thoht thaim of him selcouthe
 For wisdom that com of his mouthe.
 And til hir sun said our Leuedy,
 Sun, qui haues tou mad us sari?
 Ic and thi fader haues the soht
 Karful, bot we no fand the noht.
 And Crist ansuerd and said, Quye
 Haf ye soht me sa ithenly?

¹ Ed. in to.

Wist ye noht me bihoued in deedes
Be bisi in mi fader nedes?

And thai wist neuer quat he ment,
Bot til his word Mari toc tent,
And Crist ham wit his frendes went
Til Nazaret, . . .

And underlout til thaim was he. . . .

And bath till Godd and man he thraf

Wit witte and graz.

M. H. 107. 10-109. 8.

7. 36-50.

Fell auntour that he prayd Crist

To eet wit him at his biwist. . . .

And son, quen Mari herd telle

That Crist suld to the meet thar duelle,

Scho com thar Crist him seluen sette,

And sua sar than gun scho grede,

That wit teres scho wes his fete

That scho of hir eyen lete.

Scho wiped his feet wit her hare,

And kissed thaim wit sueitli suare,

And blotned thaim wit smerles suete,

That al feled suetnes that thar sete. . . .

This Symond. . . .

Biheld this womman lufli fare,

And thoht that yef Crist war prophet,

Him bird wit qua handeles his fet. . . .

For sin mas hir unworthi. . . .

Crist (wist quat he [thoht], I wis),

And said, Symond, tak yem to me,

Ik haf sum thing to spek wit the.

Simond ansuered and said him tille,

Sai on, Maister, quat es thi wille.

And Crist sette him ensampel than,

And said it was a riche man,

This riche man hauid dettours fele. . . .

That your biing and your pris
 Ful ner cumen tilward you es. . . .
 An ensampel gan he schau,
 And said, Quen ye se lefes spring. . . .
 Than wat we wel that somer es ner.
 Als may ye wit on that maner,
 Quen ye se this takeninges in land,
 That Crist es ful ner cumand.
 For heuin and erthe sal pas thar,
 Bot my word passes neuer mar.

M. H. 22. 11-18. cf. 25. 1-6.

JOHN.

1. 19-28. That Jowes thair messenger send
 Tille Jon the Baptist. . . .
 Bot first quat he was, askid thai,
 And he igain to thaim gan sai,
 Crist that ye sek am I noht. . . .
 Thai asked yef he war Elye,
 Or man that couthe of prophecye,
 And he ansuerd and said nay. . . .
 Ic am, he said, a criand steuin,
 I bid you mac the gates euin
 To Crist, als said saint Ysaye,
 For Cristes messenger es I.
 This messagers was Pharisenes, . . .
 And said, Sine thou ert noht Elye,
 No Crist, no prophet, sai us quye
 Baptizes thou tha folc biden? . . .
 And Sain Jon ansuerid thanne,
 And you wit water baptiz I,
 He sal baptiz you gastily:
 Imang you wonand he isse,
 Bot ye no knaw him noht, I wisse.
 He es Crist, that bifor me
 (Was Godd, and es, and ai sal be),

He es sa god and derworthi
That I meself es noht worthi
Bifor him for to sit on knes
The binding of his scho to les.
Betani was cald that land
Thar Sain Jon was than baptizand.

M. H. 47. 3-49. 6.

1. 29. This es that lamb that I you hiht,
That dos away this werdes pliht.

M. H. 45. 11-12.

2. 1-11. (Sain Jon telles us a talle
In our godspel of) a bridale
That was maked in a cyte
That hiht Cana Galile. . . .
And Crist wit his decipeles yare
Was thider cald, and als thai seet,
Wine wanted thar thai ete.
And Mari til Crist mad her mane,
And said, Sun, win haf thai nane.
And Crist ansuerd and said thanne,
Quat es til me and the, wommane? . . .
Mi tim, he said, com noht yete. . . .
And seruanz war at this bridale, . . .
And Mary bad that thai suld do
Al that Jesus said thaim to.
Sex feteles of stan war thar stanand,
Als than was cumand in the land,
And Crist bad thaim this feteles fille
Wit water, and thai did son his wille
And filled thaim of water ilkan.
And Jesus (bliscd thaim on an
And bad thaim dib thair cuppes alle)
And ber tille bern best in halle.
Thai did Crist comandement,
And bar the wine riht thar he ment.

This wine tasted that bern balde,
And til him the bridgom he cald,
And said, Ilc man that makes feste
Gifes first forthe the win strangest,
And sithen, quen men dronken ere,
Than birles he thaim wit waikere ;
For think me ferli that thou
Held ai thi best win til nou.
This was the first mihti dede
Quar wit Crist schewed his Godhed,
And euer fra that ilke time
His decipeles troued in hime. M. H. 119. 1-121. 16.

WILLIAM OF SHOREHAM.

JOHN.

20. 29. Oure¹ Lorde hym answerde in thet cas,
Thou levedest for thou seze me, Thomas, . . .
Ac, Thomas, ich the telle, y-blessed hy beth
Tho that on me by-leveþ, and nauzt me seth.

Mätzner I. 264. 234-239.

¹ Ed. *houre*.

THE PRICKE OF CONSCIENCE.

GENESIS.

1. 27. And man last made
Til hys lyknes and semely stature. P. C. 3. 72-73.
Ilk man þat here lyves, mare and lesse,
God made til his awen lyknesse. P. C. 3. 89-90.
And made him til his awen liknes. P. C. 4. 103.
3. 19. Thynk, man, he says, askes er-tow now,
And into¹ askes agayn turn sal-tow.
P. C. 12. 424-425.
6. 3. My gast, he says, sal nocht ay dwelle
In man, for he is flesshe and felle;
Hys days sal be for to life here
And hundreth and twenti yhere.
P. C. 21. 738-741.
49. 17. þe Dan . . . sal þe nedder be
Sittand in þe way, als men sal se,
And sal byte þe hors by þe hufe harde,
And mak þe upstegher fal bakwarde.
P. C. 114. 4177-4180.

EXODUS.

34. 6. How mercyful and gracouse God es,
And how ful he es of gudenis;
How rightwis God es², and how sothefast.
P. C. 4. 133-135.

DEUTERONOMY.

4. 9. cf. 15. Kepe þi saul bysily here. P. C. 157. 5809.
32. 22. Fyre es kyndeld in my wreth, says he,
And sal bryn until ende of helle sal be.
P. C. 178. 6603-6604.

¹ Ed. in to.

² Probably added from Ps. 112. 4.

32. 24. I sal send in þe synful, says he,
þe tethe of bestes that felle sal be,
With wodenes of þam in-til erthe drawand,
And of nedders. P. C. 187. 6913-6916.
32. 33. Galle of draguns þair wyne sal be,
And wenym of snakes þar-with.
P. C. 182. 6755-6756.

JOB.

1. 21. Naked . . . first I cam
Hyder, out of my moder wam,
And naked I sal turne away. P. C. 15. 514-516.
5. 7. Man es born to travaile, right
Als a foul es to þe flight. P. C. 16. 542-543.
10. 9. Thynk, Laverd, þat als þow made me
Foul erthe and clay here to be,
Right swa þou sal turne me agayne
Til erthe and poudre. P. C. 12. 416-419.
10. 20. Now . . . my fon days sere
Sal enden with a short tyme here.
P. C. 22. 760-761.
10. 21. Loverd, þat I noght turne away
Til þe myrke land. P. C. 184. 6825-6826.
10. 22. þar nan ordre wonand es, . . .
Bot uglynes þat ever mare sal be.
P. C. 184. 6831-6832.
13. 26. Loverd, þou suffers here. . . .
Be writen bitter syns ogaynes me.
P. C. 149. 5496-5497.
- Loverd, wil þou waste me to noght
Thurgh þe syns þat I haf wrought?
P. C. 155. 5723-5724.
14. 1. Man þat born es of woman
Lyfand short time to ful-fild es þan,
Of many maners of wrechednes. P. C. 15. 534-536.

14. 13. Loverd, wha may gif to me, . . .
 þat þou in helle may hyd me,
 And cover me, . . .
 Unto þi wrethe be passed oway.
 P. C. 138. 5099-5102.
20. 16. þe heved of nedders þat on þam sal fest, . . .
 þai sal souke þan for threst.
 P. C. 183. 6772-6773.
21. 26. In pouder sal slepe ilk man,
 And wormes sal cover hym þan. P. C. 25. 878-879.
24. 19. Fra waters of snawes þe synful sal wende
 Til þe over mykel hete þat has nan ende.
 P. C. 180. 6661-6662.

PSALMS.

6. 5. Lord, . . . þat man es noght
 In dede, þat of þe here has thoght.
 P. C. 57. 2082-2083.
9. 13-14. Loverd, . . . þou ert he
 þat fra þe yhates of dede listes me,
 þat I may shew over alle thynges
 Specialy alle þi lovynges,
 In þe yhates of doghter Syon. P. C. 59. 2126-2130.
11. 6. Fire and brunstane, and stormes with wynde,
 A part sal be þar of þair drynk.
 P. C. 182. 6746-6747.
21. 3. Loverd, on hys heved þou sette ryght
 A coroune of preciouise stanes dight.
 P. C. 251. 9325-9326.
25. 7. Loverd, . . . ne mene þou noght
 Of my freyle unknowynges of thoght.
 P. C. 155. 5740-5741.
33. 5. þe erthe, . . . es ful of mercy. P. C. 171. 6340.
33. 9. God sayde, . . . and alle was done,
 He bad, and alle was made sone.
 P. C. 170. 6274-6275.

36. 3. He has no wille to fele,
Ne to understand for to do wele. P. C. 8. 287-288.
39. 12. Be noght stille, Loverd, . . .
For I am a commelyng towarde þe,
And pilgrym, als alle my faders was.
P. C. 39. 1384-1386.
44. 15. My schamefulnes. . . .
Alle day es ogayns me,
And þe schenschepe of my face
Salle cover me in ilka place. P. C. 193. 7154-7158.
49. 12. Man, whēn he is til worshepe broght,
Right understandyng has he noght;
He may be likend, and he es lyke þan,
Til bestes, þat na skylle ne witte can.
P. C. 17. 604-607.
49. 14. þai sal be fedde with þe dede. P. C. 181. 6710.
þe dede þam sal dolefully fede. P. C. 181. 6714.
50. 3. þe fyre sal brin in his sight, . . .
And about hym grete tempest sal be.
P. C. 134. 4939-4940.
50. 4. He sal bifor hym calle
þe heven fra aboven, and þe erthe alle,
For to deme right his folk þat day.
P. C. 152. 5630-153. 5632.
51. 5. Lo, . . . als man-kynd es,
I am consayved in wykkednes,
And my moder has consayved me
In syn, and in caytefte. P. C. 13. 452-453.
58. 10. Ilka ryghtwyse man
Fulle glad and blyth salle be þan,
When þai Godes vengance se.
P. C. 227. 8443-8446.
75. 2. When I haf tyme receyved right,
I sal deme rightwysnes, thurgh might.
P. C. 156. 5758-5759.

- 81.12. I left þam, . . . out of covert,
 After þe yhernynges of þair hert,
 In þair fyndynges sall þai go.
 P. C. 44. 1578-1580.
- 82.6. I sayd, yhe er Godes alle,
 And Godes sons men salle yhow calle.
 P. C. 223. 8291-8292.
- 82.7. Als men yhe sal digh alle,
 And als ane of þe princes yhe sal falle.
 P. C. 57. 2060-2061.
- 84.10. Better es a day lastand
 In þi halles, þan a thowsand. P. C. 218. 8097-8098.
- 89.1. I salle þe mercyes syng
 Of our Loverd, ay with-outen cesyng.
 P. C. 225. 8355-8356.
- 90.4. Lord, a thowsand yhere
 Bi-for þine eghen . . .
 Es nocht bot als yhister-day,
 þat was awhile and es passed oway.
 P. C. 218. 8081-8084.
- 90.5,6. Arely a man passes als þe gres,
 Arely, at þe bygynnyng of þe day,
 He floresshe and passes away;
 At even late he is doun broght,
 And fayles, and dries, and dwynes to nocht.
 P. C. 21. 723-727.
- 90.10. If in myghtfulnes four scor yhere falle,
 Mare es þair swynk and sorow with-alle.
 P. C. 21. 754-755.
- 90.15. Loverd, ful glad for þe days er we,
 In whilk þou made us lawe to be,
 In þe yheres in whilk we saw illes.
 P. C. 250. 9311-9313.
- 97.3. þe fir byfor hym, on sere partys,
 Sal ga, and about brine his enemys.
 P. C. 134. 4919-4920.

106. 12-13. In his wordes trowed þai,
 And loved his lovyng als þai couth say,
 But tyte þai had don, and forgat
 His werkes, and thocht na mar of þat.
P. C. 9. 320-323.
106. 24-25. þai trowed nocht,
 And groched, and was angred in thocht.
P. C. 9. 301-302.
106. 29. And þai styrd God tyll wreth, . . .
 In þair new fyndynges of vanite,
 And in þam is fallyng many-fold.
P. C. 43. 1556-1558.
119. 64. *See* 33. 5.
139. 17.¹ þi frendes, Loverd, þat honoured þe
 Es mykelle honoured. P. C. 230. 8541-8542.

PROVERBS.

2. 19. Alle þase þat tulle helle wendes,
 And in despayre salle be omang fendes,
 Salle never after turne ogayne,
 Ne tak þe ways of lyfe certayne.
P. C. 195. 7239-7242.
22. 15. þe wande, . . . of disciplyne smert,
 Sal chace foly out of þe childes hert.
P. C. 159. 5878-5879.
24. 16. Seven sythes at þe lest o[f] þe day,
 þe ryghtwys falles. P. C. 94. 3434-3435.

ECCLESIASTES.

7. 1. Better es þe day of dede
 þan þe day of burthe. . . . P. C. 60. 2192-2193.
9. 1. For certayn a men what nocht, . . .
 Whether he war worthy after his dede
 To hafe luf of God, or hatrede.
P. C. 69. 2516-2519.

¹ Cf. the A. V.

11. 9. þou yhung man, he glad and blithe,
 In þi yhouthede þat passes swithe,
 And þat þi hert in gude be stedfast,
 Whilles þe days of þi youthe sal last,
 And in þe ways of þe herht ga,
 And in þe syght of þin eghen twa.
 And wytt þou for alle þis of youthede,
 Our Loverd sal þe into þe dome lede.
 P. C. 155. 5712-5719.
12. 1. Thynk, . . . and haf in þi thoght,
 Of hym þat made þe first of noght,
 Whilles þou lyffes, ar þe tyme sal be,
 When he with þe dede sal viset þe.
 P. C. 57. 2072-2075.
12. 13. To drede God, and to do his wille.
 P. C. 9. 291.
12. 14. For ilka thyng þat erred es,
 Be it gude or ille, mar or les,
 Man, at þe last day, sal be ledde
 To þe dome þat es mast dredde.
 P. C. 155. 5733-5736.

ISAIAH.

5. 20. Wa till yhow þat says with will
 þat ille es gud, and gud es ill.
 P. C. 45. 1614-1615.
14. 11. Of wormes þi bed salle be,
 þat salle be strewed thyk under þe,
 And þi covertoure on þe sene
 Salle be vermyn fulle felle and kene.
 P. C. 188. 6953-6956.
30. 26. þe son sal be . . .
 Seven sythe brighter þan it now semes. . . .
 þe mone sal be als bright and clere
 Als þe son es now þat shynes here.
 P. C. 172. 6358-6359; 6362-6363.

66. 18. I com to gadir with men
þe thoghtes of þam þat I ken.
P. C. 154. 5684-5685.

LAMENTATIONS.

1. 3. Omang his grete anguys
Hym þai sal tak al hys enmys.
P. C. 62. 2240-2241.

EZEKIEL.

4. 6. For a yhere I gyf þe day. P. C. 75. 2765.
18. 23, 32. See 33. 11.
33. 11. I wille noght þe ded of synful man,
Bot þat he may be turned and lyf þan.
P. C. 48. 1738-1739.
34. 10. Lo! I sal aske my flok of shepe
Of þe hird þat had þam undir his hand.
P. C. 159. 5891-5892.

DANIEL.

7. 10. þe dome satt, and þe bokes er oppen wyde.
P. C. 148. 5447.

JOEL.

2. 30-31. I sal gyfe wonders sere
Up in heven, . . .
And takens doun in erthe, . . .
þat es blode, and fire, and brethe of smoke;
þe son sal be turned in-til mirknes,
And þe mone in-til blode, and be lyghtles,
Byfor or þe day of our Lord sal falle.
P. C. 128. 4724-4731.
3. 2. Alle men I sal to-gyder calle,
And in vale of Iosaphat lede þam alle.
P. C. 140. 5155-5156. cf. 5149-5150.
3. 12. Al men sal ryse to þe dome
And in þe vale of Iosaphat come.
P. C. 140. 5164-5165.

ZECHARIAH.

14. 5. Lo! our Lord sal com til þe dome,
And alle his halghes sal with him come.

P. C. 139. 5118-5119.

MALACHI.

4. 6. þai sal turne . . .
þe fadirs hertes intil þe sons right.

P. C. 122. 4507-4508.

WISDOM.

2. 1. Men knawes nane,
þat turned fra helle þat þider was gane.

P. C. 175. 6497-6498.

5. 8-11. What avayld us pryde? . . .
What rosyng of ryches, or of ryche aray?
Alle þat pomp . . .
Es passed oway als a schadow,
And als messanger bifore rynand,
And als schypp þat gase in water flowand,
And als foghel fleghand in þe ayre als wynd,
Of whase gate men may na trace fynd.

P. C. 191. 7069-7076.

ECCLESIASTICUS.

7. 36. Think on þi endyng day,
Ay when þou sal any werk bygyn,
And þan sal þou never mare syn.

P. C. 73. 2659-2661.

9. 13. (Vulg. 20). Knaw þow, . . . þat þe dede es
Comon to al men.

P. C. 53. 1892-1893.

10. 11. þat when a man
Sal dighe, he sal enherite þan
Wormes and nedders. . . .

P. C. 25. 868-870.

41. 1. O þou . . . dede, . . .
Ful bitter es þe mynde of þe,
Until þe synful man.

P. C. 54. 1934-1935

MATTHEW.

6. 24. Na man may serve rightly
Twa lordes to-gedir, þat er contrary,
For outhere he sal þet ane¹ hate
And þet other² luf aftir his state,
Or he sal þet ane¹ of þam mayntayne
And þet other² despuse. P. C. 31. 1104-1109.
10. 8. He says, þat þat yhe haf of grace fre,
And frely resayved, frely gyf yhe.
P. C. 161. 5964-5965.
10. 26. Nathyng here swa covered and hydde,
þat sal noght þan be shewed and kydde,
Ne swa prive es nathyng þat touches man,
þat sal noght be knawen þan. P. C. 66. 2408-2411.
Whar nathyng sal be hid ne laynd. P. C. 162. 5999.
11. 21. Wa til þe, Corozaym, mot com,
And til þe, Bethsayda, and Capharnaum.
P. C. 115. 4207-4208.
12. 36. Alswa þai sal yhelde accunt certayne
Of ilk idel worde spoken in vayne.
P. C. 153. 5664-5665.
13. 43. þe ryghtwis man salle schyne als þe son.
P. C. 246. 9152.
A ryghtwis man salle schyne als bright
Als þe son dose. P. C. 246. 9154-9155.
13. 49+25. 32. Hys angels þan, aftir his wille,
Sal first departe þe gude fra þe ille,
Als þe hird þe shepe dus fra þe gayte.
P. C. 166. 6132-6134.
16. 19. Alle þat þou byndes in erthe, says he,
Sal in heven bunden be,
And alle þat þou lowsens in erthe right,
Sal be loused in heven bright. P. C. 105. 3850-3852.

¹ Ed. þe tane. ² Ed. þe tother.

18. 3. Bot yhe, he sayde, be als a childe, . . .
 Yhe sal noght entre, be na way,
 Hevenryke, þat sal last ay. P. C. 12. 400-403.
18. 18. *See* 16. 19.
19. 28. Yhe þat folowes me here lyfand,
 Sal sitt opon twelf setes, demand
 þe twelf nacions of Israel.
 P. C. 163. 6045-164. 6047.
22. 13 Lat bynd þair hend and þair fete fast,
 And in-to þe utter myrknes þam cast.
 P. C. 194. 7193-7194.
24. 3-5, 7, 12. Says us, cryed þai, of þi commyng
 Som taken, and of þe world endyng.
 Crist als tite answerd þam þan,
 And sayd, Lukes þat yhow desayve na man,
 For many sal com in my name,
 þat sal say þus, Crist I am,
 And many a man þai sal bygile, . . .
 And rewme ogayne rewme, on þe same
 wyse, . . .
 Sal ryse:
 Pestilences and hungers sal be,
 And erthedyns in many contre.
 And al þis sal be bygynnyng hard
 Of þe sorrows þat sal com afterward.
 Wykkednesse sal wax many falde,
 And charite of many sal wax calde.
 P. C. 110. 4025-4040.
24. 21. In his tyme sal be swylk tribulacion . . .
 For mare parsecucion sal be þan
 þan ever was sythen þe world bygan.
 P. C. 113. 4133, 4137-4138.
24. 22. Bot his days war abreged, . . .
 Fone men fra þan sal save be. P. C. 124. 4575-4576.

24. 27. Als þe levenyng out gas in short tyde,
Fra þe est, and shewes it in þe west syde,
Right swa þe commyng of man son sal be.
P. C. 139. 5126-5128.
24. 29. þe sternes alle . . .
Fra þe heven sal falle. P. C. 130. 4802-4803.
24. 31. Our Lord yhit þan . . .
Sal send byfor . . .
In four partys his angels,
With þair bemes þat þai sal blaw,
þat alle þe world sal here and know,
Alle men þai sal þan upcalle.
P. C. 135. 4957-4963. cf. 4977-4978.
25. 34-46. þe gude sal be sett on his right hand,
And þe ille on his lefte syde sal stand;
þan sal our Loverd say þus þat tyde
Til þan þat standes on his right syde, . . .
He sal say þan, Commes now til me,
My fadir blissed childer fre,
And weldes þe kyngdom þat till yhow es dight
Fra first þat þe werld was ordaynd right.
For I hungerd, and yhe me fedde;
I thrested, and at drynk yhe me fedde;
Of herber, grete nede I had,
Yhe herberd me with hert glad;
Naked I was, als yhe myght se,
Yhe gaf me clathes, and clad me;
Seke I was, and in ful waghe state,
Yhe visit me, bathe arly and late;
In prisoun when I was halden stille,
Til me yhe come with ful gude wille.
þan sal þe rightwys men þat day
Til our Loverd answer þus, and say,
Loverd, when saw wē þe hungry,
And to gyf þe mete war we redy?

And when myght we þe thresty se,
 And gaf þe drynk with hert fre?
 When saw we þe nede of herber have,
 And to herber þe vouched save?
 When saw we þe naked and we þe cled?
 And when saw we þe seke and in prison sted,
 And visited þe with gude wille?
 Our Loverd sal þan þam answer þus,
 And say, . . .

Suthly I say yhou, swa yhe wrought,
 þat ilka tyme when yhe did oght
 Until ane of þe lest þat yhe myght se
 Of my brether, yhe did til me.
 þan sal our Loverd til alle þas say,
 þat þan on his lefte syde sal stand þat
 day, . . .

Yhe weryed wyghtes, wende fra my sight,
 Until þe endeles fire þat es dight
 Til þe devel, and til his aungels. . . .
 I hungred, and had defaute of mete,
 And yhe wald noght gyfe me at ete;
 I thrested, and of drynk had nede,
 And yhe wald na drynk me bede;
 I wanted herber, þat I oft soght,
 And alle þat tyme yhe herberd me noght;
 Naked, with-uten clathes I was,
 And with-uten clathes yhe let me pas;
 Seke I was, and bedred lay,
 And yhe visite me nouthur nyght ne day;
 In prison I was, als wele wyst yhe,
 And ye wald na tyme com til me.
 þan sal þai answere, als men sal here,
 Til our Loverd, and say on þis manere,
 Loverd, when saw we þe haf hunger or thrist,
 Or of any herber haf grete brist;

Or naked, or seke, or in prison be,
And we na thyng did, ne mynystred to þe?
þan sal our Loverd answer ogayne,
And say til þam þis wordes certayne,
Suthly I say yhou, als falles þar-to,
Alle tyme þat yhe wald noght do
Til ane of lest þat myne er kydde,
Als lang til me yhe noght didde. . . .
þe synful with þe devels sal wende
Until helle fire, þat never sal slake. . . .
Bot þe ryghtwys men . . .
Sal wende til blisse, whar lyfe es endeles.

P. C. 166. 6140-169. 6241.

24. 42. I hungerd, and yhe me noght fedde,
I thrested, and yhe me na drynk bedde.

P. C. 156. 5770-5771.

MARK.

4. 22. *See* Matthew 10. 26.

9. 44, 46, 48. þair vermyn salle never dighe, says he,
Ne þair fyre salle never slekend be.

P. C. 187. 6925-6926.

13. 25. *See* Matthew 24. 29.

13. 27. *See* Matthew 24. 31.

LUKE.

1. 37. þat na-thyng til hym impossibel may be.

P. C. 170. 6281.

8. 13. Til a tyme, he says, some trowes a thyng,
And passes þar-fra in þe tyme of fandyng.

P. C. 9. 313-314.

8. 17. *See* Matthew 10. 26.

14. 11. He says, Wha-swa here lawes him ryght,
He salle be heghed, in heven bryght.

P. C. 229. 8505-8506.

16. 13. *See* Matthew 6. 24.

16. 23-24. When þe ryche man þat in helle sat lawe,
 Lazar in Abraham bosom sawe,
 He cryed til Abraham, and prayed with-alle,
 þat a drope of calde water mught falle
 Til his tung, fra Lazar fynger ende.

P. C. 84. 3062-3066.

17. 26-30. Als was done in þe days of Noe,
 Right swa mans son sal com. . . .
 Men ete, and drank, þan, and war glade,
 And wedded wyfes, and bridalles made,
 Until þe day, namly, þat Noe
 Went in-to þe shippe þat made he,
 And sodanly come þe flode þat tyde
 And fordid alle þe world swa wyde.
 Alswa in þe days of Loth byfelle,
 Men ete, and drank, shortly to telle,
 Ilkan with other, and salde, and boght,
 And planted, and bygged, and houses wroght,
 And þat day, þat Loth yhed out of Sodome,
 Sodanly Goddes vengeance come;
 It rayned fire fra heven, and brunstane,
 And tynt al þat þare was, and spard nane,
 Ryght þus sal falle, als men sal se,
 þe day man son sal shewed be.

P. C. 131. 4839-132. 4856.

18. 14. *See* 14. 11.

21. 18. Na hare sal perishe, ne faile, . . .
 þat falles on þe heved for to be.

P. C. 136. 5007-5008.

21. 25-27. Takens sal be in þe son and in þe mone,
 And in þe sternes, þat in heven men may ken,
 And in erthe sal be grete thrang of men,
 For þe mengyng of þe noys of þe se,
 Of þe flodes, þat þan sal be.
 And men sal wax dry in þat dyn
 For drede, and for lang bydyng þar-in,

þat til al þe world sal com, says he.
 For þe myghtes of heven sal þan styrd be,
 And þai sal se þe son of man
 Comand down in cloudes þan,
 With his grete myght and mageste.

P. C. 128. 4702-4712.

JOHN.

1. 3. Alle thyng thurgh his myght made he,
 For with-uten hym myght nathing be.

P. C. 2. 43-44.

5. 22-23. God has gyfen til his son, . . .
 Alle þe dome þat gyven sal be,
 þat men honour þe son ryght
 Als þai honour þe fadir ful of myght.

P. C. 142. 5249-5252.

10. 16. He says, Alle folkes to fald sal falle,
 And a hirde sal be to kepe þam alle.

P. C. 126. 4637-4638.

14. 2. He says, wonyng-stedes er many
 In þe hows of my fader, God alle-myghty.

P. C. 236. 8785-8786.

ACTS.

1. 7. It falles nocht yhow know þe time prive
 þat þe fadir has sette in his awen pouste.

P. C. 127. 4659-4660.

1. 11. Ihesu Crist þat here es uptane,
 Fra yhow, til heven, with flessch and bane,
 Swa sal he com at þe world ende,
 Als yhe saw hym up in-til heven wende.

P. C. 139. 5142-5145.

And in swilk fourme als he stey up þan,
 He sal com down.

P. C. 139. 5134-5135.

ROMANS.

2. 12. þas þat with-uten lawe uses syn,
 With-uten law sal perysshe þar-in.

P. C. 164. 6071-6072.

1 CORINTHIANS.

2. 9. þan salle mare ioy be in heven
 þan hert may thynk, or tong kan neven,
 Or ere may here, or any eghe se.
 P. C. 210. 7783-7785.
- Eghe moght never se, ne ere here,
 Ne in-tylle mans hert com þe joys sere
 þat God has ordaynd þare, and dyght,
 Tylle alle þat here lufes him ryght.
 P. C. 210. 7793-7796.
- þan salle ilk man have ma ioyes in heven
 þan hert may thynk, or tong kan neven.
 P. C. 232. 8633-8634.
12. 12. We er alle als a body
 þat has diverse lymys many. P. C. 160. 5926-5927.

PHILIPPIANS.

1. 23. I yhern . . . be loused away
 Fra þis life, and be with Crist ay.
 P. C. 60. 2182-2183.

1 THESSALONIANS.

4. 16-17. Our Lord sal come doun fra heven,
 In Goddis byddyng, and archaungel steven,
 And in þe son of Goddes awen beme, . . .
 And þai þat er dede in Crist þan,
 Sal first uprise, ilka man.
 And sythen we, on þe sam manere,
 þat now lyves, and er left here,
 Sal þan with þam in cloudes be ravyste
 Up in-to þe ayre for to mete Criste,
 And swa with our Lorde ay sal be,
 Fra þat tyme forward.
 P. C. 137. 5042-5043. cf. 5025-5027.

2 TIMOTHY.

4. 1. Whar Crist sal deme bathe qwik and dede.
 P. C. 108. 3981.

HEBREWS.

13. 14. Na syker wonnyng-sted here haf we,
Bot we seke ane, þat sal ay be. P. C. 38. 1372-1373.

JAMES.

4. 4. Wha-so þe werldes frend wil be,
Goddess enemy þan es he. P. C. 31. 1116-1117.

1 PETER.

4. 10. Ilk man þat grace has here,
Als he resayves grace, on þe same manere,
Suld he it ministre and frely bede
Til ilkan other þat þai of¹ has nede.
P. C. 161. 5956-5959.

4. 18. If þe rightwys man . . .
Sal unnethes þan saved be,
þe synful and þe wykked man
Whyderward sal þai wend þan?
P. C. 146. 5398-5401.

1 JOHN.

2. 15. Lufes nocht þe world here, . . .
Ne þat, þat yhe in world may se,
P. C. 31. 1124-1125.
3. 2. Right swa men salle se God als he es.
C. P. 221. 8221.

REVELATION.

1. 15. His fete er like latoun bright,
Als in a chymne brynnand light.
P. C. 119. 4367-4368.
6. 10. Haly Loverd, sothefast and gude,
How lange sal be ar þow venge our blude,
Of our enemys þat in erthe duelles?
P. C. 150. 5532-5534.

¹ þarof ?

6. 15-16. Kynges of þe lande and princes sere,
 And cheftayns þat er under þam here,
 And riche men of divers cuntre,
 And strengthy men, and bond and fre,
 In caves þai wald þan hyde ilkan,
 And in craggess, and in roche of stan,
 And sal say til montayns and roches þus,
 Fal opon us now, and hyde us
 Fra þe face of hym þat syttes in throne,
 And fra þe wrethe of þe lamb. P. C. 138. 5072-5081.
9. 6. Yherne þai sal to dighe fra þair wa,
 And þe ded sal ay fle þam fra. P. C. 181. 6725-6726.
 þe ded . . .
 Salle ay þan fle fra þam-ward. P. C. 196. 7280-7281.
 þai sall yherne . . . to deghe ay,
 And þe ded salle fle fra þam oway.
 P. C. 199. 7390-7391.
11. 3. þai sal preche . . .
 A thousand and twa hundreth days
 And sexti. . . .
 þai sal be . . .
 In harde hayres clende, and in sekkes.
 P. C. 123. 4523-4525, 4529-4530.
11. 8-12. þan sal þair bodyss . . .
 In þe stretes ligg stille thre days
 And an half, oboven erthe, namly,
 For na man sal þam dur bury, . . .
 þair enemys, when þai er slayn,
 Of þair dede þai sal be fayn.
 When þai haf liggenn dede on þis wyse
 Thre days and an half, þai sal ryse,
 And þan þair enemys a voce sal here,
 Until þam spek on þis manere,
 (Ely and Ennok), steyes up bathe. . . .

And als tyte, when þai haf herd þis steven,
In a cloude þai sal stey up til heven,
þat alle þe pople þan sal se;
A grete wondre tyl þam þat sal be.

P. C. 125. 4545-4562.

12. 4. With his taylor he droghe don even
þe thred part of þe sternes of heven,
And into þe erthe sent þam ryght.

P. C. 120. 4419-4421.

14. 13. Blessed be alle þas þat in body
Dighes here in God Alle-mygthy.

P. C. 61. 2200-2201.

14. 14. Lo! our Lorde sal shew hym þan
On a whyte cloude.

P. C. 140. 5177-5178.

21. 2. I saw . . . þe haly cete
Of Ierusalem, . . .
Comand down fra heven bryght
Of God Allemygthy, rychely dyght,
Als bryde, made fayre tulle hir brydegome.

P. C. 237. 8796-8799.

ROLLE'S PROSE TREATISES.

EXODUS.

- 20.7. þou sall noghte take þe name of God in
vayne. P. T. 10. 4-5.
- 20.8. Vmbethynke the þat þou halowe þi halydaye.
P. T. 10. 21-22.
- 20.12. Honoure thy fadyre and þi modyre.
P. T. 10. 31-32.
- 20.14. Thou sall be na lichoure. P. T. 11. 10.
- 20.15. Thou sall noghte do na thyfte. P. T. 11. 14-15.
- 20.16. Thou sall noghte bere false wyttnes agaynes
thi neghteboure. P. T. 11. 22-23.
- 20.17. Thou sall noghte couayte þe hous . . . of þi
neghtbour. . . . Thou sall noghte couayte þi
neghteours wyfe, ne his seruande, ne his may-
den, ne mobylls of his. P. T. 11. 26-27, 30-32.

LEVITICUS.

- 6.12-13. Fyre, he sayse, sall bryn in myne antir, and
þe priste rysande at morne sall putt undire
stykkys, þat it be noghte qwenched. P. T. 31. 34-36.

DEUTERONOMY.

- 4.24. Oure Lorde es fyre wastande. P. T. 32. 21.
- 5.11. *See* Exodus 20. 7.
- 5.12. *See* Exodus 20. 8.
- 5.16. *See* Exodus 20. 12.
- 5.17. *See* Exodus 20. 13.
- 5.18. *See* Exodus 20. 14.
- 5.19. *See* Exodus 20. 15.
- 5.20. *See* Exodus 20. 16.
- 5.21. *See* Exodus 20. 17.

PSALMS.

5. 11-12. All sall joye þat lufes þi name, for þou salle
blysse þe ryghtwyse. P. T. 3. 21.

PROVERBS.

25. 27. Raunsaker of þe myghte of Godd and of his
maieste . . . sall be ouerlayde and oppreside of
hym-selfe. P. T. 42. 7-9.

THE SONG OF SOLOMON.

1. 3. Oyle owt-zettide es thi name. P. T. 1. 1.
5. 1. Mi frendes, ete ze, and my derlynges, be ze
drunkyn. P. T. 45. 11.

JOEL.

2. 32. Ilke man . . . þat in-calles þe name of Godd, . . .
he sall be safe. P. T. 43. 6-8.

ECCLESIASTICUS.

24. 21. That ettys, me zitt hungres thaym, and þay
þat drynkes, me zitt thristes thaym. P. T. 3. 30-31.

MATTHEW.

4. 10. Thy Lorde God þou sall loute, and til hym
anely þou sall serue. P. T. 9. 16-17.
14. 23. He . . . went into disserte vpon the hilles, and
continued alle night in prayers alone. P. T. 25. 13-15.
15. 8. We honour God with oure lippys, and oure
hertys erre ferre fra Hym. P. T. 10. 16-17.
19. 19. His neghteboure hym awe to lufe als hym
selfe. P. T. 11. 33.
22. 39. *See* 19. 19.

LUKE.

12. 49. I am cumene, he saise, for to send fyre . . .
intill erthe, and whare-to þat it suld bryne.
P. T. 32. 28-29.

JOHN.

- 14.2. In my fadir house erre many sere dwellynges.
P. T. 44. 35.

1 CORINTHIANS.

- 15.46. Bodely wirkyngis goth before, and gostely
comyth aftir. P. T. 20. 14-15.

2 CORINTHIANS.

- 5.6-8. Als longe als we ere in þis body, we ere pil-
grymes fra oure Lorde. . . . We go by trouthe,
noghte by syghte. . . . We dare and hase gud
will to be absent fra þe body, and be present
to Godd. P. T. 34. 18-22.

COLOSSIANS.

- 2.9. þe Godhede was anede fully to þe manhede in
þe saule of Ihesu, and so . . . duellide in þe body.
P. T. 38. 16-17.

HEBREWS.

- 12.29. *See* Deuteronomy 4. 24.

ROLLE'S LAMENTATIO ST. BERNHARDI.¹

MATTHEW.

27. 51-52. þat day þe sonne les hire liht,
þe temple clef, þe eorþe quok,
þe dede arisen to lyue, apligt!

L. 90. 126-128.

LUKE.

23. 18. Whon þei criede wel faste in on,
Do Jesu on þe croos ful zare,
And dilyuere vs Barraban.

L. 95. 250-252.

JOHN.

19. 28-29. He þursted . . . and gon to crie;
To giuen him drinke þei þoghte þo, . . .
Eysel and galle þei mengeden also,
Wiþ a sponge þei brouzt hit an hize.

L. 105. 506-510.

19. 34. þei token hym a launce good,
And sette hit to (my sone) syde, . . .
þe water and þe rede blod
Ron doun.

L. 109. 617-618, 621-622.

¹ *Englische Studien* 8. 85-114.

THE AYENBITE OF INWYT.

GENESIS.

- 2.9. God zette paradys erþlich uol of guode trawes
and of frut, and amydde zette a trau þet me
clepeþ þet trau of lyue. A. I. 95. 11-14.
- 16.8. Agar, he zayde, huannes comst þou? Huyder
gest þou? A. I. 129. 11-12.
- 19.24. He dede rine uer berninde, and bernston
stinkende ope þe cite of Sodome and of Gomorre.
A. I. 49. 32-33.
- 19.26. Lottes wyf lokede behinde hire . . . and þer-
uore hi wes ychanged in-to an image of zalt.
A. I. 242. 6-8.
- 34.1-2. Iacobbes dozter, þo hi yede muzi uor bysi-
hede uor to ysy þe wymen of þe contraye, huer
þet hi wes, hi wes y-rauissed of þe princes zone
of þe cite, and uorlaye. A. I. 231. 31-32.

EXODUS.

- 3.13-14. Lhord, zayde Moyses, yef me akseþ huet is
þi name, huet ssel ich zigge? Ich am þet am,
zayde God. A. I. 103. 13-14.¹
- 20.3,5. þou ne sselt habbe God bote me, ne worssipe,
ne serui. A. I. 5. 18-19. cf. 17-18a.
- 20.7. þou ne sselt nime Godes name in ydel.
A. I. 6. 11-12.
- 20.8,10-11. Loke þet þou halzi zane day of þe sabat; . . .
þou ne sselt do ine þe daye of þe sabat . . . þine
workes. . . þine ssepere . . . him restede þane
zeuende day, of workes þet he hedde ymad ine
þe zix dayes . . . ine huichen he made the wordle.
A. I. 7. 3-4, 8-9.

¹ For a paraphrase of vv. 2, 10, see App. 2.

20. 12. Worþssipe þine uader and þine moder, uor
þu sselt libbe þe lenger ine yerþe. A. I. 8. 1-2.
20. 13. þou ne sselt slaze nenne man. A. I. 8. 17-18.
20. 14. þou ne sselt do non hordom. A. I. 9. 5-6.
20. 15. þou ne sselt do none þiefþe. A. I. 9. 20-21.
20. 16. þou ne sselt zigge none ualse wytnesse aye
þine emcristen. A. I. 10. 3-4.
20. 17. þou ne sselt nazt wylni þine neyzbores wif; . . .
þou ne sselt nazt wylni þing þet is þine nixte.
A. I. 10. 19-20; 11. 5-6.
23. 15. þou ne sselt nazt sseawy þe beuore me ydel-
honeded. A. I. 218. 21-22.
34. 20. See 23. 15.

LEVITICUS.

11. 44. Byeþ holy, uor ich am holy. A. I. 235. 24.
16. 3-4. þo God het to Aaron . . . þet alle his children
weren ycloþed ine linene kertles, and y-gert aboue
mid huite linene gerdles. A. I. 236. 13-16.

DEUTERONOMY.

5. 7, 9. See Exodus 20. 3-4.
5. 11. See Exodus 20. 7.
5. 12-14. See Exodus 20. 8.
5. 16. See Exodus 20. 12.
5. 17. See Exodus 20. 13.
5. 18. See Exodus 20. 14.
5. 19. See Exodus 20. 13-15.
5. 20. See Exodus 20. 16.
5. 21. See Exodus 20. 17.

JOB.

1. 21. Al naked he com, and al naked he ssel guo.
A. I. 215. 36.
7. 1. þet lyf of man one þe erþe is ase knygzthod.
Vor mannes lyf ine þe erþe is ase borgeysye.
A. I. 161. 33-34.

29. 16. God is þe uader to þe poure. A. I. 138. 26.
 30. 19. Huet am ich bote esssse and spearken.
 A. I. 137. 14.

PSALMS.

6. 6. Ich zuyne and trauayli ine mine zykinges, and wille wesse eche nigt mi bed and mine couche mid mine teares. A. I. 171. 10-11.
 10. 7. Þe mouþ of þe enuious is uol of corsinge, and of biterhede, an of bezuykyng. A. I. 27. 36-28. 1.
 18. 25-26. Þou sselst by holy mid þe holy, and poure mid þe poure. A. I. 205. 26-27.
 22. 6. Ich am . . . a lite werm, and no man. A. I. 215. 29-30.
 28. 2. Lhord God, yhyer mine bene and mine rearde þet ich grede to þe. A. I. 211. 30-31.
 31. 19. O God, hou is nou grat þe mochelhede of þine zyuetnesse þet þou lokest to þine seruinde, and yetst to þine uryendes. A. I. 93. 8-10.
 32. 5. Ich wylle me ssriue, and ich wille zigge alle mine zennes aye me. A. I. 175. 6-7.
 33. 22. Lord haue merci of me, uor min herte hopeþ ine þe. A. I. 207. 33-34.
 37. 4. Al þe wylninge of þe herte ssole be uoeld. A. I. 247. 31-32.
 39. 1. Do . . . guod bridel ine þine mouþe, and nim hede þet þou ne ualle be þine tonge be-uore þine uo þet þe asspieþ. A. I. 255. 23-26.
 Ich sette guode lokinge to þe mouþe aye mine you. A. I. 256. 1-2.
 39. 5, 11. Ine him is alle manere ydelnesse. A. I. 165. 2.
 41. 1. Y-blissed is þe ilke þet onderstant to þe poure. . . . God him wyle deliuri, in þe kueade daies, of his yuo. A. I. 198. 5, 7-8.
 45. 13. Al þe blisse of þe kinges dozter of blisse . . . is wyþ-inne. A. I. 229. 12-14.

69. 1. Lhord, y-wyte me uram þe peril of weteris þet
is niez y-guo in-to mine herte. A. I. 212. 12-14.
69. 33. He y-herþ þe benes and þe wylles of þe poure.
A. I. 138. 23.
111. 10. Drede is beginninge of wysdom. A. I. 119. 24-25.
141. 2. Lhord, mj bene bi ydigþt beuore þe ase þet stor.
A. I. 211. 17.

PROVERBS.

3. 28. Ne zay nazt to þine urende, guo and com
ayen to morge, and þanne ich wylle þe yeue;
huanne þou him mizt an haste yeue. A. I. 194. 12-15.
6. 27. Non ne may þet uer ine his bosme hede þet
his robe ne berne. A. I. 163. 20-21.
11. 14. Þer no guod red ne ys, þet yolk to-ualþ and
is al onzauwed, ac hi is wel yholpe¹ huanne þer
is moche guod red wyþinne. A. I. 184. 10-12.
12. 15. Hit þingþ to þe fole þet he is ine rizte waye,
ac þe wyse zayþ on red is to zigge. A. I. 184. 34-35.
14. 31. Þe ilke worþssipeþ wel God oure Lhord þet
deþ guod to þe poure. A. I. 188. 18-19.
16. 32. And betere is worþ þet . . . huo þet ouercomþ
wel his herte, þanne þe ilke þet nimþ . . . cites.
A. I. 149. 29-32.
17. 14. Huo þet let guo þet weter, . . . he is ofte cause
of strif. A. I. 255. 18-20.
17. 27. Þe wyse and pe wel ytozte tempref and
mesureþ his wordes. A. I. 254. 33-34.
24. 16. Zeue ziþe² a day ualþ þe guode man. A. I. 74. 21.
24. 30-31. Ich wente . . . be þe uine and be þe ueldes
of þe fole sleuuolle, and isez þet al hi weren
uolle of nettlen and of þornes. A. I. 156. 25-28.
25. 23. Þe norþene wynd to-þrauþ þe raynes, and þe
lourinde chiere þe wordes of þe missiggere.
A. I. 256. 25-27.

¹ Ed. wely-holpe.² Ed. zeueziþe.

- 28.14. Y-blyssed he is þet alneway is dreduol.
A. I. 159. 1-2.
- 29.18. Hi byeþ yblyssed þo þet hyse healdeþ.
A. I. 97. 21.

ECCLESIASTES.

- 1.2. Ydelnesse, ydelnesse, ydelnesse, and al þet ich
izi is ydelnesse. A. I. 164. 33-34.
- 1.18. Huo þet mest can, . . . þe more heþ zorge to
his herte, and tyeares and wepinges.
A. I. 160. 35-161. 1.
- 9.8. Ywyte þe . . . þet þin heued ne by nagt wiþoute
oyle. A. I. 186. 26-27.
- 10.13. þe beginnyng of þe kuead tonge is folie, and
þe ende to kuead errour. A. I. 70. 12-13.

THE SONG OF SOLOMON.

- 2.2. My lemman is ase þe lylie amang þe þornes.
A. I. 230. 8-9.
- 4.12. My zoster, my lemman, þou art a gardin besset
myd tuo sseteles. A. I. 94. 27-29.

ISAIAH.

- 1.15. Huanne þe multepliest þine benes, ich nelle
none y-here, uor þine honden byeþ al blody.
A. I. 218. 2-3.
- 11.1. A yerd ssel guo out of þe rote of Yesse.
A. I. 95. 33-34.
Of þe rote of Iesse ssel guo out a yerd þet
ssel bere þet flour. A. I. 118. 32.
- 33.17. Hi lokeþ ope þe erþe uram uer. A. I. 143. 8.
He yzizþ þe wordle uram uer. A. I. 164. 25.
- 38.15. Ich wylle beþenche alle mine yeres ine biter-
nesse of mine zaule. A. I. 172. 27-28.
- 61.3. Ich wylle . . . vile of blisse uor wepinge.
A. I. 93. 22-23.

JEREMIAH.

9. 21. þe wyndowes huerby comþ in þe dyaþ ofte to
þe zaule. A. I. 154. 23-24.

LAMENTATIONS.

3. 41. Arere we oure herten and oure honden to God.
A. I. 217. 31-32.

HOSEA.

6. 6. Ich wille . . . merci and nazt sacrifice.
A. I. 187. 13-14.

TOBIT.

4. 8. Yef þou hest ynoz of guode, yef largeliche, and
yef þou hest lite, of þo litle yef gledliche.
A. I. 187. 6-8.

Yef þou hest moche guod, yef largeliche, and
yef þou hest lite, yef þerof bleþeliche. A. I. 195. 20-22.

4. 18. Zech euremo red of wyse men. A. I. 184. 9-10.
12. 8. þe bene is guod huanne hi þeþ mid hire
elmesse and uestinge. A. I. 217. 19-20.

WISDOM.

11. 20. Ine alle ssenþes heþ God yzet rizte measure.
A. I. 249. 29-30.

ECCLESIASTICUS.

4. 3. Ne leng nazt þine yef þe uram þe nyeduolle.
A. I. 194. 15-16.
5. 7. Ne abyd nazt þe to wende to God, ne zech
nazt to lenge ne beuly, and nazt ne uerste uram
daye to daye. A. I. 173. 15-17.
8. 17 (Vulg.). Ne akse no red at foles, uor hi ne
louieþ bote þet ham likeþ. A. I. 184. 14-15.
18. 7. Huanne hi habbeþ al asummed, þanne uerst
ham þingþ þet hit is al to aginne. A. I. 168. 33-34.
21. 25. þe wordes of þe wyse byeþ y-wege ine þe waye.
A. I. 255. 5-6.
Do . . . þine wordes ine waye. A. I. 255. 23-24.
28. 25. Do to þine mouþe a dore and a loc, and to
þine wordes a waye and a yok. A. I. 255. 26-28.

MATTHEW.

- 3.12. Oure Lhord ssel uanni his corn atē daye of dome, . . . and ssel þrawe þet chef in-to þe uere, and þet corn in-to þe greynere. A. I. 139. 33-140. 1.
- 4.3. He him zede þet he ssolde maki of stones bread. A. I. 249. 14-15.
- 5.3-9. Yblissed byeþ þe poure of goste, uor þe kingdom of heuene is hyre. Yblissed byeþ þe mylde, uor hi ssole by lhordes of þe erþe. Yblissed byeþ þo þet hyer wepeþ, uor hi ssole habbe þet confort of God. Yblissed þo þet habbeþ honger and þorst of rízt, uor hi ssol by uoleld. Yblissed byeþ þe merciuolle, uor hi ssole uynde merci. Yblissed byeþ þe clene of herte, uor hi ssole yzi God aperteliche. Yblissed byeþ þe paysyble, uor hi ssole by ycleped Godes zones. A. I. 96. 26-34.
- 5.3. Þe poure of gost byeþ y-blissed; . . . þe kingdom of heuene is hare. A. I. 144. 9-10, 16.
 Y-blissed byeþ þe poure of gost. A. I. 133. 26.
 Þe poure of sprit byeþ y-blissed, vor þe riche of heuene is hare. A. I. 241. 28-29.
- 5.4. Yblissed byeþ þo þet wepeþ, uor hy ssole by comforted. A. I. 160. 25-26.
 Þise byeþ arízt yblissed þet zuo wepeþ, uor hi solle by y-comforted. A. I. 161. 16-18.
- 5.6. Yblysseþ byeþ þo þet habbeþ honger and þorst of ríztuolnesse. A. I. 162. 32-33.
 Þe ilke byeþ yblissed þet habbeþ honger and þorst uor ríztuolnesse. A. I. 163. 5-6.
 Yblisseþ byeþ þe ilke þet of þise ríztuolnesse habbeþ honger and þorst. A. I. 163. 15-16. cf. 164. 12-13.
 Yblessed byeþ þo þet habbeþ honger and þorst of ríztuolnesse. A. I. 169. 16-17.
 Yblissed byeþ þo þet habbeþ honger and þorst of ríztuolnesse. A. I. 183. 22-23.

5. 7. Yblissed byeþ þe merciuolle, uor his ssole habbe merci. A. I. 198. 30-31.
5. 8. Yblissed byeþ þo þet byeþ clene of herte, uor hi ssole ysy God ine him-zelue ase¹ he is. A. I. 201. 7-8.
Yblissed hi by þe clene of herte, uor hi ssole zyzy God. A. I. 201. 36-202. 1.
Yblissed byeþ þe clene of herte, uor hy ssole clyerliche ysy God. A. I. 243. 26-27.
Hi byeþ yblissed þe clene of herte, . . . uor . . . hi zyeþ God. A. I. 243. 36-244.
5. 9. Hi byeþ yblissed þe paysible, uor hi solle by y-cleped Godes zones. A. I. 261. 4-6.
5. 28. Huo þet zizþ ane wyfman and wylneþ his ine herte, he heþ y-zenezed ine hyre ine his herte. A. I. 11. 1-3.
5. 34-36. Þet me ne zuerie, ne by þe heuene, ne by þe erþe, ne by oþre ssepþe. A. I. 6. 14-15.
5. 45. Makeþ þe zonne ssine ope þe guode and ope þe kueade. A. I. 188. 6-7.
6. 3-4. Huanne þou dest elmesse, ne wyte nazt þi left hand huet deþ þi rigt hand, zuo þet þin elmesse by y-hed, and þi uader of heuene þet izyzt þin hedinge, hit þe halt. A. I. 196. 5-8.
6. 6. Huanne þou sselt bidde God, . . . ssete þe dore ope þe, . . . and zuo bide þine uader of heuene ine halke. A. I. 210. 16-20.
6. 9-13. Vader oure þet art in heuenes, y-halzed by þi name. Cominde þi riche. Y-worþe þi wil ase ine heuene and ine erþe. Bread oure eche² dayes yef ous to day. And uorlet ous oure yeldinges ase and we uorleteþ oure yelderes. And ne ous led nazt in-to uondinge, ac vri ous uram queade. Zuo by hit. A. I. 262. 23-28.

¹ From 1 John 3. 2.² Ed. echedayes.

- 6.9. Vader oure þet art ine heuene. A. I. 99. 26-27.
 Vader oure þet art ine heuene. A. I. 103. 4.
- 6.11. Oure bryad of eche daye yef ous to day.
 A. I. 110. 13.
- 6.12. Uoryeue oure misdedes ase we uoryeueþ to
 ham þet ous mis-doþ. A. I. 113. 15-16.
 Uoryef ous oure dettes ase we uoryeueþ oure
 dettours. A. I. 113. 18.
 Voryef ous oure misdedis ase we uoryeueþ to
 ham þet ous habbeþ misdo. A. I. 114. 5-7.
 Uoryef ous oure misdedes ase we doþ to ham
 þet ous habbeþ misdo. A. I. 115. 35-36.
- 6.13. Ne led ous nazt in-to uondinge. A. I. 116. 8.
 Ne led ous nazt into uondinge. A. I. 117. 24-25.
 Deliure o[u]s of þe kueade. A. I. 118. 3.
- 6.15. Vor yef we ne uoryeueþ to ham þet ous habbeþ
 mi[s]do, God ne uoryefþ nozt ous oure misdedes.
 A. I. 114. 7-8.
- 6.22-23. Yef þine eze is simple and clene, al þi bodi
 ssel by clyer and brigzt. And yef þin eze is
 wycked and dym, al þi bodi ssel by þyestre and
 dim. A. I. 159. 8-11.
- 6.33. Verst ocseþ Godes riche and his rigtuolnesse,
 and alle þise timliche þinges þou ssel hadde to
 auontage. A. I. 209. 20-21.
 Biddeþ uerst Godes riche and his rigtuolnesse.
 A. I. 209. 34.
- 7.3. Y-zyeþ þet mot ine þe oþres eze, and ne zyeþ
 nazt þane refter ine hire ozene eze. A. I. 175. 11-13.
- 7.6. þet we ne þrauwe nazt oure precieuse¹ stones
 to-uore zuyn. A. I. 152. 36.
- 7.8. Huo þet acseþ, he nimþ, and huo þat zekþ, he
 vint, and huo þet clepeþ, God him openeþ.
 A. I. 207. 36-208. 1.

¹ Ed. pre-cieuse.

- 7.12. þet þou ne do to oþren þet þet þou noldest
þet he þe ne dede.¹ A. I. 146. 34-35.
- 8.25. Sire, y-wyhte ous, uor we spilleþ. A. I. 212. 16.
- 10.22. Huo þet blefþ al to þe ende, he ssel by borge.
A. I. 168. 29.
- 11.25. Uader, ych yelde þe þonkes and heriynges þet
þise þinges y-hed and y-hole hest to þe wyse,
and hise hest y-sseawed to þe milde. A. I. 139. 1-3.
- 11.29. Lyrneþ of me . . . uor to by milde of herte
ase ich am, and þou sselst uinde reste to þine
zaule. A. I. 133. 27-28.
- 12.32. Huo þet zenezþ aye þane Holy Gost, he ne
ssel neure habbe merci ine þise wordle, ne ine
þe oþre. A. I. 28. 31-32. cf. 29. 20-23.
- 12.34. Vor be þe mochelhede of þe herte þe mouþ
spekþ. A. I. 203. 36-204. 1.
- 12.36. Of eche ydele worde þe behoueþ yelde scele
to him ate daye of dome. A. I. 134. 32-34.
- 12.47-48, 50. Sire, þi moder and þi cosyn þe akseþ.
He ansuerede, Huo ys my moder, and huo byeþ
myne cosynes? Huo þet deþ þe wyl of myne
uader of heuene, he is my broþer, and my zoster,
and my moder. A. I. 89. 14-18.
- 13.8. þet zed þet vil into þe guode londe fructefide
of one half to þe þrittazte, of oþer half to zixtizazte,
and of þe þridde half to þe hondredazte.
A. I. 234. 9-12.
- 13.44. Godes riche is ase on tresor in þe uelde yhed.
þe kingriche of heuene is anlycned to þe
tresor þet is y-hed ine þe uelde. A. I. 227. 24-25.
- 16.27. He wile deme eurinne be his dedes. A. I. 134. 32.

¹ Note the negative form.

18.19. Yef tuo of ous oneþ ham togidere me uor
to bidde, al þet hi biddeþ mine uader, [he] ham
wile do. A. I. 219. 27-29.

19.19. *See* Romans 13. 9.

19.21. Yef þou wylt by parfit, guo and zel al þet
þok hest, and yef hit þe poure. A. I. 185. 6-9.

Guo, zayþ he, and zel al þet þou hest, and
yef hit þe poure. A. I. 187. 9-10.

Yef þou wylt, he zayþ, by parfit, guo and
zele al þet þou hest, and yef hit þe poure, . . . and
zuo þe sselte hadde þin hord ine heuene.

A. I. 241. 22-24.

20.21-22. Saint Jon and Saint Jacob . . . acsede þet
on of ham zete ane þe rigt half¹ of oure Lhorde
ine his regne, and þe oþer ane his left half.² . . .
He ham ansurede oure Lhord . . . and zede, Ye
ne wyteþ huet ye acseþ. A. I. 208. 11-16.

21.22. In al þet þou acsest ine þine benes, haue guode
beleauē, . . . and þou sselte hadde þet þou acsest.

A. I. 207. 22-24.

22.29. *See* Romans 13. 9.

22.30. Ine þe oprisinge ne ssel by non spousynge.

A. I. 227. 31-33.

24.43. Þis uorzope ywyteþ þet yef þe uader of þe
house wyste huyche time þe þyef were comynde,
uor-zope he wolde waky, and nolde nazt þolye
þet me dolue his hous. A. I. 263. 12-15.

25.10,12. þe gate was y-sset. . . . Ich ne knawe you
nazt. A. I. 218. 27-28.³

25.13. He not ne þane time, ne þane day, ne þe
oure huanne þe dyeaþ ssel come. A. I. 173. 30-31.

25.21. Guo into þe blysse of þyne Lhorde. A. I. 269. 2-3.

¹ Ed. rigthalf. ² Ed. lefthalf.

³ V. V. 3, 4 are paraphrased in ll. 27^b-28^a.

- 25.34. Comeþ þe yblissede of mine uader, onder-
uongeþ þe riche of heuene þet is to you y-dygt
uram þe ginyng of þe wordle. A. I. 198. 23-25.
- 25.40. Þet þou hest y-do, he zayþ, to onen of mine
poure, þou hit hest y-do to me. A. I. 188. 21-22.
Vor þet ye habbeþ y-do to mine poure, ye hit
habeþ me y-do. A. I. 198. 25-27.
- 25.41-43. Guoþ, ye acorsede, in-to þe uere of helle,
mid alle þe dyeulen, þet you is y-digt uram þe
ginnyng of þe wordle. Vor ich hedde hunger
and þorst, ye ne me yeauete mete ne drinke: ich
wes zik, þou ne come nazt to me. A. I. 198. 11-15.
- 25.41. Guoþ ye acorsede in-to þe greate uere eure-
lestinde ine helle . . . þet is agrayþed to þe dreduolle
dyuele, and to his uelages. A. I. 189. 28-31.

MARK.

- 3.29. *See* Matthew 12. 32.
- 11.26. *See* Matthew 6. 15.
- 12.31. *See* Matthew 13. 9.
- 12.42-43. þe poure wyfman þet ne hedde bote tuaye
uerþinges þet hi offrede to þe temple, huerof
oure Lhord zayþ þet hi hedde more y-layd þanne
alle þe oþre þet hedden y-layd greate þinges.
A. I. 193. 29-32.
- 13.13. *See* Matthew 10. 22.

LUKE.

- 3.17. *See* Matthew 3. 12.
- 4.3. *See* Matthew 4. 3.
- 6.31. *See* Matthew 7. 12.
- 6.36. Byeþ uol of merci ase youre uader is.
A. I. 188. 11-12.
- 6.41. *See* Matthew 7. 3.
- 6.45. *See* Matthew 12. 34.
- 8.22. *See* Matthew 8. 25.

- 9.62. þe ilke þet zet þe hand aþe zuolz, and lokeþ
behinde him, ne is nazt worþi to þe riche of
heuene. A. I. 242. 31-32.
- 10.21. *See* Matthew 11.25.
- 12.39. *See* Matthew 24.43.
- 15.7. þe angles of heuene habbeþ grat glednesse of
ane zenezere huanne he him repenteþ and deþ
penonce uor his zennes. A. I. 238. 24-27.
- 17.32. Beþencheþ you he zaiþ, of Lottes wyue.
A. I. 242. 25-26.
- 18.13. (And onworþede) þane publycan þet mildeliche
byet his bryest . . . and zede, Lhord God, haue
merci of me zenuolle. A. I. 175. 14-17.
- 19.46. Min hous is hous of bene. A. I. 214. 33.
- 21.34. Nimeþ ye hede þet youre herten ne by ygreued,
ne y-charged of glotounie, ne of dronkehede.
A. I. 260. 5-6.

JOHN.

- 1.14. Uol of grace and of zoþe. A. I. 119. 9-10.
- 4.14. Huo þet ssel drinke, he zayþ, of þe wetere
þet ich wylle y[e]ue him, hi ssel become a welle
þet him ssel do lheap in-to þe lyue eurelestynde.
A. I. 93. 2-4.
- 4.24. God is a gost, and þeruore huo þet wile by
yhierd of God, hit him behoueþ þet he bidde
ine goste and in zoþe. A. I. 211. 13-15.
- 6.51. Ich am þet bread of lyue þet com doun uram
heuene: huo¹ þet ssel ete of þo breade, he ssel
euere lybbe. A. I. 110. 29-31.
- 6.54. He þet eth my uless and dringþ my blod, he
heþ lyf eurelestinde. A. I. 95. 20-21.
- 6.55. þet bryad is mete ariþt. A. I. 110. 31.
- 14.14. Yef þou accest eni þing to mine uader ine
mine name, he hit þe wile yeue. A. I. 209. 14-16.

¹ Ed. hou.

- 15.3. Ye byeþ, he gayð, alle clene be þe wordes þet
ich you habbe yzed. A. I. 202. 18-19.
- 15.5. Ich am he gede, þe vyne and ye byeþ þe boges.
A. I. 96. 16-17.
- 15.13. þet more louerede ne may by, þanne zette
his zaule uor his urend. A. I. 149. 6-7.
- 16.33. þou sselte by ine trauayl ine þise worlde, ac
ine me þou sselte vinde reste. A. I. 250. 32-33.
- 20.29. Vor þet þou me hest y-zoge, þou me hest
yleued. Ac þo ssole by yblissed þet me ne y-
zege, and me yleueþ. A. I. 244. 6-7.

ACTS.

- 7.56. Ich yzege oure Lhord Iesu Crist ine rigt half
zittende. A. I. 266. 24-25.

ROMANS 2. 6.

- 2.6. See Matthew 16. 27.
- 2.27. þe payens þet byeþ wyþ-oute laze and doþ þe
laze, ate daye of dome hi ssole ous deme þet
habbet þe laze, and nazt hise doþ. A. I. 126. 19-21.
- 8.35, 38. Huo ssel ous to-dele uram Cristes loue?
Tribulacion, oþer zorge, and oþre? Zykere byeþ,
uor noþer dyeþ, ne lyf, and oþre. A. I. 269. 18-20.
- 12.4. We byeþ alle lemes of onelepi bodye.
A. I. 147. 32.
- 12.5. We byeþ al o body ine Iesu Crist. A. I. 115. 3-4.
- 13.9. Loue þine nexte ase þi-zelue.¹ A. I. 145. 29-30.

1 CORINTHIANS.

- 2.9. Ne ege dyeadlich ne may nazt ysy, ne eare
hihere, ne mannes herte þenche, þet God heþ
agrayþed to his uriendes. A. I. 244. 20-22.
- 7.2. Ech man habbe his ozene, uor fornicacion.
A. I. 47. 32.

¹ The writer here refers to Paul rather than to Matthew.

- 7.8-9. Huo þet guod is, he him hyealde ine þet stat,
and yef hit him nazt ne lykeþ, he him wyui.
Vor betere and more holy þing is to wyui þanne
him-gelue berne. A. I. 225. 14-17.
- 10.13. He ne þoleþ þet no vyend ous uondy ouer
oure migte. A. I. 170. 5-6.
- 13.2-3. Yef ich hedde zuo moche wyt ine me þet
ich couþe alle clergyes, alle speches, and speke
alse wel ase myzte man oþer angel, and ich
couþe Godes priuites and his redes, and yef ich
betoke my body to slaze, and yeue al þet ich
habbe to þe poure, and dede by miracle þe helles
lheape uram one stede to anoþre, bote-yef ich
ne hedde þe uirtue of charite, al hit nere me
nazt worþ. A. I. 89. 26-33.
- 13.11. þo ich wes child, ich dede ase a child, ich
þozte ase a child, ac zeþþe ich com to elde of
uol man, ich uo[rlet] alle mine childhedes.
A. I. 259. 26-28.
- 13.12. Vor þanne we him ssolle zzy face to face
clyeldyche. A. I. 88. 18-19.
Hi ssollen zzy him al aperteliche wizage to
visage. A. I. 201. 11-12.
Hi ssolle y-zi face wyþ face al aperteliche.
A. I. 244. 10-11.
- 15.33. þe kueade wordes amerreþ þe guode þeawes.
A. I. 229. 31-32.

2 CORINTHIANS.

- 1.18. þes mayster is wel trewe. A. I. 170. 3.
- 9.7. God loueþ moche þane yeuere þet is gled and
corveys. A. I. 194. 2-3.

GALATIANS.

- 1.10. Yef ich wylle queme to þe uolke of þe wordle,
ich¹ ne ssel naz[t] by Iesu Cristes seriont.
A. I. 228. 26-27.

¹ Ed. ichc.

We by al on ine God.

A. I. 145. 8.

5. 14. *See* Romans 13. 9.

6. 14. þe wordle . . . is y-crucefyed to me, and ich to
þe wordle.

A. I. 241. 6-7.

EPHESIANS.

3. 17. þet hi by yzet ase tours, yroted ase trawes,
in loue.

A. I. 116. 19-20.

4. 27. Ne yef nazt . . . stede to þe viende.

A. I. 206. 27.

6. 11, 13-17. Cloþeþ you mid Godes armes, þe hauberk
of ryzt, þane sseld of belaeue; nymeþ þane helm
of helþe, and þe Holy Gostes zuord, þet is,
Godes word.

A. I. 265. 26-28.

PHILIPPIANS.

3. 19. He makeþ his god . . . of his wombe.

A. I. 50. 30-32.

Hi makeþ of hare wombe hare god.

A. I. 53. 11-12.

Makeþ of hare womben hare god.

A. I. 248. 32-33.

3. 20. His conuersacion by al ine heuene.

A. I. 241. 15.

Oure conuersacioun . . . is ine heuene.

A. I. 241. 17.

4. 7. Pais þet paseþ and ouergeþ wyt.

A. I. 261. 33.

1 TIMOTHY.

2. 8. þet me arere clene honden ine bene.

A. I. 217. 34.

2. 9-10. þe guode wyfmen . . . ssolle hadde clenliche
cloþinge wyþ-oute to moche, . . . milde and
ssamueste. . . (He nele nazt) þet hi bi to bysi
of hare heueden to agrayþi mid gold, and mid
zeluer, and mid precieuse stones. . . Ac hi ssollen
bi ydigzt . . . ase guode wyfmen þet sseaweþ þe
guodnesse of nare herten be guode dedes.

A. I. 216. 20, 21-22, 28, 31-33; 217. 3-5.

2. 9. þe wyfmen hi ssolle ham agrayþi mid sobrete.

A. I. 258. 31.

3. 2. Hit behoueþ þet þe bissopes . . . by chaste.

A. I. 236. 5-7.

- 6.7. Nazt he ne brogte, ne nazt ne ssel bere away.
A. I. 215. 35-36.
- 6.10. þe couaytise of þe wordle þet is þe rote of
alle uices. A. I. 155. 8-9.

HEBREWS.

- 2.4. And þet sseweþ þis yefþe be worke . . . ase hit
lykeþ þe Holy Gost þet his todelp to his wille.
A. I. 119. 19-23.

JAMES.

- 1.5. Oure Lhorde . . . yefþ largeliche to allen.
A. I. 188. 4-5.
- 1.6. þet me acsy to God ueste bileue wyþ-oute
drede, uor huo þet dret, he is ase þe wage of þe
ze þet þe wynd let hider and þider. A. I. 207. 24-27.
- 2.13. Dom wyþ-oute merci ssel bi do to þan þet ne
deþ workes of merci. A. I. 188. 34-35.
þe dom ssel by yeue aye þo þet ne habbeþ
y-do þe workes of merci. A. I. 188. 34-189. 1.
- 4.3. þou acsest . . . to God ofte, ac nazt ne onder-
ua[n]gst. A. I. 208. 8-9.
- 4.4.¹ Huo þat wyle by urend to þe wordle, he ssel
by uend to God. A. I. 228. 25-26.
- 4.9. Oure blisse is ywent in-to wop, oure karoles
into zorge. A. I. 71. 18-19.
- 4.17. He þet can guod and ne deþ hit nazt, þer is
zenne. A. I. 94. 21-22.
- 5.16. Mochel is worþ bene of guod man. A. I. 219. 5.

1 PETER.

- 2.11. Ich you helsny þet ye ase oncouþe and pil-
grimes you loki uram wilninges. A. I. 253. 26-27.

2 PETER.

- 1.6. Do in-to þine wytte mesure. A. I. 252. 34-253. 1.

¹ Attributed to John. Cf. 1 John 2. 15.

1 JOHN.

3. 2. Uor þanne we ssole by Godes children, and we ssole by him ylich propreliche, huanne we him ssole zzy ase he ys, openliche. A. I. 88. 14-15.
3. 15. Þe ilke þet hateþ his broþer, he is manslagþe. A. I. 8. 25-26.
3. 16. Yef God layde his zaule uor ous, and we ssole legge oure zaules uor oure broþren. A. I. 149. 11-12.
3. 17. Huo þet yzege his broþer . . . habbe niede and mezayse, and he . . . [sset] þe dore of his herte, . . . hou is . . . Godes loue ine him? A. I. 186. 35-187. 2.
4. 1. Þet me ne leue nazt þe gostes, ac þet me hise prouy. A. I. 158. 30-31.
4. 16. He leueþ ine God, and God ine him. A. I. 93. 29-30.
4. 18. Ryz[t]uolle loue deþ out drede. A. I. 269. 23.

REVELATION.

2. 7. Do þi migte of þine herte zuo moche ouercome, . . . and ete of þe trawe of liue. A. I. 133. 33-35.
To him þet ssel ouercome, ich wylle him yeue to ethe of þe trawe of liue þet is amidde Paradys. A. I. 183. 16-18.
2. 11. And he ssel ouercome, . . . he ne heþ hede of þane oþrene dyaf. A. I. 180. 13-15.
2. 17. To him þet ssel ouercome, . . . God him behat þe manne þet is y-hed. A. I. 181. 32-34.
2. 26. To þan þet . . . ouercomþ, God him behat þet he him wyle yeue migte ouer his yuo. A. I. 182. 21-22.
3. 5. Huo þet . . . ouercomþ, God him behat þe huyte robe of chastete and of innocence. A. I. 181. 16-17.
3. 12. If (þet ilke vizt) ouercome, an þanne makeþ him God strang and stedeuest ase a pos[t] ine his temple. A. I. 180. 29-31.

3. 15. þet ne byeþ ne wel chald be poer, ne wel hot.
A. I. 170. 17-18.
3. 21. And þe ilke þet ouercomþ, . . . God . . . him
wyle do zitte mid him ine his trone. A. I. 181. 27-31.
13. 1-2, 7. He yzeg a best þet com out of the ze; . . .
þet bodi of þe beste wes ase lipard, þe uet weren
of bere, þe þrote of lioun, and hit hedde zeve
heaudes and ten hornes, and ope the ten hornes
ten corounes. . . . þe ilke . . . best hedde migte of
him-zelve to vizte wyþ þe halgen an his to
ouercome and to ouermaistri. A. I. 14. 29-15. 4.

INFORMACIO AILREDI.¹

GENESIS.

- 4.14. And who þat euere mete with me haad power
to sle me. I. A. 335. 891.
- 32.26. I nel neuere go hennys, I nel neuere haue
reste, I nel neuere lete þe, er þu haue izeue me
þy blessyng. I. A. 310. 135-136.

PSALMS.

- 45.13. Alle þe ioie of a kynges douter schulde be
wit-ynne. I. A. 314. 251-52. cf. 254.
- 51.5. [We] be ybrout forþ with wickednesse and
synne. I. A. 315. 279.
- 102.27. Euere-moore oon with-uten eny mutacioun²,
and whos geres ne tyme ne fayleþ. I. A. 317. 326-327.

PROVERBS.

- 3.16. Lengþe of euere-lastyngge dayes in his ryzt
hand, and in his left hand al rychesse and blisse.
I. A. 306. 30-31.
- 10.28. þe abydyngge and þe hope of rytful men is
ioye and blisse, þe hope of wickede men schal
perysche and fayle. I. A. 339. 1053-1054.

ECCLESIASTES.

- 7.13. No man may amende þat God haþ despised.
I. A. 336. 907.

¹ *Englische Studien* 7. 305-344.

² Probably influenced by James 1. 17.

THE SONG OF SOLOMON.

4. 3. þy lippen schulde be as blood reed . . . and þanne schulde þy talkyngge be sauery and swete.

I. A. 332. 796-798.

ISAIAH.

14. 18. Alle . . . gloriouse kyngges haueþ be deed in ioye.

I. A. 339. 1034-1035.

14. 19. þu . . . art icast out of þy sepulcre . . . as a foul and vnþryfty drye stycke.

I. A. 339. 1046-1047.

53. 7. þer he is accuseed, and he halt his pees, and as a schep þat is ilad to his deþ, or as a lomb þat is on scheryngge, rigt so he ne openede not his mouþ.

I. A. 330. 717-718.

LAMENTATIONS.

4. 5. Cleppe to hem caryne and dung.

I. A. 319. 386.

ECCLESIASTICUS.

10. 13. Begynnyngge of alle synne is proude.

I. A. 313. 220.

34. 9, 10. He þat is not itempted, he nys not asaid.¹

I. A. 306. 33.

MATTHEW.

6. 21. þer þat is þy tresour, let þer be þyn herte.

I. A. 337. 993.

7. 12. Alle þynges þat ze woolde þat men dede to zouz, do ze to hem azenward.

I. A. 317. 340-341.

9. 2. Sone, seyþ Crist, þy synnes beþ forzyue þe.

I. A. 325. 577.

Sone, þy synnes beþ forzue þe.

I. A. 326. 600.

13. 49. Angeles schulle gon and departe þe wickede fro þe goode.

I. A. 340. 1071.

19. 12. Who þat may take, . . . he seiþ, let him take.

I. A. 305. 11-12.

¹ Cf. the Vulg.

25. 34, 41, 46. Comeþ ze iblessid of my fadur, receyueþ þe kyngdoom þat was agreyþed to zow er þe bygynnyng of þe world. . . . Departeþ fro me, ze curslyngges, into¹ euerlastyngge fuyr. And þanne schul þe goon into¹ perpetual torment, and rigtwyse men into¹ blisse wiþ-outen eende.

I. A. 341. 1112-1117.

28. 9. þo þey wente to, and klepte Jhesu aboute his feet.

I. A. 334. 851-852.

28. 10. Ne be þu not agast.

I. A. 334. 842.

MARK.

2. 5. *See* Matthew 9. 2.

14. 6. Suffre here doo, seyþ Crist, for sche had ydoo a good dede in me.

I. A. 327. 630-631.

LUKE.

6. 31. *See* Matthew 7. 12.

12. 34. *See* Matthew 6. 21.

22. 44. þu swaft so greuously þat it semeþ dropes of blood rennyng down on þe irþe.

I. A. 329. 689-690.

23. 42. Lord, haue myende of me whan þu comest in to þy kyndom.

I. A. 323. 515-516.

JOHN.

1. 14. Godys sone was maad man, ful of grace and sooþfastnesse.

I. A. 321. 460-461.

11. 5. Jhesus louede Marthe, Marie, and Lazar.

I. A. 326. 607.

12. 2-3. Marthe seruyde, Lazar was oon of hem þat saat, Marie Magdeleyne tooke an alabaustre box of precious oynement, and alto-barst þe box, and helde þe oynement on Jhesu heed.

I. A. 327. 613-615.

14. 21. Who þat loueþ me, seiþ Crist, he schal be loued of my fader, and i schal louen hym, and schewen him myn owne self.

I. A. 343. 1149-1151.

¹ Ed. in to.

- 19.5. He is ibrount out . . . beryngge a coroune of þornes on his heed, and a purple garnement on his body and þanne seyth Pilat to þe Iewes, Lo hir is þe man! I. A. 330. 727-728
- 19.26. Wumman, lo her þy sone. I. A. 332. 783.
- 19.34. Oon of þe knyhtis with a spere persyde his side, . . . and þanne . . . þer cam out blood and water. I. A. 332. 787-789.

1 CORINTHIANS.

- 1.31. Ȝif þu be glad, . . . loke þy ioye be in God. I. A. 314. 244-245.
- 7.34. A wys mayden studeþ and þenkeþ on þynges þat beþ to Godward, . . . þat heo be holi in body and in soule. I. A. 305. 6-8.
- 13.12. Þer God vre creatour schal be seye not in a myroure or in derknesse, bote face to face. I. A. 343. 1146-1147.

2 CORINTHIANS.

- 10.17. *See* 1 Cor. 1. 31.

1 TIMOTHY.

- 1.5. Þe ende wherto draweþ al þe perfeccioun of Goddes lawe is charyte. I. A. 315. 268-269.

JAMES.

- 1.17. In whom is noon vnstabilite ne chaungyngge. I. A. 317. 324-325.

1 JOHN.

- 3.2. Þer God schal be seye as he is. I. A. 343. 1147.

REVELATION.

- 14.14. Þise hit beþ þat beþ not defoyled with wymmen, þyse beþ clene maydenes. I. A. 307. 47-48.

PATER NOSTER.

MATTHEW.

6. 9-13. Vader oure þet art ine hevenes, y-halzed by thi name. Cominde thi riche. Y-worthe thi wil ase ine hevne and ine erthe. Bread oure eche dayes yef ous today¹. And vorlet ous oure yeldinges, ase and we vorleteth oure yelderes, and ne ous led nazt in to vondinge, ac vri ous vram queade. Zoo by hit. Rel. Ant. 1. 42.

¹ Ed. to day.

AVE.

LUKE.

1. 28. Hayl, Marie, of thonke vol, Lord by mid the,
y-blissed thou ine wymmen, and y-blissed¹ thet
ouet of thine wombe. Rel. Ant. 1. 42.

¹ From verse 42.

IN A PISTEL þAT POUL WROUȜT.¹

MATTHEW.

7.7. Seche, and þou schalt finden. In a pistel, etc. 294. 8.

LUKE.

11.9. *See* Matthew 7.7.

1 THESSALONIANS.

4.4. Uche cristne creature knowen himself ougt,
His oune vessel. In a pistel, etc. 294. 3-4.

¹ *Anglia* 7. 294(vi)-297.

AS I WANDREDE HER BI WESTE.¹

PSALMS.

39.7. Min hope . . . is hol in þe.

As i wandrede, etc. 315. 67.

¹ *Anglia* 7. 313(xiii)-315.

THE CHARTER OF CHRIST.¹

LAMENTATIONS.

1. 12. Ye men that goth forth bi þe way,
Be-holde and se . . .
Yf any sorowe be as gret as myn.

C. C. 427. 173-175.

¹ *Archiv* 79. 424-432.

THE MESSENGERS OF DEATH.¹

JOB.

14. 1. þe men þat is of wommon i-bore,
Hys lyf nis here but a þrowe. M. D. 184. 1-2.

2 CORINTHIANS.

12. 10. þat he was strengest and most of miht
Whon God him wiþ seknesse smot.
M. D. 185. 99-100.

¹ *Englische Studien* 14. 184-187.

SERMON ON THE FEAST OF CORPUS
CHRISTI.¹

EXODUS.

30. 10. Comaunded in þe olde lawe was,
Ones in þe zeer to schewe þi trespas.
S. 192. 405-406.²

PSALMS.

33. 9. God seide þat hit was wrouht,
He comaundede alle þing of nouht.
S. 188. 73-74.²
78. 25. Man . . . etis angell brede. S. 167. 14.
Hou þat man ettes angel brede. S. 171. 376.

MATTHEW.

6. 9-13. Vr ffadyr þat in heuene is,
Halewed mot þy nome beo.
And to þi kyngdam þat we teo.
þi wille in heuene and eorþe beo do.
Vre eche dayes bred send vs to.
And vre dettes for-ziue vs,
As we for-ziue vre dettours.
And lede vs in no fondynge,
But saue us from vche vuel þinge. Amen.
S. 184. 474-185. 482.²

¹ *Archiv* 82. 167-197. The references are to Harl. 4196, except in cases where quotations, not contained therein, are cited from Vernon 195, as indicated in a foot-note.

² From Vernon 195.

JOHN.

6. 55-58.¹ My fless, he said, es brede of life,
 And verray mete, . . .
 And my blude es drink verray. . . .
 Wha ettes my fless, and drinkes my blude,
 In me he dwelles, . . .
 And I in him am ay dwelland. . . .
 And als my fader, lifand in blis,
 Has sent me, . . .
 So lif I. . . .
 And he þat ettes my body fre,
 He sall ay lif through might of me.
 Þis es þe brede with-owten ende,
 Þat fra þe hegh of heuyn descend,
 Noght like to manna þat doun fell
 Vnto þe childer of Israel,
 For þerof ette þai in þat stede,
 And neuer-þe-lese, zit war þai dede.
 He þat þis brede ettes worthily,
 He sall ay lif, and neuer dy.

S. 170. 333-171. 354.

1 CORINTHIANS.

11. 24-25. Crist blisced þe brede, . . .
 And said to þam on þis manere,
 Þis es my fless I gif zow here.
 And efter, he toke þe chalis,
 And on þe same wise gan it blis,
 And said, . . .
 Drinkes of þis, it es my blude.
 And als oft-tymes als ze it take,
 Mynde of me luke þat ze make.

S. 172. 461-470.

¹ Attributed to Mark.

11. 24, 26. þus sal ze do in mynde of me,
Als oft as it done sal be. S. 170. 295-296.

11. 29. þat what man so with euill mode,
Resaiues Goddes fless and his blude,
He cums to his confusiowne,
And resayues his dampnacioune.
S. 170. 311-314.

EUFROSYNE.¹

MATTHEW 19. 29 + LUKE 14. 26.

Hose wol not, for loue of me,
Forsake his fader and al his fee,
His modur, his breþuren, his sustren boþe,
Mi disciple he may not ben, for soþe.

E. 176. 221-224.

ROMANS.

5. 3. Pacience bi desese ipreued is.

E. 179. 474.

¹ Horstmann, *Altenglische Legenden*, 1878.

THE SAYINGES OF SAINT BERNARD.¹

JOB.

24. 20. And wermes he schal feden. S. B. 61. 15.

1 CORINTHIANS.

15. 32. And in a twincling of on eye. S. B. 64. 137.

EPHESIANS.

6. 16. Of riztte bileve þou nim þat sheld. S. B. 65. 169.

¹ *Anglia* 3. 60-66.

APPENDIX I.

QUOTATIONS UNDER FIVE WORDS.

Life of Saint Katherine.

Exodus 15. 16. L. K. 58. 1253.
1 Timothy 2. 5. L. K. 20. 367.
Cf. 14. 280.

Old English Homilies 1.

Matthew 5. 20. H. 1. 33. 27.
Matthew 18. 3. See 5. 20.
Luke 20. 36. See Galatians
3. 26.
Romans 8. 16. See Galatians
3. 26.
Galatians 3. 26. H. 1. 92. 2-3.
1 Timothy 6. 15. H. 1. 9.
1 Peter 2. 11. H. 1. 19. 19-20.
Revelation 17. 14; 19. 16. See
1 Timothy 6. 15.

Old English Homilies 2.

Deuteronomy 32. 15. H. 2. 59
(xi). 12.
Job 17. 3. H. 2. 169. 19.
Song of Solomon 1. 4. H. 2.
149. 24.
Joel 2. 12. H. 2. 59 (ii). 6.
Zechariah 9. 9. H. 2. 3. 19.
Matthew 3. 3. H. 2. 131. 5-6.
Matthew 10. 16. H. 2. 49. 25.
Cf. 23-24.
Matthew 21. 5. See Zechariah
9. 9.
Matthew 25. 13. H. 2. 5. 19-20.
Mark 1. 3. See Matthew 3. 3.
Mark 13. 33, 35. See Matthew
25. 13.
Mark 13. 37. H. 2. 201. 28.

Luke 3. 4. See Matthew 3. 3.
Luke 17. 13. H. 2. 71. 14-16.
John 12. 15. See Zechariah 9. 9.
2 Corinthians 6. 2. H. 2. 77.
29-31.

Vices and Virtues.

Psalms 45. 5. V. V. 63. 17-18.
Proverbs 1. 7; 9. 10. V. V. 59.
20.
Mark 8. 33. V. V. 91. 4.
2 Corinthians 9. 7. V. V. 139.
28-29.

The Ancren Riwele.

Genesis 13. 14. A. R. 232. 30.
Cf. Deuteronomy 3. 27.
Job 29. 18. A. R. 134. 20.
Psalms 46. 9. A. R. 250. 23-24.
Psalms 91. 6. A. R. 224. 5-6.
Proverbs 4. 23. A. R. 104. 9.
Wisdom 1. 15. A. R. 78. 16.
Matthew 8. 20. A. R. 134. 3.
Luke 9. 58. A. R. 134. 3. See
Matthew 8. 20.
Luke 24. 36.
John 20. 19, 21, 26. See Luke
24. 36.
John 21. 16, 17. Cf. 15. A. R.
382. 5.
Romans 13. 10. A. R. 386. 21.
2 Corinthians 11. 14. A. R.
224. 6.

The Gospel of Nicodemus.

Luke 23. 24. G. N. 62. 619.

*Early South-English
Legendary.*

Psalms 136.5. E. S-E. L. 294.14.

Handlyng Synne.

Exodus 15. 16. H. S. 200. 6186.

Psalms 86. 13. H. S. 10. 255.

Jeremiah 51. 34. H. S. 250.
7859, 7866.

Ephesians 5. 25, 33. H. S. 44.
1235.

Rolle's Prose Treatises.

Exodus 20. 13. P. T. 11. 6.

William of Shoreham.

Luke 1. 28. Mätzner 1. 263.
140-141.

*De Miraculo Beate Marie.*¹

Exodus 15. 16. M. B. M. 504. 75.

The King of Tars.

Exodus 15. 16. Engl. St. 11. 49.
620, 659.

Brunne's Meditations.

John 19. 28. M. 23. 729.

Informacio Ailredi.

Luke 23. 34. I. A. 331. 764.

John 20. 17. I. A. 334. 835.

Lamentatio St. Bernhardi.

Matthew. 27. 46. L. B. 107.
559-560.

Mark 15. 34. See Matthew
27. 46.

Luke 23. 48. L. B. 88. 76.

The Ayenbite of Inwyt.

Genesis 3. 9. A. I. 129. 8, 15.

Psalms 27. 13. A. I. 149. 23-24;
150. 3-4.

Wisdom 8. 7. A. I. 248. 14.

Matthew 4. 3. A. I. 138. 28-29.

Romans 5. 3. A. I. 167. 11-12.

1 Corinthians 6. 18. A. I. 206. 6.

James 5. 16. A. I. 102. 23.

Bi west under a wylde wodesyde.

Exodus 15. 16. Angl. 7. 283. 16.

¹ Horstmann, *Altenglische Legenden*, 1881.

APPENDIX II.

PARAPHRASES.

Two Saxon Chronicles.

Psalms 44. 21. C. 254. 35-255. 1.
Matthew 10. 29. C. 201. D. 1067.

Distichs of Cato.

Deuteronomy 18. 11-12. D. C.
Zusatz 9.

The Brut.

Genesis 7. 13, 23. B. 2. 8-14.
1 Samuel 15. 8, 33. B. 272-276.
Proverbs 19. 15. B. 2. 624.

Saint Marherete.

Deuteronomy 4. 28. S. M. 6.
16-18.
Psalms 39. 7. S. M. 5. 24.
Psalms 93. 1. S. M. 19. 17-18.
Psalms 118. 6. S. M. 7. 24-25.
Psalms 135. 15-17. See Deuteronomy 4. 28.
Ecclesiastes 9. 12. S. M. 3.
25-26.
Acts 10. 42. S. M. 8. 23.
2 Timothy 4. 1. See Acts 10. 42.
1 Peter 4. 5. See Acts 10. 42.

Hali Meidenhad.

Romans 8. 28. H. M. 7. 14-15;
17-18.
1 Corinthians 7. 25-26. H. M.
21. 4-6.
1 Corinthians 7. 28. H. M. 37.
17-20.
Ephesians 3. 20. H. M. 29. 7-8.
2 Timothy 2. 5. H. M. 47. 17-18.

Juhana.

Mark 16. 19. J. 62. 17.
Luke 24. 51. See Mark 16. 19.
Psalms 84. 5. J. 32. 1.
Romans 9. 5. J. 64. 3.
Ephesians 3. 21. J. 78. 12-13.
2 Timothy 4. 1. J. 62. 18.
James 2. 13. J. 48. 13-14.

Life of Saint Katherine.

Psalms 95. 4 + Colossians 1. 16.
L. K. 87. 1779-1784.
Isaiah 29. 14. L. K. 25. 484-487;
41. 878-882.
Matthew 10. 18-19. See Luke
21. 12, 14-15.
Matthew 11. 5. L. K. 49. 1060-
1063.
Mark 13. 11. See Luke 21. 12,
14-15.
Mark 16. 19. L. K. 18. 338.
Luke 21. 12, 14-15. L. K. 31.
635-32. 643. Cf. 685-689.
Luke 24. 51. See Mark 16. 19.
Acts 10. 42. See Timothy 4. 1.
2 Timothy 4. 1. L. K. 18.
340-341.

Old English Homilies 1.

Genesis 2. 2-3. H. 1. 223. 3-5.
Genesis 2. 19. H. 1. 221. 31-34.
Genesis 3. 1-4, 7, 11. H. 1.
223. 19-23.
Genesis 5. 4-5. H. 1. 225. 4-5.
Genesis 6. 1-2, 5-8, 13-22; 7. 7, 9.
H. 1. 225. 6-20.

- Genesis 9. 11-15. H. 1. 225. 26-32.
 Genesis 10. 21-24. H. 1. 227. 14-16.
 Genesis 11. 1-8. H. 1. 225. 33-227. 5.
 Genesis 11. 3-8. H. 1. 93. 18-24.
 Genesis 17. 12. H. 1. 81. 26-27.
 Exodus 12. 3, 7, 12. H. 1. 87. 4-9.
 Exodus 14. 21-23. H. 7. 87. 11-15.
 Exodus 14. 21-22; 27-28. H. 1. 141, 5-6; 11-12.
 Exodus 20. 12. H. 1. 109. 25-26.
 Exodus 21. 24-25. H. 1. 15. 22-25.
 Leviticus 12. 3. See Genesis 17. 12.
 Leviticus 24. 19-20. See Exodus 21. 24-25.
 Leviticus 25. 18-19. See 26. 3-7, 14-17, 40.
 Leviticus 26. 3-7, 14-17, 40. H. 1. 13. 16-15. 4.
 Numbers 20. 8-11. H. 1. 141. 15-19.
 Deuteronomy 5. 16. See Exodus 20. 12.
 Deuteronomy 11. 13-17, 28. See Leviticus 26. 3-7, 14-17, 40.
 Deuteronomy 19. 21. See Exodus 21. 24-25.
 1 Samuel 2. 8. H. 1. 113. 10-11.
 Psalms 8. 6-8. H. 1. 129. 21-25.
 Psalms 25. 10. H. 1. 153. 1-3; 163. 72.
 Psalms 27. 10. H. 1. 215. 5-6.
 Psalms 36. 12. H. 1. 129. 29-30.
 Psalms 69. 7. H. 1. 279. 32-36.¹
 Psalms 112. 9. H. 1. 135. 27-28.
 Psalms 113. 7. See 1 Samuel 2. 8.
 Psalms 120. 5. H. 1. 157. 21-22.
 Psalms 127. 2. H. 1. 399.
 Proverbs 14. 12. H. 1. 119. 3-6.
 Proverbs 26. 11. H. 1. 24. 3-5.
 Isaiah 40. 3. H. 1. 7. 1.
 Isaiah 40. 12. H. 1. 233. 13.
 Isaiah 66. 18. H. 1. 165. 89-90.
 Jeremiah 38. 6-13. H. 1. (V). 47. 6-13. Cf. 51.
 Ezekiel 18. 32. H. 1. 71. 296.
 Micah 1. 4. H. 1. 143. 12.
 Matthew 5. 9. H. 1. 113. 25-26.
 Matthew 6. 2. H. 1. 137. 17-22.²
 Matthew 6. 15. H. 1. 67. 219-220.
 Matthew 6. 19-20. H. 1. 163. 42-43.
 Matthew 6. 20. H. 1. 109. 33-34; 163. 42-43.
 Matthew 7. 12. H. 1. 13. 2-3, 14-15; 39. 27-28; 235. 18-19.
 Matthew 7. 13-14. H. 1. 179. 337-180. 351.
 Matthew 10. 28. H. 1. 21. 3-5.
 Matthew 11. 11. H. 1. 131. 5-6.
 Matthew 15. 4. See Exodus 20. 12.
 Matthew 18. 15-17. H. 1. 17. 4-10.
 Matthew 19. 19. See Exodus 20. 12.
 Matthew 21. 2, 7. H. 1. 5. 15-18.
 Matthew 22. 37. See Deuteronomy 6. 5.
 Matthew 24. 29-30. H. 1. 239. 22-26.
 Matthew 24. 31. H. 1. 143. 15-16, 18-21.³
 Matthew 25. 31-32. H. 1. 143. 7-8.
 Matthew 25. 46. H. 1. 17. 175-178.
 Matthew 26. 14-16. H. 1. 229. 18-21.

¹ Line 33 is a quotation.

² Line 19 is from Ecclesiasticus 3. 30.

³ Line 21 is a quotation.

- Matthew 26. 67-68. See Luke 22. 64.
 Mark 8. 38. H. 1. 143, 7-8.
 Mark 11. 1-2, 7. See Matthew 21. 2, 7.
 Mark 11. 7-8. See Matthew 21. 7-8.
 Mark 12. 30. See Deuteronomy 6. 5.
 Mark 13. 24-26. See Matthew 24. 29-30.
 Mark 13. 24-27. See Matthew 24. 31.
 Mark 13. 26. See 8. 38.
 Mark 14. 10-11. See Matthew 26. 14-16.
 Mark 16. 16. H. 1. 73. 8-9.
 Luke 1. 28. H. 1. 191. 19.
 Luke 6. 31. See Matthew 7. 12.
 Luke 10. 27. See Deuteronomy 6. 5.
 Luke 11. 24, 26. H. 1. 27. 21-23, 26-30.¹
 Luke 12. 33. See Matthew 6. 19-20.
 Luke 14. 33. H. 1. 147. 4-5.
 Luke 15. 1-2. H. 1. 243 (xxvii). 2-245. 2.
 Luke 19. 29. See Matthew 21. 2, 7.
 Luke 19. 35-36. See Matthew 21. 7-8.
 Luke 21. 34. H. I. 101 (x). 3-4.
 Luke 22. 3-6. See Matthew 26. 14-16.
 Luke 22. 64. H. 1. 121. 16-18.
 Luke 23. 18-19. H. 1. 279. 21-24.
 John 3. 5. H. 1. 73. 15.
 John 9. 16 (?) H. 1. 45. 30.
 John 15. 5. H. 1. 113. 4-5, 8.
 Acts 2. 1. H. 1. 89. 21-23.
 Acts 5. 1-11. H. 1. 91. 30-93. 8.²
 1 Corinthians 2. 8. H. 1. 123. 2-3.
 2 Corinthians 9. 9. H. 1. 135. 26.
 Philippians 2. 8. H. 1. 121. 8-10.
 1 Timothy 6. 15. H. 1. 233. 9-10; 273. 21-22.
 Hebrews 13. 14. H. 1. 157, 25-26.
 Revelation 8. 13. H. 1. 81. 35.
 Revelation 17. 14. See 1 Timothy 6. 15.
 Revelation 19. 16. See 1 Timothy 6. 15.
- Old English Homilies 2.*
 Genesis 2. 17. H. 2. 181. 32.
 Genesis 3. 3. See 2. 17.
 Genesis 15. 5. H. 2. 153 (xxvi). 19-21.
 Leviticus 12. 2-4, 6, 8. H. 2. 47. 7-13, 15-18.
 Leviticus 12. 3. H. 2. 87. 10-13.
 2 Chronicles 36. 16-21. H. 2. 51 (ix). 14-24.
 Ezra 1. 11. H. 2. 53. 9-11.
 Job 1. 8, 16, 18-19. H. 2. 195. 21-197. 6.
 Job 1. 11-19; 2. 7. H. 2. 167 (xxviii). 12-169. 1.
 Job 1. 20. H. 2. 169. 10-12.
 Job 2. 3. See 1. 1.
 Job 2. 3, 7. See 1. 8, 16, 18-19.
 Job 2. 5-9. See 1. 11-19.
 Job 10. 1. H. 2. 149. 8.
 Job 10. 20-21. H. 2. 69. 35-71. 1.
 Job 17. 3. H. 2. 169. 13.
 Job 42. 10. H. 2. 169. 4-5.
 Psalms 6. 6. H. 2. 65. 7-8.
 Psalms 8. 6-7. H. 2. 37. 12-13.
 Psalms 12. 9. H. 2. 157. 16-17.
 Psalms 25. 15. H. 2. 53. 23.
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 Psalms 97. 3. H. 2. 171. 16-17.
 Psalms 120. 5. H. 2. 149. 10-11.
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¹ 27-28 are quoted.² 91. 35-36; 93. 1-3 are quoted.

- Proverbs 18. 3. H. 2. 73. 19-20.
 Habakkuk 3. 11. H. 2. 109
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 Mark 5. 11-13. See Matthew
 8. 30-32.
 Mark 11. 1-8. See Matthew 21.
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 Luke 8. 32-33. See Matthew 8.
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 Luke 11. 24-26. See Matthew
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 Luke 19. 36. See Matthew 21. 8.
 Luke 22. 19-20. See Matthew
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 3. Cf. 5-6, 16-17, 21-23.⁴
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 lonians 5. 8. H. 2. 193. 1-5.
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 James 5. 15. H. 2. 71. 2-3.⁵
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Vices and Virtues.

- Genesis 1. 27. V.V. 113. 23.
 Deuteronomy 25. 13. V.V. 11.
 27-28.
 Job 24. 21. V.V. 55. 2-3.
 Psalms 2. 7. V.V. 117. 9-11.
 Psalms 33. 18. V.V. 87. 1-2.

¹ 125. 4, 16-7; 127. 8-9, 13-14 quote vv. 18, 20, 43, 76.

² Line 25 is from Mark 16. 9. For quotation of v. 38, see p. 35.

³ 33^b quotes v. 27.

⁴ 22^a, 23^b-24^a quote v. 2.

⁵ The Vulg. differs, but this verse was probably in the author's
 mind since he quotes the following verse a few lines further on.

⁶ Probably with reference to Matt. 16. 19.

- Psalms 50. 20-21. V.V. 11. 6-10.
 Proverbs 20. 10, 23. See Deuteronomy 25. 13.
 Proverbs 28. 9. V.V. 145. 4-6.
 Proverbs 28. 14. V.V. 61. 21-23.
 Isaiah 5. 20. V.V. 79. 29-31.
 Isaiah 38. 1-5. V.V. 147. 17-25.
 Ezekiel 18. 30. V.V. 19. 14-15.
 Ecclesiasticus 15. 1. V.V. 61. 20-21.
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 Matthew 8. 12; 22. 18. V.V. 17. 32-19. 1.
 Matthew 13. 31-32. V.V. 29. 18-20.
 Matthew 25. 41. V.V. 11. 17; 19. 30-31.
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 Mark 9. 23. V.V. 29. 16-17.
 Luke 1. 31. V.V. 53. 27-28.
 Luke 1. 49-50. V.V. 55. 19-22.
 Luke 1. 51-52. V.V. 55. 29-57. 6.
 Luke 1. 52. V.V. 57. 3-6.
 Luke 2. 19. V.V. 125. 4-5.
 Luke 6. 30-35. V.V. 77. 10-21.
 Luke 13. 10. See Matthew 13. 31-32.
 John 6. 38. V.V. 15. 9-11.
 John 14. 23. V.V. 37. 5-7.
 John 15. 5. V.V. 71. 31-32.
 Acts 13. 33. See Psalms 2. 7.
 Romans 8. 7. V.V. 15. 6-8.
 1 Corinthians 8. 1. V.V. 65. 18-19.
 1 Corinthians 10. 13. V.V. 73. 16-17.
 1 Corinthians 13. 3. V.V. 39. 17-20; 65. 33-67. 2.
 1 Corinthians 13. 13. V.V. 35. 9-11.
 Galatians 5. 12. V.V. 97. 25-27.
 Ephesians 4. 26. V.V. 89. 18-19.
 Philippians 2. 6-8. V.V. 49. 15-17.
 Philippians 3. 19. V.V. 137. 35-139. 1.
 Hebrews 1. 5; 5. 5. See Psalms 2. 7.
 James 2. 13. V.V. 115. 29-30.
 James 5. 17-18. V.V. 143. 29-145. 3.
 Revelation 21. 8. V.V. 121. 17-23.
- The Creed.*
- Mark 16. 19. Rel. Ant. 1. 23, 57, 234, 282.
 Luke 24. 51. See Mark 16. 19.
 1 Corinthians 15. 4. Rel. Ant. 1. 23, 57, 234, 282.
 2 Timothy 4. 1. Rel. Ant. 1. 23, 57, 234, 282.
- Old English Miscellany.*
- Exodus 20. 3-17. O.E.M. 200. 1-10.¹
 Deuteronomy 5. 7-21. See Exodus 20. 3-17.
 Job 1. 21. O.E.M. 79. 211-214; 171. 33-38.
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 Ecclesiastes 5. 15. See Job 1. 21.
 Isaiah 64. 4. O.E.M. 71. 383-384; 218. 252-253.
 Isaiah 66. 18. O.E.M. 60. 78.
 Ecclesiasticus 7. 36. O.E.M. 156. 23-25.
 Matthew 2. 1-2, 11. O.E.M. 26. 4-13.
 Matthew 4. 17-22, 25. O.E.M. 38. 41-42, 49.
 Matthew 7. 13-14. O.E.M. 70. 335-338.
 Matthew 7. 15. O.E.M. 19. 590-591.

¹ Closely bordering on quotation.

- Matthew 9. 36. O. E. M. 37. 5, 8.¹
- Matthew 10. 28. O. E. M. 169. 13-14.
- Matthew 11. 5. Cf. 15. 31. O. E. M. 39. 54-55.
- Matthew 13. 55. O. E. M. 39. 59.
- Matthew 15. 30. O. E. M. 38. 49-39. 57.
- Matthew 21. 7. O. E. M. 39. 65-70.
- Matthew 21. 12. O. E. M. 39. 73-78.
- Matthew 25. 33-34, 41. O. E. M. 167. 57-80.
- Matthew 25. 34-46. O. E. M. 81. 277-82. 324.
- Matthew 25. 46. O. E. M. 64. 175-178.
- Matthew 26. 2-4. O. E. M. 39. 85-49. 88.
- Matthew 26. 58. O. E. M. 43. 211-212; 45. 277-278.
- Matthew 28. 2-4. O. E. M. 52. 540-542.
- Mark 1. 9, 12-13. O. E. M. 38. 25-32.
- Mark 11. 7-9. See Matthew 21. 7-9.
- Mark 11. 15. See Matthew 21. 22.
- Mark 14. 1. See Matthew 26. 2-4.
- Mark 14. 50. See Matthew 26. 56.
- Mark 15. 53, 55. See Matthew 26. 57, 59.
- Mark 16. 5-6. See Matthew 28. 2-4.
- Luke 1. 28, 31, 34. O. E. M. 100. 1-12.
- Luke 10. 27. See Matthew 22. 37, 39-40.
- Luke 12. 4. See Matthew 10. 28.
- Luke 19. 35-37. See Matthew 21. 7-9.
- Luke 19. 45. See Matthew 21. 12.
- Luke 22. 1-2. See Matthew 26. 2-4.
- Luke 22. 3-6 + Matthew 26. 28. O. E. M. 40. 113-122. Cf. Matthew 26. 14-15.
- Luke 22. 39. O. E. M. 41. 125-127.
- Luke 23. 35. O. E. M. 50. 449-452.
- Luke 24. 4-5. See Matthew 28. 2-4.
- John 13. 34; 15. 12. O. E. M. 55. 625-626.
- John 16. 32. See Matthew 26. 56.
- John 18. 15-16, 18, + Mark 14. 51-52. O. E. M. 43. 221-44. 234.
- John 19. 23-24. O. E. M. 9. 445-50. 448.
- John 20. 1-2. O. E. M. 53. 553-556.
- Acts 1. 2-3. O. E. M. 54. 619-624.
- Romans 8. 13. O. E. M. 8. 230.
- Romans 14. 12. O. E. M. 171. 33-40.
- 1 Corinthians 2. 9. O. E. M. 73. 37-39.
- 1 Timothy 6. 7. O. E. M. 169. 19-20.
- Revelation 21. 8. O. E. M. 187. 25-30.
- Revelation 21. 25; 22. 5. O. E. M. 143. 73.

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- Genesis 3. 7. A. R. 322. 18. 20.
- Genesis 24. 63-65. A. R. 154. 12-13.

¹ Line 8 influenced by Nahum 3. 18?

- Genesis 32. 24, 28. A. R. 154. 16-18.
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 Proverbs 17. 13. A. R. 186. 15-16.²
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 Isaiah 6. 5. A. R. 158. 26-161. 1.
 Isaiah 48. 10. A. R. 236. 8-10.
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 Zechariah 13. 9. A. R. 236. 8-10.
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 Matthew 18. 8. A. R. 190. 2-3.
 Matthew 19. 6. A. R. 186. 21-24.
 Matthew 19. 28. A. R. 358. 21-22.
 Matthew 26. 56. A. R. 106. 16-18.
 Matthew 27. 34. A. R. 238. 21-23.
 Mark 2. 23. See Matthew 12. 1.
 Mark 9. 43-45. A. R. 190. 2-3. See Matthew 18. 8.
 Luke 2. 7. A. R. 258. 250-260. 1.⁴
 Luke 6. 1. A. R. 260. 14-17. See Matthew 12. 1.
 John 16. 33. A. R. 166. 9-11.
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 Galatians 6. 4. A. R. 348. 10.
 Titus 1. 15. A. R. 386. 6-7.
 Hebrews 4. 15. A. R. 178. 25-26.
 Hebrews 11. 33. A. R. 248. 11-12.
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 1 Peter 5. 8. A. R. 164. 5-8.

¹ Cf. the incident as related in the Hebrew and the Authorized Version, where no mention is made of the winnowing of wheat.

² Cf. Matthew 5. 44, with which, as regards the context, the writer probably confused this allusion to Proverbs.

³ Cf. the Vulg. and the A. V.

⁴ 260. 1 is quoted.

Revelation 1. 5. A. R. 306. 7-8.
Revelation 2. 17. A. R. 94. 6-8.
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3. 12.

The Assumption of our Lady.

Luke 1. 28. A. L. 46. 91-92.
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Matthew 13. 43. A. S. 6. 49.
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Genesis 3. 23, 24. F. P. 13. 35.
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Matthew 26. 61. F. P. 15. 85.
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28. 57-60.
Mark 14. 65. See Matthew
26. 67-68.
Luke 22. 63-64. See Matthew
26. 67-68.
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28. 57-60.
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The Birth of Jesus.

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Matthew 2. 11. B. J. 97, 763.
Matthew 11. 11. B. J. 82. 316.
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The Childhood of Jesus.²

Isaiah 7. 14. C. J. 104. 264.
Isaiah 7. 14. C. J. 105. 308-315.
Isaiah 11. 6. C. J. 5. 87-88.
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Luke 2. 41-50. C. J. 56. 1680-
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Luke 7. 22. See Matthew 15. 31.
John 2. 1-10. C. J. 56. 1709-58.
1765.
John 8. 56-58. C. J. 19. 535-20.
547.³
1 John 1. 9. C. J. 12. 289-294.
Matthew 2. 11-14. C. J. 101.
15-16.

¹ Weber, *English Metrical Romances*, 1. 1-327.

² Horstmann, *Altenglische Legenden*, 1878. From MS. Harl. 3954.

³ Line 547 is quoted.

The Infancy of Christ.

- Matthew 2. 11-14. I. C. 111.
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Matthew 2. 11-14. I. C. 119.
559-568.
John 2. 1-10. I. C. 122. 779-123.
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The Story of the Gospel.

- Matthew 1. 18. S. G. 258.
293-316.
Luke 1. 5-22. S. G. 256. 170.
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The Gospel of Nicodemus.

- Leviticus 24. 16. G. N. 50.
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Deuteronomy 25. 3. G. N. 48.
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Psalms 24. 7. G. N. 108. 1347-
1349.
Psalms 24, 7, 9. G. N. 110.
1397-1399.
Isaiah 9. 1-2. G. N. 98. 1189-1194.
Isaiah 45. 2. See Psalms 107.
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Isaiah 60. 19-20. G. N. 96. 1181-
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Matthew 2. 1-2, 8-11, 16. G. N.
58. 565-575.
Matthew 3. 16-17. G. N. 100.
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Matthew 4. 15-16. See Isaiah
9. 1-2.

- Matthew 13. 55. G. N. 24. 25-27.
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403-404.
Matthew 21. 7-8. G. N. 28.
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3. 16-17.
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Mark 8. 31. See Matthew 16. 21.
Mark 11. 7-8. See Matthew
21. 7.
Mark 15. 6-13. See Matthew
27. 15-17; 21-22.
Mark 16. 6-7. See Matthew 28.
5-7.
Mark 16. 15-16. G. N. 78. 877-
884.
Luke 2. 29-32. G. N. 98. 1209-
1220.
Luke 3. 22. See Matthew 3.
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Luke 9. 22. See Matthew 16. 21.
Luke 17. 12-14. G. N. 52. 473-
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Luke 23. 2. G. N. 24. 21-22.
Luke 23. 4. See John 18. 38;
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Luke 23. 17-21. See Matthew
27. 15-17; 21-22.
Luke 23. 34. G. N. 62. 619-620.
Luke 23. 45. G. N. 66. 703.

¹ Line 1244 is from Luke 9. 35.² 375-376 are a quotation.

Luke 23. 42-43. G. N. 122. 1577-1580.

Luke 23. 48. G. N. 66. 677-680.

John 6. 42. G. N. 24. 23-28.

John 12. 12-14. See Matthew 21. 7-8.

John 18. 39-40. See Matthew 27. 15-17; 21-22.

John 19. 7. G. N. 24. 21-22; 50. 423.

John 19. 12. G. N. 56. 529-532; 58. 559.¹

John 19. 15. G. N. 58. 561-562.

John 19. 19. See Luke 23. 38.

John 19. 38-41. See Luke 23. 53.

Acts 1. 9-10. G. N. 78. 885-888.

1 Corinthians 15. 55. G. N. 108. 1378.

The Lay-Folks Mass-Book.

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Matthew 27. 2. M-B. 84. 33-34.

Mark 12. 31. See Matthew 5. 43.

Mark 16. 19. M-B. 20. 225-227.

Luke 10. 27. See Matthew 5. 43.

Luke 23. 51. See Mark 16. 19.

Romans 13. 9. See Matthew 5. 43.

1 Corinthians 15. 4. M-B. 20. 223-224.

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2 Timothy 4. 1. M-B. 20. 229-230.

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Luke 2. 42, 47. D. 212. 10-14.

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Luke 1. 52. See Psalms 147. 6.

The Castle of Love.

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Genesis 2. 21-22. C. L. 358. 134-136.

Genesis 3. 4-5. C. L. 382. 1067-1072.

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Isaiah 9. 6. C. L. 378. 921-922; 389. 1356.

Isaiah 30. 26. C. L. 359. 157-158.

Isaiah 64. 4. See 1 Corinthians 2. 9.

Matthew 14. 15-20. C. L. 387. 1273-1278.

Matthew 19. 19. C. L. 380. 975-976.

Matthew 28. 19. See Mark 16. 15.

Mark 6. 34-43. See Matthew 14. 15-20.

Mark 16. 14-16. C. L. 392. 1447-1458.

Luke 9. 12-17. See Matthew 14. 16-20.

John 1. 3. C. L. 369. 559.

John 2. 1-9. C. L. 387. 1263-1270.

¹ Ll. 531-532 are a quotation.

² Ll. 189-190 are quoted.

- John 6. 5-13. See Matthew 14. 15-20.
 John 11. 39, 43. C. L. 387. 1281-388. 1286.¹
 John 20. 19, 24-27. C. L. 391. 1417-1436.
 Acts 1. 3. C. L. 391. 1413-1416.
 1 Corinthians 2. 9. C. L. 372. 690-692.

*Early South-English
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- Numbers 17. 5, 8. E. S.-E. L. 214. 107-108, 123-124.
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 Matthew 27. 50. E. S.-E. L. 106. 175.
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 Luke 11. 41. E. S.-E. L. 235. 576.
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 John 19. 25-27. E. S.-E. L. 403 27-30.
 Acts 9. 9-26. E. S.-E. L. 190. 33-191. 70.

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- Matthew 14. 3-12. See Mark 6. 17-29.
 Matthew 16. 14-16. N.-E. L. 77. 37-41; 78. 103-104.³

¹ Ll. 1285-1286 are quoted.

³ L. 41 is quoted.

- Matthew 16. 21. N.-E. L. 5. 79-83.
 Matthew 26. 6-7. See Luke 7. 36-38, 48.
 Mark 6. 17-29. N.-E. L. 124. 33-126. 200.⁴
 Mark 14. 3. See Luke 7. 36-38, 48.
 Luke 3. 21. N.-E. L. 151. 432.
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- Mark 16. 19. K. T. 53. 851-854.
 Acts 10. 42. See 2 Timothy 4. 1.
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 1 Peter 4. 5. See 2 Timothy 4. 1.

Roland and Vernagu.

- 1 Corinthians 15. 4. R. V. 56. 690-691.
 2 Corinthians 5. 10. R. V. 58. 761-766.
 2 Corinthians 15. 4. R. V. 53. 847-848.

Havelok the Dane.

- Proverbs 10. 1; 15. 20. H. 2983.

Handlyng Synne.

- Genesis 2. 1-3. H. S. 30. 829-831.
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² Ll. 8-9 are quoted.

⁴ L. 116 is quoted.

- Exodus 30. 10. H. S. 321. 10298.
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¹ L. 12088^a is quoted.

² L. 5208 is quoted.

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¹ Ll. 857, 860 quote v. 34.² Ll. 5-7 quote v. 25.³ Line 8676 is from 1 John 3. 2.⁴ 131. ll. 20-21 quote v. 25.⁵ Ascribed to Job.

- 1 John 2. 18. P. C. 113. 4147-4148.
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¹ Regarded as spoken from the Cross.

² *Rel. Ant.* 1. 97.

³ Attributed to Solomon.

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- 1 Corinthians 16. 13. M. D. 433. 53.
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¹ Ed. Eveneking. Jacoby, *Vier Mittelenglische Geistliche Gedichte.*

² From Digby 86, Ed. Stengel.

³ *Anglia* 7, pp. 282-287.

⁵ *Anglia* 7, pp. 291-292.

⁷ L. 42 refers to Ps. 78. 25.

⁴ *Anglia* 7, pp. 289-291.

⁶ *Anglia* 7, pp. 297-301.

<p><i>The Charter of Christ.</i>¹</p> <p>Psalms 17. 11-12. C. C. 426. 65-66.</p> <p>Matthew 6. 12. C. C. 432. 400.</p> <p>Matthew 27. 34. C. C. 429. 251-253.</p> <p>Matthew 27. 35. See John 19. 23-24.</p> <p>Luke 23. 34. C. C. 429. 261- 262.</p> <p>John 19. 23-24. C. C. 427. 137- 138.</p> <p>John 19. 18. C. C. 429. 245- 247.¹</p>	<p>John 19. 30. C. C. 431. 339.</p> <p>¹ Corinthians 11. 24. C. C. 426. 113, 120.</p> <p style="text-align: center;"><i>Ceremonial Verses for Palm- Sunday.</i></p> <p>Matthew 21. 5-9. C. V. 244. 1-18.²</p> <p>Mark 11. 7-9. See Matthew 21. 5-9.</p> <p>Luke 19. 35-38. See Matthew 21. 5-9.</p>
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¹ L. 246 refers to Luke 23. 43.

² Lines 17-18 are quoted.

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¹ Ll. 1664-1665 are from Matthew.

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- Genesis 8. 18. B. 382. 12-13.

¹ Cf. 8. 25; 9. 19.

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 2 Chronicles 3. 6-7. O. E. M. 96. 113-116.
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¹ A possible reference.² In view of the context this allusion is probably to be assigned here, though attributed to Solomon.

- Judith 15. 2. A. R. 300. 4-5.
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¹ Perhaps influenced by Isaiah 30. 26.² The Order of verses is inverted.³ Phil. Soc. 1858. pt. 2.

A Sarmun.

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2 Kings 2. 11. G. N. 82. 937-938.

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Mark 16. 19. C. L. 393. 1492-1494.

Luke 2. 35. C. L. 385. 1195-1198.

¹ Phil. Soc., 1858, part 2, pp. 17-20.

² Attributed to Isaiah.

Allusions

*The Harrowing of Hell.*¹

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*Robert of Gloucester.*²

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¹ Reference is made to Ms. Digby except where otherwise specified. Other allusions in this poem are too indefinite for inclusion.

² Occasional other Biblical allusions are found in the Chronicle, which are too vague to be referred to any verse, such as those to various kings of Israel.

³ A possible reference.

⁴ Probably due to the Vulg. *emisit spiritum*.

- Mark 1. 10. See Matthew 3. 16.
 Mark 6. 8. See Matthew 10. 9.
 Mark 11. 7. See Matthew 21. 7.
 Mark 11. 8-9. See Matthew 21. 8-9.
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- The King of Tars.*
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- Maximon.*¹
 2 Samuel 14. 25. M. 119. 13-14.
- Handlyng Synne.*
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¹ *Rel. Ant.* 1, pp. 119-125.

Genesis 2.18. H.S.58.1611-1612.
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William of Shoreham.

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¹ A possible allusion.

- Matthew 17. 1-2. P. C. 139. 5131-5133.
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- Genesis 39. 7. A. I. 206. 3-4.
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¹ There are also in *The Pricke of Conscience* numerous general allusions to Scripture not cited in the foregoing list. See, e. g., those on pp. 141, 224, 240-243.

John 15. 10, 14. A. I. 102. 35-103. 2.
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 Hebrews 2. 4. See 1 Corinthians 12. 4.
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Informacio Alredi.

Genesis 32. 34. I. A. 325. 565-566.
 Numbers 21. 5. I. A. 319. 390-391.
 Zechariah 9. 9. See Matthew 21. 5
 Matthew 21. 5. I. A. 328. 641.
 Luke 1. 44. I. A. 322. 475.
 Luke 16. 22. I. A. 339. 1042, 1056.
 Luke 23. 40-41. I. A. 323. 508-512.
 John 12. 4-5. I. A. 327. 621. 623.
 Revelation 14. 13. I. A. 339. 1029-1030.

Sermoin Festo Corporis Christi.

John 19. 34. S. 82. 172. 533-534.

The Charter of Christ.

Matthew 26. 26-28. C. 79. 426. 103-107.

The Punishment of Adultery.¹

Genesis 2. 17; 3. 3-5. P. A. 79. 421. 168-171.

Specimens of Lyric Poetry.

Job 24. 20.² Percy Soc. 4. 101. 8-9.

Psalms 22. 6. See Job 24. 20.
 Matthew 2. 11. Percy Soc. 4. 95. 20-24; 96. 6-9.

Luke 12. 18. Percy Soc. 4. 106. 1.
 1 Corinthians 15. 52. Percy Soc. 4. 106. 5.

'Jesu Cristes milde moder.'³

Luke 2. 35. 'Jesu Cristes,' etc. 42. 16-18.

John 19. 26. 'Jesu Cristes,' etc. 37. 9-13; 38. 25-26.

The Fifteen Signs of Doowsday.⁴

Matthew 24. 29. F. S. 53. 14.
 Matthew 24. 34, 41. F. S. 57. 198, 200-201.

Legends of Mary.⁵

Mark 16. 19. L. M. 231. 17-20.

Barlaam and Josaphat.⁶

Genesis 2. 17. B. J. 124. 374.
 Genesis 3. 23, 24. B. J. 124. 376.

¹ *Archiv* 79, pp. 419-421.

² A possible allusion.

³ Jacoby, *Vier Mittelenglische Geistliche Gedichte*.

⁴ From Digby 86.

⁵ *Archiv* 56, pp. 223-236.

⁶ Horstmann, 1875, pp. 113-148.

APPENDIX IV.

CURSOR MUNDI AND THE ORMULUM.

<i>Cursor Mundi</i> . ¹	
Genesis 1. 2, 9-11, 14, 16, 20-21, 26-28. C. M. 350, 369-375, 379-386, 390-404, 556, 637-638.	2157-2170, 2210, 2212-2213, 2222, 2229-2231, 2244-2245, 2254-2268, 2305-2306.
Genesis 1. 27. C. M. 9396-9404.	Genesis 12. 1-15, 17-20. C. M. 2360-2436.
Genesis 2. 2-3, 9, 16-17, 19-23, 25. C. M. 410, 619-636, 651-660.	Genesis 13. 3-13. C. M. 2441-2478.
Genesis 2. 21-22. C. M. 9505-9509.	Genesis 14. 1-23. C. M. 2479-2481, 2491-2544.
Genesis 3. 1-24. C. M. 739-804, 859-950, 993-998. *759-765, 767-768.	Genesis 15. 1-14. C. M. 2550-2590. *2557-2561.
Genesis 3. 23. C. M. 9453-9454.	Genesis 16. 1-16. C. M. 2591-2640.
Genesis 4. 4, 9-15, 25-26. C. M. 1063-1064, 1096, 1123-1182, 1204-1214.	Genesis 17. 1-12, 14-19. 26. C. M. 2643-2688.
Genesis 5. 1-31. C. M. 1237, 1449-1489.	Genesis 19. 27-38. C. M. 2913-2952.
Genesis 6. 7, 13-20. C. M. 1602, 1633-1680.	Genesis 20. 1-10, 14-15. C. M. 2951-2964, 2971-3006.
Genesis 7. 1-21, 10-12, 17-24. C. M. 1709-1716, 1762-1775, 1835-1852.	Genesis 21. 1-21. C. M. 3007-3082.
Genesis 7. 23. C. M. 9668-9676.	Genesis 22. 1-13, 16-18, 20-23. C. M. 2307-2308, 2312, 3125-3201.
Genesis 8. 1-7, 13-21. C. M. 1859-1888, 1909-1916, 1924-1942.	Genesis 23. 1-2, 19. C. M. 3209-3213.
Genesis 9. 3-6, 14-15. C. M. 1953-1978, 2007-2008.	Genesis 24. 3-67. C. M. 3215-3376.
Genesis 9. 28-29. C. M. 2081-2084.	Genesis 25. 1-2, 5, 7-8, 10-11, 20-34. C. M. 3387-3452, 3489-3550.
Genesis 10. 2-5, 7-9, 32. C. M. 2087-2088, 2181-2197.	Genesis 27. 1-39, 41-45. C. M. 3595-3772.
Genesis 11. 1-9, 12-23, 26. C. M.	Genesis 28. 11-16, 18-20. 22. C. M. 3777-3816. *3782, 3785-3786, 3803-3816.

¹ A prefixed asterisk indicates quotations.

Genesis 29. 1-34. C. M. 3819-3899. *3827-3828.	Exodus 12. 3-14, 21-23, 29-33, 35-36; 13. 1-3, 17-19, 21-22; 14. 5-17, 21-30; 15. 1. C. M. 6062-6288.
Genesis 30. 18, 20-21. C. M. 3897-3899.	Exodus 15. 22-25. C. M. 6301-6354.
Genesis 31. 3, 17-21, 23. C. M. 3911-3929.	Exodus 16. 13-15. C. M. 6377-6386; 14. 6517-6520.
Genesis 32. 24-33. 16. C. M. 3931-3968, 4003-4021.	Exodus 17. 3, 6, 8-13. C. M. 6389-6394, 6403-6432.
Genesis 35. 3-24. C. M. 3895-3904.	Exodus 18. 1-3, 5. C. M. 6433-6450.
Genesis 37. 3-35. C. M. 4041-4234.	Exodus 20. 11. Cf. 31. 17. C. M. 351.
Genesis 39. 1-41, 43. C. M. 4239-4282, 4327-4658.	Exodus 20. 1-17. C. M. 6461-6480. ¹
Genesis 41. 44-42. 17. C. M. 4659-4927. *4659-4662.	Exodus 21. 12, 14-15, 29, 32-36; 22. 1-4, 6-7, 10, 20-31; 23. 1-5, 7-12, 23, 27. C. M. 6671-6858. *6687-6704, 6709-6713.
Genesis 42. 20, 22-24, 29, 34. C. M. 4947-4988, 5001-5012.	Exodus 32. 1, 4, 7-8, 15, 17-20. C. M. 6487-6516, 6529-6542, 6517-6545, 6615-6618.
Genesis 43. 15, 19, 27-29. C. M. 5042-5060.	Exodus 34. 1, 29. C. M. 6641-6652.
Genesis 44. 2. C. M. 4938.	Numbers 12. 10, 14. C. M. 29184-29191.
Genesis 45. 4-6, 8-9, 11, 22, 25-28. C. M. 5063-5094, 5097-5098, 5130, 5168-5192, 5205-5206.	Numbers 17. 2-8. C. M. 6884-6896; (2-5), 21697-21700.
Genesis 46. 1-7, 26-30. C. M. 5213-5252.	Numbers 20. 26. C. M. 6947-6949.
Genesis 47. 7, 10-22. C. M. 5333-5334, 5379-5412.	Deuteronomy 34. 5-7. C. M. 6916-6920.
Genesis 48. 1-2, 9-11, 14, 21. C. M. 5420-5454.	Joshua 3. 14, 16. C. M. 6957-6960.
Genesis 49. 1, 28, 33. C. M. 5455-5464.	Joshua 24. 32. C. M. 6961-6964.
Genesis 50. 13, 26. C. M. 5470-5474, 5481-5483.	Judges 14. 1-2, 5-12, 14-15, 17-18, 20. C. M. 7083-7146.
Exodus 1. 7-22. C. M. 5495-5496, 5495-5570.	Judges 15. 4-5, 13, 15; 16. 1, 3-9, 16-22, 25-27, 29-30. C. M. 7151-7212, 7237-7262.
Exodus 2. 2-3, 11, 4. 1-9. C. M. 5607-5836.	1 Samuel 4. 10-11, 18. C. M. 7268-7276.
Exodus 4. 14-16, 27. C. M. 5837-5845.	1 Samuel 8. 5-9; 9. 2; 10. 1. C. M. 7289-7334.
Exodus 5. 1-2, 4, 9. C. M. 5848-5858, 5863-5870.	
Exodus 7. 9-10, 23. C. M. 5885-6056.	

¹ Lines 6461-62 are from 34. 28.

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| <p>1 Samuel 16. 1, 10-14, 23. C. M. 7345-7350, 7365-7366. 7379-7438.</p> <p>1 Samuel 17. 1, 4-11, 32-40, 42-46, 49-52. C. M. 7439-7473, 7483-7531, 7552-7592.</p> <p>1 Samuel 18. 7-13, 25, 27. C. M. 7600-7646.</p> <p>1 Samuel 19. 1-2, 8-12; 20. 1. C. M. 7647-7680.</p> <p>1 Samuel 31. 1-6, 8-12. C. M. 7749-7786.</p> <p>2 Samuel 1. 1-4, 6-12. C. M. 7789-7828.</p> <p>2 Samuel 11. 2-5, 14-17, 27; 12. 1-5, 7, 9-14. C. M. 7883-7960.</p> <p>1 Kings 1. 1, 15, 28-30. C. M. 8331-8332, 8341-8353, 8384-8417.</p> <p>1 Kings 3. 5-13. C. M. 8545-8572.</p> <p>1 Kings 3. 16-28. C. M. 8589-8756.</p> <p>1 Kings 5. 4-5. C. M. 8757-8761.</p> <p>1 Kings 6. 2, 7. C. M. 8849, 8861-8866.</p> <p>1 Kings 11. 1-4, 42-43. C. M. 8991-8996, 9134-9140.</p> <p>1 Kings 14. 31; 15. 1-2, 8, 10, 24; 17. 1; 20-22; 18. 37, 41. C. M. 9141-9154.</p> <p>2 Kings 2. 11. C. M. 9159-9162.</p> <p>2 Kings 8. 16-17. C. M. 9157.</p> <p>1 Chronicles 16. 14. C. M. 18364.</p> <p>1 Chronicles 22. 7, 28. C. M. 8267.</p> <p>1 Chronicles 22. 8-10. C. M. 8297-8318.</p> <p>2 Chronicles 26. 23; 27. 1. C. M. 9163-9164, 9171.</p> <p>2 Chronicles 27. 9; 28. 1, 27; 29. 1. C. M. 9175, 9177-9179, 9181-9182, 9185-9188.</p> <p>2 Chronicles 33. 25. C. M. 9189.</p> | <p>2 Chronicles 36. 8, 10, 19-20. C. M. 9197, 9200-9220.</p> <p>Psalms 24. 7-9. C. M. 18095-18097, 18139-18141.</p> <p>Psalms 32. 5 + 139. 23-24? C. M. 26671-26673.</p> <p>Psalms 33. 9. C. M. 339-340.</p> <p>Psalms 51. 3? C. M. 26003-26005.</p> <p>Psalms 85. 10. C. M. 9750.</p> <p>Psalms 89. 14. C. M. 9743-9744.</p> <p>Psalms 98. 1. C. M. *18346-18348.</p> <p>Isaiah 7. 14-16. C. M. 9281-9286, 9289-9291.</p> <p>Isaiah 9. 6-7. C. M. 9308-9319.</p> <p>Isaiah 11. 1-2. C. M. 10719-10724.</p> <p>Isaiah 11. 10. C. M. 9269.</p> <p>Isaiah 14. 13, 15. C. M. 457-459, 477-478, 482, 490. *457, 259.</p> <p>Isaiah 26. 19. C. M. 18105-18113.</p> <p>Isaiah 30. 26. C. M. 701-704; 9381-9382; 23394-23396; 23683-23684.</p> <p>Joel 2. 31. C. M. 22477, 22495-22497, 22507-22510.</p> <p>Joel 3. 12. C. M. 22969-22971.</p> <p>Micah 7. 18, 20. C. M. 18355-18362.</p> <p>Habakkuk 3. 13. C. M. 10370-10372.</p> <p>Matthew 1. 2-5. C. M. 7847-7860.</p> <p>Matthew 1. 12-16. C. M. 9233-9247.</p> <p>Matthew 1. 18-21. C. M. 11137-11168.</p> <p>Matthew 2. 3-6, 13, 16. C. M. 11454-11492, 11525-11540, 11559-11567, 11583-11594.</p> <p>Matthew 3. 1-3. C. M. 17903-17918.</p> <p>Matthew 3. 1, 4. C. M. 11103-11112.</p> <p>Matthew 3. 13-17. C. M. 12844-12877.</p> |
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- Matthew 4. 1-11. C. M. 12916-12999. *12946, 12949-12951, 12958-12959, 12986-12987.
- Matthew 4. 12-13, 18-22, 25. C. M. 13242-13287, 13344-13348.
- Matthew 6. 9-13.* C. M. 25103-25112.
- Matthew 6. 16-18. C. M. 29064-29069.
- Matthew 6. 30. C. M. 56.
- Matthew 7. 2. C. M. 25318-25319.
- Matthew 7. 37. C. M. 37-38.
- Matthew 10. 2-4. C. M. 13288-13303.
- Matthew 11. 2-10. C. M. 13082-13129. *13106-13107, 13118-13125.
- Matthew 11. 5. C. M. 18542-18545.
- Matthew 11. 11. C. M. *11077-11078.
- Matthew 11. 11. C. M. *12904-12907.
- Matthew 11. 21, 23. C. M. 22105-22110.
- Matthew 12. 33. C. M. 33-34.
- Matthew 21. 1-11. C. M. 14937-15031.
- Matthew 21. 12-13. C. M. 14721-14745.
- Matthew 24. 5. C. M. 22299.
- Matthew 24. 42, 44. C. M. 29111-27117.
- Matthew 25. 35-36, 41-43. C. M. 23084-23100, 23159-23168.
- Matthew 26. 14-15. C. M. 15389-15424.
- Matthew 26. 21-23, 29. C. M. 15253-15260, 15265-15272.
- Matthew 26. 31-32. C. M. 15535-15542, 15551-15554, 15571-15574. *15571-15574.
- Matthew 26. 29-47, 50, 53-54, 56-58. C. M. 15631-15638, 15647-15732, 15781-15786, 15805-15812, 15835-15836, 15871-15892.
- Matthew 26. 47-48. C. M. 15433-15455.
- Matthew 26. 60-61. C. M. 16075-16090.
- Matthew 26. 62-65. C. M. 16239-16282.
- Matthew 27. 3-7. C. M. 16459-16508, 16533-16540.
- Matthew 27. 11-13. C. M. 16091-16106, 16111-16128.
- Matthew 27. 15-17, 21-26. C. M. 16369-16430.
- Matthew 27. 27-29. C. M. 16339-16343.
- Matthew 27. 28-30. C. M. 16611-16638.
- Matthew 27. 45. C. M. 3. 958. 22-38.
- Matthew 27. 46-47, 49. C. M. 958. 59-69; 61-63.*
- Matthew 27. 46, 51-53. C. M. 24403-24406, 24413-24424.
- Matthew 27. 51-52, 54. C. M. 3. 959. 82-95, 142-145.
- Matthew 27. 62-66.
- Matthew 27. 2-6. C. M. 17369-17378.
- Matthew 28. 8-10. C. M. 3. 989. 288-299.
- Mark 6. 17-19, 21-28. C. M. 13002-13073, 13130-13179. *13145-13147.
- Mark 13. 35. C. M. 27010-27015.
- Mark 14. 12-17. C. M. 15179-15216.
- Mark 15. 1-2. C. M. 16017-16039.
- Mark 16. 1-7. C. M. 3. 986. 90-160.
- Mark 16. 15-16. C. M. 18709-18720.
- Luke 1. 1-2. C. M. 11185-11196.
- Luke 1. 5-23. C. M. 10935-10995.
- Luke 1. 28. C. M. 25633.

- Luke 1. 28, 30-38. C. M. 10835-10839, 10851-10868, 10873-10875, 10882-10886, 10892-10906. *10835-10839, 10873-10875, 10882-10886, 10899-10901.
- Luke 1. 39-45. C. M. 11015-11029, 11037-11050.
- Luke 1. 42. C. M. 10840.
- Luke 1. 56, 58-63, 68. C. M. 11057-11058, 11079-11100.
- Luke 2. 4-16, 21-31, 34-38. C. M. 11199-11206, 11235-11370. *11361-11370.
- Luke 2. 25-30. C. M. 17886-17896.
- Luke 2. 34-36. C. M. 17051-17054.
- Luke 2. 34-35. C. M. 17729-17740.
- Luke 2. 35. C. M. 24380-24382.
- Luke 2. 41-52. C. M. 12583-12645.
- Luke 3. 23. C. M. 12647-12648.
- Luke 7. 36-50. C. M. 13968-14072.
- Luke 10. 38-42. C. M. 14076-14109. *14104-14109.
- Luke 15. 7. C. M. *25762-25764, 25766-25767.
- Luke 21. 25-26. C. M. 21865-21876.
- Luke 21. 15153-15156.
- Luke 23. 3-4, 19-20, 39-41, 43-44, 47-48, 51-53, 55-56. C. M. 15217-15244, 15506-15508, 15559-15534, 15581-15608, 15699-15705, 15623-15627, 15645-15646, 15765, 15767, 15771, 15780, 15799-15802, 15802, 15843-15866, 15909-15956. *15506-15508.
- Luke 23. 4, 6-12, 14-16, 20-21, 27-31, 33, 38. C. M. 16069-16072, 16149-16234, 16577-16580, 16601-16610, 16639-16642.¹ *16651-16664.
- Luke 23. 30. C. M. *22195-22196.
- Luke 23. 39-43. C. M. 18412-18422.
- Luke 23. 46. C. M. 17037-17038.
- Luke 23. 46. C. M. 3. 958. 72-77; 24408-24409.
- Luke 24. 13-46. C. M. 3. 989. 320-391. 466; 347-349*; 351-354, 357-358, 373-386, 389-398, 401-404, 407, 415-419, 425-426, 429-439, 442, 453-457, 460-461.
- John 1. 19-27. C. M. 12752-12843. *12822-12823, 12839-12943.
- John 2. 1-11. C. M. 13360-13423. *13381, 13383.
- John 2. 18-21. C. M. 14746-14775.
- John 3. 1-2. C. M. 17277-17278.
- John 3. 3, 5-6. C. M. 18722-18724.
- John 5. 2-16. C. M. 13760-13871.
- John 5. 43. C. M. 22311-22314.
- John 6. 1-14. C. M. 13452-13519.
- John 7. 1-11. C. M. 14556-14699.
- John 7. 14-29; 8. 55. C. M. 13878-13943.
- John 7. 30-31. C. M. 13952-13957.
- John 7. 40-42. C. M. 14781-14867.
- John 8. 1-11. C. M. 13690-13757; 13944-13945. *13728-13729, 13734-13735.

¹ Ll. 16703-16706 are from Matt. 27. 40.

- John 9. 1-41. C. M. 13520-13685. *13532-13535, 13560-13561, 13564, 13600-13605.
- John 10. 23. C. M. 14612-14643, 14656-14711.
- John 11. 1-54. C. M. 14128-14363, 14384-14386, 14532-14538. *14199, 14256-14257, 14260, 14264-14271, 14297-14298, 14349-14356.
- John 11. 47-51. C. M. 15113-15146.
- John 13. 4-15. C. M. 15281-15288, 15297-15332. *15309, 15311.
- John 13. 18. C. M. 14550-14551.
- John 13. 21-27. C. M. 15341-15362, 15377-15388.
- John 13. 23. C. M. 15245-15248.
- John 13. 27. C. M. *15771-15772.
- John 16. 20. C. M. 15545-15546.
- John 18. 1-8, 10-11, 16. C. M. 15737-15764, 15789-15798, 15893-15896. *15751, 15753, 15756-15757.
- John 18. 22-23. C. M. 16283-16296.
- John 18. 38. C. M. 16129-16148.
- John 19. 9-12, 14-15, 17. C. M. 16301-16336, 16351-16356, 16595-16598.
- John 19. 25. C. M. 16743-16762. *16757-16759.
- John 19. 25, 27-29. C. M. 18684-18690, 18695-18706.
- John 19. 26. C. M. *20071.
- John 19. 28-29. C. M. 24397-24400.
- John 19. 28-30. C. M. 3. 958. 11-22.
- John 19. 31-34. C. M. 3. 962. 13-964. 30.
- John 19. 38-41. C. M. 3. 962. 1-12; 16849-16856, 16867-16878.
- John 20. 1-18. C. M. 3. 987. 178; 988. 251; *210-247.
- John 21. 16. C. M. 13316-13321. *13316, 13321
- Acts 1. 5, 9-11. C. M. 18755-18758, 18766-18768, 18770-18777.
- Acts 1. 12-26. C. M. 18863-18910.
- Acts 2. 1-19, 29-33, 37-46. C. M. 18911-19005, 19013-19044.
- Acts 3. 1-10, 12-15. C. M. 19045-19114.
- Acts 4. 1-12, 15-21, 23-24, 31. C. M. 19115-19162, 19173-19214.
- Acts 5. 1-10, 13, 15-30, 32-33, 40-42. C. M. 19215-19218, 19272-19280, 19289-19361.
- Acts 6. 1-15; 7. 22, 53-60. C. M. 19381-19476.
- Acts 8. 1, 3-22. C. M. 19477-19490, 19590-19544, 19563-19578, 19585-19592.
- Acts 9. 1-29. C. M. 19601-19742.
- Acts 9. 32-43; 10. 1-40. C. M. 19749-19880, 19891-19980. *19753, 19755, 19787, 19853.
- Acts 13. 11. C. M. 20957.
- Acts 14. 19. C. M. 20981.
- Acts 16. 16-18. C. M. 20953-20954.
- Acts 20. 9-18. C. M. 20955-20956.
- Acts 28. 3-5. C. M. 20959-20962.
- 1 Corinthians 11. 25, 27. C. M. 20971-20978.
- 1 Corinthians 15. 55. C. M. 18115-18116.
- 2 Corinthians 12. 8-9. C. M. 25171-25172, 25178.
- 1 Thessalonians 4. 17. C. M. 22993-22998.
- 2 Peter 2. 4. C. M. 491, 494-498.
- 1 John 3. 2. C. M. 23397-23402.
- Revelation 20. 1-3.

Ormulum.

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| <p>Genesis 6. 6. O. 63-66.
 Exodus 20. 3-17. O. 4384-4521.
 Leviticus 12. 2, 6, 8. O. 1325-1327.
 Numbers 21. 8-9. O. 17405-17436.
 Numbers 24. 17. O. 6859-6884.
 Deuteronomy 6. 16. O. 11373-11374.
 Deuteronomy 8. 3. O. 11343-11344.
 1 Kings 17. 9-15. O. 8628-8676.
 2 Kings 2. 9-10, 15. O. 5194-5229.
 2 Kings 2. 11. O. 8781-8707.
 1 Chronicles 22. 9. O. 67-68.
 Job 1. 13-22. O. 4756-4827.
 Psalms 22. 6. O. *4870.
 Psalms 37. 27. O. 13064.
 Psalms 69. 9. O. *15580-15581, 16132-16133.
 Psalms 82. 7. O. *15432.
 Psalms 91. 11-12. O. 11361-11364.
 Psalms 91. 13. O. 11945-11946.
 Matthew 1. 18-25. O. 2960-2961, 3041-3045, 3062-3088, 3134.
 Matthew 2. 8-13. O. 6393-6513.
 Matthew 2. 9-11. O. 3426-3489.
 Matthew 2. 16-23; 3. 1-3, 5-6, 13-15. O. 8000-8390. *8347-8390.
 Matthew 3. 1-4. O. 3178-3215.
 Matthew 3. 3. O. 90-105.
 Matthew 3. 11. O. 10353. 10370-10372.
 Matthew 3. 12. O. 1527-1533.
 Matthew 3. 13-17. O. *10648-10683.
 Matthew 4. 1-11. O. *11319-11398. *11339-11398.</p> | <p>Matthew 5. 1-2; 6. 9-13. O. *5374-5468.
 Matthew 5. 3-8. O. 5636-5755.
 Matthew 8. 26. O. 15512-15515.
 Matthew 9. 20-22. O. 15516-15519.
 Matthew 11. 5. O. 15498-15509.
 Matthew 16. 24. O. 5606-5609.
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APPENDIX V.

UNTRACED PASSAGES.

- Lauerd, haue merci of us, for ðon þa pinen of helle we ham
ne mazen iðolien. *Old English Homilies* 1. 43. 18-19.
- Sunne dei is dei of blisse and of alle ireste. *Ibid.* 45. 22-23.
- Gief þe nedfulle, help þe hauelease, and on alle wise bet
þin emcristene nede. *Old English Homilies* 2. 9. 10-12.
- Turne we to Gode and beten, for þat we hauen agilt her
biforen. *Ibid.* 63. 3-4.
- þe softgerne fedeð hem seluen helle fur. *Ibid.* 75. 6.
- God bihet milce þo þe here sinnes forleten and beten, ac
he ne bihet noht þe lif til amoregen þo þe lið on sinne.
Ibid. 75. 13-16.
- þe man þe ontroweð Godes mildhertnesse, he is idemd to
eche wowe one helle. *Ibid.* 75. 25-26.
- Ariseð ðanne ge hauen seten. *Ibid.* 101 (xvii). 31-103. 1.
- Mid þusendfold wrenches he þe herte to wendeð, and al te
secheð þat þonc þe was er swo fieble. *Ibid.* 191. 26.
- Gif ðu riht offrest and noht riht ne sciftst, ðu senegest mare
ðan þu god do. *Vices and Virtues* 37. 19-20.
- Hwann swo þin wille was te senden ðis loc to ofrien, he
was geherd of his niede. *Ibid.* 85. 22-23.
- Ȝif mann ware firliche uppen [h]is deaðe, and he prest ne
mihte hebben, andette his sennen him ðe ware necst
him, and he scolde hebben mildsce, bote ȝif hit ware
ðat he ðane prest forhowede, oððer ȝif he ware all
hone, ðanne most he to Godd ane. *Ibid.* 123. 14-17.
- Nule nout ure Louerd . . . þet o man beo uor one þinge twien
idemed. *Ancren Riwele* 308. 4-5.
- Boðe þeos bihold in me, . . . ich hadde þeos two leddre
stalen. *Ibid.* 356. 2-3.

- þe preyers . . .
Neuer stonde hym by
Ȝyf he swere hys oþe falsly.
Handlyng Synne 97. 2751-2754.
- Beþ nat ydul neuer none. *Ibid.* 151. 4522.
- þe mylke, þe wulle, þey wyl receyue,
And syppen þe shepe þey wyle late weyue.
Ibid. 161. 4843-4846.
- Wyle ze þat zoure chyldryn be a-ferd,
Ȝyueþ hem þe smert ende of þe zerde.
Ibid. 161. 4859.
- Ne be nat proude, þogh þou weyl dous,
Yn þyn herte to make a rous. *Ibid.* 170. 5157-5158.
- þou shalt be weryed with many man.
Ibid. 176. 5382.
- Y forbede zow echoun
With womman for to go alone.
Ibid. 240. 7539-7540.
- Sych men are castel of lechery.
Ibid. 243. 7642-7643.
- Fole ys, þat foly þat wyl nat drede,
And more þat letteþ alle oþer gode dede.
Ibid. 345. 11137-11138.
- Alle my shryfte and my shame
Haþ so couerd and hyd my blame
þat þe fende may haue no syzt
Me to bewreye with no plyzt,
Ne God of heuene wyl nat se
Any þyng þat wyl dampne me.
Ibid. 359. 11509-11514.
- Myn owne lyfe, Lorde, y haue þe shewed,
None ouþer mannes y wyl dyscrye,
For þat were boþe synne and vyleynye.
Ibid. 362. 11620-11622.
- Lorde, . . . weyl y hyt se
My synne ys alle azens me,
For whan y þenke on my synne,
Ful of anguys y am with-ynne,
For heuy byrdon þat y of hem bere,
Y am confounded, my self to were.
Ibid. 373. 11953-11958.¹

¹ L. 11954 is from Psalms 51. 3.

Appendix V
Untraced Passages

Whan man haþ fylled hys soule with ylle,
þurgh hys owne wykked wyлле,
Y rede hym þat he ofte synge
Wurschyp vn-to oure heuene kyngе.

Ibid. 383. 12269-384. 12272.¹

For-þi is Godd . . .
Non elder þan his creature.

Cursor Mundi 327-328.

Bot if dissencion bitide
And he be cummen, þe child of pride,
þat es bot-if discord and strijf,
Ouer al þis world be runnen rijf
Thoru þe Sarrezins and þe antecrist.

Ibid. 22221-22225.

Bes ai praiand for yur saul.

Ibid. 28977.

Bot if dissencion come, . . .
Anticrist ar þat tyme sal noght com,
þat sal com byfor þe day of dom.

Pricke of Conscience 111. 4061-4066.²

First . . . he sal apertely
Feyn halynes þurgh ypocrisy,
þat he mught lightlyer men bygile.

Ibid. 115. 4239-4241.

Loverd, . . . when þou sal come
To deme þe erthe, and sytte in dome,
Whar sal I fra þi wreth hyd me,
For-why I haf synd ogaynes þe
Ful gretely in my life here?

Ibid. 138. 5089-5093.

Hare mouþ is ase þe wyzte þet ualþ ine hot weter.

Ayenbite of Inwyt 66. 24-26.

God is ase þe ilke þet one is.

Ibid. 103. 36.

Byeþ alle sseppess . . . nazt to þe syzþe of him, and to nazte
ssolden come bote-yef he his ne sostyenede be his uirtue.

Ibid. 104. 6-8.

¹ Is the allusion to Isaiah 29. 13?

² Lines 4063-4064 contain a reference to the fall of Rome. Paul has sometimes been supposed to refer to this in 2 Thess. 2. 7, but there is nothing to show that Rolle was thinking of this passage here. Possibly the Latin quoted was derived from some commentator on Paul's Epistles who so interpreted 2 Thess. 2. 7. See Bossuet, *Avertissement aux Protestants*. Œuvres 1. 351-352.

- Kynges mete, huerinne byeþ ech manyere lykinges and alle
goude smackes. *Ibid.* 112. 22-24.
- Hit is al wynd, and metinge, and lyezynges. *Ibid.* 143. 17-18.
- He be-þengþ to þe manne al þet him is nyed. *Ibid.* 152. 19-20.
- Yet þou [wost] . . . ine hou uele wyzen he him desgyzeþ.
Ibid. 158. 2-3.¹
- Yblessed byeþ þo þet rigtuolnesse hiealdeþ oueral, and ine
alle þinges habbeþ discrecion and mesure wyþ-oute
misnimynges. *Ibid.* 160. 17-19.
- þet is þe sseld of gold to him þet our Godes loue þoleþ
þet him wrigþ of eche half. *Ibid.* 167. 7-9.
- þe dyeuel ouerpraup þe wel stronge of lefthalf be aduersite,
and þe wel stronge a righthalf be ydele blisse.
Ibid. 168. 12-14.
- þet asayþ his newe knyghtes. *Ibid.* 170. 2.
- Nou [h]y leueþ, nou hi misleueþ, nou hi wylleþ, nou hi
ne wylleþ, nou hi proposit, nou hit is betere.
Ibid. 180. 24-26.
- Tuo wel greate viztinges, huer moche uolk is ouercome a
rygt half and a left half. *Ibid.* 181. 21-23.
- Ne onworþe nazt . . . þi uless. *Ibid.* 196. 23-24.
- þou sselt y-wyte þet ine tuo maneres is bene amerd.
Ibid. 217. 23-26.
- O! . . . huet is uayr chastete kenrede mid brigtnesse.
Ibid. 228. 3-4.
- God ssel do come ope his urendes ans ulod of pays.
Ibid. 247. 32-33.²
- Zette ine þreldom of þe beleaue. *Ibid.* 253. 7.

¹ Job 24. 15?

² Isaiah 66. 12?

APPENDIX VI.

WORDS AND PHRASES COMMON TO MIDDLE ENGLISH WORKS BEFORE WYCLIF, AND THE AUTHORIZED VERSION.

- Exodus 15. 16. Stille ase stan. *Life of Saint Katherine* 58. 1254.
- Exodus 20. 16. Thou sall noghte bere false wyttnes agaynes
thi neghtebooure. *Rolle's Prose Treatises* 11. 22-23. (Wyclif
1 has: Thow shalt not spek agens thi neizbore fals witnes.
Wyclif 2 has: Thou schalt not speke fals witnessyng
agens thi neizbore.)
- Psalms 39. 7. Min hope . . . is in þe. *Anglia* 7. 315. 67. (Wyclif
1 has: My substaunce anent thee is. Wyclif 2 has: My
substaunce is at thee.)
- Psalms 107. 14. Scadewe . . . of deaðe. *Homilies* 1. 131. 12.
- Isaiah 5. 22. Mihti to drinken. *Homilies* 2. 55. 21-22.
- Isaiah 9. 6. His name sal be callid Wonderful,
Counsellour, . . .
Prince of pece. *The Myrour of Lewed Men*¹ 417. 347-350.
(Cf. *The Castle of Love*. 356. 61; 357. 65, where the words
Wonderful, Prince of Pes, are also used.)
- Hosea 6. 6. Merci and nazgt sacrifice. *Ayenbite of Inwyt* 187. 13-14.
- Matthew 5. 4. Uor hy ssole be confortid.
Ayenbite of Inwyt 160. 25-26.
- Matthew 1. 12. 6. 9. Oure fader that art in hevene. . . . And
foryif us oure dettes. *Rel. Ant.* 1. 169.
- Matthew 6. 9. Ure fadir þat hart in hevene. *Rel. Ant.* 1. 22.
- Matthew 6. 12. Uoryef ous oure dettes ase we uoryeueþ
oure dettours. *Ayenbite of Inwyt* 113. 18.
- Matthew 11. 29. Finden reste to zeure saule.
Vices and Virtues 49. 10-11.
Lyerneþ of me. *Ayenbite of Inwyt* 133. 27.

¹ A Sawley Monk's Version of Grosseteste's *Chateau d'Amour*.
E. E. T. S. '98, App.

- Matthew 19. 21. Yef þou wylt by parfit, guo and zel al þet þou hest, and yef hit þe poure. *Ayenbite of Inwyt* 185. 6-7.
- Matthew 24. 12. Wax cold. *Pricke of Conscience* 110. 4040.
- Matthew 26. 7. An alabaustre boxe of precious oynement. *Informacio Alredi* 327. 613-615. (Wyclif has: a box of alabastre of precieuse oynement.)
- Matthew 26. 67. Buffeteden him. *Ancren Riwle* 106. 26. (Wyclif has: Smyten hym with buffetis.)
- Matthew 26. 75. þe cok crowe. *Old English Miscellany* 41. 142.
- Matthew 27. 48. Eloy, Eloy, lamazabatani,
þat was to say, My God, my God,
Whi has þu forsaken me?
Cursor Mundi 958. 61-63.
- Mark 16. 16. He þat beleueþ and ys baptysed,
He shal be saued. *Handlyng Synne* 9531-9532.
- Luke 2. 49. Wist ye noht. *English Metrical Homilies* 108. 25.
- Luke 17. 29. It rayned fire fra heven, and brunstane.
Pricke of Conscience 132. 4853.
- Luke 22. 31. Sift . . . as corn. *Cursor Mundi* 15523-24. (Wyclif has: Ridele as whete.)
- Luke 22. 41. A stoness kast. *Brunne's Meditations* 10. 307.
- Luke 23. 43. With me in paradyse.
Gospel of Nicodemus 64. 656; 122. 1580.
- John 14. 21. Schal be loued of my fader.
Informacio Alredi 343. 1150.
- John 18. 6. Vellen to þe grounde. *Old English Miscellany* 42. 188. (Wyclif has: Fellen doun on the erthe.)
- Acts 9. 5. A-gaine þe prik. *Cursor Mundi* 19625.
- 1 Corinthians 13. 12. Face to face. *Informacio Ailredi* 343. 1147.
- 1 Corinthians 15. 52. Twynklyng of an eize.
Anglia 3. 64. 137; 7. 295. 63; *Pricke of Conscience* 7738, 7948, etc.
- 1 Corinthians 15. 55. Quar es þi stang? *Cursor Mundi* 18115. (Wyclif has 'pricke'.)
- Galatians 6. 14. þe wordle . . . is y-crucefied to me, and ich to þe wordle.
Ayenbite of Inwyt 241. 6-7.
- Ephesians 4. 6. On God and fader of alle.
Early South-English Legendary 491. 62.

- Philippians 3. 20. Oure conversacioun is ine hevene. *Ayenbite of Inwyt* 241. 17. (Wyclif has: Oure lyuyng is in heuenes.)
- 2 Timothy 4. 1. þe quike an þe dede. *Rel. Ant.* 1. 23, etc.
- James 1. 26. Ne bridleð nout his tunge. *Ancren Riwe* 74. 16. (Wyclif has: Refreynynge, refreyneth.)
- 1 Peter 2. 11. Vlesliche lustes þet weorred̄ azean þe soule. *Ancren Riwe* 348. 21-22. (Wyclif substitutes 'desijris,' and 'figten'.)
- Revelation 3. 15. Ich chulle speouwen þe ut. *Ancren Riwe* 400. 26-27. (Wyclif has: Caste thee out.)
- Revelation 6. 16. Fal opon us . . . and hyde us
 Fra þe face of hym þat syttes in throne,
 And fra þe wrethe of þe lamb.
Pricke of Conscience 138. 5079-5081.

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A prefixed asterisk indicates that a Passage is not quoted, but that a Reference is given instead.

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- Page 2, l. 7 from top,—after Rel. Ant. *insert*:—I.
- ” 18, l. 9 from top,—*for* igledeð *read* igledede. *Add the footnote*:—
Ed. igledeð.
- ” 19, l. 18 from top,—*for* hune *read* hu ne.
- ” 21, l. 11 from top,—*for* purh *read* þurh.
- ” 28, l. 2 from bottom,—*for* þestarnesse *read* þesternesse.
- ” 35, bottom line,—*for* 115 *read* 145.
- ” 44, footnote,—*for* Revel. *read* Rev.
- ” 53, l. 2 from bottom,—after Rel. Ant. *insert*:—I.
- ” 58, bottom line *for* Matthew 26. 34 *read* Luke 22. 34.
- ” 62, footnote 2,—after For *insert*:—a.
- ” 82, l. 16 from bottom,—*for* non þer *read* nouþer.
- ” 83, ll. 4-5 from top,—*for* holi-gostes *read* Holi Gostes. *Add the
footnote*:—Ed. holi-gostes.
- ” 86, l. 9 from bottom,—*for* Iob *read* Job.
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- ” 118, l. 4 from bottom,—*for* holi-gost *read* Holi Gost. *Add the
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- ” 121, l. 9 from top,—*for* al so *read* also,.
- ” 125, l. 12 from top,—*for* holi-gostes *read* Holi-gostes. *Add the
footnote*:—Ed. holi-gostes.
- ” 125, l. 8 from bottom,—*for* daih *read* saih.
- ” 131, l. 10 from top,—*for* doune *read* dowue.
- ” 132, l. 14 from bottom,—*for* heind *read* heuid.
- ” 134, l. 8 from bottom,—*for* forto *read* for to. *Add the footnote*:—
Ed. forto.
- ” 139, top line,—*for* seuesyþe *read* seue syþe.
- ” 141, footnote,—*omit* Ed.
- ” 215, l. 12 from top,—*for* yolc *read* uolk.
- ” 217, l. 11 from top,—*for* þeþ *read* heþ.
- ” 237,—*Add*:—I Corinthians 15. 32. A twynklyng of an eige. In a
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