




3 1761 04571849







Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation

GWREANS AN BYS.

# THE CREATION OF THE WORLD,

A CORNISH MYSTERY,

EDITED, WITH A TRANSLATION AND NOTES,

BY

WHITLEY STOKES, Esq.

EDITOR OF "THE PASSION" (A MIDDLE-CORNISH POEM): "THE PLAY OF THE SACRAMENT" (A MIDDLE-ENGLISH DRAMA): "CORMAC'S IRISH GLOSSES":—&C.

WILLIAMS AND NORGATE,

14, HENRIETTA STREET, COVENT GARDEN, LONDON;  
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1864.

[The Philological Society is indebted to Mr. EDWIN NORRIS the editor of "*The Cornish Drama*" &c. for seeing this work through the press, and adding a few various readings &c. distinguished by his initials, — on account of Mr. Stockes's absence in India. F. J. F.]

3994  
13/6/90

## THE CREATION OF THE WORLD.

---

THE text of the 'Creation', the Cornish drama now printed, was, like the poem of the 'Passion', which forms part of our last volume, thrust forth on the world by Mr. Davies Gilbert. In the case of the 'Creation', as in that of the 'Passion', Mr. Gilbert interpaged the Cornish text with an English version by John Keigwin.<sup>1</sup> So erroneous is Mr. Gilbert's book, in text as well as in translation, that no argument seems needed to justify the Philological Society in printing a corrected edition of the only important relic of Cornish literature which, since the late publication of the *Passion*, has been unattainable in a trustworthy form.

Mr. Edwin Norris, in his *Cornish Drama*, II, 441, good-naturedly observes that the average number of errors in Mr. Gilbert's edition of the 'Creation' is not more than twenty in a page. Two or three examples will give some notion of the nature, though not of the number, of these mistakes:—

Pp. 2, 3. Try Person yn idne Dewaes  
ow kys rayny a bys vickar  
"Three Persons in one Godhead  
Do reign of the world sovereign."

The same, rightly read and translated:—

Try person yn idn dewges  
ow kys raynya bys vickan  
"Three Persons in one Godhead,  
Reigning together for ever."

<sup>1</sup> The title of Mr. Gilbert's edition of the 'Creation' is as follows:—*The Creation of the World, with Noah's Flood; written in Cornish in the year 1611, by William Jordan; with an English translation, by John Keigwin. Edited by Davies Gilbert, F. R. S., F. S. A. &c. London, 1827.*

- Pp. 4, 5. Can hasawe them danveys  
 Rage ou servia bys Vichar  
 "Songs unto me sending  
 For the serve me the world's Sovereign."

The same rightly read and translated:—

Canhasawe them danvenys  
 rage ow servia bys vickan  
 "Messengers sent to me  
 to serve me for ever."

- Pp. 6, 7. Them y fethow can, hag ow av  
 Hag y wrowgh ow aradowa.  
 "To me you shall be singing and answering  
 And doing my commands."

The same rightly read and translated:—

Them y fethow canhagowe  
 hag y wrewgh ow aradowe  
 "To me ye [the Angels] shall be messengers,  
 And ye shall do my commands."

- Pp. 66, 67. May moyghen y lavyerhy  
 Der weyll o gorhemen trogha  
 "But most of her labour shall be.  
 By gripings I shall command to cut;"

The same rightly read and translated:—

May myghea y lavyer hy  
 der weyll ow gorhemen troghe.  
 "Let her travail increase  
 Through breaking my command."

Genesis iii. (16.)

The division of the lines in the printed copy is also marvellously inaccurate.

Four copies of the present drama are known. *A.* (from which the text now printed has been taken) is the oldest; it is a paper MS., in small folio, dated Aug. 12<sup>o</sup>, 1611, preserved in the Bodleian library, and marked *N.* 219. *B.* is a copy of *A.* contained in the first volume of a quarto paper MS. lately presented by Mr. Ley of Bosahan to the Bodleian. *C.* is in the British Museum, Harleian, *N.* 1867. It appears from a note in Welsh at the end that Lhuyd collated this copy with *A.* in 1702. *D.* is preserved in a paper folio MS. lately in the possession



of Mr. Hotten of Piccadilly, and containing also a copy of the 'Passion'.

The language of the mystery now printed differs from that of the 'Passion' and of the drama published by Mr. Norris chiefly in the following respects:—

1°. The vowel *e* has often become *a*, as in *arna* 'until' = *erna*: *carenga* 'love' for *kerenge*, *kerense*, *tha* 'to' for 'the', *plag* 'fold' 1614 = *plek*, *resacke* 'a running' 1828, for *resek* = *redege*.

2°. *th* and *gh* (*ch*), in *inlaut* and *auslaut*, have become mute, and are consequently interchanged. Thus *bedna* 'blessing' 1541, for *bennath*, *a vy* 'is' 4, for *a vyth*, and *hunythe* 2246 for *huny*: *bean* 'little' 118, for *beghan*: *gh* is put for *th* in *segh* 'arrow' 1573, and *th* for *gh* in *war-lerth* 'after' 1795 *marth* 'horse' 406, *peth* 'sin' 586, *gwreth-tye* 'housewife' 942, *kerth* 'oats' 1066, *gorthell* 'ark' 2254.

3°. *m* (*mm*) has become *bm*: thus *lebmyrn* 'now' 70, 2239, 2489, *thybma* 'to me' 570, 2495: *kybmar* 'take' 692, *mabm* 'mother' 1203, 1910, *a lebma* 'hence' 1208, 2079, *kebmys* 'so many' 1220, 1350, 2145 = *kybmys* 1284, *cabm* 'crooked' 1603, 2501, *hebma* 'this' 2193: *obma* 'here' 2523.

4°. *n* (*nn*) has become *dn*: thus *idn* 'one' 6 = *udn* 1752, 2539, *radn* 'part' 2356, *gwadn* 'weak' 1275, 1679, 2479, *lodn* 'bullock' 1361, 2365, *badna* 'drop' 1364, *pedn* 'head' 182, 916, 1019, 1597, *defednys* 'forbidden' 1803, *blethydneyow* 'years' 2404, *skydynya* 'to descend' (*skydn* 2369, *skydnys*, 2305) 2207, *bedna* 'blessing' 1541, *hedna* 'that' 2447, 2491, 2509.

5°. The corruption of *s* into *g* soft (as in *George*) is more frequently met with: thus *canhagowe* 'messengers' 67, *drengys* 'Trinity' 126, 2238, 2007 *blonagath* = *voluntas*, 96, *carenga* 'love' 359, 847, 1754 = *carensa* 840, *sallugye* 'to salute' 721 = *salugy* 1776, *sengys* 'held', 438, 2236 = *synges* 2050, *thagye* 'to thee' 2349, *cregye* 'to believe' 1602, *pegy* = *petere* 2206. For this soft *g*, we find *j* (*nynjew* 'is not' 263) and *dg* (*devydggyow* 'sheep' 1070, *pydgyaf* 'I desire' 1364,) 1509, 1670, *marrudgyan* 'marvels' 1764, 2123 (= *marodgyan* 1803, 1897, and *marogyen* 1875) *crydgyans* 'belief' 2316.

6°. Matters of spelling rather than of language are, a. the

frequent occurrence of an inorganic mute *e* at the end of a word (e. g. *hawe mabe* 'and my son' 9, *tase* 'father' 12, *neve* 'heaven' 15, *bothe* 'desire' 16, *gwreage* 'woman' 834), b. the use of *i* for *u* (*idn* 6 'one' = *un* 10) and *u* for *i* (*un*, 1909, 'in') the using *ae* to express *á* (*taes*): the using *ea* to express *é*: thus *eall* 'angel' 47, *wheag* 'sweet' 95 = *wheake* 759, *dean* 'man' 254, 417, *teake* 'fair' 412, *gwreag* 'woman' 877 = *gwreage* 834, *bearn* 'grief' 1092, *steare* 'star' 102, *gear* 'word' 164, 896 = *geare* 211, *seath* 'sit' 66 = *seathe*, 54, and c. the using of *oo* or *oe* to express *ó*: (e. g. *oole* 'weep' 2304, *nootha* 'nakedness' 969, *boes* 'to be').

7°. Pronominal infixation is less frequent: e. g. 'I am named' is *me ew henwis* l. 12 instead of *y-m gylhwy* as in the corresponding passage, O. 1. So *dro hy* 'bring it' 1488, *my wrug* 'made me' 1766.

8°. Lastly, loanwords from the English occur in far greater number.

Passing from the language to the subject matter we may remark that the author imitates and often copies the *ordinale* called 'Origo Mundi', which stands first in Mr. Norris's *Cornish Drama*. Some parts, however, are his own; for example the fall of Lucifer and his angels, Cain's death, Enoch's translation, Seth's prophecy and erection of the pillars. Who the author was remains uncertain. The William Jordan mentioned at the end may well have been only the transcriber, and the occurrence in the stage-directions of such forms as *sortis*, *beastis*, *garmentis*, *every ch-on* 'every one' and *car[i]eth* 'they carry' seems to indicate a date prior to 1611, when Jordan completed his manuscript. The author's mention of limbo, too, may tend to shew that the play was composed before the Reformation.

The text has been transcribed for press and the translation and notes written, during a voyage to India, apart from books and philological friends. This circumstance will, I trust, induce Celtic scholars to deal leniently with the errors and defects which they will probably find in the following pages.

E. I. S. 'Clarence' lat. 39° 27' S. long. 10° 25' W.

August 21, 1862.

Whitley Stokes.

**THE CREACON  
OF THE WORLD.**

## THE CREACON OF THE WORLD.

The first daie [of] y<sup>e</sup> playe.

*[The father must be in a clowde and when he speakethe of  
heaven let y<sup>e</sup> levys open]*

### THE FATHER IN HEAVEN.

Ego sum Alpha et Omega

heb dallath na dowethva

pur wyre me ew

omma avy than clowdes

5 war face an dower in sertan

try person yn idn dewges

ow kys raynya bys vickan

in mere honor ha vertew

me hawe mabe han spiris sans

10 try ython in vn Substance

comprehendys in vdn dew

*[Genesis capite primo]*

me ew henwis dew an tase

ol gollousacke dres pub dra

skon y fythe gwrys der ow rase

15 neve place ryall thom trigva

hawe thron setha owe bothe ewe

may fo henna

han noore in wethe a wollas

scon worthe compas avit[h] gwryes

20 honna a vythe ow skavall droose

rag ow pleasure pub preyse

ha thom honor maga ta

neve omma ew gwryes genaf

orthe ow devges in serten<sup>1</sup>

25 hag ynȳ ȳ fythe gorrys

neb am gorth gans ioȳe ha cane

<sup>1</sup> MS. serten also in line 95.

## THE CREATION OF THE WORLD.

### THE FATHER IN HEAVEN.

Ego sum Alpha et Omega,  
Without beginning or end  
Right truly I am.

Here are under clouds

- 5 On (the) face of the water certainly  
Three Persons in one Godhead,  
Reigning together for ever,  
In great honour and virtue.

- I and my Son and the Holy Ghost,  
10 Three are we in one Substance,  
Comprehended in one God.

*[Genesis chap. 1.]*

- I am named God the Father,  
Almighty above everything.  
Straightway shall be made by my grace  
15 Heaven, a royal place for my dwelling  
And my throne-seat: my will is  
That it be that.

- And the earth also below  
Forthwith shall be made straight.  
20 That shall be my footstool  
For my pleasure always  
And to my honour as well.

- Heaven here is made by me  
According to my deity certainly;  
25 And in it shall be put  
Who worship me with joy and song.

naw order elath gloryes  
 y a vythe ryall ha splan  
 canhasawe them danvenys  
 30 rage ow servia bys vickan  
 me a vyn may fons nevra

lemyn pub order thy seat  
 me a vyn may fo gorrys  
 ha pub onyn thy thecree  
 35 a vyth gorris thom service  
 pan vidnaf ve comannnya

omma nessa thom throne ve  
 an kensa try a vithe gwryes  
 cherubyn an vghella  
 40 ty a vyth des a rage vskys  
 seraphyn inwethe tronys

owe gwerthya oll why a wra  
 pare dell ywe owe bothe nefra  
 omma pub pryes

45 ha te lucyfer golowe  
 yn della yw tha hanow  
 vgha pub eall tȳ a ysa

fo. 1, b. an kensa order ty ywe  
 gwayte ow gworria war bub tewe  
 50 ȳeso gy par del gotha

in second degre yfithe gwryes  
 try order moy yn sertan  
 des arage thym pryncipatys  
 Tee aseathe omma poran  
 55 potestas in barth arall

domȳnashon yn tewma  
 ow praysya hag ow laudia  
 tha hanow nefra heb gyll

Nine orders of glorious angels  
They shall be royal and splendid:  
Messengers sent to me

30 To serve me for ever  
I will that they be always.

Now every order to its seat  
I will that it be put,  
And every one to his degree  
35 Shall be put for my service,  
When I shall command.

Here next to my throne  
The first three shall be made:  
Cherubin, the highest  
40 Thou shalt be, come forth quickly  
Seraphin, also Thrones.

All ye shall worship me,  
As is my will ever,  
Here always.

45 And thou Lucifer of light,  
Such is thy name,  
Above every angel thou shalt sit;

Of the first order thou art:  
See that thou worship me on every side,  
50 Unto thee as behoveth.

In (the) second degree shall be made  
Three orders more, certainly.  
Come forth to me, Principalities;  
Thou shalt sit here aright  
55 Power on (the) other part.

Domination on this side,  
Praising and lauding  
My name ever without guile.

- an tryssa degree a wolas  
 60 me a wra try order moy  
 arthelath order pur vras  
 dewgh a rag omma 3a vee  
 ha vertutis kekeffrys
- 65 han elath yn barth dyhow  
 why a seath omma heb gowe  
 them y fethow canhagowe  
 hag y wrewgh ow aradowe  
 gans joy bras ha cane pub preyse
- 70 lebmyn pan ew thymo gwryes  
 neve ha noore orth both ow bryes  
 han naw order collenwys  
 han kynsa jorne spedyes  
 my a[s] sone gans ow ganow
- 75 hag a vyn diskynnya  
 than noore in dan an clowdys  
 hag ow both gwethill ena  
 me a vyn may fo gwellys  
 ow bosaf dew heb parow
- 80 lebmyn yn second jorna  
 gwraf broster a thesempys  
 yn yborn es a wartha  
 me a vyn bos golow gwryes
- hag ynweth bos deberthva  
 85 sure inter an gyth han noos  
 ny fyll thym conduyke a dra  
 war an byes der ow gallus
- an moar brase yn cutt termyn  
 adro thom tyre a vyth dreys  
 90 rag y wetha pur elyn  
 orth harlutry prest pub preys



The third degree below

- 60 I will make three orders more:  
Lordship, an order right great,  
Come you forward here to me;  
And Virtues likewise;

And the angels on (the) right part,

- 65 Ye shall sit here without a lie;  
To me ye shall be messengers,  
And ye shall do my commands  
With great joy and song always.

- 70 Now since to me are made

Heaven and earth according to my mind's desire,  
And the nine Orders filled up,  
And the first day sped,  
I will saine them with my mouth.

- 75 And I will descend

To the earth, under the clouds  
And my wish perform there  
I will, that it may be seen  
That I am God without peer.

- 80 Now in (the) second day

I will make Majesty immediately  
In (the) sky which is above,  
I will that light be made.

And also that there be a division

- 85 Surely between the day and the night.  
That there fail not to me conduct of aught  
On the world through my power.

The great sea in a short time

- About my earth shall be brought  
90 To keep it full bright  
From corruption always.

fo. 2 a.      an tryssa dyth me a wra  
                   than gwyth sefall yn ban  
                   ha doen dellyow teke ha da  
 95           ha flowres wheag in serten

ow blonogath yw henna  
           may tockans vnna pur splan  
 frutes thom both rag maga  
           seyl a theyg bewnans hogan

100 in peswera dyth bith gwryes  
           an howle han loer in tevery  
           han steare in weth kekeffrys  
           rag gwyle golow venary  
           an ryma yw fyne gonethys  
 105       ow bannath y rof thethy

in pypas dyth orth ow breis  
           an puskas heb falladowe  
 hag oll an ethyn keffrys  
           me a gwra thom plegadow<sup>1</sup>  
 110 hag oll an bestas yn beyse  
           gans prevas a bub sortowe  
           an ryma ew oll teke gwryes  
           me as sone war barth heb gowe.

#### LUCYFER IN HEAVEN.

Pays I say oll elath nef  
 115       golsowowh tha ve lemyn  
       cresowh ow bosaf prince creif  
           hag in weth thewhy cheften<sup>1</sup>  
           bean ha brase

lucyfer ew ow hanowe  
 120       pensevicke in nef omma  
       ow howetha ew tanow  
           why a wore ynta henna  
           ow bosaf gwell es an tase

<sup>1</sup> MS. falladow.

<sup>2</sup> MS. chefter,

The third day I will make  
 The trees to stand up,  
 And bear leaves fair and good,  
 95 And sweet flowers surely.

That is my desire  
 That they bear here full sheen  
 Fruits to my wish to feed  
 Whomsoever shall bear mortal life

100 In (the) fourth day shall be made  
 The sun and the moon glittering,  
 And the stars also  
 To make light for ever.  
 These are finely wrought,  
 105 My blessing I give to them.

In (the) fifth day according to my mind  
 The fishes without fail,  
 And all the birds likewise,  
 I will make to my pleasure;  
 110 And all the beasts in (the) world,  
 With worms of all sorts,  
 These are all made fair:  
 I bless them together without a lie.

#### LUCIFER.

Peace, I say, all angels of Heaven!  
 115 Hearken ye to me now:  
 Believe ye that I am a strong prince  
 And also a chieftain to you  
 Small and great.

Lucifer is my name:  
 A Prince in heaven I am:  
 My comrades are Fires,  
 Ye well know that,  
 That I am better than the Father.

me ew lantorn nef ywys  
 125 avell tane ow collowye  
 moy splanna es an drengys  
 henna degowhe destynye  
 om bosof prynce pur glorious

oll gans ower ow terlentry  
 130 y thesaf heb dowte in case  
 splanna es an howle deverye  
 why a yll warbarthe gwelas  
 ow bosaf sertayn pub preyse

ny vannaf orth eale na moy  
 fo. 2 b. 135 dos thom statma menas me  
 henna ew ow thowle devery

maga vras ove avele dew  
 me a gomannd war bub tew  
 myns es yn neif thom gworthy

140 elathe oll why a glowas  
 pandra gowsow thym lemy  
 delnagoma polat brase  
 gorrybowhe all pub onyn  
 why a wore pythoma

145 an tase gallas a lemma  
 my a dowle nythe omma  
 bis vyckan mara callaf

#### ANGELL OF LUCYFER.

Lucyfer te ew henna  
 sure abashe myns es in nef  
 150 creatys nobell omma  
 ythota [a] nature creif  
 ha me an creys

sur rag henna theth honora  
 me a vyn vhan drenges

I am (the) lanthorn of heaven certainly,  
 125 Like a fire shining,  
 More sheener than the Trinity; —  
 Of that bear ye witness  
 Of my being a Prince right glorious.

All with gold a glittering  
 130 Am I, without doubt in the case,  
 Sheener than the sun surely  
 You may together see  
 That I am certainly always.

I wish not that any angel ever  
 135 Should come to my state except me —  
 That is my will certainly.

As great am I as God:  
 I command on every side  
 All that are in heaven to worship me.

140 Angels all, ye have heard  
 What say you to me now?  
 Thus am I not a great *polat*?<sup>1</sup>  
 Answer ye all every one;  
 Ye know what I am.

145 The Father has gone from hence:  
 I will cast that He come not here  
 For ever if I can.

#### ANGEL OF LUCIFER.

Lucifer, thou art that  
 Surely above (?) all that are in heaven  
 150 Created noble here  
 Thou art of nature strong.  
 And I believe it.

Surely for that honour thee  
 I will above the Trinity.

<sup>1</sup> L. 142. A note in the first Edition says here: 'It is a common expression in Cornwall to call a great man, a great *polat*, perhaps from *Pol*, a head or top'.

ANGELL OF GOD *in that degre.*

155 te creature unkinda  
       warbyn ȝa vaker ow cowse  
 predery prage na wreta  
       ȝ festa gwryes te gwase lowse  
       gans dew omma

160 gansa pan wres comparya  
 mer tha vlanya y thosta  
       ha payves yfyth ragtho.

ANGELL OF LUCYFER *in the second degre speaketh kneelinge.*

pyw henna a veth mar vold  
       cowse gear warbyn lucyfer  
 165 heare he bath unto you told  
       that in heaven ys not his peare  
       ha me an creyse  
 why an gweall ow terlentry  
 splanna es an howle devery  
 170 me ath honor them del reyse

ANGELL OF GOD *in that degre.*

A taw na gowse a henna  
       me ath pys creys ow lavar  
 neb an formyas ev omma  
       an deform arta predar  
 175 ȝ voth pan vo

mar tregowhe in gregyans na  
 morath why as byth ragtha  
       trustyowh ȝotha

ANGELL OF LUCYFER *in the 3 degre speketh kneeling.*

pennagel ew na lavara  
 180 nagew lucyfer worthy  
 omma thagan governa  
       ha bos pedn in nef defry  
       a lavar gowe

ANGEL OF GOD *in that degree*

- 155 Thou unnatural creature,  
       Speaking against thy Maker,  
 Why dost thou not consider  
       Thou wast made a foul fellow  
       By God here?
- 160 With Him when thou dost compare  
 Much to blame art thou,  
       And pains thou shalt have for it.

ANGEL OF LUCIFER *in the second degree*

- Who is that will be so bold  
       To speak a word against Lucifer?  
 165 Here he hath unto you told  
       That in heaven is not his peer,  
       And I believe it.  
 You see him glittering  
 Sheener than the sun surely —  
 170 I will honour thee as (is) needful to me.

ANGEL OF GOD *in that degree*

- O be silent, speak not of that —  
       I pray thee believe my word  
 Who formed him here  
       Will unform him again — consider!  
 175 When (it) is His will.

If you abide in that belief,  
 Sorrow you shall have for it —  
       Trust ye to this.

ANGEL OF LUCIFER *in the third degree*

- Whosoever it is that says  
 180 Lucifer is not worthy  
 Here to govern us  
       And to be head in heaven, certainly  
       Tells a lie.

yea ha worthy pub preyse  
 185 tha vos in trone ysethys  
     avel dewe sure hep parowe  
 me an gorth omma del ryes  
 war ow dew glyen kekeffrys  
     rag y bos mar garadow

## LUCYFER IN HEAVEN

190 dell wrama raynya omma  
     yn trone wartha gans glorye  
 why a sethe warbarth genaf  
     myns a golla ortha vee  
     poran ryb ow thenewan  
     *[Let hem offer to assend to y<sup>e</sup> trone the*  
     *Angell stayethe hem]*  
 195 I was made of a thought  
     ye may be glad of suche wight  
 and in heaven so gay I wrought  
     semely am [I] in every sight  
     com vp to me every chone  
 200 hag in yrna gwraf assaya  
     ȝa vos mur war an trone

3 ANGELL OF GOD *in the 3 degree*

te lucyfer vnkinda  
     meer ythos ortha vaker  
 dowl ythow theis rag henna  
 205 gawas meare y displeasure  
     del os worthy ȝa henna

pra na wreta predery  
 y festa formys devery  
     der y wreans eve omma

210 der henna predar inta  
 ef a yll der geare arta  
     theth destrowhy skemynys



Yea and worthy always  
 185 To be seated on a throne  
     Like God surely without peer;  
 I will worship him here as need (is)  
 On my two knees likewise,  
     Because of his being so loveable.

## LUCIFER

190 As I do reign here  
     On a throne with glory,  
 Do you sit together with me,  
     All that hearken to me,  
     Close by my side.

195 I was made of a thought:  
     Ye may be glad of such a wight:  
 And in heaven so gay I wrought  
     Seemly am I in every sight.  
     Come up to me, every one,  
 200 And then I will essay  
     To be great on the throne.

ANGEL OF GOD *in the third degree.*

Thou, Lucifer, unnatural  
     Greatly art thou towards thy Maker;  
 A fear there is to thee for that  
 205 To have much his displeasure  
     As thou art worthy for that.

Why dost thou not consider  
 That thou wast formed surely  
     By his workmanship here?

210 For that consider well  
 He can by a word again  
     Destroy thee accursed.

## LUCIFER IN HEAVEN.

ty myhall re stowte ythos  
 pan wres ortha vȳ settya  
 215 me a grys hag an suppose  
 y fynses sche comparya  
 lemyn genaf  
  
 na wres na wres na barth dowte  
 ty na oll tha gowetha  
 220 mar qwreth me ages clowte  
 rag henna gwrewh owe gorthya  
 ha warbarth trustyowh vnnaf  
  
 why am gweel ow terlentry  
 splanna es an tase deffrȳ  
 225 henna cresowhe om bosaf

## THE FATHER IN HEAVEN

*[the father commeth before heven  
 & speaketh to lacyfer]*

A lacyfer lacyfer  
 ty a ve oll lanthorn nef  
 ha drethaf serten pub eare  
 tȳ a ve exaltys breyf  
 230 hag ath settyas pur vghall  
  
 fo. 3 b. lemyn mere os vnkinda  
 orthaf vy pan wres settya  
 rag ȳa oth [leg. eth] tha bayne nefra  
 ty a wra dyiskynya  
 235 mahellas ysall  
  
 determys ove ȳa vn dra  
 ha concludys magata  
 tha wythyll vn dean omma  
 a thore ha sleme ȳom servia  
 240 hath place she tha opea

## LUCIFER

Thou, Michael, art too proud  
When thou dost set against me.  
215 I believe and suppose it  
Thou wouldst compare  
Now with me.

Thou shouldst not, thou shouldst not, have no doubt  
Thou nor all thy comrades.  
220 If thou dost I will clout you,  
Therefore do ye worship me,  
And together trust in me.

You see me a glittering,  
Sheener than the Father surely  
225 That believe ye that I am.

THE FATHER *in Heaven*

Ah Lucifer, Lucifer  
Thou wast all (the) lanthorn of heaven,  
And by me certainly always  
Thou wast exalted soon (?),  
230 And thou wast set very high.

Now greatly unnatural  
Since thou wouldst set against me  
For it thou goest to pain for ever.  
Thou shalt descend  
235 So that thou shouldst go below.

Determined am I on one thing,  
And concluded as well,  
To make a man here  
Of earth and slime to serve me  
240 And thy place to ope.

rage collenwall an romes  
 a vyth voyd yn nef vskys  
 drethas sche hath cowetha

*[lett hell gape when y°  
 father nameth yt]*

efarn ragas a vyth gwrys  
 245 vskÿs commandyaf henna  
 ena ty a vyth tregys  
 ha myns assentyas genas  
 genas sche an naw order

in paynes bys venarÿ  
 250 heb rawnson vetholl na fyne  
 yna pub eare ow murnye  
 rag gallarowe bis worffen  
 whÿ a vith me a levar

#### LUCYFER IN HEAVEN

Ay a vynta ge orth mab dean  
 255 pan vo gwryes a slem hager  
 occupya rage sertayne  
 ow rome ve nagevas peare  
 omma in neve

henna vea hager dra  
 260 den a vynta gule a brÿ  
 3a thos omma then plasma  
 neb es lenwys a glorye  
 ragtha warthy nynjew ef

Ha na nÿ vythe in della  
 265 me a worthib theis henna  
 an place sure lowre 3a warta  
 me a wyth whath rom lowta  
 ha tha worthys sche keffrys

tÿ am gweall ve creif omma  
 270 whath purbrowt trebytchya

To fill up the rooms  
 That will be void in heaven straightway  
 Through thee and thy comrades.

Hell for thee shall be made —  
 245     Straightway I command that:  
 There thou shalt dwell,  
 And all that assented with thee,  
 With thee of the nine orders.

In pains for ever,  
 250     Without ransom at all nor fine,  
 There always a mourning  
 For griefs unto (the) end  
 Ye shall be, I say.

## LUCIFER

Wouldst thou that the son of man  
 255     When he shall be made of ugly slime,  
 Should occupy for certain  
 My room, who never had peer  
 Here in heaven?

That would be an ugly thing  
 260     Man whom thou wouldst make of clay  
 To come here to this place  
 Which is filled with glory;  
 For it worthy he is not.

And it shall not be so:  
 265     I will answer thee that.  
 The place sure enough from him  
 I will keep yet, by my loyalty,  
 And from thee likewise.

Thou shalt see me strong here  
 270     Yet, full proud . . . . (?)

L. 270. The word *trebytycha* which the Translator has left doubtful, is clearly the French *trébucher*, and it is used in that sense at line 1582; the meaning may be 'proud falling being', though it seems perhaps somewhat forced. E.N.

hanter an elath genaffa  
 assentyes ythyns sera  
 thom mayntaynya in spyte thys  
 del welta ge

275 for well nor wo  
 I will not go  
 I say yowe so  
     this will not be  
     thymo ve creis

280 rag me a vinsens  
 serten vgh pub myns  
     a ve bythgwath whath formys

#### THE FATHER

Taw lucyfer melegas  
 in gollan del os tha gothys  
 285 rag skon ty a tha baynes  
     heb redempeyon thyma creys  
     sure thymo creys

oll tha splandar ha tectar  
 y trayle skon theis tha hacter  
 290 ha mer vtheck byllen[y]

myghale pryns ow chyvalry  
 han elath an order nawe  
 an rebellyans ma deffry  
 than doer ganso mergh<sup>1</sup> ha mawe  
 295 the effarn hager trygva

ena tregans yn paynes  
 ha golarowe mere pub pryas  
 yn pur serten rag nefra

*[All the Angells must haue swords and  
 staves & must come to the rome wher  
 Lucyfer ys]*

<sup>1</sup> MS. m

Half the angels with me  
 They are agreed, Sir,  
 To maintain me in spite of thee,  
 As thou seest.

275 For weal nor woe  
 I will not go:  
 I say you so,  
 This will not be,  
 Believe me.

280 For I shall . . . (?)  
 Certainly above every one  
 That was ever yet formed.

## THE FATHER

Be silent, Lucifer accursed,  
 In heart as thou art proud,  
 285 For straightway thou shalt go to pains  
 Without redemption, believe me,  
 Surely believe me.

All thy splendour and beauty  
 Shall soon turn to thee to ugliness  
 290 And very awful villainy.

Michael, prince of my chivalry,  
 And the angels of the nine orders  
 This rebellion quickly  
 To the ground with it; girl and boy,  
 295 To Hell, an ugly dwelling;

There let them dwell in pains,  
 And great griefs always,  
 Very certainly for ever.

L. 280. *Vinsens* must be the borrowed Latin *vincens*; *me a* will then be the verb 'to go'. 'I go a conqueror'. See Juno's 'divum incedo regina' Virgil, Aen. i. E. N.

## MYCHAELL

Dewne warbarth an nawe order  
 300 hellyn yn mes lucyfer  
       a thesempys mes an nef

## LUCYFER

ty chet gwraf tha examnya  
 prage y fyn dew ow damnya  
       ha me mar gollowe ha creif

## MYCHAELL

305 rag y bosta melagas  
       hag in golan re othys  
       der reson thys me a breif

ty foole prag na breidersys  
       a thorn dew y festa gwryes  
 310 ynweth ganso exaltys  
       dres myns eall in nef sethys  
       oma yn y drone sethys

*[let lucyfer offer to go vpe  
 to the trone]*

## LUCYFER

even in trone manaf setha  
 han keth place mannaf gwetha  
 315 whath yn spyta theis

keffrys me ham cowetha  
 der gletha a vyn trea  
 ow bosaf moy worthya  
       agis an tase sure pub pryes



## MICHAEL

Let us come together, the nine orders,  
300 Let us hunt out Lucifer,  
Forthwith out from heaven.

## LUCIFER

Thou fellow, I will examine thee.  
Why will God condemn me  
And I so bright and strong?

## MICHAEL

305 Because thou art accursed,  
And in heart overproud,  
By reason I will prove to thee.  
  
Thou fool, why consideredst thou not  
That thou wast made by God's hand,  
310 Also by Him exalted  
Above all angels in heaven seated,  
Here in His throne seated?

## LUCIFER

Even on (the) throne will I sit,  
And the same place I will keep  
315 Yet in spite of thee.

Likewise I and my comrades  
By sword will try  
That I am more worthier  
Than the Father surely always.

## GABRYELL

320 wanothans myns es yn nef  
 gwren in kerthe helly yef  
 tha effarn tha dewolgowe

fo. 4 b.

ha why oll ye gowetha  
 kewgh in kerth in weth gonza  
 325 crownkyowhe y gans clethythyow  
*[Let them fight w<sup>th</sup> swordis and in the end Lucyfer  
 voydeth & goeth downe to hell apareded fowle w<sup>th</sup> fyre  
 about hem turning to hell and every degre of devylls of  
 lether & spirytis on cordis runing into y<sup>r</sup> playne and so  
 remayne ther, 9 angells after Lucyfer goeth to hell]*

## LUCYFER IN HELL

owte ellas gallaf fasowe  
 ythesaf in Tewolgowe  
 ny allaf dos anotha  
 in pyth downe ythof towles  
 330 abarth in efarn kelmys  
 gans chayne tane a dro thymo

Kyn nam bona loweña  
 yma lower skym[n]ys genaf  
 an Elath sure tha drega

## DEUS PATER

fo. 5 a. 335 Gallas Lucifer droke preve  
 mes an nef tha dewolgowe  
 ha lemyn vn y lea ef  
 me a vyn heb falladowe  
 vn dean formya

*[Adam and Eva aparlet in whytt lether in a place  
 apoynted by the conveyour & not to be sene tyll they  
 be called & thei knell & ryse]*

## GABRIEL

320 Let work all that are in heaven!  
Let us hunt him away  
To Hell, to darkness!

And all ye his comrades  
Go ye away also with him,  
325 Smite them with swords.

## LUCIFER

Out, alas . . . . .  
I am in Darkness:  
I cannot come from it.  
In a deep pit I am cast,  
330 Within Hell bound,  
With a chain of fire around me.

Though I am not joyful  
There are enough damned with me  
Of the angels, sure to dwell.

## GOD THE FATHER

335 Gone hath Lucifer, evil worm,  
Out from the heaven to darkness:  
And now in his place  
I will, without fail,  
Form a man.

340 in valy ebron devery  
rag collenwall aredy  
an le may teth anotha

dell ony onyn ha try  
tus ha mab in trinitie  
345 me a wra ge dean a bry  
havall thagan face whare

hag a wheth yn [th]y body  
sperys may hallas, bewa  
han bewnas pan an kelly  
350 ȝan doer te a dreyll arta

*[Let Paradyce be synelye made wyth ii<sup>e</sup> fayre trees in  
yt And an appell vpon the tree & som other frute one  
the other*

Adam save in ban in cloer  
ha trayle ȝa gyke ha tha woys  
preda[r] me thath wrill a thoer  
havall y<sup>m</sup> then pen ha tros

*[A fountaine in Paradyce & fyne flowers in yt painted]*

355 myns es in tyre hag in moer  
warnothans kymar gallus  
yn serten rag dry ascoure  
tȳ a vew may fota loose

*[Let the father put Adam into paradise]*

rag tha garenga lemyn  
360 me a vyn gwyll paradyce  
place delicious dres ehan  
rag ow fleasure yta gwrys

*[Lett flowres apeare in paradise]*

lower flowrys a bub ehan  
yn place ma yta tevys  
365 ha frutes war bub gweathan  
ȳ teyf gwaf ha have keffrys

ha lemyn war oll an place  
me a wront theis bos gwethyas

- 340 In (the) valley of Hebron (?) certainly  
 To fill up readily  
 The place that he went from.

As we are one and three  
 Father and son in trinity.

- 345 I will make thee, man, of clay  
 Like to our face anon.

- And blow into thy body  
 A spirit, that thou mayst live,  
 And the life when thou locest it  
 350 To the earth thou shalt turn again.

Adam, stand up clearly(?)  
 And turn to flesh and to blood,  
 Consider that I have made thee of earth  
 Like to me to the head and foot.

- 355 All that is in land and in sea  
 On them take power.  
 Certainly to bring offspring  
 Thou shalt live till thou art gray.

- For love of thee now  
 360 I will make Paradise,  
 A place delicious above (any) kind:  
 For my pleasure it is made.

- Abundance of flowers of every kind  
 In this place are grown;  
 365 And fruits on every tree  
 Shall grow winter and summer likewise.

And now over all the place  
 I grant to thee to be guardian:

L. 340. Better 'in the valley of the sky' or 'under the sky'; *ebron*, variously spelt regularly occurs in this sense. See O, 18, 1245, and *suprà* 182 *yborn*. Williams in his Dictionary gives also *ybron*, *ybborn*, &c. E. N.

war bub frute losowe ha hays.  
 370 theth pleasure theis me a ase  
*[poynt to the tree]*  
 sowe byth ware thymmo pub pryes  
 an keth gweathan ma amma  
 gwayt na fe gansy mellyes  
 me athe chardg a vhe pub tra

375 an wethan ma ew henwys  
 gweathan gothvas droke ha da  
 mar pyth y frute hy tastys  
 te a vyth dampnys ractha  
 ha subiect ankowe dretha  
 380 te a vyth predar henna

fo. 5 b. tra morethack ew serten  
 gwellas adam y honyn  
 heb cowethas

*[let the father take a bone out of adam is syde]*  
 adam cuske tha ge lemyn  
 385 ahanas tenaf asen  
 me a vyn ath tenewan  
 hag a honna pur serten  
 me a vyn gwyll theis pryas  
*[Let adam laye downe & slepe wher eva ys & she by  
 the conveyour must be taken from adam is syde]*  
 skon a wonyn za asowe  
 390 me a wra theza parowe  
 pub ower thes rag ze weras

## ADAM

A A A ow Arluth da  
 benyn hy a v<sup>t</sup> henwys  
 om corf ve gwressys honna  
 395 eva am asan ew gwryes  
 ragtha ythose benegas

Over every fruit, herbs and seeds  
 370 To thy pleasure I leave thee.

But be thou ware for me always  
 This same tree to kiss:  
 Take care that it be not meddled with,  
 I charge thee above everything.

375 This tree is named  
 (The) tree of knowledge of evil and good:  
 If its fruit be tasted  
 Thou shalt be damned for it;  
 And a subject of Death through it  
 380 Thou shalt be — consider that.

A mournful thing (it) is, certainly,  
 To see Adam by himself,  
 Without companionship.

Adam, sleep thou now:  
 385 From thee draw a rib  
 I will from thy side,  
 And of that right certainly  
 I will make for thee a spouse.

Straightway from one of thy ribs  
 390 I will make for thee an equal,  
 Every hour for thee to help thee.

#### ADAM

Oh, Oh, Oh, my good Lord!  
 Woman she shall be called.  
 Of my body thou madest that.  
 395 Eve of my rib was made:  
 Wherefore thou art blessed.

## FATHER

*[Let fyshe of dyuers sortis apeare & serten beastis as oxen kyne shepe & such like]*

Adam yta an puskas  
 ethen in ayre ha bestas  
 kekeffrys in tyre ha more  
 400 ro thothans aga henwyn  
 y a [thue] theth gorwmyn  
 saw na bashe y<sup>1</sup> war neb coore

## ADAM

*[At the Father is comandem' she [leg. they] eryseth]*

yth henwaf bewgh ha tarow  
 oll an chattall debarowe  
 405 aga henwyn kemeraus

marth ha casak hag asan  
 ky ha cathe ha logosan  
 deffrans ethan ha serpentis  
*[A fyne serpent made w<sup>th</sup> a virgyn face & yolowe heare vpon her head]*

i rof henwyn than puskas  
 410 shewyan pengarnas selyas  
 me as reckon oll dybblans

*[Let the serpent apeare & also gees & hennes]*

## FATHER

rag bonas oll teake ha da  
 yn whea dyth myns es formys  
 aga sona me a wra  
 415 may fon sythvas dyth henwys

an dyth sure a bowesva  
 a bub dean a vo sylwys

<sup>1</sup> MS. ym.



## GOD THE FATHER

Adam, behold the fishes,  
 Birds in air and beasts,  
     Likewise in land and sea.  
 400 Give to them their names:  
 They will come to thy command,  
     But do not abash (?) them in any way.

## ADAM

I name thee Cow, and Bull:  
 All the cattle separately (?)  
 405      Their names let them take.

Horse and Mare and Ass,  
 Dog and Cat and Mouse,  
     Divers Birds and Serpents.

I give names to the Fishes,  
 410 Breams (?) Gurnets and Eels,  
     I will reckon them all distinctly.

## GOD THE FATHER

For that all are fair and good,  
     In six days all that are formed,  
 I will bless them  
 415      So that the seventh day may be called

The day surely of rest  
     By every man that shall be saved.

in desquethyans<sup>1</sup> a hena  
 me a bowas desempys  
*[After the father hath spoken lett hem departe to heaven  
 in a clowde]*

## LUCYFER

420 Gallas genaf hager dowle  
 tha pytt effarn mes an nef  
 ena me a theke an rowle  
 ha lemyn in payne pur greif  
 ythesaf [ɪ]a thewer nefra

425 nynges thymo remedy  
 an trespas ytho mar vras  
 ný amownt whelas mercye  
 my a wore ný vyn an tase  
 ow foly ɜ[y]mmo gava

fo. 6 a. 430 rag henna oll an vengens  
 a allaf tha brederye  
 me a vyn goneth dewhans  
 der neb for a vras envy  
 ný wraf vrý warbyn pewa

435 me a wore yma formys  
 gans an tas yn dean a bry  
 havall thotha ythew gwryes  
 oll y gorffe m[ar] pur semblý  
 ny allaf perthy henna

440 envyes ove war y bydn  
 me a vyn towlall neb gyn  
 the dulla mara callaf

gans dew ythew apoyntes  
 warden war oll paradys  
 445 der henna ythof grevys  
 y wellas eve exaltys  
 ha me dres ɜa yseldar

<sup>1</sup> MS. dowhethyans.

In declaration of that  
I will rest forthwith.

## LUCYFER

420 There has gone with me an ugly fall  
To (the) pit of Hell out of the Heaven.  
There I shall bring the rule,  
And now in pain full strong  
I am to endure always.

425 There is not a remedy to me,  
The trespass was so great:  
It avails not to seek mercy:  
I know the Father will not  
Forgive me my folly.

430 Therefore all the vengeance  
Which I can think on,  
I will work forthwith  
Through some way of great hatred —  
I make no account of living.

435 I know there is formed  
By the Father a man of clay:  
Like to Him is he made:  
All his body so very seemly —  
I cannot bear that.

440 I am envious against him:  
I will cast some gin  
To deceive him if I can.

By God he is appointed  
Warden over all Paradise:

445 Therefore I am grieved  
To see him exalted,  
And me brought to lowness.

tha hena yma gwreghty  
 benyn yw henwys eva  
 450 gwryes ay ason y fe hy  
 marthys teke a vhe pub tra  
 saw y skeans yw brvttall

me a vyn mara callaf  
 whelas neb for the themtya  
 455 par del oma gwase suttall

now adam ma ow lordya  
 avell duke in paradise  
 ha me sevyllake omma  
 yn efarn yn tane pub preyse  
 460 yn powan bras ow lesky

Sow an keth adam yw gwryes  
 me a wore heb dowte in case  
 tha golenwall an romys  
 es yn nef der ow goth brase  
 465 a voyd drethaf hawe mayny

Sow mar callaf der thavys  
 gwyll tha adam thym cola  
 me an drossa tha baynes  
 na thefa then nef nevera  
 470 mar a mynna thym cola

sowe Eva manaf saya  
 hy ew esya tha dulla  
 es adam in gwyre ynta  
 ha moy symp[e]ll

475 in weth ny dale 3<sup>m</sup> bos gwelys  
 ow honyn in keth shapema  
 hager ythof defashes  
 ny yll tra bonas hackra  
 why oll a gweall

To that (man) there is a housewife,  
A woman (who) is named Eve:  
450 Made from his rib was she,  
Marvellous fair above everything,  
But her knowledge is brittle.

I will if I can  
Seek some way to tempt her,  
455 As I am a subtle fellow.

Now Adam is lording (it)  
Like a Duke in Paradise,  
And I a loiterer here,  
In hell, in fire always  
460 In great pain (?) a burning.

But the same Adam is made,  
I know without doubt in (the) case,  
To fill up the rooms  
That are in heaven, through my great pride,  
465 Empty through me and my meyny.

But if I can through a device  
Make Adam to hearken to me,  
I shall have brought him to pains,  
So that he shall never come to the heaven  
470 If he will hearken to me.

But Eve I will essay.  
She is easier to deceive  
Than Adam right truly,  
And more simple.

475 Also it behoves me not to be seen  
Myself in this same shape.  
Uglily am I defaced:  
Nothing can be uglier  
Ye all see.

## BELZABUB

480 hager lower os me an vow  
 yn myske oll an thewollow  
 nyges hackra

rag henna whela neb jyn  
 po an vyadg ny dale oye  
 485 eva thysa a theglyn  
 mar uthicke pan wella hy  
 theth fegure yn kethe delma

ha mar gwreta bargayne sure  
 ty a vith lower honorys  
 490 awos dew kenthewa fure  
 in forma mar pyth tullys  
 me a vyth compes ganso

## LUCYFER

na berth dowte me an prevent [leg. preves]  
 hage thro lower tha paynes  
 495 me a levar 3es fatla

*[Let the serpent wait in the plain]*

an tas a rug der entent  
 in myske oll prevas in bys  
 formya preve henwis serpent  
 hag ythew wondrys fashes  
 500 tha virgin deke pur havall

sottall ythew gans henna  
 a vghe beast na preaf yn bys  
 yn henna manaf entra  
 ha prevathe tha baradice  
 505 me a vyn mos heb fyllall

kyn na wore hy cowse banna  
 me as rowle hy del vannaf

## BELZEBUB

480 Ugly enough thou art, I vow it:  
Amongst all the devils  
There is none uglier.

Therefore seek some gin  
Or the journey will not be worth an egg.  
485 Eve at thee will wince (?)  
When she sees so ugly  
Thy figure in this same manner.

And if thou makest thy bargain sure  
Thou shalt be honoured enough,  
490 Notwithstanding God, though He be wise;  
In this way if He be deceived  
I shall be straight with Him.

## LUCIFER

Have no fear — I will prove him,  
And bring (him) enough to pains;  
495 I will tell thee how.

The Father did by intent  
Amongst all (the) worms in (the) world  
Form a worm named Serpent,  
And (it) is wondrously faced,  
500 To a fair virgin very like.

Subtle (it) is therewith  
Above beast or worm in (the) world.  
Into that I will enter,  
And privately to Paradise  
505 I will go without fail.

Though she knows not (how) to speak a drop,  
I will rule her as I wish;

ha kyns es dos a lena  
 tha adam ha tha eva  
 510 me a wra neb enfugy

## TORPEN DEVYLL

gura in della me ath pys  
 par dell osta jowle wyly  
 mar gwreth henna honorys  
 ty a vyth bys venarye  
 515 ha pen rowler warnan ny  
 heb dowt in case

## LUCYFER

*[Let Lucyfer com to the serpent and offer to goe in to her]*

by and by thou shalt se that  
 ha pur vskes gwraf an pratt  
 then serpent in spyte thy face

*[The serpent voydeth & stayeth and [Lucyfer agayn]  
 ofereth to go in to her]*

520 Ay redeball dowethy  
 gorta ha byth thym rowlys  
 gas ve tha entra agye  
 rag ty ny vethys dowtyes  
 drefan y bosta mar deke

*[Lucyfer entreth into y<sup>e</sup> serpent]*

525 ty a vyth yntertaynes  
 ha gans eva sure cregys  
 thyth fysmant zethy a bleake  
 aban oma close entrys  
 vnas sche [a]barth agye  
 530 ow voice oll yta changis  
 avel mayteth yn tevery  
 me ne vethaf confethes  
 om bos ynaff fallsurye  
 sottall lower ove <sup>1</sup> me a greys

fo. 7 a. 535 hag a vyn mos heb gwill gycke  
 in wethan pur smoth heb mycke  
 avell eall wheake afynes

<sup>1</sup> MS. eve.



And before going hence,  
 To Adam and to Eve  
 510 I will do some harm.

*TORPEN a Devil*

Do thus, I pray thee,  
 As thou art a wily devil.  
 If thou doest that, honoured  
 Thou shalt be for ever,  
 515 And chief-ruler over us,  
 Without doubt in (the) case.

LUCIFER

By and bye thou shalt see that,  
 And right quickly I will do the trick  
 To the serpent in spite to her face

520 Ah very evil (one), stop (?),  
 Stay and be ruled by me:  
 Allow me to enter thee,  
 For thou wilt not be feared,  
 Because thou art so fair.

525 Thou shalt be entertained  
 And by Eve surely believed,  
 Thy visage will please her.  
 Since I am close entered  
 In thee, within,  
 530 My voice lo! it (is) all changed,  
 Like a maiden in earnest.  
 I shall not be found out,  
 That there is in me falsehood.  
 Subtle enough I am, I believe.

535 And I will go without doing....  
 Into a tree right smoothly without....  
 Like a sweet angel adorned.

## EVA

*[The serpent singeth in the tree]*

me a vyn mos tha wandra  
 omma yn myske an flowrys  
 540 oll pub pleasure an bysma  
 yn plasma yta tevys  
 may thew confort ꝛa wellas

SERPENT *in the tree*

eva prage na theta nes  
 rag cowse orthaf ha talkya  
 545 vn dra a won am gothvas  
 pur lowenake am gwressa  
 cola orthaf a mennas

## EVA

*[Then eva wondreth of the Serpent when she speaketh]*

pew ostashe es in wethan  
 a wartha gans troes ha cane  
 550 marth ew genaf thath clewas

worthys me nembes negys  
 na byle es devethys  
 marth ew genaf tha wellas

## SERPENT

na gymmar marth v<sup>t</sup> benynvas  
 555 me a theth [ꝛ]a the wheres  
 mes a neif gans hast pur vras

rag cowsall theis a henna  
 omma lemyn pur brevath  
 me athe pys awos neb tra  
 560 na gymar marth anotha  
 na owne v<sup>t</sup> es ow gwellas

## EVE

I will go to wander  
Here among the flowers.  
540 Every pleasure of this world  
In this place see it grown,  
So that it is a comfort to see.

## SERPENT

Eve, why dost thou not draw near  
To speak to me and to talk?  
545 One thing, I know of my knowledge,  
Very joyous would make me,  
If thou wouldst hearken to me.

## EVE

Who art thou that art in (the) tree  
Above with noise and song?  
550 A marvel is it to me to hear thee.

With thee I have no business,  
Nor whence thou art come —  
A marvel is it to me to see.

## SERPENT

Take no wonder at all, Goodwife,  
555 I have come to help thee  
Out of heaven with full great haste,

To speak to thee of that  
Here now very privately;  
I pray thee on account of anything  
560 Take no wonder at it,  
Nor any fear in seeing me.

## EVA

nynges owne thym ahanas  
drefan bose mar deake tha face  
na whath dowte vethol in bys

565 rag der tha ere yth falsa  
tý tha thos an nef totheta  
ha mara tethe a lena  
pur welcom ythose genaf  
ha thawell ythe fythe cregys

570 lavar thybma thathe negys  
ha mar callaf ʒa weras  
na berth dout ný vyth nehys

## SERPENT

ow nygys a dreyle tha les  
mar a mynta ow kyfy<sup>1</sup>  
575 saw yma thym ahanes  
dowte pur vras a anfugye  
mara gwrees ow dyskevera

## EVA

*[Eva talketh famyljarlye w<sup>th</sup> the serpent and cometh  
neare hem]*

na vannaf tha theskyvra  
ow hothman a tra in bys  
580 rag henna meare tha volta  
tý a yll gule tha negys  
ha ow threst yw ý vos da

## SERPENT

da cotha yw na thowt perill  
war ow honesty benyn vas

<sup>1</sup> Cregy in the British Museum M. S.

## EVE

There is no fear to me of thee,  
Because thy face is so fair,  
Nor yet doubt at all in (the) world.

565 For by thy word it seemed  
That thou camest from the heaven directly;  
And if thou comest thence  
Right welcome art thou to me,  
And thy gospel shall be believed.

570 Tell to me thy errand,  
And if I can help thee  
Have no fear, thou shalt not be denied.

## SERPENT

My errand will turn to thy profit  
If thou wilt believe me:  
575 But there is to me from thee  
Very great fear of misfortune,  
If thou dost discover me.

## EVE

I will not discover thee,  
My friend, for aught in (the) world.  
580 Therefore if thou wishest (?)  
Thou mayest do thy errand,  
And my trust is that it is good.

## SERPENT

Good it ought to be, fear no peril  
On my honesty, goodwife;

585 pokeean y whressan fyllell  
 hag y fea peth pur vras  
 ha me gweffa the vos punyshes

## EVA

why a lavar gwyre dremas  
 henna vea hager dra  
 590 yma thymma hyrathe bras  
 rag gothevas pan dra vea  
 in cutt termyn ages negys  
 cowsow y praya

## SERPENT

me a levar thys eva  
 595 ha coole orthaf os ehan  
 maga fure te a vea  
 avel dew es awartha  
 hag a vffya pub tra

## EVA

myhall sera thewgh gramercy  
 600 a callen dos then pryckna  
 yth alsan bos pur very  
 henna vea reall dra

bos cooth 3a thew awar3a  
 ha in pub poynt equall gonsa <sup>1</sup>  
 605 ha maga fure accomptys  
 yn erna re sent deffry  
 yth halsan rowlya <sup>2</sup> pur gay  
 ha bos stately 3om deuise

y praytha lavar fatla  
 610 perthy ny allaf pella

<sup>1</sup> MS. gousa.

<sup>2</sup> MS. rowtya.

585 Or else I should fail;  
 And it would be a very great sin,  
 And I ought (?) to be punished.

## EVE

You say true, excellent one,  
 That would be an evil thing.  
 590 There is to me a great longing  
 To know what thing it may be;  
 In a short time your errand  
 Say, I pray.

## SERPENT

I tell to thee, Eve,  
 595 And listen to me quietly (?)  
 As wise wouldst thou be,  
 As God who is above,  
 And know everything.

## EVE

Sir, I may thank you;  
 600 If I could come to that point  
 I might be full merry;  
 That would be a royal thing

To be known to God above,  
 And in every point equal with him,  
 605 And as wise accounted;  
 Then by (the) saints really,  
 I might rule very gaily,  
 And be stately (according) to my device.

I pray thee tell me how;  
 610 I cannot bear longer:

me a v<sup>t</sup> sure tha lacka  
 mes te thym a lavara  
 en by and by.

skeans benyn ew brotall  
 615 ha me nygof over sottall  
       lavar thym kyns es hythy  
       me athe pyese • an nowethys

## SERPENT

me a levar thys eva  
 mar gwreth tastya an frutema  
 620 es oma war an wethan

maga fure te a vea  
 avell dew es a wartha  
       in nef vhall a vhan  
       gow vyth ny lavaraf

## EVA

*[Let eva look angerly on the serpent and profer  
 to depart.]*

625 what ew hena tha theyyse  
       tam v<sup>t</sup> nyvyth cregys  
       henna me a levar theis  
       theth cussyllyow in poyntna  
       me a levar theis praga

630 dew a ornas contrary  
       na thesan tastya henna  
       hay gommandement pur thefry  
       a rose straytly dres pub tra  
       na wrellan mellya wortȳ  
 635 prag ȳ whreth genaf flattra

## SERPENT

fo. 8 a. golsow golsow eva ha des nes



I shall be sure to faint  
 Unless thou speak to me  
 By and bye.

Woman's knowledge is brittle,  
 615 And I am not over-subtle;  
       Tell me before thou stoppest (?),  
       I pray thee, the news.

## SERPENT

I will tell thee, Eve,  
 If thou dost taste this fruit  
 620       That is here on the tree

As wise thou shalt be  
 As God that is above  
       In Heaven, high of high —  
       I will not tell a lie at all.

## EVE

625 What is that thy device?  
 Any jot will not be believed  
 (That I will tell to thee)  
       Of thy counsels in that point,  
       I will tell to thee why.

630 God ordained (the) contrary  
       That we should not taste that,  
 And His commandment full surely  
       He gave straitly above everything,  
 That we should not meddle with it —  
 635       Why dost thou flatter with me?

## SERPENT

Hearken, hearken, Eve, and come near:

shame ew genaf tha glowas  
ow cregŷ then gyrryaw na

praga me a levar thies  
640 y wruge dew ry an chardgna  
genas a peva tastys  
maga fure te a vea  
in pub poynt sure avella

an tas ef ny vynsa sure  
645 worthe dean vetholl bos mar fure  
tha othvas a droke ha da  
rag henna benynvas eva  
genas ny vannaf flattra  
na ny vanaf usya gowe  
650 kooll ge thym men tha gesky  
mar mynta bos exaltys  
poken sertayne venarye  
why a vyth avell flehys  
bo yn assentys te a glow  
655 eva gent[i]ll

## EVA

yea yea me a glow  
hag a rose ŷym chardge mar strayte  
me am bŷth payne ha galarow  
mara gwren térry vn ieit  
660 ŷ gommandement thyn reyse  
par hap in efarne neffra  
ny an bythe agen trygva  
mar nŷ vyth ŷ voth sewyes.

## SERPENT

Taw Taw eva ythos foole  
665 ny vynnys kola orthe da  
me a ragtha tŷ an owle  
ow husyll mar gwreth naha  
genas nygof contentys

Shame there is to me to hear thee,  
Believing those words.

Why — I will tell to thee  
640 Did God give that charge?  
By thee if it were tasted  
As wise thou wouldst be  
In every point surely as He.

The Father, He would not surely  
645 That any man should be so wise  
(As) to know of evil and good;  
Therefore, goodwife, Eve,  
With thee I will not flatter,  
Nor will I use a lie.  
650 Listen thou to me . . . .  
If thou wouldst be exalted,  
Or else certainly for ever  
Ye shall be like children:  
Or thou hast assented to it, thou hearest,  
655 Gentle Eve.

## EVE

Yea, yea, I hear,  
And He gave to me a charge so strait  
That I should have pain and griefs  
If I should break a jot  
660 His commandment given to us;  
Perhaps in Hell for ever  
We shall have our dwelling  
If His wish be not followed.

## SERPENT

Be silent, be silent, Eve, thou art a fool:  
665 Thou wilt not hearken to good.  
I will go: for it thou shalt weep  
My counsel if thou dost deny.  
I am not contented with thee.

na vea me theth cara  
 670 nŷ vynsan theth cossyllya  
       tha vos bargayne mar vras gwryes

## EVA

*[She commeth anear the serpent agayne and  
 geveth heed to his words]*

a cuffan ŷ voŷa gwyre  
 me a sewsye tha thesyre  
       drefan te tha thos an nef

## SERPENT

675 why a levar gwyre benynvas  
       nŷ ryse thewh mystrustya<sup>1</sup>  
 an nef ny the mes tues vas  
       me ew onyn an sortna

*[Lett y° serpent bow downe the appll to eva,  
 & she takethe y° appell]*

rewhy kam<sup>2</sup> thages dremas  
 680 po an vyadge ny dale tra  
       mes y bart ef an geffa

## EVA

ny vannaf bos mar grefnye  
       tha wetha oll ow honyn  
 adam sure dres pub hwny<sup>3</sup>  
 685 me an kare po dew deffan  
       the wetha heb shara<sup>4</sup>

fo. 8. b.

## SERPENT

me a ysten an skoran  
       kymmar an frute annethy

<sup>1</sup> MS., apparently, mystunstya.

<sup>2</sup> British Museum MS. ran.

<sup>3</sup> MS. hwnyth.

<sup>4</sup> Br. Mus. MS. heb y shara, "without his share".

Were it not that I love thee,  
670 I would not counsel thee  
That a bargain so great should be made.

## EVE

If I knew that this were true  
I would follow thy desire,  
Because thou hast come from the heaven.

## SERPENT

675 You say true, goodwife;  
No need to thee to mistrust:  
From the heaven there comes not save good folk;  
I am one of that sort.

Give you a bit (?) to your husband,  
680 Or the journey will not be worth aught —  
But his part, he should get it.

## EVE

I will not be so greedy  
To keep all myself —  
Adam surely beyond everyone  
685 I love him — or God forbid  
To keep him without a share.

## SERPENT

I will stretch the bough  
Take the fruit from it.

## EVA

me a ra in pur serten  
 690 ny allaf ra pell perthy  
 pan vo reys tastya anothy

## SERPENT

nefra na gybmar dowte  
 te a yll bos pur verry  
 gans tha lagasowe alees  
 695 te a weall pub tra omma  
 ha pur fure te a v<sup>t</sup> gwryes  
 evell dew na thowt henna  
 eva me a levar thyes

na vea me theth cara  
 700 nŷ vynsan awos neb tra  
 yn ban tha vos exaltys

## EVA

mear a rase thewhy sera  
 ow ry cusyll ŷym mar stowte  
 orthowh me a vyn cola  
 705 ha by god nyinges ŷym dowte  
 tha dastya a[n] keth avall  
 haw dremas a wor thym grace  
 tha weyll vyadge mar nob[e]ll  
 ha re thew an drengis tase  
 710 ef am sett yn ban vhall  
 hag am gornvall meare heb dowl

## SERPENT

ke yn ker eva benynvas  
 te a yll gothvas thym grace  
 rag an vyadge  
 715 hag adam dell ew dremas

## EVE

I will do (so) full certainly:  
 690 I can no longer forbear,  
 Since it is needful to taste of it.

## SERPENT

Never take fear,  
 Thou mayest be right merry.  
 With thine eyes abroad  
 695 Thou wilt see every thing here.  
 And full wise thou shalt be made  
 Like God — doubt not that —  
 Eve, I say to thee.

Were it not that I love thee,  
 700 I should not wish on account of anything,  
 On high that thou shouldst be exalted.

## EVE

Much thanks to thee, Sir,  
 Giving to me counsel so strong,  
 To you I will hearken,  
 705 And by God there is not to me fear  
 To taste the same apple.  
 And my husband will give me thanks  
 To make a voyage so noble,  
 And by God the Trinity Father  
 710 He will set me up on high,  
 And will praise(?) me much without doubt.

## SERPENT

Go thou away, Eve, goodwife,  
 Thou mayst give me thanks  
 For the voyage.  
 715 And Adam, as he is excellent,

ahanas a wra pur vras  
an bargayne ny vyth eddrack

## EVA

Farewell ow bothman an nef  
me ath kare bys venary  
720 tha adam kerras pur greyf  
me a vyn the sallugye  
han avall y presentya

*[Eva departeth to Adam & presenteth hem  
the appll]*

## SERPENT

gwra yn della me ath pys  
ty a glow keen nawothow  
725 kyns ow gwellas ve arta

## EVA

adam adam pythesta  
golsow thymmo ha des neese  
yma genaf theth pleycya  
na barth dowt a bratt es gwryes  
730 may woffas thym grassow

## ADAM

welcom eva os benynvas  
marsew an nowothow da  
te a vythe rewardyes  
ham hollan yn weth ganja  
735 te a v<sup>t</sup> prest theth plegadow

## EVA

*[Shew the appell to Adam]*

fo. 9 a. merowgh merowgh orth henma  
tomma gaya<sup>1</sup> avall theys

<sup>1</sup> MS. gaya a avall.



Of thee will make very much:  
Of the bargain he will not be repentant.

## EVE

Farewell, my friend from heaven!  
I will love thee for ever.  
720 Unto Adam full strongly go  
I will, to salute him,  
And the apple to present it.

## SERPENT

Do so, I pray thee.  
Thou wilt hear other news  
725 Before seeing me again.

## EVE

Adam, Adam, who art thou?  
Hearken to me and come near.  
There is with me (somewhat) to please thee.  
Do not bear doubt of a trick that is done;  
730 So that thou mayst give me thanks.

## ADAM

Welcome, Eve, thou art a good wife!  
If the news be good  
Thou shalt be rewarded,  
And my heart also with it  
735 Thou shalt have ready to thy pleasure.

## EVE

Look you, look you at this  
See here a gay apple for thee;

mar gwreth tastya anotha  
 eve a drayle theȝo tha leas  
 740 moy eas myllyow a bynsow

## ADAM

*[Adam is a frayde [at] the sight of the apple]*  
 des nes gas ve the wellas  
 mara sewa avall da  
 lavar p[l]e veva kefys

## EVA

praga adam ow fryas  
 745 der dowte es thyes y wellas  
 lavar ȝymmo me ath pyes

## ADAM

nȝ bleig thym sight anotha  
 dowt pur vras yma thyma  
 nagewa vas me a gryes  
 750 ty mar pe hemma terrys  
 mes an wethan defennys  
 ragtha me a v<sup>t</sup> grevys

## EVA

neffra na thowt a henna  
 adam wheak ow harenga  
 755 me a levar thys mar pleag  
 yn pan vanar yn bema

sera ha me ow gwandra  
 me a glowas awartha  
 war an weathan ven eal wheake  
 760 sure ow cana  
 me am be wondrys fancye  
 orth y wellas in weathan

If thou dost taste of it  
It will turn to thee to profit,  
740 More than thousands of pounds.

## ADAM

Come near, leave me to see  
If (it) be a good apple,  
Say where (it) was found.

## EVE

Why, Adam, my spouse,  
745 Much doubt is (there) to thee to see it —  
Tell to me, I pray thee.

## ADAM

(The) sight of it does not please me:  
A very great doubt is to me;  
It is not good, I believe;  
750 Thou if this be plucked  
From the forbidden tree,  
For it I shall be grieved.

## EVE

Never doubt of that,  
Sweet Adam, my love.  
755 I will tell thee, if it please (thee)  
In what manner I had it.

Sir, as I was wandering,  
I heard above  
On the tree a sweet angel  
760 Surely a singing.  
I had a wondrous fancy,  
Seeing him in (the) tree,

ha thevy in curtesye  
 y profyas avell cothman  
 765 mere a dacklow ram lowta  
 ha pur worthy

## ADAM

A eva. eva. ty a fyllas  
 ow cola orthe an eal na  
 droke polat o me a gryes  
 770 neb a glowses owe cana  
 hag<sup>1</sup> athe cossyllyas tha derry  
 an avall na

## EVA

sera eve a gowsys yym mar deake  
 775 ny woethyan tabm y naha  
 hay bromas o mar wheake  
 may wruge eve thyma cola  
 ny thowtys war ow ena  
 a falsurye

780 hay bromas ytho largya  
 mar gwrean tastya an frutna  
 avell dew ny a vea  
 ha maga furre

my a fylly in vrna  
 785 a callan dos then prickna  
 y fea bargayn pur fuer

## ADAM

a owte owt warnas eva  
 me a yll cussya henna  
 towles on tha vysshew bras  
 790 ha worthy tha gemeras

<sup>1</sup> MS. na.

And to me in courtesy  
 He proffered like a friend  
 765 Many things, by my loyalty,  
 And full worthy.

## ADAM

Ah Eve, Eve, thou hast failed  
 Harkening to that angel.  
 An evil *polat* he was, I believe,  
 Whom thou heardest singing,  
 770 And (who) counselled thee to pluck  
 That apple.

## EVE

Sir, he spoke to me so fairly  
 775 I knew not (how) to deny him aught;  
 And his promise was so sweet  
 That he made me listen;  
 Thou shouldst not doubt, on my soul,  
 Of falsehood.

780 And his promise was large,  
 If we do taste that fruit  
 Like God we should be,  
 And as wise.

Meseemed then  
 785 If I could come to that point  
 It would be a bargain full wise.

## ADAM

Ah out, out on thee, Eve,  
 I may curse(?) that.  
 Fallen are we to great mischief,  
 790 And worthy to take it.

fo. 9 b.    henna o hagar vargayne  
               eva me a lavar theis  
               nebas lowre a vyt[h] an gwayne  
               pan vo genas cowle comptys  
 795            soweth aylaas

## EVA

*[Profer the appell to Adam, he refuseth yt]*

taw adam na vyth serryys  
               ny theth droke whath anotha  
               an keth perill yth towtyys  
               hag a laverys thotha  
 800            oll an perill in pub poynte

saw eve thema a wrontyas  
               nago thema dowte in case  
               war y perill wondrys coynt

## ADAM

a molath then horsen kam  
 805        ha thage in weth gansa  
               ny an gevyth sure droke lam  
               rag tha veadge in tornma  
               ha worthy ȝa gawas blame

## EVE

*[Lett her speak angerly to Adam]*

Yea yea me an gevyth oll an blame  
 810        tha worthis ge lemyyn adam  
               pynag[e]ll for ythe an game

saw a pony dewyow gwryes  
               ny veas mal bew serryys  
               me a wore hena ynta

## ADAM

815        Taw Taw na vyth ȝymmo mar ucky

That was an ugly bargain,  
 Eve, I will tell to thee;  
 Little enough will be the gain  
 When it is with thee quite counted.  
 795       Woe, alas!

## EVE

Be silent, Adam, do not be angered:  
 Evil hath not yet come of it.  
 The same peril I feared,  
 And told to him  
 800       All the peril in every point.

But he to me warranted  
 That there was not to me doubt in (the) case,  
 On his peril, wondrous quaint.

## ADAM

Ah! a curse to the crooked whoreson,  
 805       And to thee also with him:  
 We shall surely have it a bad leap,  
 For thy voyage this turn,  
 And worthy to get blame.

## EVE

Yea, yea, I shall get all the blame  
 810       From thee now, Adam,  
 Whatsoever way the game has gone.

But if we were made gods  
 Thou wouldst not be at all (?) angered,  
 I know that well.

## ADAM

815       Peace, peace, do not be so foolish to me:

an serpent o re wylly  
ragas she in keth tornma

ef a brefyas lowre gow theis  
ha genas ymons cregys  
820 ow gyrryow a vyth prevys  
may fyth lowre payne ractha

## EVA

yea yea ythosta ge dean fure  
ny vynnys orthaf cola  
mar ny vethaf ow desyre  
825 neffra nyn gwellaf omma  
methan vn spyes

*[Lett her profer to depart]*

an eal ega in wethan  
y cowses gyrryow efan  
ha me an creys

830 syr war nebas lavarow  
tast gy part an avallow  
po ow harenga ty a gyll

*[profer hem the apyll]*

meir kymar an avall teake  
po sure inter te hath wreage  
835 an garenga quyt a fyll  
mar ny vynyth y thebbry

## ADAM

henna ythew trewath tra  
a ban reys ymmo cola  
840 po kelly an garensa  
es ordnys interrañye

fo. 10 a. eva gent[i]ll na vyth serrys  
me a ra oll del vynný



The serpent was too wily,  
For thee in this same turn.

He told enough lies to thee,  
And by thee they are believed;  
820 My words will be proved  
So that there will be pains enough for it.

## EVE

Yea, yea, thou art a wise man,  
Thou wilt not listen to me;  
If I have not my desire  
825 Never . . . . here  
. . . . one space.

The angel that was in (the) tree  
Spoke plain words,  
And I believe him.

830 Sir, in few words,  
Taste thou part of the apples,  
Or my love thou shalt lose.

See, take the fair apple,  
Or surely between thee and thy wife  
835 The love quite shall fail,  
If thou wilt not eat it.

## ADAM

That is a mournful thing  
Since it is needful to me to hearken,  
840 Or to lose the love  
That is ordained between us.

Gentle Eve, do not be angered;  
I will do all as thou wishest:

drova thymo desempys

845     ha me a ra ye thebbrye

*[Eva geveth the hem the appll]*

EvA

yea gwra thym indella

drevon bew ow harenga

ty a vyth bys venarye

meer an avall ma omma

850     kymar ha debar tohta

dowt me genas tha serry

*[Adam receveth the appll and doth tast yt and so  
repenteth and throweth yt away]*

ADAM

ogh ogh trew ny re behas

ha re dorras an deffen

a teball benyn heb grace

855     ty ram tullas ve heb kene

agen corfow nooth gallas

mere warnan pub tenewhan

om gwethen ny gans deel glase

agen prevetta pur glose

860     y whon gwyre dew agen tas

ý sor thyn ý teige pur vras

me an suppose

*[Eva loketh vpon Adam very strangly and speketh  
[not] eny thing]*

meere mere an gwelta eva

yma ef ow toos omma

865     rag meth dean ny a lemma

tha gutha in tellar close

FATHER

adam adam pandra wreth

prage ny theth thom welcommma

Bring (it) to me immediately,  
845 And I will eat it.

## EVE

Yea, do thus to me,  
Because my living love  
Is to thee for ever.  
See this apple here,  
850 Take and eat quickly,  
Lest I be angry with thee.

## ADAM

Oh, oh, sad! we have sinned,  
And have broken the prohibition.  
O evil woman, without grace,  
855 Thou hast deceived me without pity.

Our bodies have gone naked;  
Look upon us (on) every side:  
Let us clothe ourselves with green leaves,  
Our privities full close.

860 I know truly God our Father  
His anger to us will carry very great,  
I suppose it.

Look, look, seest thou him, Eve?  
He is coming here:  
865 For shame let us come from hence,  
To hide in a close place.

## GOD THE FATHER

Adam, Adam, what dost thou?  
Why comest thou not to welcome me?

## ADAM

drefan ow bos nooth heb queth  
 870 ragas ytheth tha gutha  
 yn tellar ma

## FFATHER

*[ffg leaves redy to cover ther members]*

pyw a thysquethas thyso  
 tha vos noth tryes corf ha breg  
 lemyn an frute grace na[th]vo  
 875 monas the thibbry heb peyghe  
 prag ý wresta in della

## ADAM

thyma ve why a rose gwreag  
 hona yw all tha vlanya  
 hy a dorras an avall teake  
 880 hag an dros thym tha dastya

## FFATHER

a ban golsta ortý hy  
 ha gwythyll dres ow defan  
 in wheys lavyr tha thybbry  
 ty a wra bys yth worffan  
 885 eva prag y wresta gye  
 tulla tha bryas heb ken

## EVA

fo. 10 b. an serpent der falsurye  
 am temptyas tha w[r]uthell hena  
 hag y promysyas tha vee  
 890 ý fethan tha well nefra  
 hemma ew gwyre

## ADAM

Because of my being naked without a garment,  
870 From thee I went to hide  
In this place.

## GOD THE FATHER

Who discovered to thee  
Thy being naked, feet, body and arm?  
Now the fruit, grace there was not to thee  
875 To go to eat it without sin:  
Why hast thou done so?

## ADAM

Unto me you gave a wife;  
She is all to blame:  
She broke the fair apple,  
880 And brought it to me to taste.

## GOD THE FATHER

Since thou hast hearkened to her,  
And done against my prohibition,  
In sweat labour to eat  
Thou shalt, even to thy end.  
885 Eve, why didst thou  
Deceive thy spouse without mercy?

## EVE

The Serpent, by falsehood  
Tempted me to do that;  
And promised to me  
890 That we should be the better always:  
This is true.

## FFATHER

rag ty tha gulla ortye  
 ha tulla tha bryas leel  
 nefra gostyth thy gorty  
 895 me a ordayne bos benyn  
 trust gy thom gear

may moyghea y lavyer hy  
 der weyll ow[?] gorhemen troghe  
 na heb mear lavyer defry  
 900 benytha nystevyth flogbe

*[the father speketh to the serpent]*

prag y wresta malegas  
 lavar aga thulla y

## SERPENT

me a lavar theis an case  
 rag bos dethy joy mar vras  
 905 ha me pub ere ow lesky

## FFATHER

serpent rag aga themptya  
 mer a bayne es thyes ornys  
 malegas es dres pub tra  
 ha dreis preif ha beast in bys

910 owne ahanas rag neffra  
 dean an gevyth pub preis  
 ha te preif a wra cruppya  
 ha slynckya war doer a heys

ynter ye hays hy ha tee  
 915 me a wra envy neffra  
 ha henna theth pedn 3a gy  
 than doer sure a wra croppya<sup>1</sup>

<sup>1</sup> MS. cruppya.

## GOD THE FATHER

Because thou didst hearken to her,  
 And deceive thy loyal spouse,  
 Ever subject to her husband  
 895 I ordain Woman to be —  
 Trust thou to my word.

Let her travail increase  
 Through breaking my command,  
 Nor without much travail surely  
 900 Shall she ever have children.

Why didst thou, Accursed,  
 Say, deceive them?

## SERPENT

I will say to thee the case,  
 For that there was to her joy very great,  
 905 And I every hour a burning.

## GOD THE FATHER

Serpent, for tempting them  
 Much pain is ordained to thee.  
 Accursed art thou beyond every thing,  
 And beyond snake and beast in (the) world.  
 910 Fear of thee for ever  
 Man shall have it always;  
 And thou, Serpent, shalt creep,  
 And slink on (the) ground along.  
 Between her seed and thee  
 915 I will put hatred ever,  
 And she thy head for thee  
 Shall surely pierce (?) to the Earth.

## LUCIFER THE SERPENT

attoma hager vyadge  
 ma hallaf kynny ellas  
 920 yth om brovas gwan dyack  
 may thof poyntyes 3a bayne bras  
 tha pytt efarn ow cheif place

*[Let Lucyfer com owte of the serpent, the serpent remayneth in the tree. And lett hem crepe on his belly to hell w<sup>th</sup> great noyse]*

me a vyn dallath cruppya  
 ha slyncy<sup>a</sup> war doer a heys  
 925 them shape ow honyn ytama  
 why a weall omma treyllys  
 drog pullat ha brase

kynnam boma lowena  
 an chorle adam hag eva  
 930 tha effarn y towns thymmo  
 haga assheuw rag neffra  
 poyntys der ganaw an tas

fo. 11 a. han serpent tregans yna  
 nefra nythe alena  
 935 rag ythew malegas bras

## ADAM

a dase dew athe wulowys  
 aban ove tha throke towlys  
 graunt theth creator me ath pys  
 na part a oyle a vercy

## FFATHER

940 adam kyns es dewath an bys  
 me a wront oyle mercye theis  
 ha tha eva theth wrethtye

<sup>1</sup> MS. slyntya.



## LUCIFER

Here is an ugly voyage,  
So that I may lament alas.  
920 I have proved myself a weak husbandman,  
So that I am appointed to great pain,  
To (the) pit of hell, my chief place.

I will begin to creep .  
And slink on (the) ground along;  
925 To my own shape I am  
Turned, you see here —  
An evil *pullat* and great.

Though I have not joy,  
The churl Adam and Eve  
930 To hell will come to me,  
And their issue for ever  
Appointed by the Father's mouth.

And let the serpent dwell there:  
Never let it come thence  
935 For it is accursed greatly.

## ADAM

O Father God, from thy light  
Since I am cast to evil,  
Grant to thy creature, I pray thee,  
Some part of (the) oil of mercy.

## GOD THE FATHER

940 Adam, before (the) end of the world,  
I will grant oil of mercy to thee,  
And to Eve thy goodwife.

- sow pur wyre thymo ve creis  
 worth tha wreak drefan cola  
 945 rag terry an keth frutes  
     a wrug defenna ꝛu wortas  
 spearn y teg thym ha speras  
     han earbes an keth dorna  
 ty a thebar in tha wheys  
 950 theth vara pur wyre nefra  
 arna veys arta treyles  
     an keth doer kyns a wruga<sup>1</sup>  
 a thowst omma ý fus<sup>2</sup>  
     ha tha thowst ý theth arta

*[Let the father ascend to heaven]*

#### ADAM

- 955 theth voth rebo collenwys  
     arluth nef han byes keveryys  
 me a yll bos lowanheys  
     kyns es bos dewath an bys  
     cawas an oyle a vercy  
 960 kynthaw paynes ow cortas  
 in effarn in neb place  
 my ew<sup>3</sup> neb an dendyllas  
     drefan an defan terry

#### FATHER IN HEAVEN

- mehall yskydnyow<sup>4</sup> eall splan  
 965 hellowgh adam gans cletha dan  
     hay wreage mes a baradice

ha deaw gweth dothans gwra doen  
 thaga hutha pub Season  
     aga nootha na ve gwellys

<sup>1</sup> MS. wrugaf.

<sup>2</sup> MS. fens.

<sup>3</sup> MS. ow.

<sup>4</sup> MS. yskydmyow.

But right truly believe me;  
 Because of hearkening to thy wife  
 945 To break the same fruits  
     Which I did forbid thee,  
 Thorns shall bear for me (leg. thee) and briars  
     And the herbs — that same earth.  
 Thou shalt eat in thy sweat  
 950 Thy bread right truly ever,  
 Until thou art again turned  
     The same earth I made first.  
 From dust here thou wast,  
 And to dust thou goest again.

## ADAM

955 Thy will be fulfilled,  
     Lord of Heaven and the world likewise.  
 I may be glad  
     Before is (the) end of the world,  
     To get the oil of mercy.  
 960 Though there be pains waiting  
     In hell, in every place,  
 It is I who have deserved it,  
     Because of breaking the prohibition.

## THE FATHER IN HEAVEN

Michael, descend you, bright Angel.  
 965 Hunt you Adam with a sword of fire,  
     And his wife, out from Paradise.

And two garments carry unto them  
 To cover them in every season,  
     That their nakedness be not seen.

962. British Museum Manuscript has *ny*: — “we have deserved it”.

## MYCHAELL IN HEAVEN

*[desend angell]*

970 arluth me a wra henna  
 parys yw genaf pub tra  
 tha vose thothans a lemma

adam ke in mes an wlase  
 tha greys an bys tha vewa  
 975 te tha honyn tha ballas  
 theth wreag genas tha netha

*[The garmentis of skynnes to be geven to adam and eva  
 by the angell. Receave the garmentis. Let them depart  
 owt of paradice and adam and eva folowing them. Let  
 them put on the garmentis and shewe a spyndell and a  
 dystaff]*

adam attoma dyllas  
 hage eva thages quetha  
 ffystenowgh bethans gweskes

980 ffystenowgh trohan daras  
 rag omma ny wrewgh trega  
 ages tooles tha ballas  
 hages pegans tha netha  
 y towns parys

## DEATH

985 me yw kannas dew ankow  
 omma dretha appoyntys  
 rag terry gormenadow  
 tha adam gans dew ornys  
 ef a verve hay aysheuw

990 yn della ythew poyntyes  
 tha vyns a vewa in byes  
 me the latha gans ow gew

## MICHAEL IN HEAVEN

970 Lord I will do that:  
 Ready with me is everything  
 To go to them from hence.

Adam, go out of the land  
 To (the) midst of the world to live,  
 975 Thou thyself to dig,  
 Thy wife with thee to spin.

Adam here is raiment,  
 And Eve, to clothe you.  
 Hasten ye, let them be worn.

980 Hasten ye through the door,  
 For here ye shall not dwell.  
 Your tools to delve,  
 And your needments to spin  
 Are prepared.

## DEATH

985 I am God's messenger, Death,  
 Here by Him appointed.  
 For breaking commandments  
 To Adam by God ordained,  
 He should die and his issue.

990 Thus is it appointed  
 To all that shall live in (the) world,  
 I to slay them with my spear.

adam na eva pegha  
 ha deffan an tas terrý  
 995 mernans ny wressans tastya  
 mes in pleasure venarye  
 ý a wressa prest bewa

omma eve ytho poyntyes  
 cheif warden war paradise  
 1000 ha der pegh a coveytes  
 oll y joye ythew kellys  
 may fetha paynes ragtha

gans an Jowle y fowns tulles  
 der an serpent malegas  
 1005 dell welsowgh warbarth omma

*[Death departeth away]*

#### ADAM

henna ythew trewath bras  
 der an serpent malegas  
 ny tha vonas mar gucky  
 may thew kellys thyn an place  
 1010 o ornes thyn lean a ioye  
 tha vewa omma neffra

lemyn Eva ow fryas  
 henna ytho tha folly gye  
 rag henna paynes pur vras  
 1015 yma ornes ragan ny  
 may hellyn kyny dretha

#### EVA

me ny wothyan gwyll dotha  
 kemys gyrryow teake am b[r]eff  
 der henna war ow ena  
 1020 me a supposyas eall neff  
 ythova denvenys thym

Had Adam or Eve not sinned,  
 And broken the prohibition of the Father,  
 995 Death they would not have tasted,  
 But in pleasure always  
 They would ever live.

Here he was appointed  
 Chief-warden over Paradise,  
 1000 And through (the) sin of covetousness  
 All his joy is lost,  
 So that there should be pains for it.

By the devil they were deceived,  
 Through the accursed serpent,  
 1005 As ye have seen together here.

## ADAM

That is great sadness,  
 Through the accursed serpent  
 That we were so foolish;  
 So that lost for us is the place  
 1010 Which was ordained to us full of joy,  
 To live here for ever.

Now Eve my spouse,  
 That was thy folly:  
 Therefore pains full great  
 1015 Are ordained for us,  
 So that we may lament through it.

## EVE

I knew not (how) to do to him,  
 So many fair words he said to me;  
 Therefore, on my soul,  
 1020 I supposed an angel of heaven  
 Was sent to me.

sera ken foma cregys  
 y flattering o mur gloryes  
 nŷ wothyan guthell nahean  
 1025 ram lowta<sup>1</sup>

## ADAM

a soweth te tha gregŷe  
 than Jowle bras haŷ anfugye  
 rage ytho ef re wylly  
 pan<sup>2</sup> eth in serpent agye  
 1030 rag tha dulla

fo. 12 a. a ban omma cowle<sup>3</sup> dyckles  
 hag a paradise hellys  
 me a vyn dallath palas

rag cawas susten ha boos  
 1035 thymo ve ha thom flehys  
 hag aparell [h]a thyllas

## EVA

yn weth me a vyn netha  
 rag gule dillas thom cutha  
 ha thom flehys es genys

## ADAM

1040 ethlays gwef pan ove genys  
 ow terry gormenadow dew  
 hellys<sup>4</sup> on a paradise  
 than noer veys er agen gew  
 tra vetholl a rella leas  
 1045 ny gavaf omma neb tew  
 na susten moy es bestas  
 fetla wren omwetha bew

<sup>1</sup> MS. ram lea lowta.

<sup>2</sup> MS. pen?

<sup>3</sup> MS. towle.

<sup>4</sup> MS. gellys.



Sir, though I were hanged,  
 His flattering was so glorious,  
 I knew not (how) to do otherwise,  
 1025 By my loyalty.

## ADAM

Ah, grief! that thou believedst  
 In the great devil and his mischief!  
 For he was too wily  
 When he went into a serpent within  
 1030 To deceive thee.

Since we are quite helpless,  
 And hunted from Paradise,  
 I will begin to dig,

To get sustenance and food  
 1035 For me and for my children,  
 And apparel and raiment.

## EVE

Likewise I will spin,  
 To make raiment to cover me,  
 And for my children that are born.

## ADAM

1040 Alas, woe is me that I am born!  
 Breaking God's commandments:  
 Hunted are we from Paradise  
 To the earth-world for our woe.  
 Anything at all that will do advantage  
 1045 I shall not find here (on) any side,  
 Nor sustenance more than beasts;  
 How shall we keep ourselves alive?

## EVA

nynsew helma paradise  
 a nagew adam nagew  
 1050 ena ythesa flowrys  
 ha frutes teke aga lew  
 thagan maga

orta meras pan wrellan  
 channgys yw an rowle lemyr  
 1055 Ellas orthan prif cola

## ADAM

*[shew her ij sonnes]*

deaw vabe yma thym genys  
 ha tevys ythyns tha dnes  
 why oll as gweall

cayne ythew ow mabe cotha  
 1060 ha abell ew ow mabe younka  
 flehys evall ha gent[e]ll

*[He speakethe to Cayne]*

me a vyn thewhy poyntya  
 service tha teag hay gela  
 rage rowlya eys ha chattell  
 1065 cayne tha chardge ge a vyth  
 war kerth barlys ha gwaneth  
 tha wethill an dega leall

*[He turnethe to Abell]*

hag abell an oblashyon  
 war an beastas han nohan  
 1070 han devidgyow oll in gweall

ha penvo reys degevy  
 gorowgh y than mownt tabor  
 hag ena gwrewh aga lyskye

## EVE

This hall is not Paradise,  
Ah it is not, Adam, it is not!  
1050 There were flowers,  
And fruits, fair their hue,  
To feed us.

On them when I do look,  
Changed is the rule now,  
1055 Alas, to listen to that worm!

## ADAM

Two sons are born to me,  
And they are grown to men  
Ye all see them  
  
Cain is my eldest son,  
1060 And Abel is my youngest son —  
Children humble and gentle.

I will unto you appoint  
Service to bear(?) and his fellow  
To rule corn and cattle.  
1065 Cain, thy charge shall be  
Over oats, barley and wheat  
To make the loyal tithe.

And Abel the oblation  
On the beasts and the oxen  
1070 And all the sheep in [the] field.

And when there shall be need to make tithe,  
Put them to the Mount Tabor,  
And there do you burn them,

dowt dew genow tha' serry  
 1075 mar ny wreen oblacon leall

## CAYNE

adam ow thas caradowe  
 me a ra heb falladowe  
 tha worhemyn yn tean

reys yw pur-ryes lavyrrya  
 1080 ha gones an beise omma  
 tha gawas theny susten

## ABELL

*[A lamb redy with fyre and insence]*

mos then menythe me a vyn  
 ha gwyll an dega lemyn  
 ha lesky holma pur glane

fo. 12 b. 1085 han degvas oll a bub tra  
 oblashion sure anotha  
 me a dylla oll gans tane

## CAYME

ye lysky ny vannaf ve  
 an eys nan frutes defrye  
 1090 taw abell thymo pedn cowge

me a guntell dreyne ha spearn  
 ha glose tha leskye heb bearn  
 hag a ra bush brase a vooge

## ABELL

cayne nyngew henna gwryes vas  
 1095 yn gorthyans tha thew an tase  
 gwren agen sacrafice leall

<sup>1</sup> MS. that.

Lest God be angry with you  
1075 If we make not loyal oblation.

## CAIN

Adam, my loveable father,  
I will do without fail  
Thy command altogether.

It is needful, right needful to labour,  
1080 And to till the world here,  
To get sustenance for us.

## ABEL

I will go to the mountain,  
And make the tithe now,  
And burn all this right clean.  
1085 And all the tithe of everything,  
An oblation surely of it  
I will set forth all with fire.

## CAIN

Burn it I will not  
The corn nor the fruits certainly:  
1090 Be silent, Abel, to me, dolt-head!

I will gather brambles and thorns  
And dry cowdung to burn without regret,  
And will make a great bush of smoke.

## ABEL

Cain, that is not well done;  
1095 In honour to God the Father  
Let us make our loyal sacrifice.

dew a therfyn bos gwerthyes  
 gans an guella frute pub preys  
 me an gwra a vs merwall

1100 cayne ow brodar  
 mere ha predar  
 henna yw moog wheake

## CAYME

taw theth cregye  
 hema yw gwell defry  
 1105 te foole crothacke

## ABELL

ny yll bos  
 pan wreth gans glos  
 thethe sacrefice

## CAYME

re thew an rose  
 1110 mensan tha vos  
 ughall cregys

rage errya sure war ow fyn  
 me ath wiske harlot jawdyn  
 may th-omelly theth kylbyn<sup>1</sup>

*[A chawbone readye]*

1115 kymar henna  
 te ploos adla  
 war an chala gans askern an chala

## ABELL

*[Abell ys strycken with a chawe bone and dyeth]*

a trew aylace

<sup>1</sup> MS. kylban.

God determines(?) to be worshipped  
 With the best fruit always;  
 I will do it above marvel.

1100 Cain my brother,  
 Look and consider;  
 That is a sweet smoke.

## CAIN

Be silent, hang thee!  
 This is better certainly.  
 1105 Thou bigbellied fool!

## ABEL

It cannot be,  
 Since thou makest with dried cowdung  
 Thy sacrifice.

## CAIN

By God who made him, (?)  
 1110 I should wish [him] to be  
 Hung high.

For striving (?) against me  
 I will strike thee, rogue, rascal (?),  
 That thou fall on top of thy back.

1115 Take that  
 Thou foul knave (?)  
 On the jowl, with (the) bone of the jowl.

## ABEL

O sad! alas!

1099. The Museum Copy has *a vo in well*, "That it may be for the best".

te' from lathas  
 1120 cayne ow brodar  
 yn bysma rag tha wreans  
 ty a berth sure gossythyans  
 ken na bredar.

## CAYNE

otta marow horssen chorle  
 1125 ny vannaf bos controllys  
 he is now ryd owt of the world [English]  
 y fensan y voos cuthys  
 in neb toll kea

an gwase a vynsa leskye  
 1130 agen esowe in tevery  
 nÿ yllan perthÿ henna

tha thew nyngeis otham vÿthe  
 awoos cawas agen pythe  
 me a wore gwyre

[Cast Abell into a dyche]

1135 ow thase ken fova serry's  
 pan glowa an nowethys  
 y vos lathys me ew heare  
 ny sensaf poynt

merough pymava towles  
 1140 in cleath tha vonas peddry's  
 nymbes yddrag vythe yn beise  
 [gans] owe doarn ke thewe lethys  
 par del oma gwicker coynt

## FFATHER

[when y' father speakethe to Cayne lett hem looke downe]

cayme thyma pyma abell  
 1145 ow gweryby vskys gwra



Thou hast slain me  
 1120 Cain, my brother.  
 In this world, for thy deed,  
 Thou shalt surely bear affliction —  
 Think not otherwise.

## CAIN

Dead is a whoreson churl: *Unreprovable*  
 1125 I will not be controuled: *I will not be*  
 He is now rid out of the world:  
 I would that he were hidden  
 In some hole of a hedge.

The fellow would have burnt  
 1130 Our corn in earnest —  
 I could not bear that.

Unto God there is no want at all  
 On account of having our property,  
 I know truly.

1135 Though my father should be angered  
 When he hears the news  
 That he (Abel) is slain, I am heir:  
 I shall not feel (?) a point.

See ye where he is cast  
 1140 Into a ditch to be rotted:  
 I have no repentance in (the) world,  
 By my hand though he be slain,  
 As I am a quaint dealer.

## GOD THE FATHER

Cain, for me where is Abel?  
 1145 Do answer me quickly.

## CAYNE

ny won arluthe dyhogall  
 henna ty a wore ynta  
 my nyingof warden thotha  
 perhaps blygh so mot I go  
 1150 an lathas pols a lema  
 an harlot ploos

cooth ew eve hag avlethis  
 pan na ylla omweras  
 ý vaw ny vidna boos

## FFATHER

1155 yta voice mernans abell  
 thethe vrodar prest ow kyllwall  
 an doer warnas pub tellar

malegas nefra reby  
 hag oll an tyer a bewhy  
 1160 ew malegas yth ober

frute da bydnarre thocka  
 na dadar avall neb preise  
 ow molath y rof thyȝa  
 molath ow mabe haw sperys  
 1165 thyso kymar

## CAYNE

*[Let not cayme looke in the father is face but look down  
 & quake]*

theth voice arluth a glowaf  
 saw tha face me ny wellaf  
 sure er ow gew

moý ew ow gwan oberowe  
 1170 hag in wethe ow fehasowe

## CAIN

I know not, Lord, certainly —  
 That — Thou knowest well —  
 I am not warden to him:  
 Perhaps ..... so mote I go,  
 1150 Killed him a little from hence —  
 The foul rascal!

Old is he and wretched:  
 Since he could not keep himself,  
 His servant I would not be.

## GOD THE FATHER

1155 Lo! (the) blood of (the) death of Abel,  
 Thy brother, is always calling  
 From the earth on thee, every where.

Accursed ever be thou,  
 And all the land thou ownest  
 1160 Is accursed in thy deed.

Good fruit let it never bear,  
 Nor goodness of apple (at) any time  
 My curse I give to thee;  
 (The) curse of my Son and my Spirit  
 1165 Take unto thee.

## CAIN

Thy voice, Lord, I hear,  
 But thy face I do not see,  
 Surely for my woe.

More are my weak deeds,  
 1170 And also my sins,

1149. A wolf? See Bleit, in Vocabulary. N.

es tell ew tha vercy dew  
thym tha ava

lemyn deffryth ove ha gwag  
pur wyre dres oll tues in byes  
1175 me ne won leverall prage  
gans peb na vethaf lethys  
en rage [?] an keth obarma

## FATHER

cayme na vethys in della  
rag tha latha dean mar qwra  
1180 eve an gevyth vij kemmys

*[Let the father make a marcke in his forehedd this  
word omega]*

token warnas me a wra  
henna gwelys pan vova  
ny vethis gans dean towches

## CAYNE

me a vyn mose thom sera  
1185 tha welas pana fara  
a wra ef an nowethys

now god speda theis ow thase  
me a wrug oblashion brase  
hag a loskas shower a yees

*[The father depart to heaven]*

## ADAM

1190 henna ytho<sup>1</sup> gwryes pur tha  
pyma abell coves henna  
der nagewa devethys

1189. *Lowes a yse*, "corn enough". Brit. Mus. Codex.  
<sup>1</sup> MS. ythe.

Than so is Thy mercy, God,  
To forgive me.

*Too guilty to hope  
mercy - mercy no  
infinite  
just*

Now feeble am I and empty  
Right truly beyond all folk in (the) world:  
1175 I know not (how) to say why  
By every one I shall not be slain  
Here for this same deed.

## GOD THE FATHER

Cain, thou shalt not be so: —  
For if any man shall slay thee  
1180 He shall get it seven (times) as much.

A token on thee I will make, —  
When that shall be seen  
Thou shalt not be touched by a man.

## CAIN

I will go to my Sire,  
1185 To see what notice(?)  
He will take of the news.

Now God speed thee, my father! —  
I made a great oblation,  
And burnt a shower of corn.

## ADAM

1190 That was done full well.  
Where (is) Abel — say that —  
That he is not come back?

1185. "To see what an affray he will make at the news." See the Cornish Drama D. 340, where the word should have been so rendered. N.

## CAYME

anotha marsses predar  
 worth y wothyas govena  
 1195 a rogella ye vrodar  
 me an syns gwethe es bucka  
 ny won py theth tha wandra

## ADAM

fo. 13 a. hemma ythew gorryb skave  
 yma ow gwyll ow holan clave  
 1200 war tha glowas in tornma

tȳ ren lathas rom lowta  
 ow molath theis rag henna,  
 ha molath tha vabm ganso  
 te a vith sure magata  
 1205 an nowothow pan glowa  
 ȳ holan terry a wra  
 omskemynes del ota  
 quicke in ker ke a lebma  
 ny berraf gweall ahanas

1210 rag cavow sefall om saf  
 war doer lemyn vmbelaf  
 ow holan ter deaw gallas

## CAYNE

omskem[i]nys lower ythove  
 nyngew reis skemyna moye  
 1215 nyth a nea perth ge cove<sup>1</sup>  
 na ow dama in teffrye  
 me a vyn kyns es hethy  
 mos a lema

*[Eva cometh to adam wher he lyeth and she proffer to  
 take hem vpe]*

<sup>1</sup> MS. vetou.

## CAIN

For him if thou art anxious  
 Ask of his acquaintance  
 1195 If he have hidden (?) his brother:  
 I hold him worse than a goblin —  
 I know not where he has gone to wander.

## ADAM

This is a light answer —  
 It is making my heart sick  
 1200 Hearing thee at this turn.

Thou hast slain him, by my loyalty —  
 My curse to thee for that,  
 And thy mother's curse with it  
 Thou shalt have surely as well.  
 1205 The news when she hears  
 Her heart will break.  
 Accursed as thou art  
 Quickly go away hence;  
 I cannot bear sight of thee.

1210 For sorrows I stand upright:  
 On (the) ground now I cast myself,  
 My heart is gone in two.

## CAIN

Accursed enough am I,  
 It is not needful to curse more.  
 1215 I will not deny thee — bear thou remembrance —  
 Nor my mother seriously:  
 I will, rather than stay,  
 Go from hence,

Na gwandra a dro in powe  
 1220 kebmys yw an molothowe  
       dowt yw thym cawas trygva

## EVA

adam pandra whear thewhy  
       yn delma bonas serrys  
 vn ow holan pur thefry  
 1225 ythoma pur dewhanhees  
       ortha welas in statema

## ADAM

a Eva ow freas kear  
       ow holan ew ogas troghe  
 oll owe joye ythew pur wyre  
 1230 kellys der mernans ow floghe  
       neb a geryn an moygha

## EVA

sera ny won convethas  
       ages dewan in neb for  
 agen deaw vabe 3a thew grace  
 1235 ythins pur vew byth na sor<sup>1</sup>  
       whath nyngew pell

cayme hag abell te a wore  
 ornys yns tha vownt tabor  
       tha weyll offren dehogall

1240 ha meer cayne yta ena  
       devethys tha dre tothta  
 rag henna saf y praytha  
       ha gas cavow 3a wandra  
       me ne brederaf gwell for

<sup>1</sup> MS. for.

L. 1226. *orth the welas.* B. M. Codex.



And wander about in (the) country;  
1220 So many are the curses,  
I have fear of finding a dwelling.

## EVE

Adam, what vexeth you  
Thus to be angered?  
In my heart full surely  
1225 I am greatly grieved,  
Seeing thee in this state.

## ADAM

Ah Eve, my dear spouse,  
My heart is nigh broken;  
All my joy is full truly  
1230 Lost, through (the) death of my child  
Whom I loved the most.

## EVE

Sir, I know not (how) to understand  
Your grief in any way.  
Your two sons — thanks to God —  
1235 Were quite alive — be not angry —  
It is not long since.

Cain and Abel, (as) thou knowest,  
Are ordered to Mount Tabor,  
To make offering certainly.

1240 And see! Cain is there,  
Come home very quickly:  
Therefore stand up, I pray thee,  
And leave sorrows to wander:  
I think not of a better way.

## ADAM

1245 eva nyngew tha gellas  
 an obar ma tha wellas  
 lethys yw abell na sor

## EVA

*[Eva is sorrowfulle tereth her haire & falleth downe  
 vpon adam. he conforteth her]*

pewa abell yw lethys  
 dew defan y foȝa gwyre  
 1250 nynges dean vytholl<sup>1</sup> in byes  
 tha wythell an kethe murder  
 mes te haw mabe cotha cayne

## ADAM

a gans cayne omskemynnes  
 ow mabe abell yw lethys  
 1255 may thove genys tha veare payne

sor dew ha trub[e]ll pub tew  
 yma pub ower ow cressya  
 yn bysma ha drevon bew  
 ow sure a wra penya  
 1260 nymbes ioȝ a dra in byes

## EVA

owt aylas pandra vyth gwrys<sup>2</sup>  
 hemma ew yeyne nawothowe  
 ow holan ythew terrys  
 fensan ow bosaf marowe  
 1265 soweth bythqwathe bos formys

a te cayne omskemunys  
 ow molath theȝo<sup>3</sup> pub preys

<sup>1</sup> MS. vythell.      <sup>2</sup> MS. gwynes.      <sup>3</sup> MS. theȝe.

## ADAM

1245 Eve, it is not to hide  
This work to see.  
Slain is Abel: be not troubled.

## EVE

What? is Abel slain?  
God forbid (it) should be true!  
1250 There is no man at all in (the) world  
To do the same murder,  
But thee and my eldest son Cain.

## ADAM

Ah! by Cain accursed  
My son Abel is slain,  
1255 So that I am born to great pain.

God's wrath and trouble on every side  
Are every hour increasing.  
In this world and whilst we be alive  
He surely will punish me:  
1260 I have no joy of aught in (the) world.

## EVE

Out! alas! what shall be done?  
This is cold news:  
My heart is broken:  
I would that I were dead!  
1265 Alas ever to be formed!

Ah thou Cain accursed!  
My curse to thee always!

henna o gwan obar gwryes  
 may ma dew han noer keffrys  
 1270 warnas pub ere ow crya

rag henna woza hemma  
 nefra ny wren rejoycya  
 mes pub ere oll ow mornya  
 heb ioy vyth na lowena  
 1275 der tha wadn ober omma

rag henna voyde a lema  
 na whela agen nea  
 mab molothow par del os

ow molath thejo pub preys  
 1280 ha molath tha dase keffrys  
 te a v<sup>t</sup> in gyth ha noos

## CAINE

me ny wraf vry a henna  
 me a levar theis dama  
 kybmys molothow omma  
 1285 me a wore ny sewenaffa  
 nefra yn beyse

*[Cayme speakethe to hys wiff]*

rag henna mos a lema  
 me a vyn ný won pylea  
 rag bythqwath me nyn kerys

1290 malbew yddrag es thyma  
 an chorle abell vs latha [leg. lethys]  
 a voyd dama

cuntell warbarth ow fegans  
 me a vyn mos pur vskys  
 1295 ha woza hemma dewans  
 pell in devyth tha wandra

That was a weak work done,  
 So that God and the earth also are - *after thought*  
 1270 Crying on thee every hour.

Therefore after this  
 Never shall we rejoice,  
 But always all a-mourning,  
 Without any joy or gladness,  
 1275 Through thy weak deed here.

Therefore begone from hence,  
 Nor seek to deny us,  
 Son of curses as thou art.

My curse to thee always,  
 1280 And thy father's curse likewise  
 Thou shalt have by day and night.

## CAIN

I do not make account of that,  
 I say unto thee mother:  
 So many curses (are) here  
 1285 I know I shall not prosper  
 Ever in (the) world.

Therefore go from hence  
 I will, I know not where,  
 For never (was) I loved.

1290 No manner (?) of repentance is to me,  
 The churl Abel is dead;  
 Begone, mother.

Gather together our needments:  
 I will go full quickly,  
 1295 And after this speedily  
 To wander far in (the) desert.

CALMANA *his wif*

A cayne cayne ow fryas kere  
 ty a wruge pur throog ober  
 tha latha abell dean da

fo. 14 b. 1300 theth owne vrodar ythova  
 haw brodar ve magata  
 rag henna warbyn cunda  
 ytho theis motty latha  
 sor dew yma thyn ragtha

## CAYNE

1305 tetȳ valy bram an gathe  
 n ynges yddrag thymo whath  
 awos an keth oberna

## ADAM

ow fryas gwella tha geare  
 gas tha ola hath ega  
 1310 gwrew grasse thagen maker  
 agan lavyr in bysma  
 ny an dyllas ha moye

rag henna woȝa hemma  
 in chast gwren ny kes vewa  
 1315 ha carnall ioeye in bysma  
 ny a vyn warbarth naha  
 der vothe an tase a vercyeye

## FFATHER

adam na wrethe in della  
 bewa in kethe order na  
 1320 theth hays a wra inressya  
 heb number tha accomptya  
 in della ythew appoyntyes

L. 1308. *ow gear*, "my word." B. M. Codex.

## CALMANA

Ah Cain, Cain, my dear spouse,  
 Thou hast done a full evil deed  
 To slay Abel, a good man.

1300 Thy own brother was he,  
 And my brother as well,  
 Therefore against nature  
 Was it for thee to go to slay him:  
 God's anger is to us for it.

## CAIN

1305 *Tety valy!* a cat's wind!  
 There is not repentance to me yet  
 On account of that same deed.

## ADAM

My spouse, behold thy gear;  
 Leave thy weeping and thy groaning(?),  
 1310 Give you thanks to our Maker;  
 Our labour in this world  
 We have deserved it and more (?).

Therefore after this  
 Chastely we shall live together,  
 1315 And carnal joy in this world  
 We will together deny (us),  
 By (the) wish of the Father of Mercy.

## GOD THE FATHER

Adam, thou shalt not thus  
 Live in that same order.  
 1320 Thy seed will increase  
 Without number to count:  
 Thus is it appointed.

tŷ a vyth mabe denethys  
 a the corf sure na wra dowtya  
 1325 henna a vyth havall theis  
 na yll dean bos havalla  
 ha genaf yfyth kerrys

## ADAM

[Adam kneleth]

arluth benegas reby  
 orth ow gwarnya in della  
 1330 theth vlonogath pur theffry  
 rebo collenwys neffra

## CAYNE

Kalmana ow hoer ffysten  
 gas ny tha vos a lemma  
 rag nangew hy pryes ynten<sup>1</sup>  
 1335 mathew res in ker vaggya  
 degen genan agen pegans

par del osta ow fryas  
 haw hoer abarth mamm ha tase  
 gallas genaf sor an tase  
 1340 rag latha abell pen braas  
 ynweth molath mam ha taes  
 reys ew thymo moy es cans

## KALMANA

A cayme te a fylles mear  
 rag gwethell an keth obar  
 1345 ragtha ythos malegas

fo. 15 a. agen tase ha mamm eva  
 lower ŷ mowns ŷ ow murnya  
 ganssy ny vyth ankevys  
 an murder bys venarŷ

<sup>1</sup> MS. yttern.



Thou shalt have a son born  
Of thy body surely — do not doubt —  
1325 He shall be like to thee,  
Man cannot be liker,  
And by me he shall be loved.

## ADAM

Lord, blessed be Thou,  
Warning me thus!  
1330 Thy will full surely  
Be fulfilled always.

## CAIN

Calmana, my sister, hasten: *For my sister*  
Let us be hence,  
For now is it quite time  
1335 That it is necessary to voyage away:  
Let us carry with us our needments.

As thou art my spouse  
And my sister on (the) side of mother and father,  
The Father's anger hath gone with me  
1340 For slaying Abel (the) big-head,  
Also (the) curse of mother and father  
Is given to me more than a hundred.

## CALMANA

O Cain thou hast failed greatly  
For doing the same deed,  
1345 For it thou art accursed.

Our father and mother Eve  
Enough are they a-mourning  
By them will not be forgotten  
The murder for ever,

1350 kebmys ew ganssy murnys  
aga holan ew terrys  
rag cavow methaf y dy

## CAYNE

awos henna ny wraf vry  
na anothans y bys voye  
1355 me ny settyaf gwaile gala

genaf lower y a sorras  
hag am molythys mar vras  
ny sowynaf gon yn ta  
nefra yn byes

1360 rag henna dune a lema  
yn peldar tha worthe ow thase  
yn cosow mannaf bewa  
po in bushes ha brakes brase  
rag ny bydgyaf bos gwelys  
1365 awos mernans

rag an murder o mar vrase  
ny yll dew thymo gava  
na ny vethaf in neb case  
tham taes awos descatha  
1370 unwith tha whelas gevyans

## KALMANA

*[Let hem shew the marck]*

yn henna ythos tha vlanya  
dew a settyas marke warnas  
en in corne tha dale omma  
ha in delma y leverys  
1375 an gyrryow ma pur thefry

pynagell dean a weall henna  
hag a wrella tha latha  
ef astevyth vij plague moy

1350 So much is by them mourned,  
Their heart is broken  
For griefs I say . . . .?

## CAIN

On account of that I will not care,  
Nor of them ever more  
1355 Will I set (the) value of a straw.

With me they have been angry enough,  
And have cursed me so greatly  
I shall not prosper, I know well,  
Ever in (the) world.

1360 Therefore let us come hence  
Into (the) farness from my father:  
In woods I would live,  
Or in bushes and great brakes,  
For I desire not to be seen  
1365 Because of death.

For the murder was so great  
God cannot forgive me,  
Nor shall I speak in any case  
To my father, because of discovery,  
1370 Once to seek forgiveness.

## CALMANA

Therein thou art to blame:  
God hath set a mark on thee,  
In the horn of thy forehead here  
And thus he said  
1375 These words right surely: —

Whatsoever man shall see that  
And shall slay thee,  
He shall have sevenfold more.

## CAYNE

an promas me ny roof oye  
 1380 y dristya ny vannaf vye  
 dowl boos tulles

aban ew pub tra parys  
 deen ny in kerth kekeffres  
 peldar adro in byes

*[Some fardell to carre with them]*

1385 hagen flehis kekeffrys  
 whath kethyns y mar venys  
 me a thog ran war ow hyen  
 vskes lemyn

## KALMANA

gwra in della me ath peys  
 1390 me a lead an voos am dorn  
 ow holan ythew serres [terres]  
 that sithe the time that I was borne  
 bythqwath me nynbeys moy dewan

## ADAM

*[Show Seth]*

fo. 15 b. gorthys rebo dew an tase  
 1395 mabe thymo yma genys  
 ha tevys tha boya' brase  
 seth ow mabe ythew henwys  
 why an gweall yta omma  
  
 me a bys than leall drenges  
 1400 ha drevo omma yn beys  
 tha voes leall servant thojo

## FFATHER

adam me a levar theys

<sup>1</sup> MS. that Baga.

## CAIN

For the promise I will not give an egg:  
 1380 Trust him I will not,  
 For fear of being deceived.

Since everything is ready,  
 Let us come away also,  
 Afar, round in (the) world.

1385 And our children also —  
 Yet since they are so small,  
 I shall carry part on my back  
 Quickly now.

## CALMANA

Do so, I pray thee:  
 1390 I will lead the maid by my hand.  
 My heart is broken,  
 So that since the time that I was born  
 Never had I greater grief.

## ADAM

Worshipped be God the Father!  
 A son unto me is born,  
 1395 And grown to a great boy:  
 My son is named Seth —  
 Ye see him, behold him here.

I pray to the loyal Trinity,  
 And while he shall be here in (the) world  
 To be a loyal servant to it.

## GOD THE FATHER

Adam, I will say to thee

tha vabe seth ew dowsys  
genaf prest thom servya ve

1405 a skeans y fyth lenwys  
hog a gonycke magata  
nȳ vyth skeans vyth in beys  
mes ȳ aswon ev æ wra  
der a planantis mes a chȳ

1410 der howle ha steare awartha  
ef a ra oll desernya  
an pyth a v<sup>t</sup> woȳa hemma  
kekefrys a throg ha da

## ADAM

[*Adam kneleth & Seth also*]

mear worthyans theis ow formyer  
1415 ha gwrear a oll an beyse  
y bosta arluth heb pare  
in pub place rebo gwerthys  
neb ath honor ny throg fare  
yn seth rebo collenwys<sup>1</sup>  
1420 par dell vo tha voth nefra  
omma pur greyf<sup>2</sup>

## SETH

ha me in weth arluth neif  
ath leall wones del vo reys  
par dell osta arluth creif  
1425 ha drevon omma in byes  
clow ge ow leaf  
  
may<sup>3</sup> bome grace woȳa hemma  
theth welas in lowendar  
gans tha elath awartha  
1430 vhull in neyf

<sup>1</sup> MS. tollenwys.

<sup>2</sup> MS. greys.

<sup>3</sup> MS. maym.

Thy son Seth in chosen  
By me always to serve me.

1405 With knowledge he shall be filled,  
And with cunning as well.  
There shall be no science in (the) world,  
But he shall know it;  
Through the planets without and within, (?)

1410 By sun and stars above,  
He shall discern all,  
The thing which shall be hereafter,  
Likewise of bad and good.

## ADAM

Much worship to Thee, my Former,  
1415 And Creator of all the world.  
Thou art a Lord without peer,  
In every place that shall be worshipped!  
Whoso honours thee shall not fare ill.  
In Seth shall be fulfilled  
1420 As is thy will always  
Here full strong.

## SETH

And I also, Lord of heaven,  
Will serve thee loyally as shall be need,  
As thou art a strong Lord;  
1425 And while we are here in (the) world,  
Hear thou my voice!

That I may have grace after this  
To see thee in gladness,  
With thine Angels above  
1430 High in heaven!

*LAMEC in tent*

peys I say golsowogh a der dro  
 orthaf ve myns es omma  
 lamec ythew ow hanowe  
 mabe ythove cresowgh thyma  
 1435        tha vantusale forsoth

o cayme mabe adam ythove  
 Sevys an Sythvas degre  
 arluth bras sengys in prof  
 nymbes pur suer ew bewa  
 1440        peb am honor par dell goyth

drog polat ove rom lowta  
 na mere a dorn da ny wraf  
 mes pub eare oll ow pela  
 a dues wan mar a callaf  
 1445        ow fancy yw henna

whath kenthew ow hendas cayne  
 pur bad dean lower accomptys  
 me an kymmar in dysdayne  
 mar ny vethaf ve prevys  
 1450        whath mere lacka

moye es vn wreag thym yma  
 thom pleasure rag gwyll ganssy  
 ha sure me ew an kensa  
 bythqwath whath a ve dew wreag

1455 han mowyssye lower plenty  
 yma thym nyngens dentye  
 me as kyef pan vydnaf ve  
 ny sparyaf anothans y  
 malbew onyn a vo teag

1460 saw ythove wondrys troubles  
 skant ny welaf vn banna



## LAMECH

Peace I say! hearken ye round about

To me (as) many as are here!

Lamech is my name:

Son am I — believe ye me —

1435 To Methuselah forsooth.

Of Cain, Adam's son, am I

Raised, the seventh degree.

A great lord held in proof;

There is not full surely living

1440 Any one that honours me as he ought.

An evil *polat* am I, by my loyalty:

Not much with a good hand do I,

But always a-coercing

The weak folk if I can —

1445 My fancy is that.

Yet though my grandfather Cain is

A very bad man enough accounted,

I take it in disdain

If I be not proved

1450 Yet much worse.

More than one wife is there to me

According to my pleasure to do with them;

And surely I am the first

That ever yet had two wives.

1455 And maids plenty enough

Are to me — they are not dainty —

I find them when I wish,

I spare not of them

Especially(?) one who may be fair.

1460 But I am wondrously troubled,

Scarce do I see a drop.

pew an iowle pandra v<sup>t</sup> gwryes  
 me ny won war ow ena  
 na whath ny gavas gweras

1465 an pleasure es thym in beyse  
 ythew gans gwaracke tedna  
 me a vyn mos pur vskes  
 than forest quych alema  
 ha latha an strange bestas

1470 a vs kyck an bestas na  
 na a veast na lodn in beyse  
 ny wressan bythqwath tastya  
 na whath kyke genyn debbrys  
 na gwyne ny vsyan badna

1475 vycluall erall theyn yma  
 ha pegans lower tha vewa  
 gans krehen an bestas na  
 me a ra dyllas thyma  
 par del wrug ow hendasow

1480 haw hendas cayme whath en bew  
 yn defyth yn myske bestas  
 yma ef prest ow pewa

drevan serry an taes dew  
 towles ew tha vyshow bras  
 1485 rag drog polat par dell ew  
 ha lenwys a volothowe

[Bow and arw redy with the Servant]

fo. 11 b. ow servant des mes omma  
 haw gwaracke dro hy genas  
 me a vyn mos tha wandra  
 1490 bestas gwylls tha asspeas  
 hag a vyn gans ow sethaw  
 latha part anothans y

L. 1464. *ny gavaf*, "I find not". B. M. Codex.

Who is the devil? what shall be done?  
I know not on my soul,  
Nor yet hath help been got.

1465 The pleasure that is to me in (the) world  
Is to shoot with a bow.  
I will go full speedily  
To the forest quickly from hence,  
And slay the strange beasts.

1470 What is (the) flesh of those beasts,  
Nor of beast nor bullock in (the) world,  
We never did taste,  
Nor yet (is) flesh by us eaten,  
Nor wine do we use a drop.

1475 Other victual to us there is,  
And needments enough to live:  
With skins of those beasts  
I shall make for myself raiment,  
As did my grandsires.

1480 And my grandsire Cain yet alive  
In (the) desert, among beasts,  
He is still living.

Because God the Father was angry  
He is cast into great mischief,  
1485 For a wicked *polat* as he is,  
And filled with curses.

My servant, come thou out here,  
And my bow bring thou it with thee:  
I will go to wander,  
1490 Wild beasts to espy,  
And I shall with my arrows  
Slay a part of them.

## SERVANT

ages gweracke ha sethow  
 genaf y towns y parys  
 1495 me as lead bez yn cosow  
 hag ena y fythe kevys  
 plenty lower in pur thefry  
*[depart lameck. his servant leadethe hem to the Forest  
 near the bushe]*

## CAYNE

gans pob me ew ankevys  
 nyn aswon na mere a dues  
 1500 cayne me a vythe henwys  
 mabe cotha adam towles  
 why a weall tha vysshew bras

whath ow holan ythew stowte  
 awos latha abell lowte  
 1505 na whath vs molathe an tase  
 nymbes yddrack v<sup>t</sup> in beys

why am gweall over devys  
 ythama warbarth gans bleaw  
 ny bydgyaf bonas gwelys  
 1510 gans mabe den in bysma bew  
 drefan omboos omskemynes

haw thas adam y volath  
 gallas genaf hay sor braes  
 drefan henna in neb place  
 1515 ny allaf cavos powas  
 mabe molothow y<sup>o</sup>f gwryes

der henna my ny vethaf  
 doos in myske pobell neb pryas  
 mes pub ere ow omgwetha  
 1520 yn cossowe hag in bushes  
 avell beast prest ow pewa

## SERVANT

Your bow and arrows  
With me they are ready:  
1495 I will lead you to (the) woods,  
And there will be found  
Plenty enough in very earnest.

## CAIN

By every one I am forgotten,  
I know not much people;  
1500 Cain I am called  
Adam's eldest son, cast,  
You see, to great mischief.  
  
Yet my heart is stout:  
Because of slaying Abel (the) lout,  
1505 Nor yet of the father's curse  
Have I repentance at all in (the) world.

Ye see me overgrown  
I am altogether with hair:  
I do not desire to be seen  
1510 By a son of man in this world alive,  
Because of my being accursed.

And my father Adam his curse  
Hath gone with me, and his great anger:  
Because of that in any place  
1515 I cannot find rest —  
A son of curses I am made.

Through that I am not  
Come among people at any time;  
But always keeping myself  
1520 In woods and in bushes,  
Like a beast ever living.

ow folly ythew mar vras  
 haw holan in weth pur browt  
 ny vanaf tha worth an tase  
 1525 whylas mercy sure heb dowte  
 kyn namboma lowena

owne yma thym a bub dean  
 ganso tha vonas lethys  
 saw an tase dew y hunyn.  
 1530 y varck warnaf y settyas  
 poran gans y owne dewla  
 why oll an gweall

*[Shew the marche]*

hag yth cownes yn delma  
 na wra dean vyth ow latha  
 1535 war b[e]yn y thysplesure leel

fo. 17 a. hag owe latha neb a wra  
 vij gwythe y wra acqyttya  
 y cownes gans chardge pur greyf

saw whath wos an promes na  
 1540 mere y thesaf ow towtya  
 y bedna ym ny vyn ef

*[Let hem hyde hem self in a bushe]*

rag henna war ow ena  
 me a vyn mos tha gutha  
 in neb bushe kythew thym greyf

#### SERVANT

1545 mester da der tha gymmyas  
 me a weall un lodn pur vras  
 han[y]s in bushe ow platty

sera in myske an bestas  
 strange ythew eve tha welas  
 1550 merough mester<sup>1</sup> pymava

<sup>1</sup> MS. m̃.

My folly is so great,  
And my heart also very proud,  
I will not of the Father  
1525 Seek mercy surely without doubt,  
Though I have not joy.

Fear is to me of every man  
By him to be killed;  
But the Father God Himself  
1530 His mark on me hath set  
Rightly with his own hands —  
Ye all see it —

And hath spoken thus;  
That no man shall be slaying me,  
1535 On pain of His loyal displeasure.

And he that shall slay me,  
Seven times he shall pay,  
He said, with a very strong charge.

But still notwithstanding that promise  
1540 Greatly am I a-fearing  
His blessing to me He will not (give).

Therefore on my soul,  
I will go to hide  
In some bush, though it be a grief for me.

## SERVANT

1545 Good master, by thy leave,  
I see a very large bullock  
From thee in a bush a-crouching (?).

Sir, among the beasts  
Strange it is to see  
1550 Look you, master, where he is.

## LAMEC

bythware thym na vova dean  
 rag me ny allaff meddra  
 set ow seth the denewhan  
 may hallan tenna thotha  
 1555 na berth dowt y fythe gwyskes

## SERVANT

*[let his man levyll the arrowe; and then shote]*  
 nefra na wrewgh why dowtya  
 ken es beast nagew henna  
 ha strange yw tha vos gwelys  
 now yta an seth compys  
 1560 tenhy in ban besyn peyll  
 pardell os archer prevys  
 hag a lathas moy es myell  
 a vestas kyns es lemyn

## LAMEC

now yta an seth tennys  
 1565 han beast sure yma gweskes  
 y vernans gallas gança

*[when cayme is stryken lett bloud appeare & let hem  
 tomble]*

lead ve quycke besyn thotha  
 may hallan ve attendya  
 pan vanar lon ythewa

## CAYNE

1570 owt aylas me yw marowe  
 nymbes bewa na fella  
 gwenys ove der an assow  
 han segh gallas quyte drethaf  
 pur ogas marow ythof



## LAMECH

Be thou ware for me that it be not a man,  
For I cannot aim;  
Set mine arrow to a side,  
That I may shoot at it;  
1555 Have no fear, it will be struck.

## SERVANT

Do not you doubt:  
Other than a beast that is not,  
And strange it is to be seen.

Now behold the arrow straight:  
1560 Draw it up to the head,  
As thou art a proved archer,  
And hast slain more than a thousand  
Of beasts before now.

## LAMECH

Now behold the arrow shot,  
1565 And the beast surely is struck;  
His death has gone with it.

Lead me quickly even unto it  
That I may consider (?)  
What manner of bullock it is.

## CAIN

1570 Out! alas! I am dead!  
I shall not have life longer.  
Pierced am I through the ribs,  
And the arrow hath gone quite through me;  
Very near dead am I.

*[Lamec cometh to hem & fyleth hem]*

1575 pardell vema vngrasshes  
 lemyn ythoma plagys  
 dell welowgh why oll an prove

#### LAMEC

owt te vyllan pandres gwryes  
 sure hema ew dean lethys  
 1585 me an clow prest ow carma

#### SERVANT

ow karma yma an beast  
 me an gweall ow trebytchya  
 gallas gonza hager feast  
 roy y grohan thym I pray tha  
 1585 tha wyell queth thym tha wyska

fo.12 b. blewake coynt yw ha hager  
 ny won pane veast ylla boos  
 yth falsa orth y favoure  
 y bosa neb bucka noos  
 1590 ha henna y fyth prevys

*[hear Lamec feleth hem]*

#### LAMEC

gorta gas vy the dava  
 drefan gwelas mar nebas  
 pew osta lavar thymma  
 marsed den po beast bras  
 1595 dowte ahanas thym yma

#### CAYNE

a soweth vmskemynes  
 me ew cayne mabe tha adam

1575 Even as I was graceless,  
Now am I plagued,  
As ye all see the proof.

## LAMECH

Out thou villain! what is done?  
Surely this is a man slain,  
I hear him still a-crying.

## SERVANT

A-crying is the beast,  
I see him a-tumbling;  
Gone (it) has with him, ugly beast:  
Give his skin to me, I pray thee,  
1585 To make a garment for me to clothe (me).

Hairy, quaint he is and ugly;  
I know not what beast it can be:  
It should seem by his favour  
That he is some goblin of night,  
1590 And that shall be proved.

## LAMECH

Stay, let me feel (?) him,  
Because of (my) seeing so little.  
Who art thou? say to me  
If thou art a man or a great beast —  
1595 A doubt of thee is to me.

## CAIN

Ah unhappy! accursed!  
I am Cain, son to Adam.

genas ȳ thama lethys  
 molath theis ow thas<sup>1</sup> ha mam  
 1600 haw molath ve gans henna

## LAMEC

pewa te ew cayne mab tha adam  
 ny allaf cregye henna  
 defalebys os ha cabm  
 overdevys oll gans henna  
 1605 ythos gans bleaw

prag ythosta in delma  
 yn bushes ow crowetha  
 marth bras ȳthew

me ny allaf convethas  
 1610 y bosta ge ow hendas  
 na care v<sup>t</sup> thym in teffry

## CAYNE

am corf ythos devethys  
 hag a adam tha hendas  
 lemyn ythos melagas  
 ha vij plag te hath flehys  
 1615 a v<sup>t</sup> plagys creys ʒa ve

marcke dew warnaf ew sethys  
 te an gweall in corne ow thale  
 gans dean penvo convethys  
 worthaf ve serten nȳ dale  
 1620 bos mellyes a vs neb tra

## LAMEC

te a weall veary nebas  
 banna ny allaf gwelas  
 tha vos accomptys rom lowta

<sup>1</sup> MS. theis tha thas.

By thee I am slain.

A curse to thee of my father and mother,  
1600 And my curse with that.

#### LAMECH

What? art thou Cain, son to Adam?

I cannot believe that.

Deformed thou art and crooked;

Therewith all overgrown

1605 Thou art with hair.

Why art thou so

In bushes a-lying?

A great marvel it is.

I cannot discover

1610 That thou art my grandsire,

Nor any kinsman to me in earnest.

#### CAIN

Of my body thou art come,

And of Adam thy grandsire.

Now art thou accursed,

And sevenfold thou and thy children

1615 Shall be plagued — believe me.

God's mark on me is set,

Thou seest it in (the) horn of my forehead;

By man when it shall be discovered,

With me certainly ought not

1620 To be meddled on any account.

#### LAMECH

Thou seest very little,

A drop I cannot see

To be accounted, by my loyalty.

prag y wruge dew settya merck  
 1625 in corn tha dale thym lavar  
 kyn verhan warnas mar stark<sup>1</sup>  
 ny welaf mere ath favoure  
 na merke vetholl yth tale

## CAYNE

fo. 18 a. me a levar heb y dye  
 1630 genaf dew a wrug serry  
 hay volath in pur theffry  
 thym a rose

drefan latha ow brodar  
 abell o henna predar  
 1635 mara mynta y wothfas

der henna me a thowtyas  
 gans peb a fethan lethys  
 saw dew thyma a wrontyas  
 war y thyspleasure ef ryes  
 1640 ny vethan in keth della

ha pennagle a wra henna  
 plages y fetha ragtha  
 hay verck y settyas omma  
 in corne ow thale rag token

1645 ha tha ganas she omskemynys  
 o me tha vo[na]s lethys  
 en ath dewlaga[s] lemyrn

## LAMEC

a soweth gwelas an pryes  
 genaf y bosta lethys  
 1650 marsew ty cayne ow hendas

ow boya o tha vlamya

<sup>1</sup> MS. start.

Why did God set a mark

- 1625 In (the) horn of thy forehead? — tell to me —  
 Though I look on thee so strongly,  
 I see not much of thy favour,  
 Nor any mark at all in thy forehead.

#### CAIN

- I will tell without swearing it:  
 1630 With me God was angry,  
 And his curse in good earnest  
 Gave to me,

- Because of slaying my brother  
 Abel that was — think —  
 1635 If thou wouldst know it.

- Through that I feared  
 By every one I should be slain,  
 But God to me granted,  
 On His displeasure (it was) given,  
 1640 That I should not be so.

- And whosoever should do that,  
 Plagues he should have for it,  
 And His mark he set here  
 In (the) horn of my forehead for a token.  
 1645 And by thee accursed  
 O me to be slain,  
 In thy two eyes now!

#### LAMECH

- Ah unhappy! to see the time  
 By me thou art slain,  
 1650 If thou art Cain my grandsire.

My boy was to blame,

ef a ornas thym tenna  
 ha me ny wellyn banna  
 me nebas pur wyre in faes

## CAYNE

1655 a lamec drog was ythos  
 ha me in weth mear lacka  
 hemma o vengeance pur vras  
 ha just plage ornys thyma  
 soweth an pryes

## LAMEC

1660 cayne whath kenthota ow hendas  
 tha aswon me ny wohtyan  
 na ny wrugaf tha wellas  
 nangew sure lyas blethan  
 drefan bos defalebys

## CAYNE

1665 defalebys ove pur veare  
 hag over devys gans bleawe  
 bewa ythesaf pub eare  
 in tomdar ha yender reaw  
 sure nos ha dyth  
 1670 ny bydgyaf gwelas mabe dean  
 gans ow both in neb termyn  
 mes company leas gwyth  
 a bub beast<sup>1</sup>

oll an trobell thym yma  
 1675 an chorle abell rag latha  
 hema ew gwyer thymo trest

## LAMEC

prag ye wrusta ye latha

<sup>1</sup> MS. beastas.



He bade me to shoot,  
 And I saw not a drop  
 I right truly little ....?

## CAIN

1655 Ah Lamech, an evil fellow art thou,  
 And I also much worse:  
 This was vengeance full great,  
 And a just plague ordained for me,  
 Unhappy the time!

## LAMECH

1660 Cain, yet though thou art my grandsire,  
 To recognize thee I knew not (how),  
 Nor did I see thee,  
 Now it is surely many years,  
 Because of being deformed.

## CAIN

1665 Deformed am I very much,  
 And overgrown with hair;  
 I am living always  
 In heat and coldness of frost,  
 Surely night and day.  
 1670 I desire not to see a son of man  
 With my will at any period,  
 But company many times  
 With every beast.

All the trouble is to me  
 1675 For slaying the churl Abel —  
 This is true, trust to me.

## LAMECH

Why didst thou slay him?

hag eve tha vrodar nessa  
 henna o gwadn ober gwryes

## CAYNE

fo. 18 b. 1680 drefan eve thom controllya  
 ha me y vrodar cotha  
 ny wrug refrance thym in beys

der henna me a angras  
 ha pur vskys an lathas  
 1685 nymbes yddrag a henna

molath dew ha tas ha mam  
 gallas genaf ve droag lam  
 poran rag an ober na

ow holan whath ythew prowte  
 1690 kynthoma ogas marowe  
 mersy whelas yma thym dowte  
 thymo rag an oberow  
 me a wore y vos dew stowte  
 thymo ny vidn ef gava  
 1695 na gevyans me ny whelaf

yethesaf ow tremena  
 theso ny vannaf gava  
 ow ena ny won pytha  
 tha effarn ew y drigva  
 1700 ena tregans gwave ha have

## LAMEC

ah soweth gwelas an pryes  
 cayne ow hengyke ew marowe  
 ragtha ty a vyth lethys  
 a false lader casadowe  
 1705 squattys ew tha ampydnynan<sup>1</sup>

[kill hem with a staf]

<sup>1</sup> MS. apydgnyan.

And he thy nearest brother —  
That was a weak deed done.

## CAIN

1680 Because that he controuled me,  
And I his eldest brother,  
Nor did reverence to me in (the) world.

Through that I was angered,  
And very quickly slew him —  
1685 I have not repentance for that.

(The) curse of God and (my) father and mother  
Hath gone with me — an ill leap —  
Right for that deed.

My heart yet is proud,  
1690 Though I am nearly dead.  
There is a fear to me to seek mercy  
To me for the deeds.  
I know that God is stout:  
Me will He not forgive,  
1695 Nor forgiveness will I seek.

I am dying:  
Thee I will not forgive:  
My soul I know not where it will go:  
In hell is its dwelling;  
1700 There let it dwell, winter and summer.

## LAMECH

Ah unhappy! to see the time,  
Cain my ancestor is dead:  
For it thou shalt be slain,  
O false, hateful robber!  
1705 Dashed out (?) are thy brains.

## SERVANT

owt aylas me ew marow  
 haw fedn squatyes pur garow  
 why an gweall inter dew ran

## LAMEC

rag henna moes a lemma  
 1710 my a vydn gwell a gallaf  
 ny amownt gwythell duwhan  
 lemyn ragtha

*[depart away]*

## I DEVYLL

yma cayne adla marowe  
 devn the hethas tha banowe  
 1715 han pagya lamec ganso

## II DEVYLL

deas a ena malegas  
 theth vrodar te a lathas  
 abell neb o dean gwirryan

yn tane te a wra lesky  
 1720 han keth pagya ma defry  
 yn effarn why drog lawan

*[the devills car[i]eth them w<sup>th</sup> great noyes to hell]*

## I DEVYLL

yn pytt ma y wreth trega  
 genaf ve a barthe wollas  
 hag a loske in tomдар tane

1725 nefra ny thewh a lena  
 myns na wra both an tas

## SERVANT

Out! alas! I am dead,  
And my head dashed very cruelly.  
(You see it) into two parts —

## LAMECH

Therefore go from hence  
1710 I will, the best I can.  
It avails not to make lamentation  
Now for it.

## FIRST DEVIL

Cain (the) outlaw is dead:  
Let us come to fetch him to pains,  
1715 And the manslayer (?) Lamech with him.

## SECOND DEVIL

Come, O accursed soul!  
To thy brother, whom thou slewest,  
Abel, who was an innocent man.  
  
In fire thou shalt burn,  
1720 And this same manslayer (?) certainly,  
In hell, ye wicked fiends.

## FIRST DEVIL

In this pit thou shalt dwell  
With me on the lower side,  
And shall burn in heat of fire.  
  
1725 Never shall ye come from thence,  
As many as do not the Father's will.

## ADAM

fo. 19 a.      seth ow mabe [thym] des omma  
                   ha golsow ow daryvas  
                   hyrenath bew ove in bysma  
 1730      ma thove squyth an lavyr bras  
                   es thymo pub noos ha dyth

                  rag henna ke a lemna  
                   tha baradice heb lettya  
                   han oyle a vercy whela  
 1735      mar kylleth a vs neb tra  
                   na thowt gorryb ty a vyth  
                   oll ath negys

## SETH

                  a das kear ny won for thy  
                   na ny vef bythqwath ena  
 1740      me ny allaf prederye  
                   pana gwarter ythama  
                   ser tha whylas paradise

## ADAM

                  gwyth in hans compas tha yest  
                   na gymar dowl na mystrust  
 1745      mes an for a vyth kevys  
                   yn vaner ma  
                   der ow oberow ena

                  ty a weall allow ow thryes  
                   pan deth ve a baradice  
 1750      en an very prynt leskys  
                   pan ve an noer malegas

*[An angell in the gate of paradise, a bright sworde in  
 his hand]*

                  ha pan deffasta than plas  
                   ty a gyef in yet vdn eall

## ADAM

Seth, my son, come here (to me),  
And hear my declaration;  
A long time am I alive in this world,  
1730 So that I am weary of the great labour  
That is to me every day and night.

Therefore go from hence  
To Paradise without stopping,  
And seek the oil of mercy,  
1735 If thou canst; for anything  
Do not fear, thou shalt have an answer  
Of all thy errand.

## SETH

O dear father, I know not a way to it,  
Nor was I ever there:  
1740 I cannot think  
What quarter I am,  
Sir, to seek Paradise.

## ADAM

Keep in the straight road to (the) east,  
Nor take fear nor mistrust,  
1745 But the way shall be found  
In this manner  
Through my works there.

Thou wilt see (the) tracks of my feet,  
When I came from Paradise,  
1750 In the very print burnt,  
When the earth was cursed.

And when thou shalt have come to the place  
Thou wilt find in a gate an angel,

a ro gorthib theis in case  
 1755 haw desyre ny wraff fillall  
 byth avysshes a bub<sup>1</sup> tra  
 a welyth ow mabe ena

## SETH

*[Let seythe depart and folow the prynt of adam is feet  
 to paradise]*

ow thas kere mos a lema  
 me a vyn en by and by  
 1760 hag y teaf thewhy arta  
 gans gorryb kyns es hethy  
 der both an tas awartha

me a weall ooll tryes ow thas  
 am lead ve tha baradice  
 1765 hema ew marudgyan bras  
 an noer sure ny sowenas  
 in for my wruge eave kerras

der temptacon bras an iowle  
 chasshes on a baradice  
 1770 me thyeth genaf hager dowle  
 ha tha vysshew bras cothys  
 ythene der order an tas  
 trew govy

*[A tree in paradise with a meyd in the topp & reching  
 in her armes the serpent]*

me a weall an place gloryes  
 han eall yn yet ow sevall  
 1775 splan tha welas ha precyous  
 me a vyn mos pur evall  
 en thotha thy salugy

fo. 19 b. eall dew an nef awartha  
 theis lowena ha mear ioŷ

<sup>1</sup> MS. but.



Who will give an answer to thee in (the) case,  
1755 And my desire I shall not fail —  
Be advised of everything  
Which thou seest, my son, there.

## SETH

My dear father, go from hence  
I will by and bye,  
1760 And I will come to you again  
With an answer before stopping(?)  
By (the) will of the Father on high.

I see a print of my father's feet,  
Which leads me to Paradise:  
1765 These are great marvels:  
The earth surely hath not prospered  
In (the) way he hath made me go.

By great temptation of the devil  
Chased are we from Paradise,  
1770 So that there went with me an ugly cast,  
And to great mischief fallen  
Are we by the Father's order,  
Sad! woe (is) me!

I see the glorious place,  
And the angel in a gate a-standing,  
1775 Bright to see and precious.  
I will go very humbly  
Unto him to salute him.

God's Angel of the heaven on high!  
Gladness to thee and much joy!

1780 devethis ythof omma  
       gans adam ow thase thewhy  
       mar della mar thewgh plesys

# CHERUBIN ANGELL

seyth des nes ha [thym] lavare  
       tha negissyow heb daunger  
 1785       ha na gymar owne in bys

# SEYTH

ow negys ythew hemma  
       tha whelas oyle a vercy  
       chardges ythof in della  
       [gans] ow thas omma thewhy  
 1790       ages bothe marsew henna

rag ythew ef cothe gyllys  
       hag in bysma nangew squyth  
       ý drobell ýthew kemys  
       whansack nyingew tha drevyth  
 1795       mes pub eare ma ow crya  
       war lerth an oyle a vercy

# EALL

des nes then yet seth ha myer  
       te a weall oll paradise  
       avice pub tra ha lavar  
 1800       pandra welletth o strangnes  
       in iarden abarth agý

*[Let seyth look into paradise]*

# SEYTH

ages bothe marsew henna  
       me a vyn skon avycya  
       an marodgyan es ena

1780 Come am I here  
 From Adam my father to you,  
 Thus if it please you.

## ANGEL

Seth, come near and tell (to me)  
 Thine errands without delay,  
 1785 And take no fear in (the) world.

## SETH

My errand is this:  
 To seek oil of mercy:  
 Charged am I thus  
 By my father here to you,  
 1790 If that be your will.

For he is become old,  
 And in this world is now weary.  
 His trouble is so much  
 Desirous he is not of aught,  
 1795 But always he is a-crying  
 After the oil of mercy.

## ANGEL

Come near to the gate, Seth, and look,  
 Thou wilt see all Paradise.  
 Behold everything and say  
 1800 What thou seest of strangeness  
 In (the) garden within.

## SETH

If that be your wish,  
 I will straightway behold  
 The wonders that are there.

*[Ther he vyseth all thingis. and seeth ij trees and in the one tree, sytteth mary the virgyn & in her lappe her son jesus in the tope of the tree of lyf, and in the other tree y<sup>e</sup> serpent w<sup>ch</sup> caused Eva to eat the appell]*

## ANGELL

1805 lemyñ Seyth lavar thyma  
abervath pandra welta  
na wra kelas vn dra

## SEYTH

me a weall sure vn gwethan  
ha serpent vnhy avadn  
1810 marow seigh hy avalsa

## ANGELL

hona ew an keth wethan  
a wrug kyns theth vam ha tas  
debbry an avall an ankan  
o defednys gans charge bras  
1815 a anow an tas gwella

han serpent na a welta  
ythew an verÿ pryfna<sup>1</sup>  
a wrug an iowle tha entra  
vnyn hy rag temtya  
1820 theth vam eva

der henna dew a sorras  
ha tha ve eve<sup>2</sup> a ornas  
alena aga chassya  
lavar pandra welta moy

## SEYTH

1825 me a weall goodly wethan

<sup>1</sup> MS. prydna.

<sup>2</sup> MS. ave.

## ANGEL

1805 Now Seth, tell to me  
What thou seest within:  
Do not hide one thing.

## SETH

I see surely a tree,  
And a serpent in it a-top  
1810 Dead dry she seemed.

## ANGEL

This is the same tree  
Which heretofore caused thy father and mother  
To eat the apple of the sorrow,  
Which was forbidden with a great charge  
1815 By the mouth of the best Father.

And that serpent which thou seest  
Is that very serpent  
Which the devil did enter  
Into it, to tempt  
1820 Thy mother Eve.

Therethrough God was angry  
And me he ordered  
To chase them from thence —  
Say what thou seest more.

## SETH

1825 I see a goodly tree,

hay thop pur vghall in ban  
besyn neave ma ow tevȳ

hay gwrethow than door ysall  
yma ow resacke pur leall  
1830 besyn effarn pytt pur greyf

fo. 20 a. hag ena ow brodar cayne  
me an gweall ef in mur bayne  
hag in trob[e]ll may thew gwef

hag in tope an keth wethan  
1835 me a weall vn mayteth wheake  
ow setha in pur sertan  
hag in y devra[n] flogh teake  
der havall thym indella

## ANGELL

*[The Angell goeth to the Tree of Lyf and breaketh an  
appll and taketh iij coores and geveth yt to seyth]*

me a lavar theis dibblance  
1840 henna lell ythew henwys'  
ew an wethan a vewnans  
me a heath ran an frutyes  
hag a thro parte anetha  
avall pur vras

1845 meyr attomma tayre sprusan  
a theth mes an avall ma  
kemerthy ha goer in ban  
in neb tellar tha gova  
ha doag ȳ genas theth tas

1850 pen vo dewath y thethyow  
hag in doer tha vos anclythys  
goer sprusan in ȳ anow  
han thew arall kekeffrys  
bethans gorrys in ye thyw fridg

<sup>1</sup> MS. hemwys.

And its top full high above —  
Even to heaven it is growing.

And its roots to the ground below  
Are a-running full loyally,  
1830 Even to hell, a pit full strong.

And there my brother Cain,  
I see him in great pain,  
And in trouble, so that there is woe to him.

And in (the) top of the same tree  
1835 I see a sweet maiden,  
A-sitting very certainly,  
And in her bosom a fair child,  
As seemeth to me so.

## ANGEL

I say to thee clearly,  
1840 That is truly called,  
It is the Tree of Life:  
I will reach part of the fruits,  
And will bring part of them,  
An apple full great.

1845 See, here are three kernels,  
Which have come from this apple:  
Take them and put (them) up,  
In some place to hide (?),  
And carry them with thee to thy father.

1850 When shall be (the) end of his days,  
And (he is) in earth to be buried,  
Put a kernel into his mouth,  
And the two others likewise  
Let them be put in his two nostrils.

1855 hag y teiff an keth spruse na  
 vn gwethan woja henma  
 na berth dowt av<sup>t</sup> pur deake

ha penvo hy cowle devys  
 hy a v<sup>t</sup> pub ear parys  
 1860 tha thone an oyle a vercy

pan vo pyp myell ha pyp cans  
 a vlethydneyow clere passhes  
 in vrna gwaytyans dewhans  
 warlerth oyle mercy pub pryes  
 1865 ha salvador in teffry  
 an dora mes a baynes

lavar theth tas in della  
 ha thotha ythyll trustya  
 in delma ythew poyntyes  
 1870 ffysten dewhans a lemma  
 ow banneth theis

## SEYTH

mear a ras thewhy eall due  
 ow tysqwethas thym pub tra  
 thow thas kere oll par dell ew  
 1875 me a vyn sure y thysca  
 an marogyan dell ew braes

me a vyn mos alema  
 in hanow dew a wartha  
 tha dre tha adam ow thas

*[Seyth goes to his father with the coores & gyveth yt hem]*

1880 Lowena thewhy ow thas  
 devethis a paradise  
 ythof lemyn tha thew gras  
 ow negyssyow ythew gwryes  
 par dell wrussowgh thym orna



1855 And there shall come from those same kernels  
 A tree after this —  
 Have no fear — it shall be very fair.

And when it shall be quite grown,  
 It will be always ready  
 1860 To bear the Oil of Mercy.

When (there) shall be five thousand and five hundred  
 Of years clear passed,  
 Then let him look eagerly  
 After oil of mercy always,  
 1865 And a Saviour indeed  
 Shall bring him out of pains.

Tell thy father so,  
 And to it he can trust,  
 As is appointed.  
 1870 Hasten quickly hence:  
 My blessing to thee!

## SETH

Much thanks to you, God's Angel,  
 A-shewing me everything.  
 To my dear father all as it is  
 1875 I will surely teach it,  
 As the wonders are great.

I will go hence,  
 In (the) name of God above,  
 Home to Adam my father.

1880 Gladness to thee, my father!  
 Come from Paradise  
 Am I now, thanks to God!  
 My errands are done,  
 As you did order me.

## ADAM

fo. 20 b. 1885 welcom os Seyth genaf ve  
 pana nowethis es genas  
 marsew an oyle a vercy  
 dres genas omma theth tas  
 pur lowan me a vea

## SEYTH

1890 nagew whath ow thaes forsothe  
 me a levar thewgh dell goeth  
 an gwreanathe a bub tra

pan defa an termyn playne  
 a pympe myell ha v cans vlethan  
 1895 an oyle a vercy in nena  
 a vyth kevys

yn paradise y whelys  
 defrans marodgyan heb dowl  
 specyall vn gweathan gloryes  
 1900 ow hethas in ban pur stowte  
 besyn nef sure me a gryes

hay gwreythow than doer ysall  
 besyn effarn ow hethas  
 hag ena pur wyer heb fall  
 1905 ythesa in trobell braes  
 ow brodar Cayne in paynes

now in toppe an wethan deake  
 ythesa vn virgyn wheake  
 hay floghe pur semely maylyes  
 1910 vn y defran wondrys whans

## ADAM

gorthis rebo dew an taes  
 ow ry thym an nowethys

## ADAM

1885 Welcome art thou, Seth, with me:  
       What news are with thee?  
 If the Oil of Mercy is  
       Brought by thee here to thy father,  
       Very glad shall I be.

## SETH

1890 It is not yet, my father, forsooth,  
       I tell to you as behoves,  
       The truth of every thing.

When the time shall come plainly  
 Of five thousand and five hundred years,  
 1895     The Oil of Mercy then  
       Shall be found.

In Paradise I saw  
       Divers marvels without doubt:  
       Especially a glorious tree,  
 1900     Reaching aloft full stoutly,  
       Even to heaven, I surely believe.

And its roots to the earth below  
       Even to hell reaching,  
 And there right truly without fail  
 1905     Was in great trouble  
       My brother Cain in pains.

Now in (the) top of the fair tree  
       Was a sweet virgin,  
       And her child full seemly swaddled  
 1910     In her bosom, wondrous desirably.

## ADAM

Worshipped be God the Father,  
       A-giving me the news,

sure nymbes bes v<sup>t</sup> mar vraes  
 nangew termyn tremenys  
 1915 a vlethydneyowe<sup>1</sup> moy es cans

## SEYTH

me a wellas gwethan moy  
 ha serpent in ban ynný  
 marow seigh hý afalsa

## ADAM

honna o drog preyf heb nam  
 1920 a dullas eva tha vabm  
 der henna ny<sup>2</sup> kylsyn iam  
 ioyes paradise rag nefra

## SEYTH

attoma tayr sprusan dryes  
 mes a baradice thewhý  
 1925 a avall y fons terrys  
 a theth an wethan defrý  
 ew henwys gwethan a vewnans

an eall a ornas thyma<sup>3</sup>  
 panvo dewath theth dythyow  
 1930 hath voes gyllys a lema  
 gorra sprusan yth ganow  
 han thew arall pur thybblance  
 in tha thew freyge

fo. 21 a. mes an spruse y fyth tevys  
 1935 gwethan a vyth pure precyous  
 wosa henna marthys teake  
 in pur theffry

<sup>1</sup> MS. vlenydneyowe.

<sup>2</sup> MS. I.

<sup>3</sup> MS. thewy.

Surely I have not anything(?) so great:  
Now is passed a time

1915 Of years more than a hundred.

## SETH

I saw (one) tree more,  
And a serpent above in it —  
Dead dry she seemed.

## ADAM

This was an evil worm without exception(?)  
1920 Who deceived Eve thy mother:  
Therethrough we have now lost  
(The) joys of Paradise for ever.

## SETH

Here are three kernels brought  
Out of Paradise to you:  
1925 From an apple they were broken,  
Which came from a tree surely  
(That) is called (the) Tree of Life.

The angel ordered me,  
When should be the end of thy days  
1930 And thou wert gone hence,  
To put a kernel into thy mouth,  
And the two others full clearly  
Into thy two nostrils.

Out of the kernels will be grown  
1935 A tree that will be very precious  
After that, marvellously fair  
In very earnest.

ha penyo hy cowle devys  
 hy a vyth pub eare parys  
 tha thone an oyle a vercy

## ADAM

1940 mere worthyans than drenges tase  
 ow crowntya thymmo sylwans  
 woꝝa henma ken thew pell

seyth ow mabe golsow themma  
 ha theth charrdgȳa me a ra  
 1945 in dan ow bannethe pur leall

gwayte an tas an neff gorthya  
 ha pub ere orta cola  
 yn pub otham a vesta  
 ef a wra sure tha succra  
 1950 hag a vydn the vayntaynya  
 in bysma pell tha vewa  
 ow mabe merke an gyrryow ma

## SEYTH

A das kere mere rase thewhy  
 agis dyskans da pub preyse  
 1955 me a goth in pur thefrȳe  
 gorthya dew an leall drengis  
 han mabe gwelha

han spyrys sans aga thry  
 dell yns onyn me a gryes  
 1960 try fersons yns pur worthy  
 ow kys raynya in joyes  
 in gwlase nef es awartha

ha rag henna y coth thyma  
 gans colan pure aga gwerthya

And when it shall be quite grown,  
 It will be always ready  
 To bear the Oil of Mercy.

## ADAM

1940 Much worship to the Trinity Father,  
 A-granting me salvation,  
 After this though it is far.

Seth, my son, hearken to me,  
 And thee will I charge  
 1945 Under my blessing very loyal.

Take care to worship the Father of the heaven  
 And always to hearken to Him.  
 In every need which thou hast  
 He will surely succour thee,  
 1950 And will support thee  
 In this world long to live —  
 My son, mark these words.

## SETH

O dear father, much thanks to you  
 For your good teaching at every time:  
 1955 It behoves me in very earnest  
 To worship God the loyal Trinity,  
 And the best Son,

And the Holy Spirit, (the) three of them,  
 As they are one I believe:  
 1960 Three Persons are they full worthy  
 A-reigning together in joys,  
 In (the) country of heaven that is above.

And therefore it behoves me  
 With a pure heart to worship them.

## ADAM

*[Lett Death apeare to adam]*

1965 coth ha gwan-ythof gyllys  
 nym beas bewa na fella  
 ankaw ythew devethys  
 ny vyn omma ow gasa  
 tha vewa omma vdn spyes

1970 me an gweall prest gans gew  
 parys thom gwana pub tew  
 ny geas scappya deva  
 an preys mall ew genaf

me a servyas pell an beyse  
 1975 aban vema kyns formys  
 naw cans bloth of me a gryes  
 ha deakwarnegans recknys  
 may thew pryas mos a lema

fo. 21 b. flehys am bes<sup>1</sup> denethys  
 1980 a Eva ow freas mear  
 dewthack warnygans genys  
 a vybbyan hemma ew gwyre  
 heb ow mabe cayne hag abell

yn weth dewthack warnugans  
 1985 a virhas in pur thibblans  
 my ambe heb tull na gyll  
 a thalathfas an bÿsma

han bys ythew incresshys  
 drethaf ve hag ow flebÿs  
 1990 heb number tha vos comptys  
 tha thew y whon<sup>2</sup> gras ractha

## DEATH

adam gwra thymmo parys

<sup>1</sup> MS. bef.

<sup>2</sup> MS. whom.



## ADAM

1965 Old and weak am I become:

I have not life longer:

Death is come:

He will not here leave me

To live here one space.

1970 I see him now with a spear

Ready to pierce me (on) every side:

There is no escape from him:

The time is a desire with me.

I have long served the world:

1975 Since I was first formed

Nine hundred years I am, I believe,

And thirty reckoned;

So that it is time to go from hence.

Children have I born

1980 Of Eve my spouse many;

Thirty-two born

Of sons — this is true —

Without my son Cain and Abel.

Also thirty-two

1985 Of girls, very clearly

I have had, without deceit or guile,

From (the) beginning of this world.

And the world is increased,

Through me and my children,

1990 Without number to be counted:

To God I give thanks for it.

## DEATH

Adam, make ready for me.

te am gweall ve devethys  
 theth vewnans gans ow spera  
 1995 the gameras alemma  
 nynges gortas na fella  
 rag henna gwra theth wana  
 der an golan may thella

## ADAM

ankow y whon theis mur grace  
 2000 ow bewnans tha gameras  
 mes an bysma

rag pur sqwyth ove anotha  
 tha thew y whon gras ragtha

gwyn ow bys bos thym fethys  
 2005 lavyr ha dewhan an beyse  
 pel me ren sewyas [leg. servyas?] omma

ha rag henna gwraf comena  
 then leall drengys ow ena

## I DEVYLL

cowetha bethowgh parys  
 2010 an thev[o]llow pub onyn  
 ena adam tremenys  
 dune thy hethas than gegen  
 then pytt downe barth a wollas

## LUCYFER

na na ny wreth in della  
 2015 yma ken ornes ractha  
 yn lymbo barth awartha  
 ena ef a wra trega  
 del ew ornes gans an tace

Thou seest me come,  
Thy life with my spear  
1995 To take from hence.  
There is no longer delay;  
Therefore I will thrust thee  
That it go through the heart.

## ADAM

Death, I give thee much thanks  
2000 For taking my life  
Out of this world.

For full weary am I of it,  
To God I give thanks for it.

White (is) my world that for me are vanquished  
2005 (The) labour and sorrow of the world —  
Long have I followed [leg. served] it here.

And therefore I do commend  
My soul to the loyal Trinity.

## FIRST DEVIL

Comrades, be ye ready,  
2010 The devils every one!  
Adam's soul has passed:  
Let us come to fetch it to the kitchen,  
To the deep pit on the lowest side.

## LUCIFER

No, no, thou shalt not do so,  
2015 It is otherwise ordained for him.  
In Limbo on the highest side,  
There shall he dwell,  
As is ordained by the Father.

ty a wore in Effarnow<sup>1</sup>  
 2020 yma mansyons heb gow  
 neb yma an thewollow  
 a theth mes an nef golow  
 genaf ve ow teen rowle vras

fo. 22 a. an chorll adam y drygva  
 2025 a vyth abarth awartha  
 in onyn an clowster[s] na  
 neb na vyth tam lowena  
 mes in tewolgow bras ena  
 ow kelly presens an tase

2030 han moygha payne a vetha  
 y vabe cayne in paynes brase  
 ef a dryg bys venyth  
 yma ef Barth a wollas  
 in pytt downe ow leskye

### 3 DEVYLL

2035 prage na v<sup>t</sup> an chorle adam  
 in kethe della tremowntys  
 me a wra then horsen cam  
 Boos calassa presonys  
 mar callaf kyns es hethy  
 2040 drefan terry gorhenyn

### LUCYFER

me a lavar theis an case  
 kyn wrug adam pegh m<sup>r</sup> vras  
 ef an geva yddrage tyn

ha dew thotheif a awas  
 2045 ý thyspleasure haý sor bras  
 hag in della ny wrug cayne

Ef a lathas ye vrodar  
 ny gemeras yddrag vyth

<sup>1</sup> MS. Effarne owe.

Thou knowest in Hell,  
 2020 Are mansions without a lie,  
 Where are the devils  
 Who came from the heaven of light  
 With me bearing great rule.

The churl Adam his dwelling  
 2025 Shall be on the upper side  
 In one of those cloisters,  
 Where shall not be a jot of gladness,  
 But in great darkness there,  
 Losing the Father's presence.

2030 And the greatest pain shall have  
 His son Cain: in great pains  
 He shall dwell for ever.  
 He is on (the) lowest side  
 In a deep pit a-burning.

## THIRD DEVIL

2035 Why shall the churl Adam not be  
 Tormented in that same way?  
 I will make the crooked whoreson  
 Be most hardly imprisoned,  
 If I can, rather than stay,  
 2040 Because of breaking a commandment.

## LUCIFER

I will tell to thee the case —  
 Though Adam did a sin so great,  
 He had for it sharp repentance.

And God to him forgave  
 2045 His displeasure and His great anger,  
 And so did not Cain.

He slew his brother,  
 Nor had repentance at all,

mes y regoyssyas pur vear'<sup>1</sup>  
 2050 hag a sor an tas trevyth  
 yn serten ef ny synges

rag henna bys venary  
 eve a dryge ena deffry  
 in paynes bras avel kÿ  
 2055 ioy nef ew thotha kellys

*[They go to hell w<sup>th</sup> great noyes]*

yea Cayne hay gowetha  
 in keth order a vewa  
 an place ew ornas ractha  
 in efarn barth a wollas

2060 hag adams vengens thotha  
 lyombo ew ornys thotha  
 da ragtha ef ha[y] gowetha  
 ny dastyans an payne bras

*[An Angell conveyeth adams soole to lyombo]*

#### I DEVYLL

yth oll agen vyadge ny  
 2065 ren iowle bras ny dalvyth<sup>2</sup> oye  
 tregans an chorle neb yma

dvne ny warbarth a gowetha  
 tha effarnow a lema  
 then paynes a thewre nefra

#### [ANGELL]

2070 a ena adam dremas  
 des genaf 3a effarnow  
 ena ornys thies ew place  
 gans an tas theso heb gowe  
 tha remaynya rag season

<sup>1</sup> MS. vean.

<sup>2</sup> MS. dalv<sup>t</sup>.

But rejoiced very much,  
 2050 And for the Father's anger aught  
       Certainly he did not care.

Therefore for ever  
 He shall dwell here surely,  
 In great pains like a dog —  
 2055 Joy of heaven to him is lost.

Yea, Cain and his comrades  
 In (the) same order shall live.  
 The place is ordained for him  
       In hell, on (the) lower side.

2060 And Adam, vengeance to him!  
 Limbo is ordained for him:  
 Good for him and his comrades  
       They taste not the great pain.

#### FIRST DEVIL

See, all our voyage,  
 2065 By the great Devil, will not be worth an egg!  
       Let the churl dwell where he is.

Come we together, O comrades!  
 To hell from hence,  
       To the pains that endure for ever.

#### ANGEL

2070 O soul of Adam excellent!  
 Come with me to hell:  
 There a place is ordained for thee,  
 By the Father for thee without a lie,  
       To remain for a season.

fo. 22 b. 2075 pan deffa an oyle a vercy  
                   te a vith kerrys then ioie  
                   than nef vghall a vghan

*[Lett adam be buried in a fayre tombe w<sup>th</sup> som church  
 songis at hys buryall]*

## SEYTHE

ow thas pan ewa marowe  
                   me a vyn y anclythias  
 2080 dvn a lebma heb falladow  
                   gorryn an corf in gweras  
                   gans solempnýtý ha cane

mes an dore eve a ve gwryes  
                   hag arta then keth gwyras  
 2085 ef a v<sup>t</sup> treylyes serten

ha del ve thym kyns ornys  
 an dayer sprusan yw gorrys  
                   in ý anow hay fregowe

*[The 3 kernels put in his mowthe & nostrels]*

del o ef an kensa dean  
 2090 a ve gans an tas formyes  
 yn beth yta ef lebmyñ  
                   then tas dew rebo grassies  
                   omma rag ý oberowe

## ENOCH

enoch ythew owe hanowe  
 2095 leal servant then drengis tas  
 mabe Jared ythov heb gowe  
                   Sevys a lydneyathe pur vras  
                   heb dowl ythof

ha pur leall an sythvas degre  
 2100 desendys a adam ove



2075 When the oil of mercy shall come,  
 Thou shalt be carried to the joy,  
 To heaven, high of height.

## SETH.

Since my father is dead,  
 I will bury him.  
 2080 Let us come from hence without fail,  
 Let us put the corpse in (the) ground  
 With solemnity and song.

Out of the earth he was made,  
 And again to the same ground  
 2085 He shall be turned again.

And as was formerly ordained to me,  
 The three kernels are put  
 Into his mouth and his nostrils.

As he was the first man  
 2090 That was formed by the Father,  
 In a grave behold him now.  
 To the Father God be thanks  
 Here for his works.

## ENOCH

Enoch is my name,  
 2095 A loyal servant to the Trinity Father:  
 Son of Jared am I without a lie:  
 Sprung from lineage full great  
 Without doubt am I.

And very loyally of the seventh degree  
 2100 Descended from Adam am I;

in oydge me ew in orma  
 try cans try vgans in prove  
 ha whath pymp moy pan es thym coof  
 in geth hythew

2105 me a beys tha wrear neff  
 may fon pub eare plegadow  
 tha vonas y servant ef  
 in bysma heb falladowe  
 ha drevone bewe

## FFATHER IN HEAVEN

*[Enoch kneleth when the father speketh]*

2110 enoch me a levar thyes  
 owe bothe tha vos in delma  
 may fosta qwyck transformys  
 tha baradice a lemma  
 me a vyn may foes vskys  
 2115 [b]ethis in corf hag ena  
 byth parys in termyn ma

hag ena y wres gortas  
 ogas tha worvan an beyse  
 an mystery ythew pur vras  
 2120 genaf ny vyth dysclosyes  
 tha thean vytholl in bysma

*[Enoch is caried to paradise]*

## ENOCH

fo. 23 a. gorthyes rebo dew an tas  
 tha vlonogath rebo gwryes  
 hemma ythew marrudgyan bras  
 2125 ythesaf ow pose gorthys  
 ny won pylea

me a wore hag a leall gryes  
 gwreans dew y vos henma

In age I am at this hour  
 Three hundred three score in proof,  
 And yet five more when I recollect,  
 This day.

2105 I will pray to the Maker of heaven,  
 That I may be always pleased  
 To be his servant  
 In this world without fail  
 And whilst I live.

## FATHER IN HEAVEN

2110 Enoch, I say to thee  
 That my will is thus —  
 That thou be transformed alive,  
 From here to Paradise,  
 I will that thou be quickly;  
 2115 Thou shalt be in body and soul —  
 Be ready at this time.

And there thou shalt tarry  
 Nigh unto (the) end of the world.  
 The mystery is very great,  
 2120 By me it shall not be disclosed  
 To any man in this world.

## ENOCH

Worshipped be God the Father!  
 Thy will be done.  
 These are great marvels.  
 2125 I am being put  
 I know not where.

I know and loyally believe  
 That this is God's doing.

- devethys tha baradice  
 2130 me a wore gwyre ythoma  
     place delycyous' ew hemma  
     peldar ynno me a vewa
- der temptacon an teball  
     ow hendas adam pur weare  
 2135 eave regollas der avall  
     an place glorious pur sure  
     maythew gweve oll thy assheve
- rag henna pobell an beise  
     na wreugh terry an deffan  
 2140 a vyth gans dew thugh ornys  
     dowte tha gawas drog gorfan  
     ha myschef bras war bub tew
- mara qwrewgh orthaf cola  
     why asbythe woja henma  
 2145 ioies nef in vdn rew

## SEYTH

- kebmys pehas es in byes  
     gwrres gans tues heb amendya  
     mathew dew an tas serrys  
     bythquath gwyell mabe dean omma
- 2150 distructyon yma ornys  
     pur serten war oll an beise  
     may fyth consumys pub tra
- henna ythew convethys  
     der an discans es thymma reis  
 2155 gans an tas es a vghan
- an planattis es awartha  
     han steare inweth magata  
     ow poyntya mowns pur efan

' MS. delycyans.

Come to Paradise

- 2130 I know truly I am.  
A delicious place is this:  
Long in it I shall live.

- Through temptation of the evil one,  
My grandsire Adam full truly  
2135 He lost through an apple  
The glorious place full surely,  
So that there is misery to all his issue.

- Therefore, people of the world,  
Do not ye break the prohibition,  
2140 Which is by God ordained to you.  
Fear to get an evil end,  
And great mischief on every side.

- If ye do hearken to me,  
Ye shall have after this  
2145 Joys of heaven in a gift.

### SETH

So many sins are in (the) world  
Done by folk without amending,  
That God the Father is angered  
That he ever made a son of man here.

- 2150 A destruction is ordained  
Very certainly over all the world,  
So that every thing shall be consumed.

- That is understood  
Through the teaching that is given to me  
2155 By the Father that is on high.

The planets that are on high,  
And the stars also as well,  
Are pointing very plainly.

*[Let hem poynt to the sun the moone & the firmament]*

an howle han loor kekeffrys  
 2160 oll warbarth ew confethys  
       than purpose na mowns ow toos

han distructyon a vyth bras  
       may fyth an byes destryes  
 der levyaw a thower pur vras  
 2165 po der dane y fyth leskys  
       creseugh thyma marsewhy fure

rag henna gwrens tues dowtya  
 an tase dew tha offendya  
       der neb maner for in beyse

fo.23 b. 2170 rag voydya an peril na  
       seryffes yma thym pub tra  
       a thallathfas an bysma  
       may fova leall recordys  
       a vynes tra es ynna gwryes

2175 an leverow y towns y omma  
       why as gweall wondrys largya  
       ha pub tra oll in bysma  
       skryffes yma yn ryma  
       dowt na vans y ankevys

2180 deaw pillar mannaff poyntya  
       rag an purpas na whare  
       bryck a v<sup>t</sup> onyn anetha  
       ha marbell a vyth y gylla  
       rag sawment a vyth gwryes  
 2185       than leverowe

an bricke rag na vons leskys  
 der dane v<sup>t</sup> henna ew gwryes

han marbell tam consumys  
 der thower ny v<sup>t</sup> hema ew gwrez

The sun and the moon likewise  
2160 Altogether are understood —  
    To that purpose they are coming.

And the destruction will be great,  
    So that the world will be destroyed  
Through floods of water full great,  
2165 Or through fire it will be burnt:  
    Believe me if ye be wise.

Therefore let people fear  
To offend the Father God  
    In any kind of way in (the) world.

2170 To avoid that peril,  
    Written for me is everything  
From (the) beginning of this world,  
    So that there may be loyal records  
Of all things that are done in it.

2175 The books behold them here:  
    Ye see them wondrous large;  
And everything in this world  
Is written in these:  
    Fear not that they shall be forgotten.

2180 Two pillars I will appoint  
    For that purpose anon:  
Brick shall one of them be,  
    And marble shall its fellow be.  
    For preservation shall be made  
2185 To the books.

The brick that they be not burnt  
By any fire, that is made;

And the marble, a jot consumed  
By water that there be not, this is made.

2190        drefan ý vos mean garow  
wondrys callys'

## JARED

an pillars ýtowns parys  
gorrowgh ynna an leverow  
nynges art v' ankevys  
2195    na tra arall sur heb ow  
mes vnna [y] mowns skryves

a bub sort oll a leverow  
egwall vnna ew gorrys  
pekare ythew an sortow  
2200    gorrys vnna der devyes  
in diffrans ha kehavall

lemyn me as goer in badn  
hag in nyell sure bys vickan  
an record a vythe heb fall  
2205    pur wyer kevys

## SEYTH

*[Putt the pillars upright]*

rag henna pobell dowtyans  
ha then tas gwren oll pegy  
na skydnya an keth vengeans  
in neb termyn warnan ny  
2210    nagen flehys

## FFATHER IN HEAVEN

drog ew genaf gwythill dean  
preshyous<sup>2</sup> havan thom honyn  
rag cola orthe vdn venyn  
glane ef regollas an place

<sup>1</sup> In the MS. this and the preceding line come after line 2185.

<sup>2</sup> MS. preshyons.



2190       Because of its being a rough stone  
          Wondrous hard.

## JARED

          The pillars behold them ready:  
          Put ye the books therein:  
          There is no art whatever forgotten,  
2195       Nor aught else surely without a lie,  
          But in them are written.

          Of every sort of books  
          Equally in them are put,  
          As are the sorts  
2200       Put in them by twos,  
          Differently and similarly.

          Now I will put them up,  
          And strongly sure for ever  
          The record will be without fail  
2205       Right truly found.

## SETH

          Therefore let people fear,  
          And to the Father let us all pray.  
          That the same vengeance may not fall  
          At any time on us,  
2210       Nor our children.

## FATHER IN HEAVEN

          I am sorry that I made man  
          Quite like to myself:  
          For hearkening to a woman  
          He hath clean lost the place.

2215 am leff dyghow pan wrussen  
 pan wrega dryes ow defen  
 mes a baradice pur glane  
 whare an eall as gorras

fo. 24 a. an sperys ny drige neffra  
 2220 in corf mabe dean v<sup>t</sup> in byes  
 ha reason ew ha praga  
 rag y voos kyg medall gwryes  
 ha pur vrotall gans henna

nynges dean orthe ow seruya  
 2225 len ha gwyrryan sure pub pryes  
 saw noye in oll an bysma  
 hay wreag hay flehys keffrys  
 ow bothe ythew in della

gweyll deall war oll an byes  
 2230 may fythe pub tra consumys  
 mes serten mannaf sawya

### NOY

noy mabe lamec gylwys ove  
 arluthe brase oll perthew cove  
 ythof omma in bysma

2235 substance lower ha byth ha da  
 yma thyma tha vewa  
 maythof sengys rag neffra  
 tha worthya ow arluth da  
 an drengys es a wartha

*[Noy commeth before heven & kneleth]*

### FATHER IN HEAVEN

2240 noy des thymma ve lebmy  
 ha golsow thym a gowsaf

2215 With my right hand when I had made (him),  
When he did beyond my prohibition,  
Full clean out of Paradise  
Anon the angel put them.

The spirit shall not dwell always  
2220 In (the) body of any son of man in (the) world;  
And a reason is and why,  
Because of his being made soft flesh,  
And very brittle therewith.

There is no man serving me  
2225 Faithful and innocent surely at all time,  
Save Noah in all this world,  
And his wife and his children likewise:  
My will is thus:

To make a flood over all the world,  
2230 So that everything be consumed;  
But certain I will save.

## NOAH

Noah son of Lamech I am called;  
A great lord, all ye bear remembrance —  
Am I here in this world.

2235 Substance enough of property(?) and good  
Is to me to live,  
So that I am held forever  
To worship my good Lord,  
The Trinity that is on high.

## FATHER IN HEAVEN

2240 Noah, come to me now,  
And hearken to me what I shall say.

## NOTE

parys ove arluthe brentyn  
thā vlanogathe lavartha

## FFATHER IN HEAVEN

noy mar lenwys ew an byes  
2245 lemy n a sherewynsy  
maythow dewathe devethys  
v nna a gyke pub huny<sup>1</sup>  
gans peagh pur wyre ew flayrys  
ny allaf sparya na moye  
2250 heb gwe thill mernans a vear spy es  
war pobell oll menas tye  
ha tha wreag ha tha flehys  
han pythe along theȝo gye

*[tooles and tymber redy. w<sup>th</sup> planckis to make the arcke,  
a beam a mallet a cālkyn yre[n] ropes mass[t]es pyche  
and tarr]*

rag henna fysten ke gwra  
2255 gorthell a planckes playnyes  
hag v nna leas trigva  
rowmys y a vythe henwys  
a veas hag agy inta  
gans peyke bethance stanche gwryes  
2260 ha try cans kevellȳn da  
an lysster a vythe in heys

ha hantercans kevell en  
inweth te a wra yn leas  
han vheldar me a vyn  
2265 deagwarnygans may fo gwryes  
war tew a thella[rg] daras  
tȳ<sup>2</sup> a wra port ef a v<sup>t</sup> henwys  
jystes dretha ty a place<sup>3</sup>  
a leas rag na vo degys

<sup>1</sup> MS. hvnythe.

<sup>2</sup> MS. da tȳ.

<sup>3</sup> MS. playne.

## NOAH

Ready am I, noble Lord,  
Speak Thou Thy will.

## FATHER IN HEAVEN

Noah, the world is so filled  
2245 Now with wickedness,  
That there is an end come  
In it of flesh of every kind;  
With sin full truly it is fetid.  
I can spare no more  
2250 Without doing death of long duration,  
On all people except thee,  
And thy wife and thy children,  
And the property that belongs to thee.

Therefore hasten, go, make  
2255 An ark of planks planed,  
And in it many dwellings,  
Rooms they shall be named.  
Without and within well,  
With pitch let it be made staunch;  
2260 And three hundred cubits good  
The vessel shall be in length.

And half a hundred cubits  
Also thou shalt make in breadth,  
And the height I will  
2265 That it be made thirty.  
On (the) side behind, a door  
Thou shalt make — a port it shall be called:  
Joists through it thou shalt place  
Across, that it be not shut.

2270 a bub ehan a gynda  
 gorrow ha benaw in wethe  
 aga gorra ty a wra  
 in tha lester abervathe

pub maner boos in bysma  
 2275 es ʒa thybbry gwayte m[a]ly treythe  
 rag dean ha beast magata  
 in tha lester gweyt ma fethe

## NOYE

fo. 24 b. arluth kref tha arhadowe  
 me a vra so mot y go  
 2280 tur lythyowe heb falladowe  
 me a vyn dallathe strechya

gans ow boell nowyth lemmys  
 me a squat pub pice tymber  
 hag a pleyne oll an planckes  
 2285 hag a sett pub plynkyn sure

## SEM

me a galke thew wondres fyne  
 nagella dower v<sup>t</sup> ynno  
 kyn fova gwryes a owerbyn  
 y fyth stanche me a ragtha

## CHAM

2290 yma peyke thym provyes  
 ha lavonowe pub ehan  
 deffrans<sup>1</sup> sortowe a wernow  
 yma parys pur effan

## TUBALL CAYNE

marthe ew genaf a vn dra  
 2295 y vosta mar vcky noye

<sup>1</sup> MS. dreffrans.

2270 Of every sort of kind  
Males and females also,  
Thou shalt put them  
In thy vessel within.

All manner of food in this world  
2275 That is to eat take care that thou bring,  
For man and beast also  
In thy vessel take care that there be.

## NOAH

Strong Lord, thy commands  
I will do, so mote I go.  
2280 Through obstacles(?) without fail  
I will begin to strike.

With my axe newly sharpened  
I will split every piece of timber,  
And plane all the planks,  
2285 And set every plank sure.

## SHEM

I will caulk for you wondrously fine,  
So that there shall not come any water into it:  
If it be done all over  
It will be staunch, I will go for it.

## HAM

2290 There is pitch by me provided  
And ropes of every kind,  
Different sorts of masts  
Are ready very plainly.

## TUBAL CAIN

A wonder is to me of one thing  
2295 That thou art so foolish, Noah,

praga ew genas she omma  
 buyldya lester mar worthy  
 yn creys powe tha worthe an moare

me a syns tha skeans whath  
 2300 tha voes in cost an parna  
 oll tha lyvyer nyn dale cathe  
 me an to war ow ena  
 guckÿ ýthoes

*[Lett Tuball fall a laugh[i]ng]*

### NOY

ow hothman na gymmar marthe  
 2305 ty an oole ha lyas myell  
 kynthota skydnys in wharthe  
 in dewathe heb tull na gyle  
 why a weall deall vskys

gwarnys of gans dew an tase  
 2310 tha wythell an lesster ma  
 rag ow sawya haw flehys  
 tha worthe [an] kethe deall na  
 whÿ a weall agy tha space  
 der lyvyow a thower an brassa  
 2315 oll an beise a v<sup>t</sup> bethys

### TUBAL

gwell vea a vosta kregys  
 ty hag oll an grydgyan[s]na  
 a chorll coth te pedn pylles  
 flatla vynta ge henna  
 2320 ý fythe an beys consumys  
 oll an dorrowe in beysma  
 kyn fons warbarthe contylles  
 nÿ wra dewath an parna

sow ýthota gy gockye  
 2325 oll an beyse a yll gothvas



Why is it with thee here  
To build a ship so worthy,  
Amid (the) country, off from the sea?

I hold thy science a puff,  
2300 To be at cost like that;  
All thy labour is not worth a cat,  
I swear it on my soul;  
Foolish art thou.

## NOAH

My friend, do not have wonder,  
2305 Thou shalt weep it and many thousands:  
Although thou art fallen into laughter  
At (the) end without fraud nor guile,  
You shall see a flood quickly.

Warned am I by God the Father  
2310 To make this ship,  
To save me and my children  
From that same deluge.  
You shall see within a space  
Through floods of water the greatest,  
2315 All the world shall be drowned.

## TUBAL

Better were it that thou wert hanged,  
Thou and all of that belief,  
Oh old churl, thou peeled head!  
How wouldst thou that,  
2320 That the world shall be consumed?  
All the waters in this world,  
Though they be gathered together,  
Will not make an end like that.

But thou art foolish  
2325 All the world may know

vengens war tha ben krehy  
 nynges omma dean in wlase  
 a greys thybm malbe vanna

fo. 25 a. praga pandrew an matter  
 2330 a vyn dew buthy an beise  
 mara custa lavar thym  
 an occasion me athe pyes  
 der vaner da

### Nor

an occasion ew hemma  
 2335 kemmys pehas es in beyse  
 ha nynges tam amendya  
 may thew an tas dew serrys  
 gans oll pobell an bysma

hag eddrag thotheif yma  
 2340 bythquath mabe dean tha vos gwryes  
 rag henna gwrewgh amendya  
 ages foly byth nehys  
 yn vrna der vaner da  
 mara pethowgh repentys  
 2345 an kethe plage a wra voydya

### TUBALL

pew athe wrug ge progowther  
 tha theský omma theny  
 y praytha thymma lavar  
 a wrug [dew] cowsall thagye  
 2350 only heb dean arall v<sup>t</sup> omma

me a wore yma in pow  
 leas dean a gowse an tase  
 tues perfytt me an advow  
 ythyns i ha polatis brase  
 2355 a wayt boos in favour dew

Vengeance on thy head hang!

There is not here a man in (the) country  
Who will believe me in any way.

Why, what is the matter?

2330 Will God drown the world?

If thou knowest, tell to me  
The occasion, I pray thee,  
In a good way.

#### NOAH

The occasion is this

2335 So much sin is in (the) world,  
And there is not a jot of amendment,  
That the Father God is angered  
With all (the) people of this world.

And repentance to Him there is

2340 That a son of man was ever made —  
Therefore do you amend,  
Let your folly be denied.  
Then, in a good manner  
If you be repentant [lit. repented],  
2345 The same plague will depart.

#### TUBAL

Who made thee a preacher  
To teach us here?

I pray thee, say to me,  
Did God speak to thee

2350 Only, without another man at all here?

I know there are in (the) country

Many men to whom the Father speaks,  
Perfect folk, I avow it,

Are they, and great *polats*,  
2355 Who wait to be in God's favour.

sera tha radn an ryna  
 ef a vynsa disclosya  
 an distructyon brase han lywe

rag henna theth[o] cregye  
 2360 me ny vannaf moy es kye  
 na mendya ny venyn nŷ  
 a woos theth gyrryan wastys

Nov .

da ew theso gy boes fure  
 hag oll pobell an bysma  
 2365 ny v<sup>t</sup> dew nefra pur wyre  
 kevys goacke trest thyma<sup>1</sup>  
 ragtha bethowgh avysshes

mar ny wrewb vengeance pur vras  
 a skydn warnough kyns ua pell  
 2370 rag dew a vydn agen tase  
 danven lywe a thower pur leall  
 serten tha vethy an byese

rag omsawya ow honyn  
 keffrys ow gwreak haw flehys  
 2375 an lester a vythe genyn  
 der weras dew vskes gwryes  
 rag voydya an danger ma

TABELL

tety valy bram an gathe  
 my ny gresaf theŷo whathe  
 2380 y fydn dew gwill indella

fo. 25 b. me a woor ny wrug an beys  
 han bobell myns es vnna  
 tha voos mar gwicke destryes

<sup>1</sup> MS. thymo.

Sir, to part of those  
 He would have disclosed  
     The great distruction and the flood.

Therefore believe in thee  
 2360 I will not, more than a dog,  
 Nor will we amend  
     Notwithstanding thy words (be) wasted.

## NOAH

Good is it for thee to be wise,  
     And all people of this world,  
 2365 God will not full truly ever be  
     Found a liar, trust to me:  
     For this be ye advised.

If ye do not, vengeance full great  
     Shall fall on you before long,  
 For God our Father will  
 2370 Send a flood of water full loyally,  
     Certainly to drown the world.

To save myself,  
     Likewise my wife and my children,  
 2375 The ship shall be by us,  
     Through God's help, quickly made  
     To avoid this danger.

## TUBAL

*Tety valy*, the cat's wind!  
 I believe thee not yet  
 2380 (That) God will do so.

I know He made not the world,  
     And the people all that are in it,  
 To be so quickly destroyed.

vnpossyble ythewa  
 2385 an dower na tha vose kevys

### NOY

vnpossyble nyingew tra  
 tha wrear all an bysma  
 awos destroy an beyse  
 agy tha ower  
 2390 rage der gear oll a ve gwryes  
 nef ha noer myns es omma  
 ha der gear arta thym creys  
 ef a yll mar a mynna  
 y thystrowy der an dower

### TUBALL

2395 ny amownt thymma resna  
 genas noy me a hevall  
 me a vyn mos a lemma  
 rag ythota drog eball  
 na vyn nefra bonas vase

2400 pyrra foole ne ve gwelys  
 me a levar theis praga  
 an lester ew dallethys  
 why a woer nangew polta  
 a vlethydneyow pur leas  
 2405 moy es vgans

rag mar vras yw dallethys  
 neffra ny vithe dowethis  
 me an to war ow honssyans

*[Let them both depart]*

### NOY

now an lester ythew gwryes  
 2410 teake ha da tham plegadow

It would be impossible  
 2385       That that water be found.

## NOAH

Impossible is not (any) thing  
 To a Creator of all this world,  
       On account of destroying the world  
       Within an hour.

2390 For by a word all was made  
       Heaven and Earth, what ever is here,  
 And by a word again, believe me,  
       He can if He will  
       Destroy it by the water.

## TUBAL

2395 It avails not to me to reason  
       With thee, Noah, meseems.  
 I will go hence,  
       For thou art an evil colt  
       (That) will never be good.

2400 A verier fool was never seen:  
       I will say to thee why:  
 The ship is begun  
       Ye know it is now very long while,  
       Of years full many  
 2405       More than twenty.

For so great is (it) begun,  
 Never will it be ended,  
       I swear it on my conscience.

## NOAH

Now the ship is built  
 2410       Fair and good to my pleasing.

a bub ehan a vestas  
 drewhy quick ȝym orthe coppalow  
 chattell ethyn kekeffrys  
 dew ha dew benaw ha gorrawe

*[The arck redy and all maner of beastis and fowles to  
 be putt in the arck]*

## SEM

2415 nynges beast na preif in beyse  
 benaw ha gorawe omma  
 genaf thewhy yma dreys  
 in lester ytowns ena

*[Let rayne appeare]*

## CHAM

a dase lemy n gwrewh parys  
 2420 an lyw nangew devethys  
 yma lowar dean in beyse  
 kyns lemy n sure a gowȝas  
 ages bos why guckȝ

pan wressowh gwyl an lester  
 2425 omma prest in creys an tyer  
 moer vyth nyngęȝa defrȝ  
 the doen in ker

## JAPHETH

geas a wressans annotha  
 dowte sor dew nyngessa  
 2430 thothers nena me a wore<sup>1</sup> gwyer

## NOYE

fo. 26 a. an lywe nangew devethis  
 may thew da thyne fystena

<sup>1</sup> MS. woȝa.



Of every kind of beasts  
 Bring ye quickly to me by couples,  
 Cattle, birds likewise,  
 Two and two, females and males.

## SHEM

2415 There is not beast nor worm in (the) world,  
 Females and males here,  
 (But) by me to you are brought  
 In (the) ship behold them there.

## HAM

O Father, now make ready!  
 2420 The flood is now come.  
 There are enough of men in (the) world  
 Before now surely said  
 That you were foolish;

When you did make the ship  
 2425 Here just in (the) midst of the land,  
 There was not any sea really  
 To carry her away.

## JAPHET

A jest they made of it:  
 Fear of God's wrath there was not  
 2430 To them there, I know truly.

## NOAH

The flood now is come  
 So that it is good for us to hasten:

## THE CREACON OF THE WORLD.

pub beast oll ymma gyllys  
 in lester thaga kynda  
 2435 dell yw ornys thymo ve

Kewgh abervath ow flehys  
 hages gwregath magata  
 ogas an Noer ew cuthys  
 der an glawe es awartha  
 2440 te benyn abervath des  
 ow der bethy a vynta

## NOYES WIFF

res ew sawya an pyth es  
 nyn dale thym towlall tho veas  
 da ew thyn aga sawya

2445 I costyans showre a vona  
 an keth tacklowe es omma  
 noy teake te a wore hedna

## NOVE

*[a raven & a culver ready]*

nangew mear a for pur wyer  
 aban gylsen sight an tyre  
 2450 rag henna thym ke' brane vrase

*[let the raven fle and the colver after]*

nyedge in ker lemyn ha myer  
 terathe mar kyll bos kevys  
 hag an golam in pur sure  
 me as danven pur vskys  
 2455 sight an noer mar kill gwelas

## FFATHER IN HEAVEN

marowe ew pub tra eja  
 sperys a vewnans vnna

Every beast is gone  
Into (the) vessel according to their kind,  
2435 As is ordained to me.

Go ye within, my children,  
And your wives as well:  
The earth is nigh covered  
Through the rain that is above.  
2440 Thou woman, come within:  
Wouldst thou quite drown me?

## NOAH'S WIFE.

Needful is it to save what there is.  
I ought not to throw away —  
Good it is for us to save them.  
2445 They cost a shower of money,  
The same tackles that are here —  
Fair Noah, thou knowest that.

## NOAH

Now is it much of way, full truly,  
Since we lost sight of the land  
2450 Therefore for me go, Raven (lit. 'great crow').

Fly away now, and look  
If land can be found,  
And the dove very surely  
I will send her very quickly,  
2455 Sight of the earth if she can see.

## FATHER IN HEAVEN

Dead is every thing wherein was  
Spirit of life:

me a worhemyn whare  
 than glawe namoy na wrella  
*[The culver cometh w<sup>th</sup> a branche of olyf in her mouthe]*

## Nov

2460 Then tase dew rebo grassyes  
 an golam ew devethys  
 ha gensy branche olyf glase  
 arall bethans delyverys  
 does ny vydnas an vrane vras  
 2465 neb caryn hy a gafas

nangew ogas ha blethan  
 aban dallathfas an lywe  
 marsew bothe dew y honyn  
 neb ew gwrear noer ha neef  
 2470 tha slackya an kyth lyw brase

y vothe rebo collenwys  
 omma genan ny pub pryes  
 kekefrys ha mabe ha tase

## FEATHER IN HEAVEN

noy me a worhemyn theis  
 2475 ke in meas an lester skon  
 thethe wreag hathe flehys keffrys  
 ethyn bestas ha pub lodn

## Noy

fo. 26 b. meare worthyans thyes arluth nef  
 te a weras gwadn ha creaf  
 2480 in othom sure panvo reys

den in mès bean ha brase  
 chattall ethyn ha bestas  
 myns a ve in lester dres

I will command anon  
To the rain that it do no more.

## NOAH

2460 To the Father God be thanks!  
The dove is come,  
And with her a branch of green olive.

Be another let loose:  
Come the raven would not:  
2465 Some carrion she has found.

Now it is nigh a year  
Since (the) beginning of the flood.  
If it be (the) will of God Himself,  
Who is Maker of Earth and Heaven,  
2470 To slacken the same great flood,

His will be fulfilled  
Here with us always,  
Likewise both son and father.

## FATHER IN HEAVEN

Noah, I command thee  
2475 Go out of the vessel forthwith,  
Thy wife and thy children likewise,  
Birds, beasts and every bullock.

## NOAH

Much worship to Thee, Lord of heaven,  
Thou hast helped weak and strong  
2480 In need surely when it is needful.

Let us come away, small and great,  
Cattle, birds and beasts,  
All that were brought into (the) vessel.

*[An alter redy veary fayre]*

yn dewhillyans pehosow  
 2485 grwethill alter me a vydn  
 me a vidn gwythyll canow  
 ha sacryfice lebmyn  
 radn ehan a bub sortowe  
 keffrys bestas hag ethyn  
 2490 gans henna thy honora

*[Som good church songes to be songe at the alter*

ha rag hedna gwren nŷ cana  
 in gwerthyans ŷen tase omma

*and frankensens]*

#### FFATHER IN HEAVEN

hebma ythew sawer wheake  
 hag in weth Sacrifice da  
 2495 pur wyer noy ef thybma a blek  
 a leyn golan pan ewa  
 thyma ve gwryes

rag hedna sure me a wra  
 Benytha woŷa hebma  
 2500 in ybbern y fyth gwelys

*[a Rayne bowe to appeare]*

an gabm thavas in teffry  
 pesqwythe mays gwella why hy  
 remembra a hanaf why  
 me a wra bŷs venarye  
 2505 trestge thyma

distructyon vythe an parna  
 benytha der thower ny wra  
 wos destrea an bysma  
 ha rag hedna

In atonement for sins  
2485 I will make an altar;  
I will make songs,  
And sacrifice now  
Some kinds of all sorts;  
Likewise beasts and birds,  
2490 With that to honour thee.

And for that let us sing  
In worship to the Father here.

## FATHER IN HEAVEN

This is a sweet savour  
And also a good sacrifice;  
2495 Right truly, Noah, it pleaseth me,  
Since it is with loyal heart  
Made unto me.

Therefore I will surely make  
A blessing after this,  
2500 In (the) sky it shall be seen.

The rainbow really  
That you see it always,  
Remind you of me  
I will for ever;  
2505 Trust thou to me.

Any destruction such as that  
Never by water shall I make  
On account of destroying this world;  
And therefore

- 2510 cressowgh collenwouh keffrys  
       an noer vyes a dus arta  
 pub ehan ha beast in byes  
       puskas in moer magata  
       a v<sup>t</sup> thewgh susten omma
- 2515 nynges tra in bysma gwryes  
       mes thewhy a wra service  
 bethowh ware na vo lethys  
       mabe dean genawhy neb pryys

- ha mar petha in della
- 2520 me a vidn ye requyrya  
       a thewla an kethe dean na  
       y woose a theffa scullya  
       yn havall thymma obma  
       ymadge dean gwregaf shapya
- 2525 mar am kerowgh dell gotha  
       why a wra orthaf cola

### NOY

- fo. 27 a.   ny a vidn gwyll in della  
               del ewa dewar theny  
       ha thethe worthya rag nefra
- 2530   par dell ew agen dewty

- an kethe jornama ew de  
       ;en tase dew rebo grassyes  
       why a wellas pub degre  
       leas matters gwarryes
- 2535   ha creacon oll an byse

- In weth oll why a wellas  
       an keth bysma consumys  
       der lyvyow a thower pur vras  
       ny ve udn mabe dean sparys
- 2540   menas noy y wreag hay flehys



2510 Increase ye, fill ye up likewise  
       The earth-world with folk again.  
 Every kind of beast in (the) world,  
       Fishes in (the) sea as well,  
       Shall be to you sustenance here.

2515 There is nothing in this world made,  
       But to you shall do service:  
 Beware lest there be slain  
       A son of man by you at any time.

And if it be so,  
 2520 I will require him  
       Of (the) hands of that same man  
       Who shall come to spill his blood.  
       Alike to me here  
       Man's image I shaped,  
 2525 If you love me as behoveth  
       You will hearken to me.

## NOAH

We will do so,  
       As it is a devoir to us,  
 And worship thee for ever  
 2530 As is our duty.

---

This same day is a day,  
       (To the Father God be thanks,)  
 You have seen every degree,  
       Many matters played,  
 2535 And all (the) creation of the world.

Also ye all have seen  
       This same world consumed  
 Through floods of water very great:  
       There was not one son of man spared,  
 2540 Except Noah, his wife, and his children.

dewh a vorowe a dermyn  
why a weall matters pur vras  
ha redempe[y]on granntys  
der vercy a thew an tase  
2545 tha sawya neb es kellys

mynstreles growgh theny peba  
may hallan warbarthe downssya  
2548 del ew an vaner han geys

---

*Heare endeth the Creacōn of the worlde w<sup>th</sup> noyes flude wryten  
by William Jordan: the XIIth of August 1611.*

---

Come ye to-morrow in time:

Ye shall see matters very great  
And redemption granted,

2545 Through mercy of God the Father,  
To save (him) who is lost.

Minstrels, do ye pipe to us,

2548 That we may together dance,  
As is the manner and the jest.

---

## NOTES.

---

L. 2. *dowethva* from *doweth*, *deweth* = W. *diwedd* 'end' and *ma* 'place' = O. Ir. *mag*, Gaul. *magus*. So *trig-va* l. 15, *deberth-va* 84, *powes-va* 416.

L. 4. *avy* 'is' for *a vyth* (*a + byth*) 1914.

L. 6. *idn* 'one' = *udn* 11, 1759, 1969, 2145. A fuller form is *onyn* 34, 343, 2182, *wonyn*<sup>1</sup> 389. The other cardinal numbers which occur in this play are: —

2. *deaw* (masc.? *deaw vabe* 1056, 1234, *deaw pillar* 2180, *deaw gweth* 967). *dew*, *dyw*, *de* (fem.? *dew glyen* 188, *dew wreag* 1344, *dew la* 2521, *dew lagas* 1647, *dew ran* 1708, *dew arall* (*sprusan*) 1852, *dew ha dew* 2414, *dyw fridg* 1853 = *dew freyge* 1933, *de vran* 1836. plur. *deyves* 2200. *coppalow* 2412.

3. *try* masc. 36, 343, 1958, *try person* 6, *try fersons* 1960, *tayr* fem. 1923, *tayre* 1844, *tayer* 2087.

5. *pymp* 1861, 2103, *pympe* 1894.

6. *whea* 413 (*whegh* 4<sup>th</sup> Commandment).

9. *naw* 27, 248, 1976, *nawe* 292, 299.

10. *deak* 1977, *deag* 2265.

12. *dewthack* 1980.

20. *egans* 1976, *ugans* 2101, *ygans* 1980.

30. *deakwarnegans* 1977, *deagwarnygans* 2265.

32. *dewthack warnygans* 1981.

50. *hantercans* 2262.

60. *try ugans* 2102.

65. *try ugans ha pymp* 2102, 2103.

100. *cans* 1861, 1894, 1915, 2102.

365. *try cans try ugans ha pymp* 2102, 2103.

900. *naw cans* 1976.

930. *naw cans ha deakwarnegans* 1976.

1000. *myell* 1562, 1861, 1894, 2305; plur. *myllyow* 740.

5500. *pympe myell ha v. cans* 1894.

<sup>1</sup> Cf. Lith. *v-ėnas*, Lett. *w-ėnas*. So in English *one* is pronounced *w-on*.

The ordinals are as follows:

1. *kensa* 36, 48, 2089, *kynsa* 73.
2. *second* 51 (*nessa* Genesis 1. 8).
3. *tryssa* 59, 92.
4. *peswera* 100.
5. *pypmas* 106.
7. *sythvas* 415, 1437, 2099.
10. *degvas* 1085.

'Sevenfold' is expressed by *vij plag* 1614, *vij plague* 1378, where *plag*, *plague* (Mid. C. *plek*) = Lat. *plica*, and 'Seven times' is made by *vij gwythe* 1537, where *gwythe* = Ir. *fecht*.

- L. 7. *kys-raynya* 'to reign together' re-occurs *infra* 1961. So *kys-vewa* 'to live together' 1314. The prefix *kys-* = O. Corn. *cet-* (*chetwa* gl. *conventus vel conventio*, Vocab.), W. *cyd*. *Bys-vickan* = Bret. *bizvikenn*.
- L. 10. *ython* = the prefix *yth* + *on*, the 1. pers. plur. pres. indic. of *of* 'I am', which occurs (*ythof*) with the same prefix in l. 445.
- L. 14. *skon* 'forthwith' = NHG. *schon*: *rase* seems a blunder for *grase*, for *ow* does not cause vocalic infection. But *ow ras* occurs in R. 1584.
- L. 20. *skavall* from Lat. *scabellum* like *scauel* in the Vocab.
- L. 29. *canhasawe* pl. of *cannas* 'messenger' = W. *cennad*.
- L. 61. *arthelath* 'lordship' for *arlethath* (*arluit[h]* gl. *dominus*, Vocab.), [more probably *archelath* 'archangels'; see *elath* 'angels' in l. 65. N.]
- L. 74. *sone* 'bless', inf. *sona* 414 = W. *swyno*, Ir. *sénad*, NHG. *segen*, Engl. *saine*, all from Lat. *signare*, scil. with the cross.
- L. 79. *bosof* (also in ll. 116, 123, 133, 225 = *bosof* 128) is *bos* 'to be' with *-af*, here apparently a suffix after the possessive pronoun *ow*.
- L. 82. *yborn* 'sky', *ybbren* 2500 = *ebron* O. 18 = *huibren* (gl. *nubes*) Vocab. = W. *wybren*.
- L. 90. *elyn* = W. *ellain* 'radiant', 'splendid'.
- L. 96. *blonogath* = *bolungeth* O. 873, 1165, 1277 for *\*volunseth*, *\*volunteth*. From Lat. *voluntas*.
- L. 99. *seyl* = W. *sawl* 'such', is spelt *suel*, *suell* in P. 2, 1 and 119, 4.
- L. 104. *ry* in *ry-ma* = W. *rhyw*. With *gonethys* cf. *wanothans* 320 and *gunithiat* ereu (gl. *agricola*) Vocab.
- L. 107. *falladowe* pl. of *\*fallad*, afterwards *fallas* 'a failing'.
- L. 118. *bean* (a dissyllable) for *behan*, *beghan*. W. *bychan*. Ir. *becc* 'little'.
- L. 120. *pen-sevicke* 'prince' = *pen-devig* (gl. *princeps*) Vocab. W. *pen-defig*.
- L. 125. *ow collowy* 'a-shining', from *gollowye* with the usual provection of the initial medial after *ow*. So *ow cortas* 'waiting' (*gortas*) 960, *ow carma* 'crying' (*garma*) 1580, *ow crowetha* 'lying down' (*growetha*) 1607, *ow crowntya* 'granting' (*growntya*) 1941, *ow pewa*

'living' (*bewa*) 1521, *ow pose* 'being' (*bose*) 2125, *ow toos* 'coming' (*doos*) 2161, *ow towtya* 'doubting' (*dowtya*) 1540, *ow tysquethas* 'shewing' (*dysquethas*) 1873. Other instances of provection occurring in the present drama are: after *mar* or *mar-a*, *mar gwreth* 'if thou dost' (*gwreth*) 220, *mara gwrewgh* 2143, *mara gwrees* 577, *mara callaf* 'if I can' (*gallaf*) 442, 1444, *mar callaf* 466, *mar kylleth* 1836, *mar kill* 2455, *mara custa* 'if thou knowest' (*\*gusta*, *\*gudhsta*) 2331, *mar petha* 'if it be' (*betha*) 2519; after *a*, *a cuffan* 'if I had known' (*guffan*, *goth-fen*) 672, *a callan* 'if I could' (*gallan*) 785; after *y* or *yth*, *y whressan* 'I should do' (*gwressan*) 585, *y whreth* (*gwreth*) 635, *y whon* 'I know' (*gon* = Skr. *vindāmi*) 860, *yth towtyas* 'I feared' (*dowtyas*) 798.

L. 149. *abashe* is translated 'above' on Keigwin's authority. [Is it not rather *abafhe*, borrowed from the English? N.]

L. 158. *lowse* = Bret. *louz* 'sale'.

L. 188. *dew glyen* 'two knees', an instance of the Cornish practice of prefixing the numeral '2' to the parts of the body which occur in pairs. So *dew lagas* 'two eyes' 1647, *defran* 1910, *devran* 1836 'two breasts' (*de+bran*, *bron*), *dyw fridg* 'two nostrils' 1853 = *dew freyge* 1933.

L. 252. *worffen* (= *worvan* 2118, *worffan* 884), a mutation of *gorfen* = W. *gorphen*, Ir. *forchenn*.

L. 254. *ay* = the Welsh interrogative particle *ai*.

L. 270. *trebytchya* re-occurs infra l. 1582.

L. 294. *mergh* (pl. *mirhas* infra, 1985) = W. *merch*, Lith. *mergà*, *mergéle*. *Mawe* = Ir. *mug* gen. *moga*, Goth. *magus*. Hence *mowes* 'girl' D. 1877, pl. *mowyssye* infra, 1455; and perhaps in l. 295 we should read *moz* = *moos* 1390.

L. 320. *wanothans* better *wonethans* (*gonethans*). But why the vocalic inflection of the initial *g* found in *goneth* 432 &c.?

L. 321. Note the prosthetic *y* in *yef* 'he' and *ye* 'his' l. 323, 'its' 1088.

L. 354. '*y<sup>m</sup>*' is to be read *dhym* 'to me'. So '*z<sup>m</sup>*' in l. 475.

L. 406. *marth* for *margh* = *march* (gl. *equus*) Vocab. Ir. *marc*, Gaulish acc. *μάρκων* = Ohg. *marach*, f. *meriha*. Mhg. *march* (*marc*), Ebel.

L. 410. *pengarnas* pl. of *pengarn* = W. *pengernyn* 'gurnard': *selyas* pl. of *seli* (gl. *anguilla*) Vocab.

L. 411. *dybbians* 'distinct' Keigwin: *pur thybbiance* 1932.

L. 458. *sevyllake* W. *sefyllian*.

L. 485. *theglyn* a mutation of *deglyn*, which occurs with the initial protracted in D. 3048: cf. too *ow teglene* D. 1217. According to the Rev. R. Williams this is from the negative particle *de-* and *gleny* 'to adhere'.

L. 495. *fatla* 'how', apparently from *pa* 'what' and *della* = *del-na*, *delu-na* 'that manner'. In 2318 *flatla* seems a blunder for *fatla*.

- L. 520. *dowethy* is perhaps connected with *deweth* 'end'.
- L. 530. *yta* 'is' (occurs also in ll. 541, 1155, 1240, 1398, 1559, 1564, and appears to be formed from the prefix *yth* and the verb subst. *ta*, which occurs in the Juvencus-codex compounded with *ar* (*arta* gl. *superest*). See also l. 362 and 364. [Qu. rather *otta* 'see'. N.]
- L. 531. *mayteth* = *mahtheid* (gl. *virgo*) Vocab. O. Ir. *macdact* in *romacdact* gl. *superadulta*, *virgo*.
- L. 569. *awel* 'gospel' from *evangelium*, as *el* from *angelus*. The *geaweil* (gl. *evangelium*) of the Vocab. is certainly a mistake for *aweil* which occurs, spelt *aweyl*, in R. 2464, 2482, and, spelt *awayl* in D. 551, 924. Compare Bret. *auiel* pl. *auielou*, Buh. 50, 52.
- L. 598. *uffya* a mutation of *guffya* ex *\*gothfya* cf. *re woffe* 'may he know' O. 530 = *godh-fe* (VID, BHU).
- L. 603. *cooth* from AS. *cūð*. So *den uncūth* (MS. *denunchut*) gl. *advena* Vocab. = *dean uncouth* 'a stranger' in the Cornish versions of the fourth Commandment.
- L. 672. *cuffan* proved from *guffan* = *\*godhfan*, *gothfen* D. 1297.
- L. 682. *grefnye* a mutation of *crefnye*, W. *crafain*.
- L. 711. *gornvall*, better perhaps *gorvol*: cf. W. *gorfoli* 'to flatter' = *gor + moli* 'to praise', Ir. *molad*.
- L. 737. *tomma* for *attoma* 918.
- L. 813. *mal bew* occurs also in 1290 and 1459, and cf. perhaps *malbe vanna* 2328.
- L. 858. *om-gwethen* 'let us clothe ourselves', a reflexive verb formed by the prefix *om-*, W. *ym-*, Br. *em-*. So *om-brovas* 'I have proved (*provas*) myself' 920, *om-wetha* 'to keep (*gwetha*) oneself' 1047, *um-helaf* 'I cast (*whelaf*) myself' 1211 (cf. *omelly* 1114), *om-sawya* 'to save oneself' 2373.
- L. 881. *aban golsta . . . ha gwythyll* lit. 'since thou hast heard and to do'. This is the Cornish (and Welsh) idiom when two verbs are connected by 'and'. Compare the English 'Let their habitation be void, and no man to dwell in their tents'. Psalm lxxix, 26 (Prayer-Book version). See my note on the 'Passion' St. 175, l. 2.
- L. 917. *croppya* = *cropye* P. 134, 3, where it seems to mean 'pierce'. Cf. the Engl. 'to crop up'.
- L. 920. *dyack* a mutation of *tyack* = O. Corn. *\*tioc* pl. *tiogou* Vocab.
- L. 939. *na part* for *neb part*.
- L. 965. *cletha dan* 'a sword of fire' (*tan*, Ir. *tene*). Here note the vocalic infection of the initial of *tan* — the reason being that *cletha* (W. *cleddyf*, O. Ir. *claideb*) is a fem. *â*-stem. Similarly *fynten woys* P. 242, 2 'a fountain of blood' (*goys*), *kymmys ras* 'such a quantity of graces' (*gras*) O. 1745. So a fem. *iâ*-stem like *myl* (= Ir. *míle*) 'thousand', vocally infects the governed substantive: *myl woly* 'a thousand of wounds' (*goly*), R. 998, *myl vyl* 'a thousand of

- thousands' R. 142, *myl vap mam* 'a thousand of sons (*map*) of mothers' O. 324. So in Irish: *míle chemenn* 'a thousand of paces' Southampton Psalter, University Library, Cambridge. The same phenomenon occurs in Breton: *poan benn* 'a pain of (the) head' (*penn*).
- L. 967. *dothans* 'to them' (also in L. 2430) = W. *iddynt*. The usual forms are *dhedhe*, *dedhe*.
- L. 974. *ballas* (leg. *balas*) a mutation of *palas* 1033 'to dig', W. *paliad*, Ir. *CAL* in the reduplicated form *cechlatair*<sup>1</sup> 'they dug', *tochlainm* (*do+fo+calaim*) 'I dig': cf. Lat. *pala*.
- L. 1037. *netha*, Bret. *neza*, W. *nyddu* 'to spin', *νήθειν*, *νέειν*, *nere*.
- L. 1040. *ethlays* (= *ellas* 1055) 'alas', an example of an attempt to the sound of the Welsh and Cornish *ll*. So *tavethlys* D. 551 (W. *tafellu*) *Behethlen* O. 2588.
- L. 1069. *han n-ohan* 'and the oxen' (W. *ychen*, O. Bret. *ohen*, Goth. *auhsans*, Skr. *ukshanas*). The apparently prosthetic *n* also occurs in P. 206, 3: *dhen n-edhyn* 'to the birds' and P. 134, 3: *dhen n-empynnyon* 'to the brains'. It appears to correspond with the second *n* (*d*) of the O. Irish *dunnaib*, *dundaib* 'to the'.
- L. 1090. *bern* = *bern* 'grief' D. 2933 &c. Bret. *bernout*, ne *vern* *két* 'it is of no consequence', Norris, Cornish Drama II, 210. Ir. *brón*.
- L. 1105. *crothacke* = W. *crothawg* 'big-bellied'.
- L. 1114. *may th-omelly* (better *may th-omwhele*). This is also a Breton idiom. See my note on the 'Passion' 14, 3. *Kylbyn* (so the rhyme requires us to read the *kylban* of the MS.) for *kylben*, from *kyl* 'back' = *chil* (gl. *cervix*) Vocab. W. *cil*, Ir. *cúl*, and *pen* 'head', 'top', cf. *pol cil* 'occiput'.
- L. 1122. *cosstythians* = W. *cystuddiant*, from *cystudd*, a loan from Lat. *custodia* (*cud-tôdia*).
- L. 1152. *avlethis* = *aflythys* D. 451. W. *afhwydd* 'misfortune'.
- L. 1168. *er ow gew*; cf. *er agen gew* 1043, *gweue* 2136. *Gew* is identified by the Rev. R. Williams with W. *gwae* 'woe'. But cf. W. *gwaew* 'pang'.
- L. 1173. *deffryth* = W. *difwryth* 'feeble'.
- L. 1225. *dewhanhees* part. pass. of *duwenhe* R. 1415 is equated by Rev. R. Williams with W. *duchanu* 'to lampoon'. The subst. *dewan* (W. *duch* 'sigh' 'groan'?) occurs *infra* 1233.
- L. 1243. *cavow* (also *infra* 1352) = Bret. *caffow* 'solicitudes'. Buh.
- L. 1254. *bys-voye* = *byth* + *moy* 'evermore'.
- L. 1303. *motty* = *mos* 'to go' + *thy* 'to his'.
- L. 1305. *bram* 'crepitus ventris', (also *infra* 2378) = Ir. *breim* which

<sup>1</sup> O'Clery, in whose Glossary this interesting form is found, modernises it into *ceachladar*,



- occurs in the proverb *Is féarr breim ná cnead* 'melior crepitus ventris suspirio. Is *bram* for \**brag*-m (cf. Ir. *braigim*, gl. pedo) root BHRAG, Lat. FRA(N)G, Engl. *break*? or it is connected with *βρέμω*?
- L. 1332. *hoer* 'sister' = *huir* (gl. soror) Vocab. Bret. *c'hoar*, Ir. *siar*.
- L. 1352. *methaf y dy* cf. *me a levar heb y dye*, infra, 1629.
- L. 1354. *anothans* 'of them' also occurs infra 1458, 1492, and is the O. Welsh *onadunt*, now *onaddynt* 'of them'.
- L. 1386. *venys*, a mutation of *menys*, borrowed from Lat. *minutus*. So in O. Welsh *munutolau* gl. *fornilia*.
- L. 1446. *hendas* (pl. *hendasow* 1479) = *hendat* (gl. avus) Vocab. From *hen* 'old' = Ir. *sen* and *tat* 'father' of *τέτα*?
- L. 1471. *lodn* 'bullock', the modern form of *lon*, which occurs infra 1569, is = the Gaelic *lon*, explained 'elk' in the Highland Society's Dictionary.
- L. 1488. Observe the pleonastic pronoun in this line. So in ll. 2453, 2454: *an golam me as danven* 'the dove I will send her', and in ll. 1830, 1831: *ow brodar cayne me an gweall ef* 'my brother Cain I see him'. So in Breton: *eguidot Jesu me an suppli* Buh. 194, 'Jesus I supplicate him for thee'.
- L. 1490. *gwylls* 'wild' = W. *gwyllt*, Goth. *viltheis*.
- L. 1491. *sethaw*, better *sethow* 1493, pl. of *seth* l. 1553 = O. Ir. *saigit*, Lat. *sagitta*.
- L. 1512. *haw thas adam y volath* lit. 'and my father Adam his curse'. So in l. 2024 *an chorll adam y drygva*: 'the churl Adam his dwelling'. See for other Cornish examples of this idiom in my edition of the 'Passion' note on St. 3, l. 2. So in English: 'for Jesus Christ his sake' in the Collect for all conditions of men, and 'I did promyse hym x l. sterling to pray for my father and mother *there* sowles', Letter written in 1528 cited in Bagster's *Hexapla* Introd. p. 44. For examples of this practice in the Romance languages see Diez III, 70 (2<sup>d</sup> ed.).
- L. 1545. *gymmyas* 'leave' a mutation of *kymmyas* (*kemeas* P. 230, 2, *cummyas* D. 3146) = Ital. *commiato*.
- L. 1603. *defalebys* (also in 1664, 1665) from the negative particle *de*- and *hevelep* 'form', a derivative from *haval* = Lat. *similis*, Gr. *ὁμαλός*.
- L. 1611. *care* = *car* (gl. amicus) Vocab. Br. *kâr* 'relative'.
- L. 1687. *lam* 'a leap'. W. *llam* (O. Welsh *lammam* gl. *salio*), Ir. *léim*, Goth. and Engl. *lam-b*.
- L. 1702. *hengyke* = *hengog* (gl. abavus) Vocab.
- L. 1721. *lawan* = *lawethan* 'fiends' (?) R. 139.
- L. 1724. *tomdar* = *tunder* (MS. *tunder*) gl. *calor*, Vocab.
- L. 1743. *hans*. I conjecture to be for \**hens* (= Bret. *hent*) *hins* (in *camhinsic* gl. *injuriosus*, *eun-hinsic* gl. *justus*, Vocab.), Ir. *sét*, Goth.

- sinps.* [But cf. *yn haus* 'down' O. 1750, and *haus* in Pryce's Vocabulary.]
- L. 1748. *allow*, better *alow*, pl. of *ooll* l. 1763. W. *ol* 'track'.
- L. 1828. *gwrethow* pl. of *grueit[h]en* (gl. radix) Vocab., W. *gwreiddyn*. Cf. Skr. root *vr̥dh*, *ρίζα ex ῥοδία*, Lat. radix, Goth. *vaurts*.
- L. 1829. *resacke* = *redeg* in *redeg-va* (gl. cursus) Vocab. Cf. Mid. Welsh *reded* 'currere', Z. 518. O. Ir. *rith*.
- L. 1919. *nam* = W. *nam* 'exception'.
- L. 1973. *mall* = W. *mall* 'desire'.
- L. 1976. *bloth* 'year' = W. *bhwydd*, Bret. *bloaz*, Ir. *bliadan*.
- L. 2012. *gegen* a mutation of *kegen* = *keghin* (gl. coquina): Vocab.
- L. 2081. *gweras* = *gueret* (gl. humus) Vocab. W. *gwered*.
- L. 2137. *gweue* = W. *gwüew* 'pang'? See note on l. 1168.
- L. 2199. *pekare* = *pokara*, which occurs in one of the Cornish versions of the Paternoster *gava do ny agan cabmow pokara ny gava* 'forgive us our sins as we forgive'.
- L. 2200. *devyes* 'twos' = W. *devoedd*.
- L. 2201. *ke-havall* = Ir. *co-smail*, Lat. *con-similis*.
- L. 2242. *brentyn* (also *bryntyn*) = W. *brennhyn* 'king', which is often wrongly compared with Gaulish *Brennus*.
- L. 2260. *kevellyn* = *kevelen* 2262, W. *cyfelin* 'cubit'; from *cev-* and *elin* (gl. ulna) Vocab. Goth. *aleina*, *ὤλενη*, *ulna*.
- L. 2266. *a dhellarg* = Br. *a di-lerch*, from *lerch* 'trace': cf. *war tu dy-larg* O. 961.
- L. 2282. *boell* 'axe' = O. Welsh *bahell*, *bael* (in *lau-bael*), O. Ir. *biáil*, Ohg. *bihal*, *pihal*, *bigil*, *pigil* (Ebel), Engl. *bill*.
- L. 2299. *whath* for *wheth* (see l. 347) = W. *chwythya*.
- L. 2304. *hothman* a mutation of *cothman* 'acquaintance', 'friend', from Engl. *coth*, *couth* 'known' (O. S. *cúð*) (see note on l. 603) and *man*. *Coth-man* is thus the opposite of *den uncúth* (MS. *unchut*), gl. *ad-vena*.
- L. 2398. *eball* = *ebol* (gl. pullus) Vocab., a derivative from O. Celtic \**epos* (in *Epo-mulos*) = Lat. *equus*, Gr. *ἵππος*, Ir. *ech*, Skr. *açva*, O. Sax. *ehu*.
- L. 2403. *polta* is perhaps = *pols* + *da* 'good'.
- L. 2425. *creys* (also *cres*, *crys*) 'middle', is identified by the Rev. R. Williams with Ir. *cride* 'heart'.
- L. 2480. *reys* = Bret. *reiz*, Mid. Welsh *reis*, *reith* = Ir. *recht*, Lat. *rectus*, Goth. *raihts*.
- L. 2531. *de* 'day' for *deth* = W. *dydd*, Bret. *deiz*. [Rather the participle of *dones* 'to come'; altered from *des* to preserve the rhyme. The meaning will be 'This same day has come'.]

## E R R A T A.

---

- P. 2, l. 8 *for* 'sent to me' *read* 'to me sent'
- " " l. 24 *for* 'mýghea' *read* 'moýghea'
- P. 3, l. 4 *for* 'drama' *read* 'dramas'
- " " l. 10 *for* 'consequently interchanged' *read* 'consequently dropt, added or interchanged'
- " " l. 13 *after* 1573 *insert* 'blygh 'wolf' 1149'
- " " l. 26 *add* 'So in Icelandic double n after ei, è, í, ó, ú and æ is sounded like dn. For example *eim* 'one' is pronounced *eidn* = Corn. *idn*, *udn*.'
- P. 4, l. 7 *from* bottom, *for* 'transcribed' *read* 'transscribed'
- P. 8, l. 52 *for* 'moy' *read* 'moý'. l. 58 *for* 'tha' *read* 'tha[m]'
- P. 9, l. 29 *for* 'sent to me' *read* 'to me sent'
- P. 10, l. 73 *for* 'jorne' *read* 'jorna'
- P. 15, l. 129 *for* 'a glittering' *read* 'a-glittering', so in p. 21, l. 223.
- " " l. 130 *for* 'in the case' *read* 'in (the) case'
- P. 16, l. 162 *for* 'payves' *read* 'paynes', and as to *yfyth* compare D. 128.
- " " l. 168 *for* 'terlentry' *read* 'terlentry'
- P. 18, l. 184 *add in margin* 'fo. 3 a.'
- " " l. 193 *for* 'golla' *read* 'golha'
- P. 19, l. 191 *for* 'a throne' *read* 'a highest throne'
- P. 21, l. 231 *after* 'Now' *insert* 'thou art'
- P. 23, l. 251 *for* 'a mourning' *read* 'a-mourning'. l. 254 *read* '(the) son'
- " " l. 270 *trebytcha* may here perhaps be translated 'overweigh', see Cotgrave s. v. *trébucher*.
- P. 26, l. 300 *for* 'lucyfer' *read* 'lucyfer'
- P. 30, l. 344 *for* 'tus' *read* 'tas.' l. 358 *for* 'may' *read* 'may'
- P. 31, l. 344 *read* 'Son in Trinity'
- P. 33, l. 395 *for* 'was' *read* 'is'
- P. 35, l. 410 *read* 'Gurnets (and) Eels'. l. 414 *for* 'bless' *read* 'saine'
- P. 39, l. 460 *for* 'a burning' *read* 'a-burning'
- P. 40, l. 480 *add in margin* 'fo. 6 b.'
- P. 42, l. 527 *for* 'zethy' *read* 'zethý'
- P. 43, l. 508 *for* 'hence' *read* 'thence'
- " " l. 520 *for* 'Ah' *read* 'Wilt thou'. l. 530 *for* 'lo! it (is)' *read* 'is'

- P. 44, l. 555 for 'wheres' read 'wheras'
- P. 45, l. 541 for 'see it' read 'is'
- P. 46, l. 564 for 'vethol' read 'vetholl'. l. 577 for 'gwrees' read 'qwrees'
- P. 48, l. 605 for 'accomptys' read 'acomptys'. l. 608 for 'deuise' read 'deuyse'
- P. 50 in the stage-direction for 'angerly' read 'angerlȳ'
- P. 54, l. 686 after 'heb' insert 'y'
- P. 55, l. 686 for 'a' read 'his'
- P. 56, l. 693 for 'verry' read 'verry'
- P. 58, l. 736 for 'henma' read 'hemma'; and in the note for 'gaya' read 'gaye'
- P. 59, l. 718 after 'from' insert 'the'
- P. 61, l. 760 for 'a singing' read 'a-singing'
- P. 63, l. 764 for 'proffered' read 'proved'
- P. 64, l. 805 after 'gansa' add '[MS. ganso]'. l. 813 for 'ny' read 'nȳ'
- P. 66, l. 822 delete the second 'yea'. l. 836 read 'thebbry'
- P. 67, l. 822 delete the second 'yea'
- P. 70, l. 887 read 'falsurȳe'
- P. 72, l. 897 read 'moȳghea'
- P. 73, l. 905 read 'a-burning'. l. 909 for 'snake' read 'worm'. l. 912 for 'Serpent' read 'worm'
- P. 76, l. 953 after 'fus' insert 'guryes'
- P. 77, l. 953 after 'wast' insert 'made'
- P. 78 in the stage-direction, l. 5 read 'dystaf'
- P. 80, l. 1018 for 'kemys' read 'kemmys'
- P. 82, note 2 delete '?'
- P. 84, l. 1065 for 'cayne' read 'cayme'
- P. 85, l. 1055 for 'that' read 'the'
- P. 86, l. 1084 for 'lesky' read 'leskȳ'. l. 1090 for 'cowge' read 'cooge'.  
l. 1092 for 'leskye' read 'leskȳe'
- P. 88, l. 1117 for 'chala' read 'challa'
- P. 89, l. 1112 after '(?)' insert 'surely'
- P. 93, l. 1149 after 'Perhaps' insert 'a wolf', and add to the note 'blygh' is for *bleith* (W. *blaidd*) as *segh* 'arrow' l. 1573 is for *seth*.  
l. 1155 read '(The) voice of (the) death of Abel' and compare Genesis IV, 10.
- P. 96, l. 1194 for 'y' read 'ȳ'. In margin for '13 a.' read '13 b.'
- P. 97 note, for '195' read '1195'
- P. 100, l. 1248, insert in margin 'fo. 14 a.'
- P. 104, l. 1298 read 'A cayne cayme'. l. 1303 read 'motty'
- P. 105, l. 1305 for 'a' read 'the'
- P. 110 for 'CAYNE' read 'CAYME'. l. 1303 for '[terres]' read '[leg. terres]'

- P. 111, l. 1397 for 'behold him' read 'he is'
- P. 113, l. 1403 for 'in' read 'is'
- P. 114, l. 1441 insert in margin 'fo. 16 a.' l. 1444 for 'a' read 'an'
- P. 115, l. 1455 after 'And' insert 'the'
- P. 116, l. 1470 for 'kyck' read 'kyek'. l. 1487 in margin for '11 b.' read '16 b.'
- P. 121, l. 1531 after 'own' insert 'two'
- P. 122, l. 1558 for 'strange' read 'strang'. l. 1559 for 'seth' read 'seath'
- P. 123, l. 1556 for 'doubt' read 'fear'. l. 1564 for 'behold' read 'is'
- P. 124, l. 1586 in margin, for '12' read '17'. l. 1594 after 'po' insert 'peb'
- P. 125, l. 1594 for 'a' read 'some'
- P. 130, l. 2 from bottom, for 'LAMEC' read 'LAMECK'
- P. 134, l. 1725 for 'ny' read 'nȳ'
- P. 135, l. 1708 for '(You see it)' read '— You see it —'
- P. 136, l. 1740 read 'prederȳe'. l. 1745 read 'gymmar'
- P. 137, l. 1743 for 'in the' read 'in a'
- P. 140 for 'CHERUBIN' read 'CHERUBYN'
- P. 142, stage-direction l. 3 for 'jesus' read 'Jesus'. l. 1825 for 'wethan' read 'wythan'
- P. 148, l. 1905 read 'ȳthesa' l. 1910 read 'vny'
- P. 153, l. 1950 for 'support' read 'maintain'
- P. 156, l. 1998 for 'may' read 'maȳ'
- " " l. 2012 for 'dune' read 'dvne'
- P. 159, l. 2027 for 'ot' read 'jot'
- P. 160, l. 2056 for 'hay' read 'haȳ'
- " " l. 2060 for 'adams' read 'adam'
- P. 163, l. 2085 for 'again' read 'certainly'
- " " l. 2091 for 'behold him' read 'he is'
- P. 164, l. 2105 for 'neff' read 'neffe'
- P. 169, l. 2175 for 'behold them' read 'they are'
- P. 171, l. 2192 for 'behold them' read 'are'
- P. 176, l. 2279 for 'vra' read 'ra'
- P. 178, l. 2304 for 'gymmar' read 'gybmar'
- P. 179, l. 2308 for 'flood' read 'deluge'
- P. 181, l. 2334 after 'this' insert ': —'. l. 2355 for 'wait' read 'look'
- P. 183, l. 2358 for 'distruction' read 'destruction'
- P. 184, l. 2398 for 'drog' read 'droge'
- P. 185, l. 2391 for 'what ever' read 'whatever'. l. 2403 for 'now very' read 'now a very'
- P. 186, l. 2424 for 'gwyl' read 'gwylye'
- P. 187, l. 2418 for 'behold them' read 'they are'
- P. 188, l. 2440 for 'abervath' read 'abervathe'

- P. 189, l. 2442 for 'what there is.' read 'the things;'  
P. 192, 193. In the MS. lines 2485 — 2489 stand in this order: — 2485,  
2488, 2489, 2486, 2487.  
P. 202, l. 12 after 'to' insert 'represent'  
P. 203, l. 11 for 'of' read 'cf.'  
P. 204, l. 5 for 'ex' read 'ex'  
" " l. 17 for 'devoedd' read 'denoedd'  
" " l. 29 for 'O. S.' read 'A. S.'  
" " l. 7 from bottom for 'identified' read 'identified'
-

## WORKS BY THE EDITOR.

---

**IRISH GLOSSES.** A mediæval Tract in Latin Declension, with Examples explained in Irish. To which are added the Lorica of Gildas with the Gloss thereon, and a Selection of Glosses from the Book of Armagh. Dublin: Printed at the University Press, for the Irish Archæological and Celtic Society. 1860.

**PASCON AGAN ARLUTH.** The Passion of Our Lord. A Middle-Cornish Poem edited with a translation and notes. Published for the Philological Society by A. Asher & Co. Berlin, and forming part of the Philolog. Society's Transact. 1861-2.

**THREE IRISH GLOSSARIES.** CORMAC'S GLOSSARY, Codex A. (from a MS. in the Library of the Royal Irish Academy), O'Davoren's Glossary from a MS. in the Library of the British Museum, and a Glossary to the Calendar of Oingus the Culdee from a MS. in the Library of Trinity College, Dublin. With a Preface and Index. Williams and Norgate, London and Edinburgh 1862.

**THE PLAY OF THE SACRAMENT,** a Middle-English Drama. Edited from a MS. in the Library of Trinity College, Dublin, with a Preface and Glossary. Published for the Philological Society by A. Asher & Co. Berlin 1862. (Philolog. Soc. Transact. 1861-2.)

---

---

Berlin, printed by A. W. Schade, Stallschreiberstr. 47.

---







**University of Toronto  
Library**

---

**DO NOT  
REMOVE  
THE  
CARD  
FROM  
THIS  
POCKET**

