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# Legends of the Holy Rood.



ST. QUIRIAC.

# Legends of the Holy Rood ;

## Symbols of the Passion and Cross - Poems.

In Old English of the Eleventh, Fourteenth,  
and Fifteenth Centuries.

EDITED FROM MSS. IN THE BRITISH MUSEUM AND  
BODLEIAN LIBRARIES ;

WITH INTRODUCTION, TRANSLATIONS, AND GLOSSARIAL INDEX,

BY

RICHARD MORRIS, LL.D.,

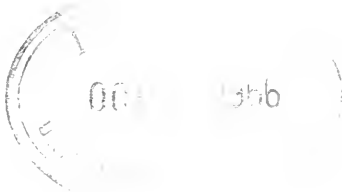
*Editor of Hampole's 'Pricke of Conscience,' 'The Agencible of Inwyrt,'  
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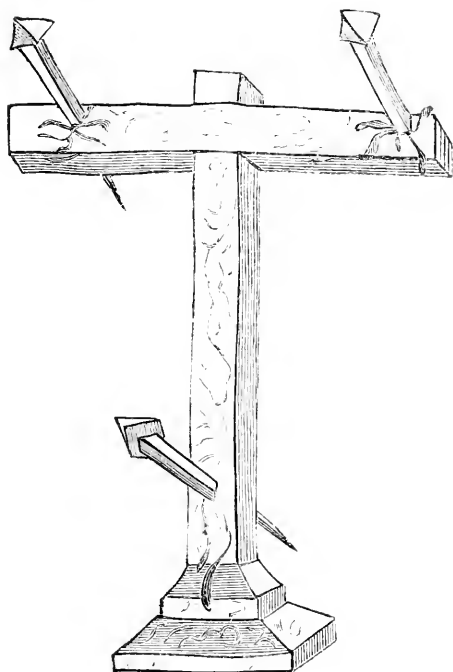
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## PREFACE.

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WHILE consulting Hicke's *Thesaurus*, my attention was suddenly attracted by a reference to an Old English homily on the *Finding of the Cross*. Ascertaining that it had never been printed, and hoping that Old English students, who had read the beautiful legend of "Elene, or the Invention of the Cross," in Kemble's edition of the *Vercelli Poems*, might like to have a prose version of the story, I determined to edit it for the Early English Text Society. This homily is the first piece in our collection of Legends of the Holy Rood. It is printed from a MS. in the Bodleian Library, Auct. F. iv. 32.

While engaged upon this, I recollected that I had seen or heard of other Old English legends, and as soon as I could procure transcripts, I put them into print. Thus the work gradually grew larger and larger<sup>1</sup> while passing through the press, and a tolerably complete collection of legends, in an English form, concerning the Invention and Exposition of the Cross (celebrated by two festivals of the Christian Church) will be found in the present volume.

A few Cross-poems have been added, one of which deserves special mention, namely, the "Dispute between Mary and the Cross" (p. 131).

<sup>1</sup> This fact will account for the strange arrangement of some of the pieces.

After the version from the Vernon MS. was printed, another and rather longer copy turned up in Royal MS. 18 A x, with some additional verses on the "Festivals of the Church," in the same metre as the Cross-poem. These I have added in an Appendix.

Of the second poem, on the "Finding of the Cross" (p. 19), I have printed two versions—one from the Ashmolean MS. 43, Bodleian Library, of the latter part of the thirteenth century, which has been collated with an imperfect copy in Harl. MS. 2277, of the same date, which contains lives of the saints, &c.; the other from the Vernon MS., fourteenth century.

As the history of Cyriacus, the brother of Stephen the martyr, is included in the legends relating to the "Finding of the Cross," I have also added two versions of the saint's life.

The third legend (p. 62) contains the history of the material out of which the Rood was made, from the time it was a pippin until it was wrought into a cross<sup>1</sup>. It also relates the story "*De Fabrica Clavorum*," which I have not met with elsewhere in an English form.

This legend, as well as No. IV. (p. 87) and No. VII. (p. 122) are printed from Harleian MS. 4196, a bulky volume, containing metrical homilies and lives of saints in the Northumbrian dialect.

"The Uplifting of the Holy Rood," No. V. (p. 98), is taken from Ælfric's minster homilies in Cotton MS., Julius E vii. Ælfric's discourse on the "Finding of the Cross" will be found in Thorpe's edition of Ælfric's *Homilies*.

The sixth legend, "How the Holy Cross was found by St. Elene," is from the West-Midland version of the *Cursor Mundi*, Fairfax MS. 14, Bodleian Library<sup>2</sup>.

The same story is found in the Northumbrian copy of the *Cursor Mundi*, in the British Museum, Cotton MS., Vespasian A iii, and in a MS. belonging to the University Library of Göttingen.

<sup>1</sup> A similar version of a portion of this story, but of an earlier date, is printed in my *Specimens of Early English* (p. 140).

<sup>2</sup> For the transcript of the pieces from the MSS. in the Bodleian Library, I am indebted to Mr. G. Parker.



This legend on the "Finding of the Cross" is very different from the others already noticed; and instead of the story of Judas or Cyriacus occupying a prominent place, it only comes in at the fag-end as an illustration of the diverse stories that are told of the Rood (p. 120). Instead of the ordinary legend, we get the story, so well known to us all in the *Merchant of Venice*, of the merchant and the pound of flesh<sup>1</sup>.

All the pieces from I. to X. inclusive, are now for the first time printed.

The next two pieces (XI. and XII. p. 154-169) are from Caxton's *Golden Legend*, and these again supply a few particulars not found in the other legends.

The "Symbols of the Passion" are now for the first time edited from Royal MS. 17 A 27, and Addit. MS. 22,029, collated with another copy without the illustrations in Addit. MS. 11,748.

The curious illustrations are furnished by Professor de la Motte, who has kindly made the Society a present of those from the Addit. MS. 22,029.

R. M.

KING'S COLLEGE, LONDON,

Feb., 1871.

<sup>1</sup> Kemble seemed to think that this legend was only contained in the Göttingen MS. He has rightly noticed its absence from the Midland version of the *Cursor* in Trinity College Library.



## INTRODUCTION.

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### § 1. The Finding of the Cross.

“THE Inuencion of the holy crosse is sayd by cause that this daye the holy crosse was founden: for tofore it was founden of seth in paradyse terrestre / Lyke as it shall be sayde hereafter: and also it was founden of salamon in the monte of lybane and of the quene of saba / in the temple of salamon And of the Iewes in the water of pyseyne: And on this daye it was founden of Helayne in the mounte of caluarye /”

These prefatory remarks to the “Invention of the Cross” in the *Golden Legend* (see p. 154) suggest the order in which a summary of the legends contained in the following pages should be written.

### § 2. The Finding of the Cross by Seth in Paradise.

When Adam and Eve were driven out of Paradise for eating of the “apple tree,” God promised to send them the *oil of mercy* (pp. 18, 19), wherewith they shou'd be anointed and be healed of their sin-wounds which covered their bodies from “head to heel” to the number of “sixty and ten” (p. 64).

In the vale of Hebron Adam and Eve had passed more than

nine hundred years in sorrow and woe. They had lost during this interval their two sons, and as a kind of penance for their sins, they remained apart for more than two hundred years<sup>1</sup>. At our Lord's bidding Adam and Eve came together again, and after a time Seth was born. When Adam was nine hundred and thirty-two years old, he found himself enfeebled by toil, sickness, and old age, and he longed to die. But before his death he wished to be anointed with the oil of mercy. He calls Seth unto him and tells him of his ills (pp. 20, 21).

Seth has no idea what *pain and sorrow* mean, and thinks that his father's sickness arises from a longing for the fruits of Paradise (p. 62). But Adam tells Seth of God's promise to him on leaving Paradise, and bids him go to Paradise, and entreat the angel at the gate of Eden to send him the oil of mercy (p. 22)—the oil of life, "that medicine is to man and wife" (p. 65).

Seth being ignorant of the way thither, Adam gives him full instructions for his journey; and so Seth, starting from the head of the valley of Hebron, finds a green path which leads to the gate of Paradise (p. 22); then, turning eastward (p. 66<sup>2</sup>), he comes upon the way by which Adam and Eve had left Paradise, upon which, ever since the Fall, no grass had grown. Following this track, he reaches the gate of Paradise (made known to him by a great light, like that of a burning fire<sup>3</sup>), and with prayer and supplication he beseeches God to send his father the oil of mercy (pp. 22, 66, 154). While praying, St. Michael appears to Seth, and tells him that it is useless to pray for the oil of mercy, for it will not be sent upon earth until five thousand two hundred and twenty years shall have elapsed, when Christ shall come to die for man's sin<sup>4</sup> (p. 67).

The angel then commands Seth to put his head within the gate of Eden, and to note well whatever he sees therein. He did as he was bidden, and saw more marvels than tongue could tell. The

<sup>1</sup> Adam determined upon this penance because *woman* was the root of all his misfortunes (pp. 20, 21).

<sup>2</sup> See *Specimens of Early English*, p. 140.

<sup>3</sup> See *Specimens of Early English*, p. 141.

<sup>4</sup> The *Golden Legend* says 5550 years.

meads were decked with gay herbs and trees, diffusing all around most delightful perfumes; the trees were loaded with delicious fruits, and the birds sang joyously. In this land of delight and of joy Seth would fain dwell for ever.

In the middle of Paradise he saw a bright, shining well, out of which flowed four streams that watered all the world<sup>1</sup>.

Above the well there stood a large tree with many branches, but without bark or leaves, like an aged tree (pp. 24, 68). Seth supposed that the tree stood thus bare on account of his parents' sin (p. 68; *Specimens*, p. 142).

A serpent, "all naked, without skin," was embracing the tree. This was the tree and the serpent that caused Adam first to commit sin (p. 24; *Specimens*, p. 142).

A second time Seth looked in, and to his amazement the tree was covered with bark and leaves, and appeared to reach unto heaven; and in the top of the tree he beheld a new-born bairn lapped in "small" (or swaddling) clothes<sup>2</sup>.

The root of the tree went down into the uttermost ends of hell, and there he saw the soul of his brother Abel. Then the angel drove Seth from the gate, and he saw no more. These sights were afterwards explained to him. The babe in the top of the tree was God's Son, who in the fulness of time should bring mankind the oil of mercy (pp. 24, 69, 70).

When Seth took leave of the angel, he received three pippins or kernels of an apple, which he was bidden to put under Adam's tongue as soon as he was dead. Out of these three kernels three trees—cedar, cypress, and pine—would spring. These "wands" or rods betoken the Trinity: the cedar, "a tree of height," denotes the Father; the cypress, a tree of sweet savour, represents the Son; and the pine<sup>3</sup>, a fruit-bearing tree, is a type of the Holy Ghost and His gifts (pp. 26, 70; *Specimens*, p. 144).

Seth returns home, and tells Adam of the oil of mercy that should come through the birth of a blissful Child, near the end of

<sup>1</sup> The *Cursor* names the four streams Tyson, Fison, Tigri, Euftrate (*Specimens*, p. 142, Genes.).

<sup>2</sup> The *Cursor* adds that the child lay squealing for Adam's sin (*Specimens*, p. 143).

<sup>3</sup> The *olive* seems to be the tree that is really meant.

the world, and of his death which should take place within three days. Great was Adam's joy when he heard of his approaching death, and for once in his life he laughed. He had endured so much sorrow and care, that he had rather dwell in hell than live any longer upon earth (pp. 26, 71; *Specimens*, pp. 144, 145).

When Adam died, his weeping wife and children tried to restore him to life, whereupon the archangel Michael appeared to them, and showed them what to do with the corpse. Under his direction, accompanied by angels "singing all full solemnly and making noble melody," they carried the dead body to the vale of Hebron, where it was laid in the earth; and they were told that for the future the dead must be buried "in earth or stone" (p. 72).

The pippins which had been placed under the root of Adam's tongue after a time began to grow, and three small wands or trees grew up, and stood in Adam's mouth until the time of Moses. Each grew separately by itself out of the same root, and was of an *ell* in length and no more.

### § 3. The Finding of the Rods by Moses.

After the Israelites crossed the Red Sea, they came unto the vale of Hebron; and one evening, as Moses was walking along, he came upon the place where the three trees were growing. Moses greeted these signs of the Trinity, and drew them out of the earth, from which issued "so noble a smell," that all the Israelites believed that they had at last reached the land of promise (pp. 26, 73).

By means of these wands Moses healed the sick, and performed numerous other miracles. When he knew that his end was near, he planted the wands beside a stream under Mount Tabor, in the land of Arabia (pp. 29, 75).

### § 4. The Finding of the Rods by David.

For a thousand years the wands continued in the same state, until King David, instructed by God, found them, and brought them to Jerusalem (pp. 28, 75)<sup>1</sup>.

<sup>1</sup> The old Dutch legend, *Geschiedenis van het heylighe Cruys* (ed. Berjeau),

As it was eventide when he reached home, he planted the wands in a "dike," and set trusty men to see that no harm happened to them. On the morning, he found the wands grown into one tree with three branches springing from the top, so he did not attempt to remove it, but built around it a strong wall, and to mark its yearly growth he put around it a silver ring. For thirty years the tree stood in the same spot, and after that grew no more (pp. 28, 76, 77)<sup>1</sup>.

Under the holy tree David did penance for his sins, and composed the whole of the Psalter (pp. 30, 78).

### § 5. The Rood-tree cut down by command of Solomon.

For fourteen years David was engaged in building the Temple, which after two and thirty years was completed by Solomon. When the work was almost finished, the carpenters found themselves in want of a large beam, but they could not find any tree of sufficient size to furnish it, except that which David had planted; whereupon Solomon ordered it to be cut down and taken into the Temple. The carpenters measure off thirty-one cubits, and after working it up, they find it one cubit too long. They take off the excess, and on measuring it again find it one cubit too short (pp. 30, 79, 80). Thrice they alter it to no purpose, so they inform the king of their extraordinary failure, and he commands them to make a bridge with it across an old ditch<sup>2</sup>.

contains the following account of two miracles performed by David on his way to Jerusalem:—

#### XII.

"King David, here, as Scriptures say,  
A great lord meets upon the way,  
All leper-like, with sores and blains,  
Till David cured him of his pains.

#### XIII.

And as he journeys with the trees,  
Three black men coming soon he sees,  
Who, touched with those three rods of might,  
Became, in good sooth, pure and white."

<sup>1</sup> "To the west of Jerusa'em is a fair church, where the tree of the Cross grew." Maundeville, in *Early Travels in Palestine*, ed. T. Wright, Bohn's series, p. 175.

<sup>2</sup> The brook over which the tree was placed is called Kedron in Norris's *Cornish*

### § 6. The Rood-tree discovered by the Queen of Sheba.

Here it remained until the Queen of Sheba, on her visit to Solomon, discovered it, and paid great honour to it. She advised Solomon not to allow the beam to remain, for a man should die thereon who should destroy the Mosaic Law; so he caused it to be removed, and buried deep and hidden from all men (pp. 32, 83)<sup>1</sup>.

### § 7. The Rood-tree found in the Piscine.

Here, after some time, there sprang up a deep well, which, owing to the beam of the sacred tree, was endowed with miraculous powers of healing; so it was visited by the sick, who bathed therein and were healed (pp. 32, 82).

When Jesus came upon earth, the tree began to float; and when the Jews were in want of a "tree" on which to hang our Lord, they thought of the floating beam, and took it up and made thereof a cross (pp. 32, 84, 155).

### § 8. Of the Number of Pieces in the Cross.

The Cross was made out of two-thirds of the beam; and the part above ground was eight cubits long, the pieces on each side were of three cubits (p. 85).

In the *Golden Legend* (p. 155) the four pieces of the Cross are mentioned as consisting of four different kinds of wood:—

(1) The upright beam; (2) the over-thwart or cross-bar, upon which the arms were nailed; (3) the piece upon which was fixed the

*Drama*, i. 425. Maundeville speaks of the Rood-tree as having once been used as a bridge over the brook Cedron (*Early Travels in Palestine*, Bohn's edition, p. 176; *Notes and Queries*, vol. vii. p. 334, 1853).

<sup>1</sup> The old Dutch legend in Berjeau's *Holy Cross* says that after Solomon was rebuked by Queen Sheba for letting the tree serve for a bridge, he gave orders

"To place it o'er the temple's door,  
Where men should bless it evermore."

Abias (Abijah) afterwards took the gold and silver from off it, that Solomon had placed around it, and the Jews removed it from the Temple.



table containing the superscription; (4) the socket, or mortise, in which the main beam stood.

The four kinds of wood were palm, cypress<sup>1</sup>, cedar, and olive.

“Quatuor ex lignis domini crux dicitur esse;—  
 Pes crucis est cedrus; corpus tenet alta cupressus;  
 Palma manus retinet; titula ketatur oliva.”

### § 9. The Legend of Maximilla, the first Christian Martyr.

The Northumbrian version of the history of the Cross-beam (pp. 62–85) has a few variations from the Southern versions, and introduces a legend, probably of later origin, that I have not met with elsewhere in an English form<sup>2</sup>. Instead of the beam being turned into a bridge, Solomon is said to have caused it to be placed between two pillars of the Temple, and to have commanded that once a year every one should visit the “holy tree,” and honour it “in their best manner.” So it befell upon a year that all the country far and near went to Jerusalem to honour the sacred beam; and among the worshippers was an unbelieving woman (p. 80)—

“She sought thither the sight to see,  
 And trowed no virtue in the tree.”

The woman, whose name was *Maximilla*, in unbelief sat upon the “tree,” and forthwith her clothes took fire and burnt like tow. Then she began to prophesy,

“And said, ‘My Lord, mighty Jesu,  
 Have merey, and on me thou rue.’”

When the Jews heard her call upon Jesus, they were exceedingly angry, because she had slandered their God by the mention of

<sup>1</sup> Some say the stem was made of cypress, because it was a wood that did not easily decay.

<sup>2</sup> This legend is found in Arundel MS. 507: “Entre eux vient une femme Maximilla;” and in the Cornish play of “The Beginning of the World” (*The Cornish Drama*, ed. Norris).

a new one, so they turned her out of the town and stoned her to death—

“SHE WAS THE FIRST THAT SUFFERED SHAME,  
FOR THE MENTIONING OF JESU’S NAME.”

Many who had witnessed this sight honoured the “tree” more than any earthly thing (p. 82), whereat the Jews were grieved, and therefore secretly removed it, and cast it into a “dike,” for they were afraid to burn or break it up. But God would not suffer the tree to be hid, but sent his angels between “undern and prime” to move the water in the dike; and all the sick and sore that got into the ditch when the water was moved, were healed “through virtue of the holy tree.” Then the Jews took the beam out of the water, and turned it into a bridge “over a beck” (p. 82), hoping that it would soon be destroyed by the great wear and tear that it would be subjected to. Thus the tree lay until the sage queen “*Dame Sibell*”<sup>1</sup> came to Jerusalem, when she laid her clothes upon the bridge, and went over it barefooted, and “prophesied” that the “tree” was a true token of a “doomsman” who should judge all men. Here the tree was allowed to remain until Christ was about to suffer death (p. 83).

### § 10. The Making of the Nails of the Rood<sup>2</sup>.

The Northern version of the history of the Rood contains also a legend on the making of the nails, which is as follows:—

The Cross is made, but three nails are wanting. The Jews go to a smith in the town, and bid him quickly

“Make three nails, stiff and good,  
To nail the prophet on the rood.”

<sup>1</sup> The Queen of Sheba is here confounded with Sibyl, as in the Arundel MS. 507: “La sage reyne Sibille vient a Jerusalem pour esprouuer le sauoir de Salomon.” The old Dutch legend of the Cross does not make this confusion, but the story of the piscine goes before the story of the Queen of Sheba’s visit; and as *Sibilla* is put to death, she is evidently confounded with the Maximilla of our English legend. The subject of chap. 49, bk. i. vol. i. of Gretser, is—“Crucem Domini apud Ethnicos per *Sibyllas* fuisse prænunciatam.”

<sup>2</sup> This story is found in Norris’s *Cornish Drama*, pp. 433-439.

When the "smith" heard that Jesus, whom he believed to be a prophet "true and good," was to be crucified, he was greatly grieved, and determined that he would not make any nails for this purpose (p. 84).

With boldness he answered the Jews, and said, "Ye shall get no nails from me. God has set his mark upon me, so that I cannot work." In his bosom he laid his hand, and said he had hurt it on a "brand," and had such pain in it that he expected to lose his hand.

The Jews would not believe him, but demanded to see his hand, which, when they saw it, appeared as though it were sore, but in reality was not so.

The Jews, being satisfied, were going about their business, when

"Forth came then the smith's wife,  
A fell woman, and full of strife."

By the Jews she stood, and did not say much for her husband's good. "Sir," said she, "since when hast thou had such a malady? Yesterday evening your hands were uninjured. But since sickness is sent to thee, these men shall not be unserved, but shall have the nails ere they go, as soon, at least, as I myself can make them." So she set to work, blew fast the bellows, and at last made the iron hot. Then the Jews helped her to strike the iron, so that the three nails were soon made. Though they were very large, and roughly made, the Jews would not refuse them, but took them immediately, and with glad hearts hastily went their way until they came to "Sir Pilate."

### § 11. On the Number of the Nails.

The number of nails employed in the Crucifixion is a contested point. A writer in *Notes and Queries*, Series III. vol. iii. p. 315, in showing that *three* nails are depicted in the Crucifixion as early as the twelfth century, quotes the following from Labarte's *Handbook of the Arts of the Middle Ages*:—

"Fig. 14. Copper crucifix, twelfth century, Coll. Soltykoff. (No. 332, Debruge Labarte Coll.) Copper, enamelled and gilt. The

Saviour is not clothed in the long Byzantine robe of the eleventh century, but in a tunic descending to the knees, in which he is represented until the fourteenth century. His feet are not crossed or nailed, but rest on a tablet (*suppeditanum*), which a third nail fixes to the Cross. Before the thirteenth century, Jesus was attached to the Cross by four nails, one to each hand and foot. In consequence of some anterior discussions, the feet from this period were placed over each other, and attached by a single nail, it having been settled that three nails only were used at the Crucifixion. Cimabue is said to have been the first painter who adopted this arrangement. This crucifix (fig. 14) was made at the end of the twelfth century, when the four nails had been rejected, but the feet had not been superposed; so, to get rid of the difficulty, the third nail is here attached to the tablet which supports the feet."

"St. Gregory Nazianzen says of the taking down from the Cross, *Γυμνὸν τρισήλω κείμενον ξύλω λαβών*, clearly intimating that our Saviour was fixed to the Cross with *three* nails only.

"Nonnus, the Greek poet, in the fifth century describes the sacred feet of our Lord as placed one over the other, and fastened down with a single large nail.

"On the other hand, St. Cyprian, St. Augustine, St. Gregory of Tours, and Pope Innocent III, as also Rufinus and Theodoret, reckon *four* nails." (F. C. H. in *Notes and Queries*, Series III. vol. iii. p. 392.)

Ælfric speaks of *four* nails: "The Jews . . . . fixed him [Jesus] on a Cross with *four* nails." (*The Homilies of Ælfric*, ed. Thorpe, vol. i. p. 217.)

The author of the *Ancren Riwle* notices the tradition of *three* nails: "His dear body, that was extended on the Cross, broad as a shield above, in his outstretched arms, and narrow beneath, because, as men suppose, the one foot was placed upon the other foot." (*Ancren Riwle*, p. 391.)

Curtius, in his treatise *De Clavis Dominicis* (seventeenth century), is in favour of four nails. See Gretser, vol. i. bk. i. cap. 93; Lipsius, lib. ii. cap. 9.

## § 12. The Finding of the Cross by St. Helena.

After the crucifixion the Jews tried to hide the Cross from Christians, so they buried it along with the two crosses whereon the thieves were hung, and for two hundred years they lay "under earth" (pp. 35, 108).

Adrian knew where the Cross was, but to prevent Christians from finding it out, he built a heathen temple on the spot; and so the place was forsaken, and finally neither pagan nor Christian knew where the Rood lay (p. 35).

After a time Constantine became emperor<sup>1</sup>, pious and honourable, and a friend to Christians, although as yet he was unbaptized.

In the sixteenth year of his reign, a foreign but mighty nation assembled on the banks of the Danube to make war upon the Roman people<sup>2</sup>. Constantine, praying for divine assistance, marched against his foes; but, when he saw the hostile hosts, he was sad unto death, expecting that all his army would perish in the conflict. The night before the battle the emperor had a vision, in which he saw an angel, who bade him to be of good cheer, and to look up to heaven. On looking up he saw in the sky the sacred token of Christ's Cross, and above the Cross was written these words: "By this conquer" (p. 3).

On the morrow he commanded a cross to be made, after the pattern of that which he had seen in his vision, and caused it to be borne before him in battle, instead of a banner.

As soon as the enemy saw the sign of the holy Rood, they were seized with a panic, and fled; so Constantine won the victory through the power of the Cross (pp. 4, 36, 37, 88, 109).

When the emperor returned home, he made enquiry concerning the Cross, and whose token it was. Christians came and told him of the Trinity, and of the advent and death of Christ; so the emperor became a Christian, and was baptized by Pope Silvester (pp. 4, 36).

<sup>1</sup> The dates given in these legends are very incorrect. No. I. places Constantine's reign in the year 133 after the Passion; in the Vercelli poem (No. XI. Golden Legend) it is "an C yere and more."

<sup>2</sup> Eusebius, in his *Life of Constantine*, &c., speaks only of the war between the emperor and Maxentius.

Constantine, through reading holy books, learnt that the Cross was somewhere in Jerusalem; so he sent Helena his mother (who is said to have been seventy years old at this time) there to find, if possible, where it was hidden.

When Helena came to Jerusalem, she called together all the Jewish citizens, and bade them choose the wisest of their kin, who should come before her and tell her what she was desirous of knowing.

A thousand of the wisest of the Jewish people appeared before her, and she commanded them to select the wisest from among them to answer a question that she was about to propose to them (pp. 6, 38, 91).

After leaving the queen's presence in great fear, they discussed among themselves what the question might be. Then one Judas, the son of Simon, and brother of Stephen the martyr, said unto them: "I know what the question will be; for the queen will ask us where the Cross of Christ was laid. But beware that none of you tell her; for I know well that thereupon shall all the ordinances of our law be destroyed. For Zacheus my grandfather said to Simon my father, and my father at his death said to me, 'Inquiry shall be made concerning the Cross on which our elders hanged Jesus Christ; but beware, tell not<sup>1</sup>, for any torment that thou shalt suffer, where the Cross of Jesus was laid; for after that it shall be found, the Jews shall reign no more, but Christian men shall have the sovereignty; and truly this Jesus was the Son of God'" (p. 8).

The Jews, having listened attentively to the discourse of Judas, unanimously declare that they will not reveal where the Cross is hid, and cautioned Judas to keep silent respecting it (p. 9).

Helena again summoned the Jews before her, and threatened them with fire unless they quickly made known where the Cross was to be found. Alarmed at the queen's threats, they presented Judas to her, saying, "Lady, this man is skilful and learned, and able to make known to you all the things that thou art desirous

<sup>1</sup> The first and second of our legends, agreeing with the Vercelli Cross poem, represent Simon as bidding Judas to reveal the place of the Cross before he is put to death.

of knowing." Then the queen let all the others go, but retained Judas, who, however, refused to give any information. Then the queen commanded Judas to be cast into a deep pit, where he was kept without meat or drink for seven days, at the end of which time he expressed his willingness to tell the truth concerning the Cross. When he was taken out of the pit, he brought Helena to the place of the crucifixion, and there offered up a prayer, beseeching God to disclose the place where the crosses were hidden (p. 10); whereupon the earth quaked, and there arose "the sweetest smell of all the most precious perfumes." Then Judas rejoiced and said, "Verily Jesus is the Saviour of the world." Having said these words, he began to dig, and at the depth of twenty feet he found three crosses, which were removed to Jerusalem. He could not say, however, which was the Cross of our Lord, so he awaited the manifestation of divine power. About noon the Jews brought in the dead body of a young man that was about to be buried. Judas retained the bier, and laid one of the crosses upon the dead body, and then the second; and when the third touched the corpse, it came to life, and blessed the name of the Lord. Then the devil was greatly enraged, and was heard crying in the air and saying, "Judas, what is this that thou hast done? Thou hast done the opposite what the other Judas did. Through him I won many souls, and through thee I shall lose many; through him I reigned over the people, through thee I have lost my realm" (p. 11).

Judas, being filled with the Holy Ghost, cursed the devil, and said, "May Christ sink thee into the deep abyss of hell;" whereupon the devil was no longer to be seen or heard. After this, Judas was baptized by the name of Cyriacus, and in time became bishop of Jerusalem (p. 12).

Helena longed to possess the nails of the Cross, and commanded Cyriacus to make search for them. He did so, and discovered them glistening in the earth like the purest gold. The queen, by a voice from heaven, was bidden to take the nails to set them in the bridle of her son Constantine<sup>1</sup> (p. 13). For three years he

<sup>1</sup> Some say that one nail was wrought as a bit, and fastened to the bridle of Constantine's horse, while two others were secured to the helmet. Other legends say

carried them about with him, and afterwards placed them beside the Cross. At St. Denis are the nails and the king's crown (p. 120). She gave also a part of the Cross to her son, and the other part she left enshrined in gold, silver, and precious stones, in a church which she caused to be built upon Mount Calvary (p. 96). Thus was the holy Rood found on the third of May, which we call Holy Rood Day.

§ 13. Another Legend concerning the Finding of the Cross (pp. 108-121).

Constantine, being desirous of finding the holy Cross upon which Jesus had suffered, sent two messengers, Benciras and Ansiers, to his mother Helena, bidding her without delay to make search for the holy Rood. The queen had with her at this time a skilful goldsmith, who owed a large sum of money to a Jew, under a bond to yield an equivalent in weight of his own flesh if the debt should not be paid when due. The day of payment came, and the goldsmith was unable to satisfy the Jew's claims. The case came before the queen's court, and was tried by Benciras and Ansiers, who ask the Jew how he proposes to take the penalty. He replies that he intends to put out the debtor's eyes, then to smite off his hands, and lastly to cut off his tongue and nose.

The judges bid him take the flesh, but beware to take no blood with it, for that was not included in the contract. The Jew says, "Methinks the worst part of the bargain is mine—

To take the flesh if I assay,  
Then the blood will run away.

Ye have ruined me by your decision; a curse light upon you for it."

Then the judges declare the Christian man to be quit, and condemn the Jew to forfeit his goods to the queen, and to lose his tongue.

that one nail was thrown into the Adriatic Sea to quiet a whirlpool there, two nails were placed in the bridle of Constantine's horse, and one in Constantine's crown.



The Jew, aghast at this decision, offers to disclose where the Lord's holy Cross is to be found; whereupon Helena declares that if he can do so he shall receive a full pardon, but shall lose his eyes in case he does not perform his promise.

Then the Jew leads Helena to Calvary, and digs up three crosses, &c.

### § 14. How to make the Sign of the Cross.

Ælfrie, in his instructions for making the sign of the Cross (p. 104), gives the Western mode as follows:—With three fingers must one make the sign of the cross, and bless himself, on account of the Holy Trinity. He seems to condemn the use of the open hand in making the sign of the Cross<sup>1</sup> (p. 104).

“The gesture of benediction is . . . either Greek or Latin; it is always given with the right hand, the hand of power. In the Greek Church it is performed with the forefinger entirely open, the middle finger slightly bent, the thumb crossed upon the third finger, and the little finger bent. This movement and position of the five fingers form, more or less perfectly, the monogram of the Son of God.” (Didron's *Christ. Iconog.* p. 407.)

“The Latin benediction is given with the thumb and two first fingers open, the third and little finger remaining closed.” (*Ib.* p. 408.)

### § 15. The Exposition of the Cross<sup>2</sup>.

There was, in the year of our Lord six hundred and fifteen, an impious king of Persia, named Chosroës, who commanded all his subjects to call him the King of kings and Lord of lords. With a great army he invaded Jerusalem, and destroyed the churches of the Christians. He went to the holy sepulchre with the intention of destroying it, but a great fear withheld him. Nevertheless, he

<sup>1</sup> “Make the sign of the cross on your mouth with the thumb, and say, ‘God be our help;’ then a large cross from above the forehead down to the breast, with the three fingers.” (*Ancren Riwele*, p. 19.) See Gretser, vol. i. lib. iv. cap. 1, 2.

<sup>2</sup> See pp. 48-57; 87-107; 122-130; 161-169.

took possession of the holy Rood left there by Helena, and carried it away into his own country. Forthwith he raised a high tower of silver, ornamented with all kinds of precious stones; and therein he set a throne wrought of "red gold," in which was represented the sun, moon, and stars, so that it looked like heaven. By means of pipes perforated with small holes, he caused water to descend as rain; and causing horses to tramp constantly through hidden trenches, he imitated the noise of thunder. He even imitated the song of angels by means of "secret whistles." Here on his throne he sat, endeavouring to represent God himself; and beside him on his right side he placed one of his sons<sup>1</sup>, feigning him to be God the Son; and a third person on his left hand represented the Holy Ghost. To his eldest son the impious king resigned his throne, and for many a day practised his cursed "maumetry." In those days there was an emperor named Heraclius, who was renowned far and wide as a brave, pious, and God-fearing sovereign. Chosroës' son was envious of the Christian king's renown, and determined to win from him his kingdom. The two armies met near the banks of the Danube, and the son of Chosroës proposed to the emperor to decide the contest by a single combat on the bridge of the river. Heraclius consented, and through the divine assistance won the victory, and slew his opponent. Then Heraclius came to Persia, and found the impious Chosroës, like a God, sitting on his throne. Because he had honoured the Cross, the emperor offered to spare his life, if he would forsake his "maumetry" and be baptized. On his refusal, Heraclius commanded his head to be struck off, and gave the kingdom to the son of the heathen king. The holy Rood he removed, intending to carry it back to Jerusalem. After he had descended from the Mount of Olives, he essayed to enter the gate of the city (by which the Saviour went to his Passion) on horseback, in royal array; but the stones lying

<sup>1</sup> Some legends say that the Cross placed on his right represented the Son, and a cock on his left represented the Holy Ghost. The Cross seems to have been a true representation of the Son. "The earliest Christian artists, when making a representation of the Trinity, placed a cross beside the Father and the Holy Spirit—a cross only, without our crucified Lord." (Didron's *Christian Iconography*, p. 369, Bohn's Illustrated Library.)

round the place suddenly closed about, and formed an impenetrable wall.

At the same time an angel appeared standing on the wall, with the sign of the cross in his hand, and reminded the emperor that Christ had entered by this gate in humble clothing, riding upon an ass. Heraclius, thus rebuked for his pride, dismounted, and stripped himself of his royal robes, and barefooted bore the Cross into the city, the obstacles to his entrance having suddenly disappeared. When the Cross entered the city, it gave forth a most delightful savour, and filled all places with its sweetness, and all assembled began to praise the Cross thus, saying, "O thou marvellous Cross, more luminous than the stars, greatly art thou to be honoured and loved by all the world; for thou alone wast worthy to bear the ransom of the world. Sweet tree, save thou this assembly that are here this day gathered together for thy honour and praise."

Thus was the precious tree re-established, and the ancient miracles were revived.

This took place on the fifteenth day of the month of September, and is still commemorated by the festival called The Exposition of the Holy Cross <sup>1</sup>.

## § 16. Traces of the Cross before the Crucifixion.

The Cross is mentioned in the Old Law. It was planted in Paradise; Adam took shelter thereunder when he had sinned; the blood of Abel cried from under it.

It was the fact of Isaac's carrying the wood for his sacrifice in

<sup>1</sup> Many miracles are related in some of these legends as being connected with the Rood after its exposition (see pp. 103, 104, 130, 166-169). A few are mentioned in connection with the Invention (see pp. 115, 159, 160). Gretser has something on the oil of the Cross, vol. i. lib. i. cap. 91. See p. 115 of this volume.

In Harl. 2252 ff. 50 bk., mention is made of a great miracle of a knight called Sir Roger Wallysborow; how he in the Holy Land wanted to bring off a piece of the Cross; how his thigh opened marvellously, and received it; how he was carried to Cornwall, when his thigh opened and let the fragment of the Cross out. A piece of this he gave to his parish church, "Cross-parish," and the rest to St. Buryan's College.

the form of a cross upon his shoulders, that prompted God the Father to send an angel to arrest the arm of Abraham<sup>1</sup>.

The four corners of Noah's ark were made of it<sup>2</sup> (p. 116).

Gretser (vol. i. lib. i. cap. 43-46), as figures of the Cross, mentions Jacob's ladder, Jacob's staff, the transposition of Jacob's hands in blessing the sons of Joseph, the scarlet cord in the window of Rahab, the nail with which Jael slew Sisera, the oak and rod of Gideon, &c.

Moses' wand came from this tree; and in Egypt the Israelites were saved by the sign of the cross. Moses raised a cross in the wilderness, by which those who were stung by serpents were healed. When he held up his own hands, it was in the form of a cross. The dispute concerning the priesthood was settled by Aaron's rod having a cross upon it (p. 117). (See Gretser, vol. i. lib. i. cap. 44.) When David went to fight with Goliath, he was armed with a staff like a cross (p. 118).

<sup>1</sup> Didron's *Christ. Iconog.*, Bohn's Illustrated Library, p. 370.

<sup>2</sup> For the following interesting note I am indebted to the kindness of the Rev. Dr. Barry:—

"The Scripture saith, 'Abraham circumcised 318 men of his household.\*' Hear the meaning first of the 18, then of the 300. The ten and eight are represented, the ten by I, and the eight by H. There thou hast the beginning of the name ΙΗΣΟΥΣ. But because the Cross, in the form of the letter T, was to carry the grace (of salvation), therefore he adds the 300 (which is represented by T in Greek). So he shows forth Jesus in the first two letters, and the Cross in the third." (*Letter of Barnabas*, so called, c. ix.)

In c. xii. of the same Epistle, the Cross is spoken of as symbolized by the outstretching of the hands of Moses during the battle with Amalek (Exod. xvii. 8, &c.), which is assumed to have been a stretching out of both hands as on the Cross, though the mention of the "rod of God in my hand" (Exod. xvii. 9) suggests a different posture.

Then, "All day long I have stretched forth my hands," &c. So in Rom. x. 21, but Isa. lxxv. 2 is 'I have spread out my hands all the day unto a rebellious people,' is explained as foreshadowing the Cross.

Next, the "pole" of the brazen serpent is explained as foreshadowing a cross. In fact, some old translators render ἐν δοκῷ by "in cruce."

On these passages Hefele refers to Justin. *Dial. c. Tryph.* n. 111, p. 204; Tertullian. *adv. Jul.* c. 10; *adv. Marc.* iii. 18; Justin. *Apol. I.* n. 35; *Dial. c. Tryph.* n. 97.

\* This is not expressly in Holy Scripture, but in Gen. xiv. 14, 318 is given as the number of Abram's servants in the war against the kings: and in xvii. 26, 27, all the men of his house are circumcised.

When Elijah met the widow of Zarephath, that woman picked up two pieces of wood, which she held up in the form of a cross; and God, for that action, increased the quantity of meal and oil in her house, and afterwards permitted the prophet to restore her son to life<sup>1</sup>.

The sign of Thau in the Old Law is a token of the cross<sup>2</sup> (p. 118).

“The Cross, made with beams put together, had the shape of the Samaritan Tau, says St. Jerome<sup>3</sup>, whose words are these: ‘In the oldest Hebrew letters, which the Samaritans now make use of, the last, which is Tau, had the form of a cross.’ This Tau, like a cross, was like the T of the Greeks, according to Paulinus, who says that the shape of the Cross is expressed by the Greek letter Tau, which stands for three hundred. The Cross of our Lord was something different from the letter Tau; the beam that was fixed in the earth crossing that which was athwart it above, and made as it were a head by rising above it. . . . This is the form of the Cross which St. Jerome means, when he compares it to birds flying, to a man swimming, and to a man praying to God with his arms extended.” (Humphrey’s *Montfaucon*, vol. x. pt. ii. bk. iii. cap. 1, p. 158, quoted in *Notes and Queries*, 1853, vol. vii. p. 461.)

The paschal lamb seems to have been roasted in the form of a cross.

“This lamb, which was to be roasted whole, was a symbol of the punishment of the Cross, which was inflicted on Christ, Το γαρ σπτομενον προβατον, κ.τ.λ. For the lamb which was roasted was so placed as to resemble the figure of a cross; with one spit it was pierced longitudinally, from the tail to the head; with another it was transfixed through the shoulders, so that the forelegs became

<sup>1</sup> Didron’s *Christ. Iconog.*, Bohn’s Illustrated Library, p. 37. “‘Lord,’ saith she [the woman of Zarephath] to Elijah the holy prophet, ‘behold I am gathering two sticks.’ These two sticks betoken that one stick which stood upright, and that other also of the precious Cross, which went athwart it.” (*Ancren Riwle*, p. 403.)

<sup>2</sup> In Ezek. ix. 4, 6, the mark spoken of is the letter *Thau*.

<sup>3</sup> A certain Jew who had become a convert to Christianity, used to say that the Tau of the old alphabets resembled the sign of the Cross. (Origen, in *Notes and Queries*, Series II. vol. vii. p. 53.)

extended." (Vide *Justini Martyri Opera*, edit. Oberthür, vol. ii. p. 106, quoted in *Notes and Queries*, 1853, vol. viii. p. 545.) See also Gretser, vol. i. lib. i. cap. 44; Lipsius, bk. i. ch. 8.

### § 17. The Analogy of the Cross in Nature<sup>1</sup>.

The first man and woman were made in the form of a cross (p. 118). The Cross is the head of Holy Writ, the foundation of clergy, and the rule of holy life.

It is made up of four notches and three woods, by which is understood the seven arts. Multiply three and four together, and it gives us the sum of the Old and of the New Laws—ten of the Old, and two of the New.

Man's form is like a cross, and he is composed of seven elements—the body of four, and the soul of three.

The Cross was made of wood, and not of stone, for very good reasons—through a tree man was lost, through a tree man was saved (p. 119).

The world is in the form of a cross; for the east shines above our heads, the north is on the right, the south at the left, and the west stretches out beneath our feet. Birds, that they may rise in the air, extend their wings in the form of a cross; men, when praying, or when beating aside the water while swimming, assume the form of a cross. Man differs from the inferior animals in his power of standing erect and extending his arms.

A vessel, flying upon the seas, displays her yard-arms in the form of a cross, and cannot cut the main unless her mast stands, cross-like, erect in the air; finally, the ground cannot be tilled without the secret sign, and the Tau, the crucifixion letter, is the letter of salvation. (Didron, p. 372.) See the curious plate to p. 42, bk. i. ch. 9 of Lipsius's *De Cruce*, Amsterdam, 1670. 12mo.

Thus we see that old writers found traces of the Cross throughout all nature, and in the words of one of our seventeenth century authors, poet and divine, are ever exclaiming—

<sup>1</sup> "The sign of the Cross is impressed upon the whole of nature." (*Apol.* i. § 72.)

<sup>2</sup> Rabanus Maurus (*De Laudibus Sanctæ Crucis*) detects the Cross everywhere. (Didron, p. 372.)

“Who can blot out the Cross, which th’ instrument  
 Of God dewed on me in the sacrament?  
 Who can deny me power and liberty  
 To stretch mine arms, and mine own cross to be?  
 Swim, and at every stroke thou art thy cross!  
 The mast and yard make one when seas do toss.  
 Look down, thou spy’st ever crosses in small things;  
 Look up, thou seest birds raised on crossed wings.  
 All the globe’s frame and sphere is nothing else  
 But the meridian’s crossing parallels.”

### § 18. The Story of Longinus.

There are two kindred subjects taken up in the present pages : (1) The story of *Longinus*, who, as usual, is confounded with the centurion that pierced the Saviour’s side (see p. 106); (2) The uplifting of the Cross at the Crucifixion (p. 142).

On this subject, see Gretser, vol. i. lib. i. cap. 21: “Num Christus humi, an in sublimi sit suffixus cruci.”

It is generally agreed that the Saviour was nailed to the Cross before it was fixed in the ground in an upright position.

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For further information on the Cross, and the various legends connected with it, see—

*History of the Holy Cross* (Berjeau, J. P.), Lond. 1863.

*The Ancient Cornish Drama* (ed. Norris), Oxford, 1859.

*Sacred and Legendary Art* (Jameson, A.), Lond. 1848.

*History of our Lord* (Jameson, A.), Lond. 1864.

Didron’s *Christian Iconography* (Bohn’s Illustrated Library), Lond. 1851.

*Works* of Jacobus de Voragine and of Rabanus Maurus.

*Hortus S. Crucis* (Gretser, J.), Ingolstadt, 1610.

Gretser’s *Works*, 17 vols. Ratisb. 1734-41; of which vols. 1-3 treat of the Cross.

*De Cruce* (Lipsius, J.), Amsterdam, 1670.





# LEGENDS OF THE HOLY ROOD.

## I.

### DISCOVERY OF THE SACRED CROSS.

**H**ear ye now what I shall say to you concerning the holy rood (cross) upon which Christ suffered, how it was found on this day. When that one hundred and thirty-three years had elapsed after Christ's passion and ascension to heaven, then reigned Constantine the great, Kaiser in the city of Rome. He was pious in morals and honourable in actions, a supporter of Christian men, and, nevertheless, was not yet baptized. In the sixth year of Constantine's reign there was assembled a great foreign folk at the river which is called Danube, and they were ready to fight against the Kaiser and the Roman people. Then was it soon made known to the great Kaiser Constantine, and he immediately gathered together a great army, and marched against his foes with a sorrowful mood, and oft looked up heaven-wards, earnestly praying for divine assistance. When they came to the river then saw he the great and innumerable host of his enemies; then was he exceedingly sorrowful and sad even unto death, because he thought that they would all perish. Then on that same night, that Constantine slept and rested himself, there came to him an exceedingly beautiful (fair) angel in white shining garments, and he awoke him and said, "Constantine, be thou not sad, but look up now unto this heaven." And he immediately looked up unto heaven and there saw the sacred token of Christ's cross standing opposite him, and distinguished by the brightness of a great light, and these words were written above the cross: "Constantine, with this sign thou shalt overcome and subdue all thy enemies." He then awoke blithely (joyfully) because of the fair sight (vision) and for the great promised victory;

## I.

## [DÆRE HALGAN RODE GEMÉTNES.\*]

\* [Auct.F. iv.  
32. (Bodleian  
Library) leaf  
10.]

**G**eherað ge nu hwæt ic eow seegan wille ymbe þa halgan rode þe crist on þrowode. hu heo on þeosne dæg gefunden wæs. þa ða wæs agán an hund<sup>1</sup> wintra 7 þri 7 þritti wintra æfter cristes þrowunge 7 úpstige to heofenum; þa rixode constantinus se mære casere on róma byrig. He wæs eawfæst on þeáwum. 7 arfæst on dædum. cristenra manna fultumend. 7 næs þeah þagyt gefullod. þa on þam sixtan gære þe constantinus rixode þa wæs gesamnod micel ælpeodig fole to þære ea. þe is gehaten danúbia. 7 wáeron gearwe to fihrtane ongearon þone kasere. 7 on[gean] þa romaniscan leode. þa wearð hit sona þam mæran constantine þam kasere gecyð. 7 he þa sone gegaderode miecele fyrd. 7 ongæn his fiond ferde mid earfullum mode. 7 gelome beheold wiþ heofenas weard. biddende giorne godcundne fultum. þa hio to þære ea coman. þa geseah he ðær þa mycelan 7 þa ungerimed\*lican ferde. þara his fionda. þa wæs he swiðe sarig 7 geunrodsad oð deað. for þan þe he wende þ hi ealle scoldon sweltan; þa on þære ylcan nihte þe constantinus slép: 7 hine gereste. þa com him to sum swiðe fæger ængel on hwitum scinendum reafe. 7 hine awehte. 7 ewað. Constantinus ne beo þu na unrot. Ac beseoh nu up into þissere<sup>2</sup> heofenan. 7 he ða sona beseah up on þære heofenan. 7 þær geseah þ halwænde tacen Christes rode on myceles lihtes brihtnesse ongearon him geset. 7 gemearcod. 7 þas word bufen þære rode awritene wæron. Constantinus on þisum taene ðu ofereymst 7 ofer-swiðest ealle þine fiond; he awoe þa bliþlice for þære fægeran gesihðe. 7 for þære

<sup>1</sup> MS. nund.

Description of the Emperor Constantine.

His enemies prepare to fight against him.

\* [leaf 10, back.]

Constantine's vision of the Cross.

<sup>2</sup> The letters *re* are added between the lines.

and he marked on his head and on his banner the sign of the holy rood in honour to God. Then immediately on the morrow the Kaiser commanded to be made a golden rood of the same form that he had seen so gloriously shining in the heavens, and he commanded it to be borne before him against the heathen. As soon as they looked upon the sign of the holy rood they immediately became terrified and turned to flight; and Constantine the great Kaiser had the victory, and his army slew the heathen, and some moreover were drowned in the river. On this day the Almighty God gave great victory to the noble King Constantine, through the great might of the illustrious cross of Christ. After that the great Kaiser again returned home to his own city. Then he commanded to be summoned before him all the elders and scribes of the Jewish folk, and asked them whose token that might be which he had seen shining so gloriously in the heavens. They then replied, "It is the great and the glorious heavenly token upon which the Son of the living God has suffered." When those that were Christians heard of this, then came they forthwith to the noble Kaiser Constantine, and with very joyful mood preached to him concerning the Holy Trinity, and the holy advent of the begotten Son of God, in what wise he was born of the human body of the holy woman Saint Mary; and they told him of the sufferings which our Saviour suffered on the cross, for the salvation and redemption of mankind, and how our Lord was buried in the tomb, and on the third day rose immortal from the dead; and harrowed hell, and bound the old devil; and afterwards ascended to heaven and prepared a way of return for those who shall merit it. When this was told to the noble Kaiser Constantine, then became he very joyful in mood, and sent his mother Helena with a great army to the city of Rome to the bishop, and bade them earnestly beseech him that he would come and baptize him. Then immediately the bishop thanked God for this, and baptized the King in the name of the Father, the Son, and the Holy Ghost, and firmly strengthened him in the true faith. And he then brake in pieces and destroyed all the idols, and consecrated churches there, and appointed all ecclesiastical orders according to the ordinances (of the Church). After that the great Kaiser Constantine was confirmed in the true faith, then began he to learn the divine lore and to read the

mæran behatenan sige. 7 mearcode him on heafde halig rode taean. 7 on his guðfanan gode to wurðmynte; Da sone on mergen het se kasere constantinus gewyrean ane gyldene rode on þære ilean gelienesse. þe he on heofenum swa mærllice seinende geseah. 7 heo beforan him beran het ongean\* þa hæþenan. Sona swa hio on þ halige rode taken beseagon. þa wurdon hio sona afyrhte. 7 to fleame gehwyrfe. 7 constantinus se mære kasere þa sige hæfde. 7 his fyrd þa hæþenan ofslōh; 7 hi eac sume on þære ea wurdon adrænete; on þisum dæge se ælmihtiga god sealde mycelne sige þam mæran kininge constantine. þurh þ mycele mægen þære mære Christes rode. Aftter þam þe se mære kasere eft hām gewænde to his agenre byrig iuto rome. þa het he him to gelangian ealle þa ealdormæn. 7 þa boceras þæs iudeiscan folees. 7 aesode hiom hwæs taean þ bion mihte þe he on þære heofenan swa mærllice seinende geseah. Hio þa cwædon hit is þ mycele 7 þ mære heofenlice taean. þe þæs lifigendan godes sunu on þrowode. Ða þ geacsodon þe þær cristene wæron. þa eoman hio hrædlice to ðam mæran kasere constantine. 7 swiþe bliþum mode him bodedon þa halgan þrynesse. 7 be þam halgan toeyme. þæs acænnedan godes sunu. on hwylec wisan he \*acænned wære þurh mænnisene lichaman of þære halgan fæmnan sancta marian. 7 tealdon him þa þrowunga þe ure hælend on þære rode ðrowode. for mankynnes hælo. 7 alesednesse. 7 hu ure drihten on byrgenne wæs bebyriged. 7 on þam ðriddan dæge undeaplice of deaðe aras. 7 helle gehergode. 7 þone ealdan diofol geband. 7 seoppen to heofenum astah. 7 þider weg gerymde þam þe þ gecearnian willað. Ða þis þam mæran kasere constantine geteald wæs. þa wearð he swiðe bliðe on mode. 7 asænde þa his moder elenan mid mycelum werode to rome byrig to ðam<sup>1</sup> biscope. 7 hine giornlice biddan het. þ he rædlice him tocome 7 hine gefullade; þa sona se biscop þæs gode þancode. 7 hine gefullode on fæder naman. 7 sunu 7 on þæs halgan gastes. 7 hine fæstlice trymede. to þam rihtan geleafan. 7 he þa ealle hiora diofol-geld tobræc. 7 towearp. 7 him þær circean gehalgode 7 ealle cirielice hades gesette be ændebyrdnesse. Ða siōððen se mæra kasere constantinus \*wæs getrymed mid rihtan geleafan. He \*þa liornian ongan þa godeundan lare. 7 þa halgan cristes bec

\* [leaf 11.]

Constantine  
wins a victory  
through the  
Cross.He consults  
the Jews  
about the  
Cross.\* [leaf 11,  
back.]<sup>1</sup> MS. ðá.Constantine is  
baptized.

\* [leaf 12.]

holy books of Christ. When he had learned in the holy books in which place our Lord was ananged on the cross, then sent he his mother the holy woman Helena with a large army to the great city Jerusalem, that she might enquire there concerning the holy cross; and he bade her that she should build churches in that same place where she, through God's assistance, might find the holy cross. The blessed queen Helena then put her trust firmly in God Almighty and departed. When she entered into the great city of Jerusalem, then bade she to be assembled before her all the Jewish folk. When they came before her then spake she unto them, thus saying: "I know, having learnt in your propheticall books, that you were from the first chosen by Christ himself; and ye know how our Lord wrought divine miracles—many blind he caused to see, and to the deaf he gave hearing, and drove out devils from demoniaes, and cleansed the lepers, and raised the dead to life, and healed many and divers diseases; and your elders through the devil's lore doomed the Redeemer, the Almighty Lord, deliverer of the earth, to death, and hanged him on the cross; and he on the third day arose from the dead. And your hearts are yet hardened so that ye may not understand nor acknowledge the true Creator of the earth, the Saviour and Redeemer; but the curse still abideth over you, which your elders themselves asked for in the passion of our Lord, when they said, 'His blood and the vengeance of his blood be upon us and upon our children.' But choose ye now the wisest men of your kin so that they may rightly answer that which I shall ask them." And they then in great fear went out, and earnestly considered what the question should be. And then they chose a thousand of the best of the learned Jewish men and brought them before the holy queen. Then spake the holy queen Helena: "Take heed now to my words. Behold! have ye not learned in your propheticall books concerning the advent of the begotten Son of God, and how our Saviour was hanged on the cross as his own will was. So ye yourselves have learnt all these things and know them, and yet will not now understand what I wish to enquire of you." They answered and said, "Tell us, lady, wherefore thou spakest so sternly to us?" And she answered and said, "Go out and choose you of these the men who are best learned

rædan; þa he geliorned hæfde on þam halgan boeum, on hwylcere stowe ure drihten on rode ahangen wæs; þa sende he his moder þa halgan fiemman eléna mid myelum werode to þære wuldorfullan byrig hierusalem, to þam þ̅ hio þær ofaxian scolde þa halgan rode, ⁊ he hire behead þ̅ hio scolde on þære ileam stowe eirican getimbrian þær hio þurh godes fultum þa halgan rode gefindan mihte; Seo eadige ewen eléna þa faestlice hire liht gesette on gode admihtigum, ⁊ tóferde; Þa hio incode on þa wuldorfullan byrig ierusalem, þa het hi hire togesamnan eall þ̅ iudeisce fole; þa þa hi eoman beforan hire, ða spræc hio hiom to, ⁊ þus ewað; Ic wat ⁊ geliornod hæbbe on cower witegung-boeum þ̅ ge wæron fram frymðe gecorene fram criste selfum, ⁊ ge witan hu ure drihten godeunde wuldre geworhte, fela blinda he onlihte, ⁊ deafum \*hearennunge forgeaf, ⁊ deofla heof mannum adraefde, ⁊ reofli[c]e he geclansode, ⁊ deade he to life aræde, ⁊ mænige mistlice untrumnessa he gehælde, ⁊ cower eldran þone æmhihtigan drihten middaneardes alesend þurh dioffes lare to deaðe gedemdon, ⁊ on rode ahengon; ⁊ he on þam ðriddan dæge of deaðe aras; ⁊ get cower heortan aheardode siendon þ̅ ge ne magon ongeton ne onenawan þæne soþfastan scyppend middaneardes hælend; [⁊ alesend; ac] seo awyrgednes<sup>1</sup> ofer eow wunað, þe cower yldran abædon sylfe on þæra þrowunga nres drihtnes, þa hio ewædon sio his blod ⁊ his blodes wræce, ofer ús, ⁊ ofer ure bearn; Ac geccosað eow nu þa wisestan mæn of cower mægðe to þam þ̅ hio me rihtlice ȝwyrðan magon þæs ic hiom axian wille; ⁊ hio þa mid myelum ege uteodon, ⁊ giorulice þohtan hwæt seo aesung beon scolde, ⁊ hio þa gecuron þusend þara betst gekeredra iudeiscra manna, ⁊ þa toforan þære halgan ewene gekeddon. Ða spræc seo halige ewen eléna, undernimað nu mine word, la hu ne lior\*<sup>2</sup>nodon ge on cowerum witegung-boeum be þam tocyne þæs ancæmedan godes sunu, þ̅ ure hælend ahangen wæs on råde swa his agen willa wæs, swa ge selfe calle þa þine witan ⁊ eunnan, ⁊ nu get ge ongytan nellað þæs ic eow aesian wille; Hi andswarodon hire, ⁊ ewædon; sege us hlæfdige, for hwi þu us þus stiplice word tosprece; Hi ȝswarode ⁊ ewað, gað ut ⁊ geccosað eow of þisum þa weras þe betst gekerede

1 In the MS. to Jerusalem to seek the Cross.

She consults the Jews.

\* [leaf 12, back.]

1 In the MS. se is wrongly added to awyrgednes.

The Jews are in great fear.

A thousand of the most learned Jews come before Helma.

\* [leaf 13.]

that they may show me this day all the things which I shall ask of them." Then they with great dread went out from the queen, and discussed among themselves and anxiously considered what the question might be. Then spake there one called Judas, "I know indeed what the question will be: it is about the holy cross on which our elders hanged the Nazarene Saviour. If this queen will ask about this, then consider whether ye will declare it unto her, for we know assuredly that afterwards all the ordinances of our elders shall be destroyed." He said then again, "Zaccheus, my old-father (grandfather), said to my father, and my father to me, thus saying, 'My dearest child, when there shall be an enquiry concerning the holy cross, on which our elders hanged the Saviour Christ, then take heed that thou reveal it ere thou be quelled to death, for never any longer shall the Jewish folk have sovereignty, but the kingdom shall belong to those who believe in the Almighty God, because that he is truly the Son of the living God.' Then answered I my father and said, 'My father, if our elders knew that he was the Son of the living God, wherefore did they hang him on the rood?' Then said my father to me, 'Juda, my dearest son, I was never of their mind, nor aided them in their counsels, but I ever spake most strongly against their speech (counsel), because I always believed on the holy and marvellous name of the Son of the living God, whom our elders hanged for envy, and for wrath doomed him to death, and hanged him on the cross; and he was laid in the tomb, and on the third day, of a truth, arose from the dead; and after his miraculous resurrection he appeared to his beloved apostles; and thy brother Stephen firmly believed in him, and therefore the Pharisees and Sadducees then doomed him to death and with stones beat him (to death). Then said he, "My Lord, impute thou not these sins unto them, which they work upon me."' Then said my father again unto me, 'I advise thee, my dear son, that thou continually and firmly believe on Christ, the Son of the living God. Then shalt thou have life with him ever in eternity.' These things my father Simon said to me, as I have now said them unto you. Take thought now whether ye will declare it unto her if she will ask you about it." They answered and said, "We never before heard these words nor these things which thou now sayest unto us. If this queen shall ask about these



bion. ꝥ hio me on þisum dæge ealle þa þine geeyþan magan þe ic heom aesian wille. Hio þa mid mycelum ege uteodon fram þæra ewena. 7 heom betwionan geflit hæfdon. 7 geornlice þohtan hwæt seo axung beon mihte; þa spræc þær an iudas wæs gehaten. Ic wat soþlice hwæt þeos axung bion wile. ymbe þas halgan rode þe ure yldran þone nazareniscan hælend on ahengon. Gif þeos ewen þises axian wille. þonne behealdan ge hwaþer ge hit hire geeyþan willen. for þan we witan soþlice ꝥ sioððen ealle ure yldrena gesetnesse toworpene bioþ; he cwæð þa eft. Zachæus min ealde fæder sæde minum fæder. 7 min fæder \*sæde me 7 cwæð to me. min bearn ꝥ liofesta þou seo axung gewurþe ymbe þa halgan rode. þe ure yldran hælend crist on ahengon. þoū warna þu þe ꝥ þu hio kyçe. ær þam þu to deaðe geewylmed wurþe. forþam næfre ma iudeise fole læne ne rixað. Ac þoū biþ þæra manna rice þe gelefað on þone ælmihtigan god. for þam þe he is soþlice þæs lifigendan godes sunu; þa 7swarode ic minum fæder 7 cwæð. fæder min gif ure yldran wysten ꝥ he wæs crist þæs lifigendan godes sunu for hwi ahengon hi hine on rode; þa cwæð min fæder to me. Iuda min bearn ꝥ leofesta næs ic næfre on heore geþeahte. ne heom æt þære spræce ne gefultumede. Ac ic æfre swiþor ongean hio spræc. forþon þe ic ongeat simble his þone halgan 7 wundorlican naman þæs lifigendan godes sunu. þæne ure yldran for andan ahengon. 7 for gramian to deaðe gedemdon. 7 hine on rode ahengon. 7 he wæs on byrgene gelegd. 7 on þam þridan dæge soþlice of deaðe aris. \*7 after his wuldorfullan æriste he hine atewede his georenum liornincenilhtum. 7 þin broþer steffanus fæstlice on hine gelefde. 7 þa forþam þa fariseiscan 7 sundorhalgan hine to deaðe fordemdon. 7 hine mid stanen oftorfedon. þa cwæð he min drihten ne wit þu heom þas synna þe hi on me wyrcað. þa cwæð min fæder eft to me ic lære þe min liofa bearn ꝥ þu aurrædlice 7 fæstlice gelyfe on crist þæs lifigendan godes sunu. þoū hæfst þu lif mid him á on eenesse. Þas þine me sæde min fæder symon. swa ic eow nu gesæd hæbbe. þæncað ge nu hwaþer<sup>1</sup> ge lif hire eyþan willað gif hio eow þises axian wille. Hi andswarodon 7 cwædon. Ne geherde we næfre ær þas word ne þas þine þe þu nu segst. Gif þeos

Judas says what he knows of the Cross.

\* [l. af 13, back.] His grandfather Zachæus had given him information.

\* [leaf 14.]

Stephen the martyr the brother of Judas.

<sup>1</sup>MS. }wæþer.

things then take heed to thyself that thou never disclose it unto her. We know it not nor are able (to know)." When they were thus speaking among themselves, then called them thither the queen's soldiers and commanded that they should quickly come before the great queen. When they stood before her, then said she unto them, "Of a truth I say that I will burn you all with fire except ye reveal to me truly the holy cross of Christ." Then became they immediately much terrified, and presented to her then the one who was called Judas, and said to her, "Lady, this (man) is true, and he is the most skilful and learned of us, and he is able to show thee all the things which thou askest of us." The queen let them all go, and took Judas alone and said to him, "Now is thy life or death in thine own power; choose now whichsoever thou wilt." Judas then answered and said, "If any man be hard pressed with hunger, and one lay before him stones and loaves, will he ever be so foolish as to eat the stones and to leave the bread?" Then answered him the great queen Helena, "If thou wilt live in heaven or on earth, then show me where the holy cross of Christ is preserved." Judas answered her and said, "I know not nor can, because it was done more than a hundred years ago, and I am young, and do not remember it." The great queen Helena answered him, "I have read in the holy books of Christ that the place is called Calvary—in which our Lord's cross is preserved. But make known to me where the place is, or I will command thee to be put to death by hunger." Then Judas again answered her and said, "I know not the place (nor can I), for I was not born then." Then commanded the queen Helena that they should take him and put him in a deep pit without meat or drink, and then dwelt he there seven days and seven nights; and then on the seventh day Judas called up from the pit and thus said, "I entreat and conjure you to take me out of this pit, and I will show you the holy cross of Christ." When he was out of the pit then went he to the place in which our Lord was hanged. When he came thither then he stretched out his arms and prayed to Christ, and thus said, "My Lord and Saviour Christ, thou who createdst heaven and earth and sea and all creatures which are therein, I entreat thee for thy great mercy that thou reveal to us thy holy cross, upon which thou sufferedst

ewen þises axian wille þonne warna þu þe þ þu hit hire næfre ne cyðe. We hit nyten ne ne eummen. Ða hio þus hiom betweonan spræcen. þa cliopodan þare ewene cæmpan þider. 7 hio hetan þ þ hio rædlice coman toforan þare mare ewenan. þa hio beforan \*hire stodan. þa ewað hio hiom to. Soðlice ic seege þ ic eow calle on fyre hate forbærnan. buton ge me soþlice geeyþan þa halgan cristes rode. Hi wæron þa sona swiþe afyrhte gewor- den. 7 sealdon hire þa ænne þe iudas wæs gelaten. 7 hire to ewaðdon. Hlæfdige þes is soþfæst 7 he is gleawest ure gelæred 7 he mæg þe calle þa þine geeyþan þe þu us æcsost. Seo ewen for- let þa hi calle 7 nam iudan ænne. 7 him toewað. Nu is on þinum agenum gewearde ge þin lif ge þin deað. geeeos nu swa hwæper swa þu wille; he 7swarode iudas þa hire. 7 ewað. Gif hwyle man si hearde ofhingred. 7 man him leege toforan stanas 7 hlafas. hwa is æfre swa dysig. þ wille etan þa stanas 7 lætan þa hlafas. Him þa toewað seo mæra ewen elcna gif þu wille libban on heofenum oððe on eorþan. þou cyþ þu me. hwær sio halige rode cristes gehealden sy; Iudas hire 7swarode 7 ewað. Ic nat hit. ne ne can. for þan hit wæs gedon mare þonne for hundtontigum gearum. 7 ic eom iung 7 þ ne geman. him and- wyrde seo mæra ewen. elcna. Ic hæbbe geræd on þam halgum cristes bocum þ seo stow hatte \*caluarie locum þe ure hælendes rod on gehealden is. Ae geeyþ me hwær sio stow sy. oððe ic mid hungre hate þe aewellan; Hire 7swarode þa iudas eft. 7 ewað. Ne ic þa stowe ne can ne ic þa gyt geboren næs; þa be- bead seo ewen elcna þ hine man nane. 7 sette on ænne diopne seað buton æte 7 buton wæte. 7 þa wunode he þær seofan dagas 7 seofan niht. 7 þa on þam seofodan dæge [ða] cliopode iudas up of ðam seaðe. 7 þus ewað. Ic eow bidde 7 halsige þ ge me of þisum seape upatæon. 7 ic eow getæce þa halgan cristes rode; Ða he of ðam seaðe wæs. þa for he to þare stowe þe ure hælend on ahangen wæs. þa he ðider com. þa aþenede he his handa. 7 to criste gebæd. 7 ðus ewað. Min drihten hælend crist þu þe geseope heofenas 7 eorþan 7 sæ 7 calle geseafta þe on þam sion- don. Nu bidde ic þe drihten for þinne mycelan mildheortnesse. þ þu atywie us þine þa halgan rode. þe þu on þrowdest.

The Jews  
know nothing  
of the Cross.

\* [leaf 14,  
back.]

Helena  
threatens to  
burn them to  
death and  
they reveal  
the Cross.

Judas is  
detained.

He refuses  
to disclose the  
Cross.

\* [leaf 15.]

He is cast  
into a pit.

He promises  
to say what  
he knows.  
He goes to  
Calvary.

(death) and redeemed mankind, cause to ascend from that place the sweetest smell of all precious perfumes, that I may firmly believe on thee, thou that art King of all kings, thou that livest and reignest ever in eternity." When Judas had finished this divine prayer, then immediately all the place quaked, and there arose from that place the sweetest smell of all the most precious perfumes. Then forthwith Judas marvelled greatly and thus said, "I say of a truth that the Son of the living God is the Saviour and Redeemer of all mankind that will believe in him. I now entreat and conjure thee, my Lord Jesus Christ, that thou blot out my sin, that I may be in the number (of the elect) with my brother Stephen, of whom many good deeds are written (in the book) among the miracles of the apostles." When he had said these words then he took a spade and delved the earth. When he had delved twenty feet in the earth then found he three roods; and forthwith then he was very joyful. He took the three roods and bore them to the great city of Jerusalem before the great queen Helena. She then said to Judas, "Tell me on which of these roods our Lord was ananged. I know that two of them are those of the two malefactors who were hanging on each side of him." Then Judas knew not what to say unto her, but took the three roods and set them in the midst of the great city of Jerusalem, and there awaited the glory (manifestation) of the Lord. Then it came to pass this day at noon that they brought in a young man that was dead. Then was Judas very glad of this, and said to the great queen Helena, "Lady, now may ye perceive the might of our Lord Jesus Christ." Thereupon Judas bade them set down the corpse, and he then took one of the roods and laid it upon the dead body, and then prayed very earnestly to God Almighty for his name and for his great mercy (and he also bad all the people to pray) that God Almighty would show, through his great might, which cross it was that he himself was hanged upon for the salvation of mankind. The body lay still as dead as it was before. He then took the second rood, but it was all the same. So he took the third, and then forthwith the man arose alive and whole, and blessed the name of the Lord. And all those who were there blessed, praised, and magnified the name of the Lord. Then was the malicious devil of hell stirred up with anger and with

7 mancyn alesdest. 7 do þ þær astige upp of þære stowe se  
 swetesta stæne ealra diorwurþra wyrt-gemanga. þ ic þonne fæst-  
 lice on þe gelefe. þ þu eart \*ealra kyninga kyning. þu Ʒe liofost.  
 7 rixast á on ecesse. þa iudas þis godeunde gebed gefylled  
 hæfde. þa sona biofode eal seo stow 7 þær astah úp of Ʒære stowe  
 se swetesta stæne. ealra diorwurþesta wyrtgemanga. þa sona  
 iudas Ʒæs myclum wundrode. 7 þus ewæð. Ic soþlice secge þ se  
 ancænnecla godes sunu is hælend. 7 nergend. ealles mancynnes.  
 þe on hine gelyfan wyllað. Ic þe nu bidde 7 halsige min drihten  
 hælend crist. þ þu adilegie mine synna þ ic mote bion on þæm  
 gerimtle mid minum broþer steffáne þe fiola goddra dæda siوند  
 be him awritene. gemang þara apostola wundor-gewurcum; þa  
 iudas þas word gecweden hæfde. þa genam he ane spada. 7 dealf  
 þa eorþan. þa he hæfde gedolfen twentig fota on þære eorþan.  
 þa fand he þrio roda. þa wæs he sona swiþe bliþe. Genam þa Ʒa  
 þrio rodan. 7 bær hio to þære wuldorfullan byrig. ierusalem. to-  
 foran þære mære cwene elenan. Hio cwæð Ʒa to indan \*sege  
 me on hwylc þiosse roda ure hælend ahangen wære. Ic wat  
 þ þa twa siوندon þara twegra scaðena þe on twam healfeon  
 his hangiende wæron. þa nyste iudas hire þ to secgenne. Ac  
 genam þa Ʒa þrio roda 7 gesette heo onmiddan þære wuldor-  
 fullan byrig ierusalem. 7 þær gebád drihtnes wuldres. Þa hit  
 wæs æt none þæs dæges. þa bær man æne geongne eniht for-  
 feredne. Ða wæs iudas þæs swiþe bliþe. 7 cwæð. to þære mæran  
 cwene elenan. Hlæfdige nu ge magon onenawan þa mihte ures  
 drihtnes hælendes cristes; hwæt iudas het þa settan þ lic 7  
 genam þa þa ane rode 7 legde uppe þam deadan bæd þa swiþe  
 giorne god ælmihtigne for his naman 7 for his mæran mild-  
 heortnesse. 7 eall þ folc ealswa biddan het. þ god ælmihti  
 scolde geswuteligan þurh his mæran mihte hwylc sio ród wære.  
 þe he self on ahangen wæs for mancynnes hælo. Se lichama  
 læg swa fórð dead swa he ær wæs. He genam þa oþre. þa  
 wæs hit eal þ ilce. Þa genam he \*þa þridan. þa arás se  
 eniht sona libbende 7 gesund 7 drihtnes naman bletsode. 7 ealle  
 þa þe þær wæron bletsodon 7 heredon 7 mærsodon drihtnes  
 naman. Þa wæs se niþfulla diofol on helle mid eorre 7 mid

Judas offers  
up a prayer.

\* [leaf 15,  
back.]

They dig up  
the ground  
and find three  
crosses.

\* [leaf 16.]

They bring  
them to  
Jerusalem.

The true cross  
is discovered  
by means of  
a dead body.

\* [leaf 16,  
back.]

hot-heartedness, and he therewith loudly roared and thus said, "Lo! what man is this that hath now betrayed me? O thou Nazarene Jesus! through thy passion thou hast regained to thyself all the souls that I formerly by myself had betrayed. O thou Judas! what is this that thou hast now done to me? Erewhile I, through one Judas, the betrayer of Christ, was honoured, and I drew much people to hell, but through this Judas I am degraded." Then Judas became filled with the Holy Ghost and thus spake, "May the Saviour who liveth and reigneth sink thee into the deep abyss of hell!" Forthwith was the devil no longer anywhere to be seen or heard. When the blessed queen Helena heard this, she marvelled much at the great faith which Judas had in God, and she commanded that the cross should be worked up with gold and with silver and with precious stones (gems), and that churches should be built in that same place in which the holy rood was found, as her son Constantine had previously ordered. And Judas was then baptized by the city bishop (metropolitan), and the bishop changed Judas' name and after he was baptized called him Quiriacus. And he afterwards flourished so greatly that, after the death of the bishop, he was elected and consecrated a bishop. Then began Helena to enquire very earnestly concerning the nails which had been driven through the hands and feet of our Saviour. She commanded them to bring to her the holy bishop Quiriacus, who was formerly called Judas, and said to him, "I bid and conjure thee that thou make a search for the nails with which our Saviour was fastened to the cross." And forthwith the holy bishop, with his mass-priests and with his deacons and with the believing folk, departed thither to the place called Calvary, and bore with him the holy rood. When they came to the place, then he raised his eyes up to heaven and secretly beat on his breast and thus said, "My Lord Jesus Christ, I pray and beseech thee for thy great and exalted mercy that thou show me the nails with which thy holy body was fastened to the cross." When he had spoken these words, all the people said "Amen." And there came up a great light from the place in which the holy rood was discovered, and there appeared the nails shining and glistening in the earth like the purest gold. All those who were there spake and thus said, "Now may we know and understand of

hatheortnesse astyred, 7 he þa swiþe hlude rýmde 7 þus cwæð. Hwæt is la nu þ̅ me beswiceñ hæfð. Eala þu nazarenisee hælend þurh þine þrowunga þe þu getuge to þe calle þa sawla þe ic ær þurh me beswiceñ hæfde. Eala þu iudas hwæt is þis þ̅ þu me nu gedon hæfst. Ær ic þurh þone iudas cristes belæwend was gewurþod 7 ic mycel folecs to helle geteah Nu ic þurh þisne iudan eam fram aworpen. Iudas wearð þa gefýlled mid þam halgan gaste 7 þus cwæð. Se hælend þe liofað 7 rixað þe besænce on þone diopan helle grund. Sona þa næs se diofol þær nahwær gesewen ne gehered. Ða hio þis geherde seo eadige ewen elena. þa wundrode hio swiþe þæs mycelan geleafan þe iudas. to gode hæfde. 7 hio þa halgan cristes rode bewyrean het mid golde 7 mid seolfre. 7 mid diorwurþum gimum. 7 cirican het getimbrian \*on þære ilean stowe þe seo rod on afunden wæs. Swa hire sunu constantinus ær beboden hæfde; 7 iudas þa fulluht underfeng æt þam burh-biscope. 7 se biscop iudas naman awænde. 7 hine het qurriacum siodðen he gefullad wæs. 7 he þa scopþen mærlíce geþeah. þ̅ æfter þæs biscopes forðsiðe. he wearð to biscope gecoren. 7 gehalgod. Ða ongan sancta elena swiðe gionlice axian þa næglas þe ures hælendes handa 7 his fet þurh adrifene wæron. Hio het hiore togefecan þone halgan biscop cwiriacum. þe ær wæs iudas gehaten. 7 him to cwæð. Ic þe bidde 7 halsige þ̅ þu ofaxie þa næglas þe ure hælend on þære róde mid gefæstned wæs. 7 he sona se halga biscop mid his mæsseprestum 7 mid his diaconum. 7 mid þam geleaffullum folec þider for. to þære stowe caluarie locum. 7 mid him beran het þa halgan rode; þa hio to þære stowe coman þa ahof he his eagan up to heofenum. 7 digellice on his briost beot. 7 þus cwæð. Min drihten hælend crist. Ic þe bidde 7 halsige for þinre mycelan 7 mæ\*ran mildheortnesse. þ̅ þu me geceþe þa nægelas þe þin halige lichama on þæra rode mid afæstned wæs; þa he þas word geeweden hæfde. þa cwæð eal þ̅ fole amen. 7 þær ccm mycel leolit up of þære stowe þe seo halige rode on afunden wæs. 7 þær ætywedon þa næglas. 7 on þære eorþan seican 7 bličan swa þ̅ seloste gold; ealle þa þe þær wæron. spræcon 7 þus cwædon. Nu we magon

Satan's  
complaint.

The Cross is  
richly  
ornamented.

\* [leaf 17.]

Iudas is  
baptized.

Helena  
inquires for  
the nails of  
the Cross.

\* [leaf 17,  
back.]

Iudas  
discovers the  
nails.

a truth that the (only) begotten Son of God is the Saviour and Redeemer of all mankind that believe in him. And then the holy bishop St. Cyriacus, with great joy and gladness, took the nails and brought them to the worshipful queen Helena ; and forthwith she bowed her knees and inclined her head to the earth, and inwardly she prayed to the nails, and earnestly began to consider to what purpose she might best employ the nails. Then came there a voice from heaven and said, "Take the nails, Helena, and command them to be forged on thy son the Emperor Constantine's bridle, then shall he obtain victory and peace in every battle." And then she did as was bidden her through the Holy Ghost, and she then gave many gifts to the bishop Quiriacus. And the holy bishop had so many gifts from God that he through his divine prayers healed many divers diseases. And the blessed queen Helena again returned to the city of Rome, and made known all these things to the great Kaiser Constantine, and she bade all her folk that they should ever keep this day, on which Christ's holy rood was found, in great honour. The Jews had taken Christ's holy rood, through the devil's lore, and had hidden it under the earth one hundred and thirty-three years, but the merciful Lord would not permit that the cross on which he himself had willingly suffered and redeemed all mankind should be any longer concealed, but that it should be gloriously manifested, as we have before told you, on this day, for his praise and honour, and for our heal and preservation from all the devil's temptations. It is meet that we ever honour this day with church-going and with alms-deeds and with holy prayers, so that we may so sanctify ourselves through the holy rood of Christ that we may escape all assaults of devils in this life and their fellowship in the future life. And may our Lord, who suffered on the holy rood, so help us that we may observe what our Lord's will is, and what is needful for ourselves ; and ever let there be thanks to him because he suffered for us, and to him ever be praise and honour for all his goodness which he hath shown to mankind, for ever and ever to all eternity. Amen.



onenawan 7 ongeton soþlice. ꝥ se acænmeda godes sunu. is hælend. 7 lysend ealles mancyntes. þe on hine gelefað; 7 he þa se biscop *sanctus* ewiriacus mid mycelre blisse 7 mid gefean. genam þa næglas 7 hio brohte to þære arwurþan ewene elenan. 7 heo sona heore eneowe gebygle. 7 hire heafod aheldde to þære eorþan. 7 inweardlice hio gebæd to þam næglan. 7 giornlice þæncan ongan. hu hio ymbe þa næglas betst gedon milhte. Ða eom stæfn of heofenum. 7 ewað. Nim þas næglas eléna. 7 heo besniþian hát on þines sunu bridle constantinus þæs easeres. Ðænne gefærð he siġe. 7 sibbe on aghwyleum \*gefeohhte. 7 heo þa swa dyde swa hire beboden wæs. þurh þone halgan gast. 7 hio þa gifede mycele þine þam biscope ewiriacce 7 se halga biscop swa mycele gife hæfde æt gode. ꝥ he þurh his godcunda gebeda mænige mistlice untrumnessa gehælde; 7 heo þa seo eadige ewen eléna eft ongean fôr to rome byrig. 7 ealle þas þine þam mæran kasere constantine geeydde. 7 heo budon þa eallum þam folce. ꝥ heo symble þysne dæg mid mycelre arwurþnesse healdan seoldon. þe seo halige cristes rode on afunden wæs; þa iudéas naman þa halgan eristes rode þurh diofles lare. 7 hio behyddon under eorþan. an hund geara 7 þri 7 þrittig geara; þa nolde se mildheorta drihten gefaþigen þe on hire self willes þrowode. 7 on þam rode taene eall maneyn alysde. ꝥ heo behyd alæne wære. æc heo wuldorfullice geswutelode eal swa we ær beforan eow ræddon. on þisum halgan dæge; him selfum to lofe 7 to wurðmynte. 7 us to hæle. \* 7 [g]escyldnesse wiþ ealle diofles costnunga us gedafenað ꝥ we þisne dæg. simble wurþian mid eiric-soenum. 7 mid ælmesdædum. 7 mid halgum gebedum. ꝥ we þurh þa halgan cristes rode us gebletsian moton. ꝥ we ealle diofla on þisum life. 7 on þam towardan hynþa. 7 midwununga forbugan magon. 7 motan; we drihten þe on þære halgan rode þrowode us gefultumige ꝥ we hit swa to healdan moton swa ures drihtnes willa si. 7 us s[e]lfum þearflie si. si him simble þanc þæs þe he for us þrowode 7 si him simble lof 7 wuldor ealre<sup>1</sup> his godnessa. þe he mancyntne geeyd hæfð. a on ealre wurulda wuruld a on ecnesse. A M E N.

St. Quiriac  
took the nails  
to Helena.

A heavenly  
voice bade her  
to force them  
on her son's  
bridle.

[leaf 18.]

Helena  
returned to  
Rome, and  
related all  
these  
marvels to  
her son.

All folk were  
bidden to  
honour the  
day on  
which the  
Cross was  
found.

\* [leaf 18,  
back.]

Let us bless  
ourselves  
through the  
Cross from all  
wiles of the  
devil.

<sup>1</sup> MS. *ealre*.  
To God be  
honour and  
glory for ever  
and ever.

## II.

## ÞE HOLY RODE\*.

[Ashm. MS. Bodleian Lib. 43.]

- [fol. 63 b.]  
<sup>1</sup> treo.  
<sup>2</sup> deþe.  
<sup>3</sup> þurf.  
<sup>4</sup> þulke.  
<sup>5</sup> þat we.  
<sup>6</sup> furst ibouȝt.
- ÞE holi rode þe swete tre<sup>1</sup>: riȝt is to habbe in munde  
 Ðat haþ fram stronge deþ<sup>2</sup> ibroȝt to lyue: al mankunde  
 Þoru<sup>3</sup> a<sup>4</sup> tre<sup>1</sup> we<sup>5</sup> were uerst uorlore<sup>6</sup>: and uerst ibroȝt  
 to grounde
- <sup>7</sup> And siþþe  
 þurf a treo to  
 lyue.
- And þoru a tre seþþe to lyue<sup>7</sup> ibroȝt: ihered be þulke 4  
 stounde
- Al [h]it com of one more: þat ous to deþe broȝte<sup>8</sup>  
 And þat ous broȝte<sup>8</sup> to lyue aȝen<sup>9</sup>: þoruȝ<sup>3</sup> ihesus þat ous  
 boȝte<sup>10</sup>
- <sup>8</sup> broȝte  
<sup>9</sup> aȝe.  
<sup>10</sup> bouȝte.
- Of þe appeltre<sup>11</sup> þat our uerste<sup>12</sup> fader: þen<sup>13</sup> luþer appel  
 nom
- <sup>11</sup> Of þe treo.  
<sup>12</sup> omitted.  
<sup>13</sup> þe.
- In þe manere þat ichulle<sup>14</sup> ȝou<sup>15</sup> telle: þe swete rode com 8  
 Ðo adam our<sup>16</sup> uerste fader<sup>17</sup>: þe sunne<sup>18</sup> hadde ido  
 And idrine was out of paradis: and cue is<sup>19</sup> wif also  
 After milse ȝerne<sup>20</sup> hi eride: þei it<sup>21</sup> late were
- <sup>14</sup> ich wole.  
<sup>15</sup> ȝou nou.  
<sup>16</sup> þe.  
<sup>17</sup> man.  
<sup>18</sup> sinne.  
<sup>19</sup> his.  
<sup>20</sup> ȝerne.  
<sup>21</sup> þeȝ lit.
- Ane<sup>22</sup> bi-heste [he] hadde of our lord<sup>23</sup>: þo me him drof 12  
 out þere
- <sup>22</sup> Ms. And.  
 N. Ane.  
<sup>23</sup> louerd.
- Ðat<sup>24</sup> wen<sup>25</sup> þe tyme were uolueld<sup>26</sup>: our lord<sup>23</sup> him wolde  
 biþenche
- <sup>24</sup> omitted.  
<sup>25</sup> whan.  
<sup>26</sup> fulfuld.
- And wiþ<sup>27</sup> oile of mylse smerie<sup>28</sup> him: and his sunne<sup>18</sup>  
 quenche<sup>29</sup>
- [fol. 64.]  
 Gret hope hadde to þis biheste: adam euermo  
 In þe ualcie of ebron: he lyuede in tene and wo 16  
 Twei sone he hadde seþþe: caym and abel  
 Ðat on slouȝ þat oper uor en-vie: as ȝe witeþ wel

\* Collated with Harl. MS. 2277 (imperfect).

II.

HOU PE HOLY CROS WAS Y-FOUNDE\*.

[Vernon MS. Bodleian Lib.]

- þE holy Rode, þe swete treo· rilt is to hauen in muynde, [fol. 25 b,  
col. 2.]  
 Þat hap from strong deþ i-brouht· to lyue al Monkuynde,  
 Þorwh a treo we weore for-lore· and furst i-brouht to  
 grounde, Through a  
tree mankind  
were ruined,
- 4 Þorwh a treo seþþe to liue i-brouzt· I-heried beo þulke and through a  
tree were  
saved.  
 stounde!
- Al hit com of one More· þat vs to deþe brouzte,  
 And þat vs· to lyue azein· þorwh Ihesus þat vs bouzte ;  
 Of þe treo· þat vre furste Fader· þe luper Appel of nom ;
- 8 In þe Maner· þat ich ow telle wole· þe swete Rode com :
- ¶ Þo Adam vre furste Fader· þe sunne hedde i-do  
 And i-driue out of Paradis·, and his wyf also,  
 After Milce wel zeorne he criede·, þeiȝ hit late were ;
- 12 A bi-heste he hedde of vr lord·, þo me him drof out God promised  
Adam the  
Oil of Merci  
when he was  
driven out of  
Paradise.  
 þere,  
 Þat whon þe tyme weore folfuld· vr lord him wolde bi-  
 þenche,  
 And mid Oyle of merci smere him· and his sunnes  
 quenche :
- Gret hope hedde Adam· to þis bi-heste cuer-mo :
- 16 In þe valeye of Ebron· he liuede mid teone and wo : Adam and  
Eve lived in  
great hoie of  
this.  
In Hebron  
they lived in  
sorrow and  
woe.  
Two sons they  
had, Cam and  
Abel.  
 Twey soncs he hedde seþþe·, Caym· and Abel :  
 For Envyer þat on slouȝ þat oþur·, And þat ze witeþ wel :

\* The Title is taken from the Index.

- Do caym hadde his broþer aslawe: iflemd he was þeruore  
 Do adam isei þat he hadde: is twei sones uorlore 20  
 He wep *and* made deol Inouȝ: lord he seþe þin ore  
 Ney womman ichabbe to muche ibe: Inele com ney hire  
 nammore  
 Dre harmes ichabbe þoru hire iheuēd: my-sulf uerst  
 uorlore  
*And* myne sones boþe alas: *and* of al womman is more 24  
 Nolde adam come þo ney is wif: two hondred ȝer ne  
 more  
 Vor wo þat he hadde uor hire: *and* euere he lyuede in  
 sore  
 Sepþe he hadde toknyngē of our lord: þat he scholde to  
 is wif wende  
 Ne dorste he noȝt be þer aȝen: an sone he hadde aten- 28  
 ende  
 Seth he let is name \*nempne: *and* sepþe he hadde mo  
 Al is lif þe seli mon: ladde in tene *and* wo  
 Do he was of nyne hondred ȝer: *and* two *and* þritti old  
 Þe strengþe him failede of is lymes: is bodi bicom al 32  
 cold  
 He ne miȝte noȝt swynke aboute þe erþe: þe wedus up to  
 drawe  
 Of is lif he was anuyd: he wilnede be of dawe  
 He sat *and* carede of is lif: he clupede is sone seth  
 Sone he seþe icham weri ileued: ich wilny muche my dep 36  
 Do ich was idryue of parais: our lord bihet me þere  
 To smere me wiþ þe oile of mylce: wen it tyme were  
 So longe ichabbe abide þer-after: þat I ne may libbe  
 nammore  
 To parais þou most þer-after go: *and* bidde him mylce 40  
*and* ore

\* n not quite clear.

Do Caym hedde his broþur i-slawe i-flemed he was þer-fore :

Cain slew his brother, and was banished.

20 Do Adam say; þat he hedde boþe his sones for-lore  
He wep and made deol i-nouh: "lord," he seide "þin ore!

Neih wommon ichaue to muche i-beo; I nule come neih hire no more!

Adam says that he will come near his wife no more,

Þreo harmes ichabbe for hire i-had; my self furst for-lore,

24 And nou my sones, welawe! of Al. wommon is more":

nor did he for more than 200 years.

¶ Do nolde Adam come neih his wyf two hundred 3er and more,

For wo þat he hedde i-had; and euere he lyuede in sore:  
From vr lord toknyng he hedde seþþe þat he scholde to his wyf wende:

Adam and Eve come together again.

28 Ne dorste he not beo þer a-3eyn: A child he hedde atte ende,

Eve bears him another son, Seth.

Seth: he let his nome nempue; and seþþen heo hedden mo:

Al his lyf þis seli mon liuede in teone and wo:

¶ Do he was of Nyne hundred 3er; and two and þritti old,

When Adam was 932 years old he was too feeble to work.

32 His strengþe faylede of his Limes; his bodi bi-com al cold;

Mihte he not aboute þe corþe swynke; ne þe weodes vp to drawe;

Of his lyf he was a-nuyzed: he wilcde to ben of dawe:  
He sat and Carede of his lyf: he clepte his sone Seth:

He was tired of his life. [fol. 29, col. 1.]

36 "Leoue sone icham weri of-lined; ich wilne aftur my dep:  
Do ich was i-driuen out of paradys; vr lord bi-het me þere

He tells Seth that he must go to Paradise for the Oil of Mercy.

Wip Oyle of Milee smere me whonne hit tyme were;  
So longe ichabbe þer-aftur a-bide þat ich may libbe no more:

40 To Paradys þow most þer-after go and er en him Milee and ore;

De angel þou schalt þer Ifynde: þat drof me out at þe  
zate

Say ich abide þulke biheste: me þenþ it comeþ to late  
And þat elde me hap ouercome: þat I ne may libbe  
longe

*MS. auonde.* Bede him þat ich deie mote: and þe oile of mylce auonge<sup>1</sup> 44

Ine ean nanne wei quap is sone: þuderward ich wene  
Leue sone quap adam: þe wei is wel i-sene

Wen þou comst to þe ende of þis ualeie: a grene wei þou  
schalt wende

þat riȝt euene estward geþ: to parais last þe on ende 48

þer-bi wende þi moder and ich: þo ich parais uor-let  
Euerich stepe þat we on stepe: uorbarnde under our uet  
Ne myȝte neuereft þer gras growe: and al þe oþer wei  
is grene

For þe foule sunne þat we dude: our stapes worþ isene 52

[fol. 64 b.] þer-by þou myȝt wiþþoute defaute: to parays euene  
gon

Seth nom is fader blessing: and wende him uorþ anon  
þe stapes he vond uorwelwed: as is fader him sede

þo he to þe zate com: he ne dorste go ner vor drede 56

An angel com sone to þe zate: and esete wat he soȝte  
He sede þat to him an ernde: fram his fader he broȝte  
þat he was old and weri ilyued: and þat him longede  
sore

After þe swete oyl of mylce: uor he ne myȝte libbe 60  
nammore

ȝe quap þe angel is he so: he ne schal þer-of noȝt  
doute

- þe Aungel þou schalt þere fynde þat drof me out atte  
 3ate :
- Sey þat ich a-byde þat ilke bi-heste; ac hit comeþ wel  
 late,
- And þat Elde me haþ ouercome þat i ne may libbe not  
 longe ;
- 44 Bidde him þat ich dye mote and þe Oyle of Milce a-  
 fonge” :
- ¶ “I con no wey,” quap his sone, “þiderward þaulh ich  
 wene” :
- “Leue sone,” quap Adam þo; “þe wei is wel i-sene,  
 Whon þou comest to þe hed of þis valeye; a grene wey  
 þou schalt fynde,
- 48 Þat geþ as euene as he may to paradys þe on ende ;  
 Þer bi3onde þi Modur and ich; þo we Paradys forleete,  
 Euerich stude þat we on stepten for brende al wiþ vre  
 fete ;
- Ne mihte neuer eft gras þer-on grouwe; and al þe oþur  
 wey is grene,
- 52 For þe foule sunne þat we duden vr fet-steppes beoþ  
 euer sene ;
- þerbi þou miht wiþ-oute defaute to Paradys euene gou”:  
 Seth; nom his fadur blessynge; and þe wey þiderward  
 nom ;
- þe steppes he fond ful wel i-wered as his fader him  
 sede :
- 56 Þo he to þe 3ate com he dorste go no ner for drede : Seth reaches  
 ¶ An Angel þer com sone to þe 3ate and asked what he Paradise.  
 souhte :
- He seide a tipinge to him from his fader he brouhte,  
 þat he was Old and weri of-liued; and þat he was  
 alonged sore
- 60 After þe Oyle of Milce; þat him was bi-hote; for he  
 mi3te libbe no more :
- ¶ “3e,” quap þe Angel, “is he so? he ne schal þer-of  
 nout doute :

An angel stands at the gate of Paradise.

Seth says he knows not the way.

Adam bids him go to the head of the valley, and to follow the green path.

He will also see the path by which his parents left the Garden of Eden.

Seth reaches Paradise.

He delivers his mes-age.

Put In þin heued at þe ȝate: *and* stond þi-sulf wiþþoute  
 He pulte In is heued as he bed: *and* bi-huld al aboute  
 So murie ne þoȝte him neuere in no stude: þei he stode 64  
 him-sulf wiþþoute

So gret delit he hadde *and* Ioie: of þe foules murie song  
 Of þe swete med al-so: *and* of þe floures þer among  
 Of ech maner frut þat he sei: þat smolde also swote  
 Þat of ech maner vuel as him þoȝte: amon miȝte hadde 68  
 þer-of bote

Him þoȝte ȝif he moste þere: biholde In eny stounde  
 Euermo he myȝte In Ioie be: his lymes hol *and* sounde  
 Amydde þe place þat was so uair: he sei an vaire welle  
 Of wan alle þe wateres þat beþ anerþe comeþ: as þe þe 72  
 bok deþ telle

1? sere.

Ouer þe welle stod a tre: wiþ bowes brode *and* lere<sup>1</sup>  
 Ac it ne bar noþer lef ne rynde: as it uorolded were  
 A neddre it hadde biclupt aboute: al naked wiþþoȝte  
 skyne

Þat was þe tre *and* þe addre: þat made adam uerst do 76  
 surne

Efsone he bihuld In ate ȝate: þe tre him þoȝte he sei  
 Vaire ileued *and* iwoxe: up to heuene an hei

2 MS. of w.

A ȝong child he sei up þe tre: in smale cloþes iwounde  
 Þe more of<sup>2</sup> þe tre him þoȝte tilde: þoru-out helle 80  
 grounde

His broþer soule abel ek: him þoȝte In helle he sei  
 Þe angel him drof þo fram þe ȝate: þat he nas nammore  
 þer nei

Þe child he sede þat þou iseiz: a noueward þe tre  
 Godes sone it was þat wole anerþe: uor þine fader 84  
 surne be

*And* þe oile of milce wiþ him bringe: wen þe tyme  
 Iuelle is

*And* smere þer-wiþ *and* bringe of pyne: þi fader *and*  
 alle his



- Pult in þyn hed here atte ȝate; and stond þi-self wiþ-oute":  
 He pult[e] in his hed; as he bad; and bi-heold al aboute;  
 64 So murie þouȝte him neuere in no stude; þeiȝ his bodi  
 weore wiþ-oute,  
 . . . . .  
 . . . . .  
 . . . . .  
 ¶ Him þhouȝte ȝif he moste þere bi-holden eny stonnde,  
 Euermore he mihte in ioȝe libbe; in limes hol and  
 sounde:
- ¶ Amidde þe place þat was so feir he sauh a feir welle,  
 72 Of whom alle þe watres on corþe comeþ; as þe Bok vs  
 deef telle;  
 Ouer þe welle stod a treo; wiþ bowes brode and lere<sup>1</sup>,  
 Ac hit ne bar. Lef ne Rynde; bote as hit for-Oldet were;  
 A Neddre hit hedde bi-cluþt a-boute; al naket wiþ-outen  
 skynne;
- 76 Þat was þe treo and þe Neddre þat furst made Adam  
 do synne:  
 He bi-heold eft sone in atte ȝate; þat treo eft sone he seiþ,  
 Swiþe feir hed and i-woxen vp to heuene an heih;  
 A-nowarde he sayh a ȝong smal child; in smale cloþes  
 i-wounde:
- 80 Þe Roote of þe treo him þhouȝte tilde a-down to helle  
 grounde;  
 Abeles soule his broþur also him þhouȝte in helle he seiþ;  
 Þo drof þe Angel him from þe ȝate þat he no more ne  
 seiþ:
- ¶ "Þe child," quap þe Angel; "þat þou seȝe anouwarde on  
 þe treo,  
 84 Þat was Godus sone þat wolde on corþe for þi fader  
 suznes beo,  
 And þe Oyle of Milee bringe mid him whon þe tyme  
 i-fuld is  
 To smere þer-wiþ and bringen of peyne þi fader and  
 alle his":

Seth is told to put his head inside the gate.

He saw there a well that supplies all the waters of the earth.

<sup>1</sup>? sere.  
 Also a tree leafless and bare, embraced by an adder.

He looked in again and saw a tree reaching to Heaven—in the top he saw a baby in small clothes.

The root of the tree reached to Hell, where Abel his brother was.

The child in the tree was God's son,

who should bring the Oil of Mercy to man.

De angel wende to pulke tre: an appel þer-of he nom  
*And* tok seth þer-of þre curneles: þo he to him com 88  
*And* bed him pulke curneles legge: vnder is fader  
 tonge

*And* burie him wen he were ded: *and* loke wat þer-of  
 spronge

Seth wende azen as he com: uor þe wei was wel isene  
 [fol. 65.] Vor þe stepes were al uorbrend: *and* þe oper wei al 92  
 grene

þo he was hom azen<sup>1</sup> icome: his fader he fond ded  
 þe curneles he dude vnder is<sup>2</sup> tonge<sup>3</sup>: as þe angel<sup>4</sup> him  
 hadde ised

*And* seppe<sup>5</sup> he burede him as riȝt was: in ualeie<sup>6</sup> of  
 ebron

*And* of-swonke is owe<sup>7</sup> mete<sup>8</sup>: he nuste no betere 96  
 iwon

Wipþynne an<sup>9</sup> vewe ȝer þer-after: þis curneles gonne  
 [ups]þringe<sup>10</sup>

þre [faire] ȝerden<sup>11</sup> þer woxe of<sup>12</sup>: vaire þoru alle þinge<sup>13</sup>  
 þo hi were iwoxe to<sup>14</sup> þe lengþe: of an elue<sup>15</sup> ich wene  
 In pulke stat hi stode longe: *and* euermore grene<sup>16</sup> 100

Vorte moyses þe prophete: aboute eode<sup>17</sup> in þe londe  
 To lere þat fole of israel: [and] þo vond he þe ȝerdon  
 stonde

Lo her he sede<sup>18</sup> gret toknyng<sup>19</sup>: of þe holi trinyte  
 Fader *and* sone *and* holi gost: of þis ȝerden þre 104

Vp he hem nom<sup>20</sup> wip gret honur: *and* in auair<sup>21</sup> cloþ  
 hem wond<sup>22</sup>

A swote smul þer com out of<sup>23</sup>: þat smulde<sup>24</sup> in-to al  
 þat lond<sup>25</sup>

Te confermy [þe] bet<sup>26</sup> is lawe: he ber<sup>27</sup> hem uorþ in<sup>28</sup>  
 is hond

Ech sikemon<sup>29</sup> [þat] þerto hopede: is hele anon<sup>30</sup> he 108  
 vond.

To teche þat fole þe riȝte<sup>31</sup> lawe: þe ȝerden aboute he  
 ber

1 aze.

2 his.

3 tunge.

4 þangel.

5 sibþe.

6 þe val.

7 omitted.

8 so in IL., but  
read mede.

9 a.

10 vpspringe.

11 þreo faire  
ȝurden.

12 omitted.

13 fairest of

alle þinge.

14 omitted.

15 MS. helue.

16 andallegate

faire and

grene.

17 ȝeode.

18 seide.

19 tokning.

20 Vp hi nome.

21 fair.

22 hi wounde.

23 þer-of.

24 smilde.

25 londe.

26 þe bet.

27 her bar.

28 on.

29 sik man.

30 sone.

31 riȝt.

- ¶ Þo wende þe Angel to pulke treo; an Appel þer-of he  
nom ;
- 88 Þreo Curnels he tok him þer-of seþþe; þo he to him com,  
And bad him pulke Curnels legge vndur his fader tonge  
Whon he weore ded and i-buried; to loke what þer-of  
spronge :
- ¶ Seth wende a-zein as he com; þe wey was wel y-sene,
- 92 For þe stappes weore al for-brend; and þe oþur wey al  
grene :
- Do he was hom a-zein i-come his fader he fond ded ;  
He dude þe Curnels vndur his tonge; as þe Angel him  
bed,  
And seþþe buriede him, as riht was; in þe Vaal of  
Elbron,
- 96 And bi-swonk his owne mede; þo he muste non oþer  
whon :
- ¶ Wiþ-Inne a fewe 3er þeraftur þis Curnels bi-gonne to  
springe ;
- Þreo smale 3erden þer woxen; feire þorwh alle þinge ;  
Do heo weoren i-woxen to þe lengþe of an Elue, ich  
wene,
- 100 In þulke stat heo stoden longe and euere-more grene,  
¶ Forte Moyses þe prophete eode her in þis londe  
To leren þe folk of I[s]rael; and he fond þe 3erden stonde:  
“Lo her,” he seide, “gret toknynges of þe holy Trinite,
- 104 Of Fader and Sone and Holigost : of þeose 3erden þre” :  
Vp he hem nom wiþ gret honour; in feir cloþ he hem  
wond ;  
A swote smel þer com a-non out of; þat smelde in-to  
al þat lond :
- To Confermen bet his lawe he bar hem forþ in his  
hond ;
- 108 Vche seek mon þat þer-to hopede his hele a-non he  
fond :
- To teche þat folk þe rihte lawe þe 3erden wiþ him he  
beer,

The Angel  
takes an apple  
off the  
tree and gives

NOTE.  
three kernels  
of it to Seth.  
He is to lay  
them under  
Adam's  
tongue when  
he is dead.

When Adam  
died Seth did  
as he was  
bidden.

After a few  
years the pips  
began to grow.

Three small  
trees grew up.  
For a long  
time they re-  
mained only  
an elm long.

Moses found  
the trees and  
took them up.

He bore them  
forth in his  
hand and  
healed the  
sick with  
them.

- And eke to hele sikemen: two and fourti 3er*  
 1 Sibbe þo scholde deye. *Sebbe he deie scholde<sup>1</sup>: þe 3erden he sette er*  
 2 silf. *Vnder þe hul of tabor: deide him sulf<sup>2</sup> þer* 112  
 3 more þan. *Þer stode þe 3erden grene: mo þen<sup>3</sup> a þousend 3er*  
 4 he. *Vorte Seint dauid þe kyng com: þat was of gret power*  
*So þat he was þoru þe holi gost: ihote vorte heie<sup>4</sup>*  
*To þe hul of tabor: in þe lond of arabie* 116  
 5 þreo 3eorden. *Þat he þulke 3erden þre<sup>5</sup>: vette and wip him nome*  
 6 Ne: 3e dayes. *Nye dawes<sup>6</sup> he was þuderward: ar<sup>7</sup> he þuder come*  
 7 er. *Wip gret honur he nom hem up: þo he þe 3erden*  
 8 nom. *vond<sup>8</sup>*  
*Þe suotnesse þat þer-of com: velde al þat lond* 120  
*Wip gret melodie of is harpe: Seint dauid þe 3erden*  
*nom<sup>9</sup>*  
 9 þe suotnesse . . . 3erden nom. These two lines are omitted in H.  
 10 omitted. *And<sup>10</sup> to ierusalem hem [he] ladde: and nyþe dai<sup>11</sup> hom*  
 11 þe neozþe dai. *he com*  
 12 In a derne stude<sup>12</sup> he hem sette: uor it was in þe euen-  
 13 þeueninge. *ynge<sup>13</sup>*  
 14 ise 3.  
 15 whoder. *Vorte amorwe þat he iseie<sup>14</sup>: wuder<sup>15</sup> he myzte hem* 124  
*bringe*  
*A morwe þo he com þerto: to one hi were alle icome*  
 16 omitted. *And Imored so uaste also<sup>16</sup>: þat hi ne mizte awei be [i]*  
 17 beo ynome. *nome<sup>17</sup>*  
 18 þreo come. *Þat alle þre bcome<sup>18</sup> to on: wat<sup>19</sup> bitokeneþ þis*  
 19 what. *Bote þat<sup>20</sup> fader and sone and holi gost: al o god it is* 128  
 20 omitted. *Seint dauid aboute þis holi 3erde: a strong wal let rere<sup>21</sup>*  
 21 dude arere. *And nom gode 3eme hou it woxe<sup>22</sup>: fram 3ere to 3ere*  
 22 hon long: hi were. [fol. 65 b.] *Þat he myzte at[t]e laste iwete<sup>23</sup>: hou old þat<sup>24</sup> tre were*  
 23 wite. *Wip a cerele of seluer he bond: ech 3eres sente þere\** 132  
 24 þis. *So þat wipþiane<sup>25</sup> þritti 3er: þis<sup>26</sup> tre wox<sup>27</sup> wel heie<sup>28</sup>*  
 25 in. *Ac it<sup>29</sup> ne wox<sup>27</sup> nammore<sup>30</sup> þer-after<sup>31</sup>: as hi wuste<sup>32</sup> bi*  
 26 þe. *þe [siluer]<sup>33</sup> beie*  
 27 wax. *Ac euer in on þer-after: swipe vaire it stod<sup>34</sup>*  
 28 he 3e. *Seint dauid it honured<sup>35</sup> wel: uor he wuste [þat] it* 136  
 29 heo. *was good<sup>36</sup>*  
 30 nomore.  
 31 afterward.  
 32 H. omits as  
 33 hi wuste.  
 34 Ac euer afterward:  
 35 onurede.  
 36 god.

\* H. omits line 132.

And heledede þer-wiþ seke Men; two and Fourti 3eer :

¶ Seþþe þo he dyen scholde þe 3erden he sette er

112 Vndur þe Hul of Tabor; and dyede him-self þer :

þo stoden þe 3erden grene More þen A þousund 3eer  
 Forte seint Dauid þe kyng com þat was of gret pouweer,  
 So þat he was; þorwh þe holigost; i-hote forte hei3e

Before he  
 died he plant-  
 ed the trees  
 under Mount  
 Tabor. There  
 they stood  
 until David  
 found them.

116 To þe Hul of Tabor; in þe lond of Arabye ;

þat he þulke 3erden fette and heom wiþ him nome :

Nyne dayes he was þiderward er he þider come :

Wiþ gret honour he nom hem vr; þo he þe 3erden fond :

[fol. 29,  
 col. 2.]

120 Þe swotnesse þat þer-of com fulde al þat lond :

Wiþ gret Melodye of his Harpe seint Dauid þe 3erden  
 nom,

And heom hom to Jerusalem þe Niþe day hom he com;

In a priue stude he hem sette; þo hit was in þe Euen-  
 ynge

David took  
 them to  
 Jerusalem.

124 Forte a Morwe þat he se3e whodere he hem mi3te  
 bringe ;

A Morwe þo he com hem to to one 3erde heo weren  
 alle i-come,

And i-Mored also faste þat heo ne mihte ben a-wey  
 i-nome ;

¶ Þo heo weoren alle to on hy-come what bi-tokneþ þis

128 But Fader and Sone and Holigost and al o god hit is?

¶ Seint Dauid a-boute þis 3erden a strong wal he lette  
 arere,

And nom good 3eme hou longe he woxe; from 3ere to  
 3ere;

Wiþ a Cerele he bond hym a-boute; 3er after 3ere,

132 þat he mihte atte laste i-wite hou old þat treo were ;

So þat wiþ-Inne þritti 3er þis treo wex wel hei3e,

Ae hit wox no more afterward; and þat he wuste bi  
 þe seluerne by3e ;

Ae euere in on afterward Feir and Grene hit stod ;

136 Seint Dauid hit honourede wel; for he wuste þat hit  
 was good :

The three  
 trees became  
 one,  
 as a sign of  
 the Holy  
 Trinity.  
 David built a  
 strong wall  
 around the  
 tree.

He put a  
 silver ring  
 around, to see  
 how much the  
 tree increased  
 yearly.

1 off.

Do *Seint dauid* hadde ido : þe sunne of<sup>1</sup> lecherie

2 flor.

*And* manslaugt þo<sup>2</sup> he let sle : vor<sup>2</sup> his owe wif vrie<sup>3</sup>

3 wyff fric.

*And* our lord nom þer-of wrecche gret : swiþe sori he  
bicomHis penaunce he dude vnder þis tre : þat he þer-uore 140  
nom4 makede ek  
þane.þer he made eke þen<sup>4</sup> sauter : his sunne<sup>5</sup> vorte bete

5 simm s.

6 whattikere.

þe raper<sup>6</sup> it him was uorþeue : uor þat<sup>7</sup> [holi] tre so<sup>8</sup>  
swete

7 flor þe

8 omitted.

9 bigan.

10 ek.

11 olde.

12 omitted.

13 arere.

14 H. omits  
ac he deide.

15 fourteþe.

þo bigon<sup>9</sup> he eke<sup>10</sup> uor is sunne : þe holi<sup>11</sup> temple to<sup>12</sup>  
rere<sup>13</sup>Swiþe noble in ierusalem ac he deide<sup>14</sup> : in þe fourteþe<sup>15</sup> 144  
þere

þe kyng salomon is sone : þat kyng was seþþe þere

After him þe temple bulde : þat he þere were

16 H. omits  
þer.Two *and* þritti þer he was þer<sup>16</sup>-aboute : *and* is fader  
fourtene also

17 þritti.

18 er.

19 work.

So þat it was six *and* fourti<sup>17</sup> þer : ar<sup>18</sup> þat worke<sup>19</sup> were 148  
ido

20 þat.

21 him.

22 þe holi  
treo.

23 owar.

24 hire.

25 hewe and  
falle.

26 makie.

þo þe<sup>20</sup> work was al-mest ido : hem<sup>21</sup> vailed a vair treþat holi tre<sup>22</sup> was fairest þo : þat hi myþte awer<sup>23</sup> iseSalomon it<sup>24</sup> let velle *and* hewe<sup>25</sup> : as queinteliche as he  
miþte*And* let it mete *and* make<sup>26</sup> more bi a fot : þen is 152  
riþte

27 stede.

28 legge.

*And* broþte it [in]-to is riþte stude<sup>27</sup> : *and* laey<sup>28</sup> wolde  
it þer

29 o.

þo was it bi a<sup>29</sup> fot to schort : [as eucne] as hi mete it er

30 lete.

31 stronge.

þe carpenters it let[e]<sup>30</sup> adoun : in strong<sup>31</sup> wrappe *and*  
greteTo nopþing þat hi it broþte to : hi ne miþte it make<sup>26</sup> 156  
Imete

32 old.

33 makede.

34 atte.

A brugge ouer an olde<sup>32</sup> dich : hi made<sup>33</sup> hit ate<sup>34</sup>  
lasteþo hi ne miþte in þe temple : to non oper wore it  
caste

- ¶ Do seint Dauid i-sunged hedde þe sunne of lecherie,  
 And Mon slauht þo for Bersabe he lette slen Vrie,  
 Vr lord nom þer-of wreche gret, swiþe sori he bi-com ;
- 140 Vndur þe treo his penaunce he duder þat he þer-fore nom ;  
 Þer he made þe Sauter, his sunnes forte bete,  
 And þe rapere hit him was for-ziue for þe holy treo so  
 swete :
- ¶ Do bi-gon he eke for his sunne þe holy Temple to  
 arere,
- 144 Swiþe noble in Jerusalem; ac he dyede in þe fourteneþe  
 3ere :
- ¶ His sone, þe kyng Salomon; þat after him kyng was  
 þere,  
 After him þe Temple bulde forþ þat heo folliche redi  
 were :
- þeraboute he was þritti 3er, and his fader fourtene  
 also ;
- 148 So þat hit was foure and fourti 3er er þat werk weore  
 i-do :
- Do þat werk was almost redi hem faylede a feir treo :  
 Þat holy treo was þe feireste þo; þat me mihte owhere  
 i-seo ;
- ¶ Þe kyng Salomon hit let hewen; As qweynteliche as he  
 mihte,
- 152 And let hit nymen and make more bi a fote þen his rihte ;  
 Do hit was brouht to rihte stude and i-laced scholde  
 beo þer,  
 Do was hit bi a foote to schort; as euene as heo  
 meeten er ;  
 Þe Carpunter hit leyde a-doun in strong wrappe and  
 grete,
- 156 To no þing þat he hit euere dude he ne mihte hit  
 maken i-meetete :
- ¶ A brugge ouer an Old diel heo maden þer-of atte laste,  
 For wrappe þat heo ne mihten to non oþur werk hit  
 caste :

David did penance for his adultery and murder under this tree. Here too he made the Psalter.

David died,

and Solomon hisson reigned in his stead,

Solomon build-the Temple.

When the work was almost done they wanted a goodly tree.

They take up this holy tree,

but the carpenter-can do nothing with it,

They make a bridge with it across an old ditch.

- <sup>1</sup> 3eode.  
<sup>2</sup> meni.  
<sup>3</sup> while.  
<sup>4</sup> aledai.  
<sup>5</sup> omitted.  
<sup>6</sup> ise3.
- Per* ouer code<sup>1</sup> mony<sup>2</sup> amon: þe wule<sup>3</sup> it þer lay  
 Nuste [no3t] alle wat it was: þat defoulede it aday<sup>4</sup> 160  
*Þe* quene of saba com þeruoþ: *and*<sup>5</sup> anon so heo it  
 isci<sup>6</sup>
- <sup>7</sup> Honurede.  
<sup>8</sup> akneo.  
<sup>9</sup> þerne3.
- Honured[e]<sup>7</sup> it [wel] vaire *and* sat akne<sup>8</sup>: heo nolde  
 come þerney<sup>9</sup>  
 Bi anoper wei heo wende uoþ: to salomon heo com  
 As heo him hadde wide<sup>10</sup> isozt: to lerny of is wisdom 164  
 Þoru grace þat our lord<sup>11</sup> hire 3ef<sup>12</sup>: to salomon heo  
 sede
- <sup>13</sup> þe.  
<sup>14</sup> if.
- Ðat þat<sup>13</sup> tre ne scholde no3t ligge þer: 3if<sup>14</sup> he dude  
 bi hire rede
- <sup>15</sup> in.
- Vor þer scholde 3ut a mon: deic on<sup>15</sup> þulke tre  
<sup>16</sup> wham.
- Þoru wam<sup>16</sup> al þe lawe of giwes: destrued scholde be 168  
<sup>17</sup> vrbe.
- Salomon it let nyme sone: *and* vnder erpe<sup>17</sup> it caste  
 Wel dep<sup>18</sup> [fur] fram alle men<sup>19</sup>: *and* burede<sup>20</sup> it swiþe<sup>21</sup>  
 vaste
- <sup>22</sup> wel.  
<sup>23</sup> So þat longe  
 þat þer after-  
 ward.  
<sup>24</sup> welle.  
<sup>25</sup> MS. gret.  
 H. god.  
<sup>26</sup> fisch gret.
- So longe so it þer-after were<sup>22</sup>: a uair walle<sup>23</sup> þer  
 sprong  
*And* a uair [water] seþþe wiþ god<sup>24</sup> fise: boþe dep<sup>25</sup> *and* 172  
 long
- <sup>26</sup> Meni.  
<sup>27</sup> þat þer.  
<sup>28</sup> hi re fet  
 wotte þere.  
<sup>29</sup> Here hon-  
 den.  
<sup>30</sup> moche.
- Mony<sup>26</sup> sikemen þer<sup>27</sup> come: *and* hor vet wesche þere<sup>28</sup>  
 Oper hoden<sup>29</sup> oper bapede al: pur hol anon [hi] were  
 þat water hi honurde mucche<sup>30</sup>: *and* wolde þer-Inne  
 wade
- <sup>31</sup> no3t.
- Ae hi muste nopiþg<sup>31</sup> of þe tre: þat al þe vertu made 176  
<sup>32</sup> an vrbe.
- Seþþe it was þer-after longe: þat our lord anerþe<sup>32</sup> com  
*And* þat fole bispek<sup>33</sup> is dep: *and* hor red<sup>34</sup> þer-of nom  
 Þis tre bigon to flete<sup>35</sup> anon: as our lordes<sup>36</sup> wille  
 was
- <sup>37</sup> fleote.  
<sup>38</sup> louerdes.  
<sup>39</sup> fonde þe  
 treo.  
<sup>40</sup> omitted.
- Þe giwes come *and* founde þat tre<sup>37</sup> fletynge þer<sup>38</sup> bi 180  
 eas
- Hi nome it vp uor it was vil: *and* ileie hadde þer  
 longe
- <sup>39</sup> makede.
- And* made<sup>39</sup> þer-of þe holi rode: our lord [þer] on to  
 honge



- Per ouer eode mony a Mon; þe while þat hit þer lay,  
 160 A musten not alle: hou holy hit was', þat þer ouer coden  
 al day :
- ¶ Þe Qween of Saba' com þer forþ', ac anon þo heo hit  
 seih,  
 Honourede hit feire' and sat a-kneo', and nolde not come  
 þer neih ;
- Bi a-noþur wey heo wende', to kyng Salomon heo com,  
 164 For heo hym hedde wel wyde i-souht', to leorne of him  
 wisdom ;
- Þorwh grace, þat vr lord hire 3af', to kyng Salomon  
 heo sede  
 Þat treo ne scholde ligge þer', 3if he dude by hire rede,  
 For þer scholde a mon 3it dye' on þat ilke treo,
- 168 Þorwh whom' Al þe lawe of Gywes' distruy3ed scholde beo :  
 ¶ Salomon hit let nyme sone' and vndur eorþe hit caste,  
 Wel deope and fer from alle men', and buriede hit wel  
 faste ;
- So longe so hit þer-afterward was' a wel feir welle sprong,  
 172 A feyr watur wiþ gret \* sich', boþe deop and long ;  
 Mony seke' þat þer comen' and wusch heore feet þer-on,  
 Oþur heore honden', oþur bapeden al', heore hele hedden  
 anon :
- Þat watur heo honoureden muche' and wolden þer-Inne  
 wade,
- 176 Ac heo musten no þing of þe treo' þat al þe vertu Made :  
 Sþeþe longe þer-afturward' þat vr lord on eorþe com,  
 Anon' þo þat folk by-speck his dep' and heore Red  
 þerof nom,
- Þat treo bi-gon to fleoten a-non', as vr lordes wille was :  
 180 Þe Gywes comen' and founden þat treo' fleotynde þer  
 bi cas,  
 Heo nomen hit vp' and for hit was foul' and i-leye  
 hedde þer longe,
- And maden þer-of þe holy Roode', vr lord þer-on to  
 longe ;

The Queen of  
Sheba came  
there-by, but  
would not  
cross it.

She  
persuaded  
Solomon to  
remove the  
tree.

Solomon  
buried it.

A well  
sprang up  
there.  
\* ? god fish.

Many sick  
people bathed  
therein and  
were healed.

When our  
Lord came  
on earth the  
tree began  
to float.

The Jews  
thereof made  
the HOLY  
ROOD.

- <sup>1</sup> For. *And*<sup>1</sup> þe tre was vil *and* old: *and* to vili our lord  
<sup>2</sup> to vyle oure also<sup>2</sup>  
<sup>3</sup> omitted. *And*<sup>3</sup> ȝut hem þoȝte þat<sup>4</sup> tre to vair: þat he were þer- 184  
<sup>4</sup> þe. on ido  
<sup>5</sup> croice. *Þe* croys<sup>5</sup> after our lordes<sup>6</sup> dep: vnder erþe hi caste  
<sup>6</sup> loured. also. *Þer* hi him to deþe dude: *and* burede it<sup>3</sup> þer<sup>7</sup> vaste  
<sup>7</sup> wel. *And*<sup>8</sup> boþe croys eke þer-wiþ: þat þe þeues henge<sup>9</sup>  
<sup>8</sup> omitted. on er  
<sup>9</sup> longe.  
<sup>10</sup> er. *Þer* hi leie ar<sup>10</sup> hi were ifounde: mo þen an<sup>11</sup> hondred 188  
<sup>11</sup> tuo. ȝer  
<sup>12</sup> omitted. *Þo*<sup>12</sup> titus *and* vaspasian: ierusalem nome  
<sup>13</sup> destreign ede. *And* destruede<sup>13</sup> alle þe giwes: þat neuereft þer hi ne  
come  
*And* al þat lond was ibroȝt: In þe emperours hond of  
rome  
<sup>14</sup> þerof. *And* wiþ is men al biset: to nyme þer-to<sup>14</sup> gome 192  
*Seþþe* þer com an emperour: þat het adrian  
<sup>15</sup> liþer. *Swiþe* heþene *and* luþer<sup>15</sup> ek: *and* worrede<sup>16</sup> ech cristene-  
<sup>16</sup> werrede. man  
He wuste war þe rode lay: þat god was on ido  
<sup>17</sup> þat. *And* þat cristenemen þe<sup>17</sup> stude honored[e]: wenne<sup>18</sup> hi 196  
<sup>18</sup> whan. [miȝte] come þer-to  
He let a temple of maumet: in þulke stude arere  
<sup>19</sup> aloute. *Þat* me ne vond noþing to loute<sup>19</sup> to: bote maumet'  
þere  
<sup>20</sup> whan. *Wenne*<sup>20</sup> cristenemen miȝte þuder stele: hi ne dorste<sup>21</sup>  
<sup>21</sup> þerste. vor doute  
<sup>22</sup> here. *And* ek aȝen hor<sup>22</sup> herte<sup>23</sup> it was: to eny maumet' 200  
<sup>23</sup> hurte. aloute  
<sup>24</sup> omitted. *Hi* bileuede so al<sup>24</sup> þulke stude: and muchedel uor  
fere  
<sup>25</sup> a. *So* þat wiþþinne an<sup>25</sup> vewe ȝer: no cristenmon [ne] com  
þere  
<sup>26</sup> forȝute. *So* þat þulke stude was: vor-lete<sup>26</sup> mony aday<sup>27</sup>  
<sup>27</sup> me ni odai. *Þat* no cristenmon ne paynym<sup>28</sup>: nuste war þe rode 204  
<sup>28</sup> cristene man ne payn. lay.

For þat treo was for-oldeþ and heo heolden vr lord  
luper also;

184 3it hem þhou3te þat treo to feir þat he weore þer-on i-do :

**P**At Crois seþþe aftur vr lordes deþ depe vndur þe  
corþe heo hit caste,

After Christ's  
Crucifixion  
the Jews  
buried the  
Crosses.

þer as heo him to deþe dudeþ and burieden hit swiþe  
faste;

And þe twey Croyses eke þer-biþ þat þe þeoues hengen  
on þer :

188 þer heo ly3en er heo weore weoren i-foundeþ, mo þen  
two hundred 3er,

There they  
lie 200 years.

¶ Forte þat Tytes and Vaspazian wip al heore folk come,  
And al þe Gywes hedden distruyed and heore pouwer  
by-nomeþ,

And al þat lond was i-brouht in-to þe Emperours hond  
of Rome,

192 And mid his Men i-fuld and bi-set to nyme þer-of  
Goome :

¶ Ac seþþe þer com an Emperourþ, þat hihte Adrian,  
Swiþe heþene and swiþe luperþ, and werrede vche cris-  
tene man;

Adrian knew  
where the  
Rood was,

He wuste wher þe Rode layþ þat God was onne i-do

196 And cristene men þe stude honoureden whon heo mihten  
come þer-to,

He lette a temple of Maumetes in þulke stude arere,  
þat me mihte not fynde to loute to bote Maumetes  
þere;

and built a  
heathen  
temple on  
the spot.

Whon Cristene Men mihten þider steleþ; heo durste nout  
for doute,

[fol. 29 b,  
col. 1.]

200 An eke a-3eyn herte hit was to eny Maumete a loute,  
So þat heo bi-leueden þulke studeþ; and also for fere  
þat wip-Inne a fewe 3er þer-after no cristene mon com  
þerc,

Christians  
forsook the  
place.

So þat þulke stude was for let mony a day,

204 þat no cristene mon ne Painym nuste where þe Rode  
lay :

At last all  
knowledge  
of the Cross  
became lost.

**A** noble emperour þer eom seþþe : þat het *con-*  
stantyn

In batail he was so muche : þat þer nas of no fyn  
Seþþe eom is fon *and* wozne : muchedel of is londe

<sup>1</sup> for to,

He ȝarkedē aday is ost : aȝen hem vorte<sup>1</sup> stonde 208

<sup>2</sup> bataille.  
[fol. 66 b.]

As he toward batail<sup>2</sup> wende : he bihuld up an hei

<sup>3</sup> croice.

Him þoȝte þat a uair croys<sup>3</sup> : up in heuene he sei<sup>4</sup>

<sup>4</sup> seȝ.  
<sup>5</sup> he hem  
bigan.

Lettres he sei<sup>4</sup> þer-on iwrite : he bigon hem<sup>5</sup> to  
rede

<sup>6</sup> þurf.

Wip<sup>6</sup> þes<sup>7</sup> signe þou schalt : maister be þulke<sup>8</sup> lettres 212

<sup>7</sup> þis.  
<sup>8</sup> þuse.

sede

. . . . .  
. . . . .  
þe emperour þis vnderstod : þei he heþene were

<sup>9</sup> Ane croice,

A croys<sup>9</sup> he let make<sup>10</sup> sone : þat is men byuore<sup>11</sup> him 216

<sup>10</sup> makie,  
<sup>11</sup> tofore.

bere

<sup>12</sup> stede.

In stude<sup>12</sup> of is<sup>13</sup> baner : to batail<sup>2</sup> he wende a-non

<sup>13</sup> a.

<sup>14</sup> þurf.

*And* þoru<sup>14</sup> vertu of þe holi croys : he ouercom is  
fon

<sup>15</sup> wan.

*And* þe maistrie *and* al is lond won<sup>15</sup> : In a [lute]  
stounde þere

<sup>16</sup> after.  
<sup>17</sup> soȝte.

Muche afterward<sup>16</sup> he þoȝte<sup>17</sup> seþþe : wat þulke signe 220  
were

<sup>18</sup> wiseste.

þe wisost[e]<sup>18</sup> men of [al] is lond : biuore him he let  
bringe

<sup>19</sup> enquerede.

*And* enquered[e]<sup>19</sup> of þe croys : wat were þe toknyngē

<sup>20</sup> ido.

Hi sede þat at ierusalem : god was [i]do<sup>20</sup> on  
rode

<sup>21</sup> þulke.

*And* þat þe giwes hudde þat<sup>21</sup> crois : as hi vnder- 224  
stode

<sup>22</sup> whan.

Wen<sup>22</sup> ichabbe<sup>23</sup> þer þoru<sup>24</sup> quaþ þe emperour : myn fon<sup>25</sup>

<sup>23</sup> ich haue,  
<sup>24</sup> H. omits

ibroz̄t to grounde

þer þoru.

Ne worþ<sup>26</sup> *ich* neuer blipe in<sup>27</sup> herte : ar<sup>28</sup> þe holi crois

<sup>25</sup> mi fon.

<sup>26</sup> worde.

<sup>27</sup> of.

<sup>28</sup> er.

be ifounde

. . . . .  
. . . . .

Seoppe þer com an Emperour þat het Constantyn;  
 In werre and batayle he was so muche; þat þer nas  
 no fyn;

Then came  
 Constantine  
 who won  
 many battles.

Seþþe comen his fon and wonnen muchedel of his  
 londe;

208 He ʒarkedede a day his Ost a-ʒeyn heom forte stonde;

His enemies  
 made war  
 upon him.

¶ As he touward þe Batayle wende he bi-heold vp an  
 heiz,

As he went  
 to battle he  
 saw a fair  
 Cross in the  
 sky, upon  
 which was  
 written 'Hy  
 this sign thou  
 shalt be  
 conqueror.'

Him þhouʒte þat a feir Crois In heuene þat he seiʒ;

Lettres he sayʒ þer-on i-write; he hem bi-gon to Rede:

212 "Wiþ þis signe þow schalt Mayster beo;" þulke lettres  
 seþede,

"And wite þe from þy fon; by daye and eke by nihte,  
 Whon þow þenkest þer-vppon; speþe þou schalt in filte":

¶ Þe Emperour þis vnderstood; þeiþ he Heþene were,

216 A Crois he lette make sone þat his Men by-foren him  
 bere,

He caused a  
 cross to be  
 made and  
 borne before  
 him in battle,  
 and so  
 conquered  
 his enemies.

In-stude of his Baner; In Batayle a-non,

And þorwh þe holy Crois he ouercom alle his fon

And won þe Maystrie; and al his lond in a luytel  
 stounde þere:

220 Muche he þouhte þer-afterward what þulke signe were;

þe wiseste Men of al his lond bi-fore him he lette  
 bringe,

And enquereþe of þe Crois what weore þe tokenynge:

He made  
 enquiry  
 concernig  
 the Cross.

Heo seiden him þat in Ierusalem God was don on þe  
 Roode,

224 And þe Gywes þat Crois hudden þere; as heo hit vnder-  
 stode:

He was told  
 that the  
 Jews had  
 hidden it.

"Whon ich habbe," quap þe Emperour, "þer þorwh my  
 fon i-brouht to grounde,

Ne worþ ich neuere glad of herte; er þe holy Cr[o]is beo  
 i-founde":

þo þe Emperour of þe holy Roode so feir Miracle i-seiʒ,

228 He let him Baptizen of seint Siluestre; þe Pope þat þo  
 was neiþ:

Constantine  
 was baptized  
 by Pope  
 Silvester.

. . . . .  
 . . . . .  
 . . . . .  
 . . . . .

- NOTA. Eleyne þat is moder was: to ierusalem he sende  
 To seche after þe holi crois: and heo gladliche vorþ  
 wende  
 Ðo heo com þuder heo let crie: as heo hadde hire red  
 Inome  
 Ðat alle þe giwes of þe cite: biuore hire scholde come 236  
 Ðo þe giwes i-somned were: hi [hadde] schor[t]liche gret<sup>1</sup>  
 fere  
 Gret conseil hi nome þer-of: wat þe encheson were  
 Ðo sede on þat het Iudas: ich wene þat ich wot.  
 Wat þis somounce amounty<sup>2</sup> schal: 3if ich [hit] telli<sup>3</sup> 240  
 mot  
 Ich wene þe quene enqueri wole: as heo hap iþo3t  
 After þe rode þat ihesu crist: was on to deþe ibro3t  
 Ðat non of 3ou be so wod: þer-of iknowe be<sup>4</sup>:  
 Icholle<sup>5</sup> 3ou telle (3ou) in conseil: wat my fader tolde 244  
 me  
 Ðo my fader Symeon: in is deþ vuel lay  
 In conseil he was to me iknowe: þo he þen<sup>6</sup> deþ isai  
 Iudas he sede leue sone: 3if it bitideþ so  
 Ðat me enqueri of þe rode: þat god was on ido 248  
 Loke þat þou he iknowe þer-of: raper þen me þe  
 quelle  
 Ðat sachce my fader tolde me: in conseil ichulle þe<sup>7</sup>  
 telle  
 He sede me a lute biuore is deþ: þat he was ate<sup>8</sup>  
 dede  
 To burie in caluarie hul: þe rode þoru comun rede 252  
 Leue<sup>9</sup> fader ich<sup>10</sup> sede þo: wat eiled<sup>11</sup> 3ou alas  
 Wi wolde 3e him to deþe do: wen he god was  
 He sede þoru me nas<sup>12</sup> it no3t: ac vor he wiþ sede

<sup>1</sup> hi hadde  
schortliche  
grete.

<sup>2</sup> amounten.  
<sup>3</sup> telle.

<sup>4</sup> þat non of  
3ou ne beo  
iknowe: ne so  
wod ne beo,  
<sup>5</sup> Ich wole.

<sup>6</sup> þane.

<sup>7</sup> ich þe.

<sup>8</sup> atte.

<sup>9</sup> Leoue.  
<sup>10</sup> he.  
<sup>11</sup> eileþ.

<sup>12</sup> nis.

- P**E holy Rode I-founde was; as ich ow wolle now telle :  
 Constantin þe Emperour heþene folk gon faste quelle,  
 For heo vr lord Ihesu crist to strong deþ brouhte ;
- 232 Alle þe heþene Men þat neih him were sone he brouhte  
 to nouhte :
- Eleyne þat his Modur was to Ierusalem heo sende  
 To sechen aftur þe holy Rode; And heo gladliche forþ  
 wende ;
- þo heo com þilere heo lette erie; as heo red hedde  
 i-nome,
- 236 þat alle Gywes of þe Citée to-fore hire scholde come :  
 þo þe Gywes i-somened were heo hedden ful gret fere ;  
 Gret counseil þei nomen þer-of what þe enchesun were ;
- ¶ þo seide on þat hette Iudas; “Ich wene þat ich wot  
 240 What þis Somouns amounti schal; 3if ich telle mot :  
 Ich wene þat þe Qweene enquere wole; as heo hap  
 i-þouht,  
 Aftur þe Roode þat Ihesu crist to deþe was onne i-  
 brouht ;  
 þat non of ow ne beo so wod þat þer-of i-knowe be,
- 244 In Counseil ich ow telle wole þat my fader tolde me :  
 ¶ þo my Fader Symeon in his deþ vuel lay,  
 In Counseil he was to me i-knowe þo he on him þe  
 deþ i-say ;  
 “Iudas,” he seide, “leoue soue; 3if hit bi-tydeþ so
- 248 þat me enquereþ after þe Rode þat Ihesus was on i-do,  
 Loke þat þou heo a-knowe þer-of er þat me þe quelle ;  
 þat Zachée my Fader tolde me in Counseil ich wol þe  
 telle:  
 He seide me a luytel bi-fore his deþ þat he was atte  
 dede
- 252 To burien hire vppe Caluarie Hul; as heo nomen alle  
 to rede” :
- ¶ “Leone Fader,” i seide, “þo what eyled eow Allas  
 Whi wolde 3e hym to deþe do; whonne þat he good was” :  
 ¶ He seide “bi me nas hit nout; ac for þat he wijp-sede

Constantine's  
mother,  
Helena, goes  
to Jerusalem  
to seek the  
Cross.

She summons  
the Jews  
before her.

Judas tells  
the elders  
concerning  
the Cross.

Simon, his  
father, had  
disclosed to  
him where  
the Cross was  
hidden.

Though Jesus  
was innocent  
the Jews put  
him to death,

- <sup>1</sup> Mi. Myne<sup>1</sup> felawes of hor lawe : hi *him* brozte to deþe<sup>2</sup> 256  
<sup>2</sup> oure lawe : Seþþe hi dude *him* in[to] sepulere : ae he aros to  
 dede. lyue
- <sup>3</sup> þe. Fram deþe þen<sup>3</sup> þridde dai : myd is wounden<sup>4</sup> viue  
<sup>4</sup> wonden. Þen<sup>5</sup> fourteþe dai þer afterward : to heuene he wende an  
<sup>5</sup> þe. hei
- <sup>6</sup> Twelf In þe lond of gallile : as al þat fole isei 260  
 monþ. Twel[f] monþe<sup>6</sup> it was þer afterward<sup>7</sup> : *and* half 3er<sup>8</sup> *and*  
<sup>7</sup> þer after. more  
<sup>8</sup> mon3.
- <sup>9</sup> prechede Þat steuene þat was my broþer : preched[e] of godes  
 his lore. lore<sup>9</sup>
- <sup>10</sup> Oure. Our<sup>10</sup> giwes *him* ladde wiþþoute [þe] toun : *and* henede<sup>11</sup>  
<sup>11</sup> stenden. *him* wiþ stones
- <sup>12</sup> brusden. *And* to stronge [deþe] *him* brozte Inou3 : *and* debrusede<sup>12</sup> 264  
 al is bones
- <sup>13</sup> after þe. Þe morwe after mydwynter dai : to deþe<sup>13</sup> hi *him*  
 Midewynter : to deþe. brozte
- And* nou he is in [þe] Ioie of heuene : þat he þo  
 abozte
- Þo Iudas hadde þis tale itold : þe giwes sede as hi  
 stode
- <sup>14</sup> so. Telle ne hurde we neuer er : þus<sup>14</sup> mucþe of þe rode 268  
 Þo þe tyme was icome : biuore þe quene hi come
- <sup>15</sup> Cheseþ. Cheseþ<sup>15</sup> anon quaþ þe quene : on of þis twei dome  
<sup>16</sup> 3eo. Lif *and* deþ 3ou is biuore : cheseþ weþer 3e<sup>16</sup> wollep  
<sup>17</sup> hol'e. Bote 3e me fynde þe suete<sup>17</sup> rode : brezme echone [3e] 272  
 scholleþ
- <sup>18</sup> tofore. Gret fur heo let make : biuore<sup>18</sup> hor alre cie<sup>19</sup>  
<sup>19</sup> e3e. Þe giwes bigonne to eric<sup>20</sup> loude : þo hi þat fur iscie  
<sup>20</sup> grede. 3if eny mon wot þer-of hi sede : þanne wot Iudas
- Vor sachce is fader fader : of gret power was 276  
 Þulke tyme þat ihesus was : on þe rode ido
- Þe quene let nyme þo Iudas : *and* alle þe oper<sup>21</sup> lette  
 go
- <sup>22</sup> bad. *And* bed<sup>22</sup> *him* be iknowe anon : he nolde uor none<sup>23</sup>  
<sup>23</sup> no. þinge



- 256 Mine felawes of vre lawe perfore heo *him* brouhte to dede ;  
 Scoppe heo *him* in þe Sepulere dude; ac he a-ros to lyue  
 Fro deþe þe pridde day mid his woundes fyue ;  
 Þenne þe fourtipe day *per*-afterward to heuene he wende an heih,  
 but he rose again to life the third day.  
 On the fortieth day he ascended to heaven.
- 260 In þe lond of Galilée þat al þat folk i-seih :  
 Twelf Moneþ hit was *per*-afterward, and half a 3er and more,  
 Þat Steuene þat my broþer was preche gon of his lore ;  
 Oure Gywes him hedde wiþ-oute þe toun and stenede *him* wiþ stones,  
 Stephen, the brother of Judas, was stoned for preaching Christ's lore.
- 264 Þerwiþ to deþe heo *him* brouhte and to brusede his bones :  
 Þe Morwe after Mid-wynter-day to deþe heo *him* brouhte,  
 And nou he is in þe Toyce of heuene and he hire abouhte” :  
 ¶ Þo Iudas hedde his tale i-told þe Gywes seiden, as heo stode,  
 Helena again sends for the Jews ;
- 268 “We ne herde telle neuer er þus muche of þe Roode” :  
 Þo þat þe tyme was bi-fore þe Qweene heo come,  
 “Cheoseþ seide þe Qweene þo of þeose tweye dome ;  
 Lyf and Deþ is ow bi-fore, cheseþ wheþer 3e wollen,  
 she threatens them with death if they will not show her where the Cross is hidden.
- 272 But 3e þe Holy Roode me bringe Brenne vehone 3e schullen” :  
 Gret Fuir heo lette make bi-fore heore alre eizen ;  
 Þe Gywes bi-gonne to eric loude þo heo þe fuir i-seizen,  
 And seiden “ 3if *per*-of eny wot þenne wot Iudas,  
 They say that Judas knows all about it.
- 276 For Zachee his Fader fader : of gret pouwer was,  
 Þulke tyme þat *Ihesue* was on þe Roode i-do” :  
 Þe Qweene þo lette nyme Iudas and þe oþere heo lette go,  
 The Queen retains Judas and sends the rest away.  
 And bad him ben A-knowe, and þo he nolde for noþinge  
 [fol. 29 b, col. 2.]

- þe queene him lette wel uaste bynde: *and* in strong  
 prison bringe<sup>1</sup>
- <sup>1</sup> let in  
 strengre  
 bringe:  
 and wel faste  
 bynde.  
<sup>2</sup> þe souþe.
- þer wiþþoute mete *and* drinke: seue dawes he lay  
 Vor hongur he bigon to erie: wel loude þen seueþe<sup>2</sup>  
 dai
- And* sede bringeþ me of þis wo: *and* ichulle þou lede
- <sup>3</sup> heo.
- þer ich wene þe rode be<sup>3</sup>: as my fader me sede 28.
- þo he out of prison com: myd muche fole he wende
- <sup>4</sup> þer.
- To þe place as<sup>4</sup> þe rode was: as is fader him kende  
 þo he to þe place com: he sat adoun akne
- Lord he sede ȝif it is soþ<sup>5</sup>: þat þou<sup>6</sup> god *and* man 288
- be
- <sup>5</sup> Louerd he  
 seide if hit  
 beo soþ.  
<sup>6</sup> þu.
- <sup>7</sup> þi.
- And* þat þou [of marie] were ibore: send ous here þin<sup>7</sup>  
 grace
- <sup>8</sup> þis.
- And* toknyngþe þat we fynde mote: þe rode In þisse<sup>8</sup>  
 place
- <sup>9</sup> Anon so  
 Iudas hadde:  
 to oure louerd  
 his bone ibede.
- Anon so Iudas hadde þis bone: to our lord ibede<sup>9</sup>  
 þe hul bigon to quake: *and* out of one stede 292
- <sup>10</sup> smot.
- þer sprong<sup>10</sup> out a smoke *and* wende an hei: *and* muche  
 place fulde
- Suettere smul ne myȝte be: þen þe smoke smulde  
 þo Iudas þis isei: loude he gan erie
- <sup>11</sup> omitted.
- Ihesus is one<sup>11</sup> al-miȝti god: ibore of maide marie 296
- [fol. 67 b.]  
<sup>12</sup> meni o day.  
<sup>13</sup> omitted.
- Wod is þat bileueþ oþer: as ichabbe mony a-day<sup>12</sup>  
 Take ichulle to cristendom: *and* nor-sake þe<sup>13</sup> giwes  
 lay
- He let him cristeny hasteliche: *and* þo he icristned  
 was
- <sup>14</sup> nemny.
- And* let him nempne<sup>14</sup> quiriae: þat er het Iudas 300
- <sup>15</sup> schoule.
- þo nome hi spade *and* schole<sup>15</sup>: *and* ner þe place wende
- Depe<sup>16</sup> hi gonne to delue: þer as þe smoke out<sup>17</sup> kende<sup>18</sup>
- <sup>16</sup> Deope.  
<sup>17</sup> vp.  
<sup>18</sup> wende.
- So þat hi founden roden þre: þo hi hadde idolue  
 longe
- <sup>19</sup> omitted.
- <sup>20</sup> Biside oure  
 louerd  
 eroice hi  
 gonnen hi  
 fynde: þo  
 nusten hi of  
 þe þreo.
- Our lordes rode *and* þe<sup>19</sup> oþer two: þat þe þeues were on 304  
 an-honge
- Biside our lord him to scende: þo muste hi of þe þre<sup>20</sup>

- 280 Þe Qweene him lette þo faste bynde and in-to strong  
 prison bringe,  
 Wip-oute mete and drinke þer seue dayes he lay;  
 For strong hunger loude he criede þene seueþe day,  
 And seide: "bringeþ me of þis wo and ich ow wole telle  
 and lede
- 284 Þer-as ich wene þat þe Roode beo; as my fader me  
 seþe":  
 Þo he out of prisun com mid muche folk he wende  
 To þe place þer þe Roode was; as his fader him kende;  
 Þo he to þe place com A-down he sat on kneo,  
 288 Lord he seide; "þif hit is soþ þat þow God and Mon beo,  
 And þat þow of Marie weore i-boren send vs nou þi  
 grace  
 Sum toknygeþ þat we fynde mowe þe Roode in þis  
 place":  
 ¶ Anon þo Iudas þis bone hedde to vr lord i-bede,  
 292 Þe Hul bi-gon to qwake and out of one stede:  
 A smoke sprong out and wende an heiz; and muche  
 place fulde,  
 Swettore þing nas neuer non þen þe smoke smulde:  
 Þo Iudas þis i-sayh loude he bi-gon to crye,  
 296 "Ihesus is one Almihti God; i-bore of Mayde Marie;  
 Wood is þat eni oþur by-leeueþ as i-chabbe mony a day,  
 Taken i-chulle to Cristendom ich forsake Gywene lay":  
 He let him cristene hastiliche and þo he i-cristened was,  
 300 He let him nempnen Quiriak þat er he hette Iudas":  
 ¶ Þo nomen heo spade and<sup>1</sup> schouele and ner þe place  
 wende,  
 Deope heo gonne to delue þer as þe smoke out wende;  
 So þat heo founden Roodes þreo þo heo hedden i-doluen  
 longe,  
 304 Þe Roode þat God was on i-do and þat þe twey þeues  
 were on an honge  
 Bi-syden vr lord him to schende; ac he muste which of  
 þe þreo

Judas is thrust into prison, and kept without food.

On the seventh day he offers to tell all he knows about the Cross.

He is taken to Calvary, and offers up a prayer.

The Cross is discovered.

Judas becomes a Christian, and is called Quiriak.

<sup>1</sup> MS. *sawt*.

Three Crosses are discovered.

- <sup>1</sup> þe.  
<sup>2</sup> which.  
<sup>3</sup> Ac. Pat<sup>1</sup> holi croys þat hi soʒte<sup>2</sup> wuch<sup>2</sup> it myʒte be  
And<sup>3</sup> naþeles hi nome alle þre<sup>3</sup> and toward toune  
bere
- <sup>4</sup> gode. To eleyne þe gode quene<sup>4</sup> wiþ wel glade<sup>4</sup> chere 308  
<sup>5</sup> atte.  
<sup>6</sup> none. Bi þe wei ate<sup>5</sup> heie non<sup>6</sup> : me gan aʒen hem<sup>7</sup> bringe  
<sup>7</sup> him.  
<sup>8</sup> in a here. A ded [ʒung] man vp an bere<sup>8</sup> : toward buriyng  
<sup>9</sup> nom þat o Rode.  
<sup>10</sup> vpe. Quiriac nom þe one<sup>9</sup> rode<sup>9</sup> : and ef[t]sone þe oþer  
And leide vp<sup>10</sup> þis dedeman<sup>10</sup> : ac he ne aros vor 312  
noþer  
Hi leide þe þridde him upon<sup>10</sup> : and he aros wel  
blyue  
And bigan to þonky godes sone<sup>10</sup> : þat broʒte him fram  
deþ<sup>11</sup> to lyue
- NOTA.  
<sup>12</sup> ʒullinge. Do com þe deuel ʒollynge<sup>12</sup> uorþ<sup>12</sup> : [and] loude he gan<sup>13</sup>  
<sup>13</sup> loude gan to. grede  
<sup>14</sup> for euere. Alas nou is my myʒte ido<sup>14</sup> : euermo<sup>14</sup> he sede 316  
<sup>15</sup> alle. Ihesus ihesus wat þenestou<sup>15</sup> : al<sup>15</sup> fole to þe lede  
<sup>16</sup> þu hast her a man izeue : þing.  
<sup>17</sup> drede. Þou hast her in-warde izeue man<sup>16</sup> : þing<sup>16</sup> þat ich mest of-  
drede<sup>17</sup>
- <sup>18</sup> wham. Þoru wan<sup>18</sup> ich was verst ouercome<sup>18</sup> : and nou icham al  
[ibrouʒt] to grounde
- <sup>19</sup> while.  
<sup>20</sup> he. Alas þulke sori wule<sup>19</sup> : þat it<sup>20</sup> was euer ifounde 320  
Vor Inabbe power non so gret<sup>19</sup> : anerþe among mazne  
ʒif hi makeþ þe fourme of þe croys<sup>19</sup> : þat Inc mot anon  
þazne
- <sup>21</sup> ich wot. Þer-uore ichot<sup>21</sup> þat ech man<sup>21</sup> : wole nou þat soþe ise  
<sup>22</sup> makeþ. Pat þe croys me hap<sup>22</sup> ouercome<sup>22</sup> : and al bileue me 324  
<sup>23</sup> þisne. Alas alas þis<sup>23</sup> tyme<sup>23</sup> : nou ich worþ [al] vor-sake  
<sup>24</sup> on so. Iudas Iudas wat was þe<sup>24</sup> : wi wostou þus on<sup>24</sup> take  
<sup>25</sup> þurþ on þat. Þoru þat<sup>25</sup> Iudas was ihote<sup>25</sup> : ihesus to deþe ich  
broʒte
- <sup>26</sup> ich was. And þoru Iudas icham<sup>26</sup> ouercome<sup>26</sup> : and ibroʒt to 328  
noʒte  
<sup>27</sup> tit.  
<sup>28</sup> neuere.  
<sup>29</sup> streuʒe.  
<sup>30</sup> omitted. Me ne tid<sup>27</sup> neuereft<sup>28</sup> streneþe<sup>29</sup> non<sup>29</sup> : bote eny mon  
<sup>31</sup> bi.  
<sup>32</sup> Suy. wole<sup>30</sup> wiþ<sup>31</sup> wille
- \* originally spille but altered to spille.  
Seruy<sup>32</sup> me to paie is flese<sup>32</sup> : is soule vorte spille\*

Þe holy Crois þat heo souhten· whuch of þe þreo hit  
milite beo ;

Ac noþeles heo nomen alle þreo· and toward tounne hem  
bere

As they were  
going toward  
Jerusalem,

308 To Eleyne þe goode Qweene· wip wel glade chere ;  
Bi þat hit was heig; non· me gon aȝeyn hem bringe  
A ded Monnes bodi· vpon A bere· to-ward buryinge ;  
Quiriak nom þis o Rode· and eft-sone þe oþer,

they meet  
men bearing a  
corpse.

312 And leyde vppe þis dede Mon; ac he ne a-ros for  
nouþer ;

They apply  
the Crosses to  
the body.

He leyde þe þridde him vpon· and he a-ros wel blyue,  
And bi-gon to þonke Godes sone· þat him brouhte to  
lyue :

The Holy  
Rood causes  
the corpse to  
revive.

¶ Þo com þe deuel ȝellynde forþ· loude he gon eric and  
grede,

The Devil  
came yelling  
and  
complaining  
that his  
power had  
been taken  
from him.

316 “Allas nou is my power a-go;” her-after more he sede ;  
“Ihesus Ihesus· what þenkestou, Alle folk to þe lede,  
þou hast here in Monnes warde· þing þat ich mest drede,  
þorw whom· ich furst was ouercome· and nou I· am al to  
grounde ;

320 Allas þulke sori while· þat heo was euere i-founde,  
For ich nabbe nou· power so gret· on corþe a-mong  
Menne ;

ȝif me fourmeþ enes þe Crois· anon ich mot go þenne,  
þer-fore ich wot þat eueri mon· wol nou þe soþe i-se,

324 þat þe Crois me haþ ouercome· and al my power bi-nome  
me ;

Allas þat ich þis tyme i-sayh· nou ich worþ al forsake !  
Iudas Iudas· what was þe· whi woldestou þus on take,  
þorwh on Iudas þat was i-hote· Ihesuc to deþe was  
i-brouht,

A Judas had  
brought Jesus  
to death, and  
by a Judas  
Satun was  
brought to  
nought.

328 And þorw a Iudas ich am ouercome· and i-brouht to  
nouht ;

Strengþe ne worþ me neuer non· bote eny mon wole mid  
wille

Seruen me to payen his flesh· his soule forte spille ;

- <sup>1</sup> Whan. Wen<sup>1</sup> my strengþe is me bynome: vondi *ich* mot [mid]  
 gynne
- <sup>2</sup> eni soule  
 awynne. *And* myd treson 3if *ich* may: eny man to me wynne<sup>2</sup> 332  
<sup>3</sup> þis. I ne may her no leng bileue: vor þat<sup>3</sup> me þencheþ longe  
<sup>4</sup> þe. Vor þat<sup>4</sup> croys þat is me so<sup>5</sup> ney: In pyne icham wel<sup>6</sup>  
<sup>5</sup> omitted.  
<sup>6</sup> ful. stronge
- <sup>7</sup> hunne. Go henne<sup>7</sup> anon quap Iudas: ne com her neuereft  
 more<sup>8</sup>
- <sup>8</sup> com þu her  
 nomore. I-founde it is þei it late be: þat ouercome hap al<sup>9</sup> þi 336  
 [fol. 68.]  
<sup>9</sup> ouercomeþ  
 al. lore
- He þat her þis dede man: fram deþe brozte to lyue  
 Pulte þe [her] wiþ is power: In-to helle grounde blyue  
<sup>10</sup> þe. Muche was þat<sup>10</sup> Ioie of þe crois: þat [men] made<sup>11</sup> þo  
<sup>11</sup> makeþe. þere
- <sup>12</sup> his. Wiþ gret song *and* procession: þe quene hi it<sup>12</sup> bere 340  
 Iudas nom þo cristendom: *and* þo he ibaptised was  
<sup>13</sup> nemni. He let him nempne<sup>13</sup> quiriac: þat er<sup>14</sup> het Iudas  
<sup>14</sup> er t.  
<sup>15</sup> a. þe quene of seluer *and* [of] gold: an<sup>15</sup> riche scryne  
 wrozte
- <sup>16</sup> omitted. *And*<sup>16</sup> of 3ymmes presiouise<sup>17</sup>: *and* þe rode þer-on brozte 344  
<sup>17</sup> presiouises.  
<sup>18</sup> Vre. Vp<sup>18</sup> þe hul of caluary: þer hi þe rode founde
- <sup>19</sup> þe. A noble chirche heo let rere: ihered be þulke<sup>19</sup> stounde  
<sup>20</sup> desirede. þo desired[e]<sup>20</sup> þe quene muche: after þe nailes þre  
 War-wiþ our lord was: Inailed to þe tre 348
- <sup>21</sup> 3eode. Quiriac þat het er Iudas: wende<sup>21</sup> to þe place  
 As þe crois ifounde was: *and* bad our lordes grace  
 þat he 3if is wille were: þe þre nailes him sende  
 þe nailes wiþ gret liztinge: out of þe erþe wende 352
- <sup>22</sup> hem. Quiriac þonkede oure lord crist: wiþ gret Ioie he is<sup>22</sup>  
 nom  
*And* tok hem eleyne þe gode quene: þo he to hire com.  
 . . . . .  
 . . . . .  
 . . . . .  
 . . . . .

- Whon my strengþe is neih by-nome fonde ich mot wiþ  
ginne
- 332 And mid tresun 3if ich may eny Men to me winne ;  
I may here no lengore bi-leue for þis me þinkeþ longe,  
For þe Crois þat is me bi-fore in peyne ich am wel  
stronge” :
- ¶ Iudas seide, “go henne a-non ne cum þou here no  
more,
- 336 I-founden is þeih hit late beo þat ouereomen haþ al þi  
lore ;  
He þat her is þe dede mon fro dep i-brouht to lyue  
Pult te wiþ þi pouwer al in-to helle wel blyue” :  
Muche was þe Ioye of þe Crois þat me þo made þere,
- 340 Wiþ gret song and processiouz þe Qweene heo hire bere ;  
¶ Iudas nom cristendom and þo he i-cristened was  
He let him nempne Quiriac þat er hehte Iudas :  
¶ Þe Qweene of Seluer and of Gold A gret Schrine heo  
wrouhte,
- 344 And of 3ymmes preciouse and þe Roode þer-Inne brouzte,  
Vppe þe hul of Caluarie þer heo þe Roode founde ;  
A Feir Churche heo lette a-rere i-heried beo þulke  
stounde !  
¶ Þo þe Qweene desirede muchel aftur þe nayles þreo,  
348 Wherwith vr lord was I-nayled to þe treo ;  
Quyriac þat er hihte Iudas wende to þe place,  
þer as þe Crois i-founde was, and bad vr lord of grace  
þat God, 3if his wille were, þe þreo Nayles him sende ;  
352 Þe Nayles wiþ lihtyng gret vp of þe corþe wende ;  
Quyriac þonkede Ihesu crist wiþ gret Ioye he hem nom,  
And tok hem Eleyne þe goode Qweene þo he to hire  
com ;  
¶ Þus was þe holy Roode i-founde þe þridde day of May  
356 þat we clepeþ in holichirche þe Holy Roode day ;  
Quyriac þat þe holi Roode fond Bisschop seþþe he was,  
In heuene he is nou seint Quiriac þat furst hette  
Iudas ;
- Judas bids  
Satan begone,  
for his power  
is at an end.
- “ May Christ  
thrust thee  
quickly into  
Hell,” he said.
- The Queen  
made a great  
shrine of  
silver and gold  
and placed  
the Rood  
therein.
- A fair church  
she then  
reared.
- Then she sent  
for Judas,  
and bade him  
make search  
for the nails.
- Judas finds  
them.
- Thus was the  
Rood found  
on the third  
day of May.

- 1 þat was.  
 2 wite.  
 3 omitted.  
 4 heo.  
 5 Meni.  
 6 was hit.  
 7 me.  
 8 Of hire  
 festen as hi  
 falleþ.  
 9 Of cristene  
 men al þat.  
 10 wan.  
 11 al þat lond.
- Þe Holi rode was<sup>1</sup> ifounde: as 3e witeþ<sup>2</sup> in may  
*And*<sup>3</sup> an-hansed was<sup>4</sup> in septembre: þe holi rode day 364  
 Mony<sup>5</sup> a3er was<sup>6</sup> bitwene: ri3t is þat we<sup>7</sup> telle  
 Of eiþer feste after oþer<sup>8</sup>: nouþer bileue I nelle  
 A kyng þer was in perce þo<sup>3</sup>: cosdroe was is name  
 Cristemen þat<sup>9</sup> he fond: he bro3te alle<sup>3</sup> to schame 368  
 Wiþ his power he won<sup>10</sup> also: alle þe londes<sup>11</sup> þer aboute  
 Þo he com to ierusalem: of þe sepulere he was in  
 doute  
 Þat our lord<sup>12</sup> was on<sup>13</sup> ilcid: anon so he þis isei<sup>14</sup>  
 Vor al is power þat was so luþer<sup>15</sup>: he ne dorste<sup>16</sup> come 372  
 þer nei<sup>17</sup>  
 Ac<sup>3</sup> a partie of þe suete croys: þat *Sainte* Eleine þeder<sup>18</sup>  
 bro3te  
 He tok wiþ him<sup>3</sup> *and* wende a3en: nammore þuder<sup>19</sup> he  
 ne þo3te  
 Of þulke tre he was wel<sup>3</sup> prout: þei he<sup>3</sup> him-sulf luþer<sup>15</sup>  
 were  
 A swiþe hei tour of gold *and* seluer: he let him sone 376  
 rere<sup>20</sup>  
 20 silf arere.  
 21 preciouses.  
 22 þe sterren.  
 23 turnde.  
 24 a þundre.  
 25 makede.  
 26 meni men.
- 3ymmes *and* stones presious<sup>21</sup>: þer-aboute he let do  
 Þe fourme of sonne *and* mone: *and* of<sup>3</sup> sterres<sup>22</sup> also  
 Seyne as it hem-sulf were: *and* turne<sup>23</sup> aboute vaste  
 As þondring<sup>24</sup> he made<sup>25</sup> eke ofte: þat muche folc<sup>26</sup> 380  
 agaste  
 Þoru<sup>27</sup> smale holes myd queyntise: þat water ofte<sup>28</sup> þere  
 He made<sup>25</sup> velle adoun to grounde: ri3t as it reyn were  
 27 þurf.  
 28 þat folc isez  
 ofte.  
 29 makie.  
 [fol. 68 b.]
- As veruorþ as couþe eny man: make<sup>29</sup> myd queyntise



By-seche we þe holy Roode þat brouhte þe denel to  
grounde,

[fol. 30,  
col. 1.]

360 And seint Quiriac and seint Eleyne, þorwh whom heo  
was i-founde,

Beseech the  
Holy Roode,  
St. Quiriac  
and St.  
Helena, to  
intercede for  
us with God,  
so that we  
my come to  
Heaven's joy.

þat heo bi-seehen God for vs, þat on þe Roode schedde  
his blood,

þat we mote to þe ioye of heuene come þat is so swete  
and god. Amen

364 **P**E holi Roode was i-founde as 3e witeþ in May,  
Honoured he was seþþe in Septembre þe holi  
Rode day ;

The Holy  
Roode was  
found in  
May,  
honoured it  
was in  
September.

Mony a 3er þer was by-twene, riȝt is þat we telle,  
Hou þis feste was by-gonne for-soþe lyȝen i nulle :

A kyng þer was on corþe þo, Cosdre was his nome,

368 Cristene Men þat he mihte fynde he bronȝt hem alle to  
schome ;

There was a  
king named  
Cosdre, a  
per-seutor of  
Christians.

Wip his luþer power he won also al þe londes þer-aboute,  
þo he com to Ierusalem of þe sepulere he hedde doute,  
þat vr lord was Ime i-leyd a-non so he þis i-scil,

He conquered  
many lands.

372 For al his power þat was so luþer ȝit ne dorst he come  
þer neih,

He came to  
Jerusalem,  
and took  
possession of  
a part of the  
sweet Cross,  
of which he  
was very  
proud.

Ae a partye of þe swete Crois þat seint Eleyne þider  
brouhte

He tok wip him and wende a-ȝein no more þidere he  
ne þoulte ;

Of þulke treo he was wel proud, þeiþ he him-self heþene  
were,

376 A swiþe heiȝ tour of Gold and Seluer he let him sone  
a-rere,

He reared a  
high tower,

Of ȝimmes and of stones preçious þer-aboute he lette do ;  
Fourme of Sonne and of Mone and of Sterres also  
Schinen, as hit hem-self were, and tornen a-boute faste,

and imitated  
the heavens,  
with sun,  
moon, and  
stars, &c.,  
and also  
thunder and  
rain.

380 And þundringe he made ek þat þe folk ofte a-gaste,  
Mid smale holes þorwh queyntyse þat watur ofte þere  
He made hit ofte to grounde falle as þeiȝ hit Reyn were,  
As ferforþ as coupe eny mon make mid queyntyse,

- <sup>1</sup> makele.      Þe fourme as it an heuene were : he made<sup>1</sup> on<sup>2</sup> alle wise 384  
<sup>2</sup> in.  
<sup>3</sup> bi.  
<sup>4</sup> gau ryne.  
<sup>5</sup> me scop  
selpe prute.  
<sup>6</sup> Ms. *godes*.  
<sup>7</sup> þe.  
<sup>8</sup> a.  
In is riȝt half he made an sege : is on sone he sette 388  
þere<sup>9</sup>  
<sup>9</sup> H. omits  
this line.  
<sup>10</sup> on.  
To sitte him-sulf as<sup>10</sup> a god : in heuene as þei it were  
As it were in stude of godes sone : þat non defaute  
nere<sup>11</sup>  
<sup>11</sup> H. omits  
this line.  
<sup>12</sup> sette.  
<sup>13</sup> to him me  
fette.  
<sup>14</sup> As in þe.  
<sup>15</sup> lifthalf me.  
<sup>16</sup> He.  
In is lifthalf he made<sup>12</sup> anoþer : a uair cok he let vette<sup>13</sup>  
In<sup>14</sup> stude of þe holi gost : in is lifthalf bi him<sup>15</sup> sette 392  
And<sup>16</sup> sat him-sulf al amyde : þe fader as þei it were  
And sone and holi gost biside : gret<sup>17</sup> prute was þere  
<sup>17</sup> moche.  
Nou was þis a wonder<sup>18</sup> hyne : and a wonder god also  
<sup>18</sup> maister.  
And<sup>19</sup> euer me þençþ he was abast<sup>20</sup> : and also<sup>21</sup> him com to 396  
<sup>19</sup> Ac.  
<sup>20</sup> hit was a  
bastard.  
<sup>21</sup> þat.  
<sup>22</sup> at.  
<sup>23</sup> he hurde.  
Eraclius þe emperour þat cristene was of<sup>22</sup> rome  
Of þis mysuarynge prute : hurde<sup>23</sup> telle ilome  
<sup>24</sup> werrede.  
Wip is ost he wende in-to is lond : and worrede<sup>24</sup> on him  
naste  
<sup>25</sup> omitted.  
In is heuene he<sup>25</sup> sat as a god : þat noþing him ne 400  
agaste  
<sup>26</sup> vþeste.  
<sup>27</sup> omitted.  
So þat is eldest<sup>26</sup> sone : he het wende<sup>27</sup> ate laste  
<sup>28</sup> and.  
<sup>29</sup> out of.  
Aȝen þe emperour wip<sup>28</sup> is ost : and of<sup>29</sup> þe lond him  
caste  
<sup>30</sup> deignede.  
<sup>31</sup> H. omits  
vor him.  
<sup>32</sup> omitted.  
Vor him ne dedeyned<sup>30</sup> noȝt vor him<sup>31</sup> : of is heuene  
ene<sup>32</sup> alizte  
<sup>33</sup> No more.  
<sup>34</sup> mid an  
vrþlich man.  
Nammore<sup>33</sup> þen it were a god : wip erþliche men<sup>34</sup> to 404  
fizte  
<sup>35</sup> omitted.  
<sup>36</sup> mid.  
<sup>37</sup> forþ wende.  
His oþer<sup>35</sup> sone wip<sup>36</sup> is ost : aȝen þe emperour wende<sup>37</sup>  
Do hi toward þe<sup>35</sup> batail come : hor eiper to oþer sende  
<sup>38</sup> þat.  
þat hi bitwene hem-sulue two : þe<sup>38</sup> batail scholde do  
<sup>39</sup> þat al.  
<sup>40</sup> þat noman  
ne.  
And al hor ost<sup>39</sup> stonde and biholde : and none<sup>40</sup> come 408  
þerto  
And weþer of hem aboue<sup>41</sup> were : hadde scholde þe myȝte  
<sup>41</sup> wheder  
aboute oþer.  
<sup>42</sup> and after.  
<sup>43</sup> hit diȝte.  
<sup>44</sup> was  
ymaked.  
<sup>45</sup> to-gadre.  
Of oþeres men and al is lond : after<sup>42</sup> is wille diȝte<sup>43</sup>  
Do þis vorward ymad was<sup>44</sup> : harde<sup>45</sup> hi smyte to grounde

- 384 þe fourme as hit heuene were he made on alle wyse ;  
 . . . . .  
 . . . . .  
 A-nouwarde his Tour amidde al þis his sege he lette  
 a-rere,
- 388 In his Riht half he made a sege his o sone he sette þere,  
 To sitten omne him-self as a God in heuene as þeih  
 hit were : He set  
him-self up as  
God the  
Father.  
 In-stude as þeih hit were godes sone þat no de-faute nere ;  
 In his Luft half he made a-noþur and feir he lette fette His son  
personated  
God the Son,
- 392 In-stude of þe holi-gost; bi his Luft half he him sette,  
 And sat him-self a-midde þe Fader as þeih hit were ;  
 And sone and Holi-gost bi-side gret pruyde was þere : and a third  
person  
represented  
the Holy  
Ghost.
- . . . . .  
 . . . . .
- E**raclius þe Emperour þat cristene was of Rome,  
 Of þis mis farinde pruyde he herde tellen ofte and  
 i-lome ; Eraclius,  
Emperor of  
Rome, heard  
of this,
- In-to his lond he wende wiþ his Ost and werrede wiþ  
 him wel faste ; and made  
war upon  
Coestre.
- 400 In his heuene he sat as a God, as þeih him no-þing ne  
 a-gaste,  
 . . . . .  
 . . . . .
- Him ne deynede not ones for him of his heuene a-lihte,  
 404 No more þen hit weore a God wiþ erpliche mon to  
 fihte ; But the  
hethen  
Emperor  
would not  
alight from  
his heaven.
- His sone a-zein þe Emperour mid his Ost he sende,  
 þo he to þe Batayle come er eiper to oþer wende,  
 þat heo bi-twene hem-selue two þe Batayle scholde do,
- 408 And al heore Ost stonde and bi-holden and no mon  
 come þer-to, His army was  
conquered by  
Eraclius,
- And wheþer of hem so a-boue were hadde scholde þe  
 mihte
- Of þe oþeres Men and his lond after his wille dihte ;  
 þo þe forward was ymad to-gedere heo smite to grounde,

- <sup>1</sup> makede. *And fozte as it was hor rizte: and made<sup>1</sup> harde wounde* 412
- <sup>2</sup> and atte. *Ate<sup>2</sup> laste þe emperour: þen oþer ouercom*  
*And as vorward was al is fole: in is baundone nom*
- <sup>3</sup> enerechon.  
<sup>4</sup> su: him to.  
<sup>5</sup> omitted. *And let hem cristny echon<sup>3</sup>: and siwy after his<sup>4</sup> wille*  
*And þis luper kyng sat euer atom: in is heuene wel<sup>5</sup>* 416  
*stille*  
*As a<sup>5</sup> god and muste nozt: þat he was byneþe ibrozt*
- <sup>6</sup> tolde. *And so vuele his men him louede: þat hi ne warnde<sup>6</sup>*  
*him nozt*
- <sup>7</sup> to. *Þis emperour him wende vorþ: in-to<sup>7</sup> þis heuene an hei*  
*He<sup>8</sup> vond him sitte as a god: his sone him sat wel ney<sup>9</sup>* 420  
*Heil be þou he sede þou<sup>10</sup> false god: in þin false heuene*  
*ifounde*
- <sup>11</sup> beoþ neþ. *Nym þin sone and þin holi gost: vor ze beþ ney<sup>11</sup>*  
*aswounde*
- [fol. 69.] *Bi him þat þou þe makest<sup>12</sup> after: þat þolede uor ous<sup>13</sup>*  
*wounde*
- <sup>12</sup> makedest.  
<sup>13</sup> þolede  
harde. *Bote þou wole on him bileue: þou schalt [her] in astounde* 424  
*Of myn hond<sup>14</sup> þolie deþ: and þi prute be ibrouzte to*  
*grounde*
- <sup>14</sup> myne  
honden. *Vor al þin heuene Inele bileue: ne<sup>15</sup> uor mark ne pounde*  
*Nai sertes quap þis oþer: þou ne schalt me [nozt] so lere*  
*þat ichulle abuye<sup>16</sup> to eny man: bote he herre<sup>17</sup> þen* 428  
*ich were*  
*þe emperour drou out is swerd: and smot of is heued*  
*rizt þere*
- <sup>18</sup> teoþe. *His zonge sone þat sat him bi: þat was in is teþe<sup>18</sup> zere*  
*He let him<sup>19</sup> cristny and make<sup>20</sup> kyng: of al is fader lond*  
*His men he zef al þat seluer clanliche: þat he þer* 432  
*uound*  
*Myd þe gold and myd þe seluer: þat he vond also þere*  
*þe chirchen þat þe oþer hadde destrued: þer-wiþ he let*  
*rere*
- <sup>21</sup> makede  
þat lond.  
<sup>22</sup> bileued:  
al in.  
<sup>23</sup> on god  
bileoue.  
<sup>24</sup> hi. *And made alond<sup>21</sup> þer<sup>19</sup> wel bileued: and libbe in<sup>22</sup>*  
*godes lawe*  
*Alle þat nolde turne to god<sup>23</sup>: he<sup>24</sup> brozte sone of dawe* 436

- 412 And fouzten as heore ri3te was and maden harde wounde,  
 Ac atte laste þe Emperour þe oþur oner-com  
 And al his folk; as forward was; in his baundun nom,  
 ¶ He lette cristen euerichone and suwen him to his wille;
- 416 Dis luper kyng sat eueze a-tom In his heuene wel stille,  
 As A God and nuste not þat he was bi-neþe i-brouht,  
 And so vuel he was bi-loued of his men þat heo nolden  
 him telle nouht;
- ¶ Dis Emperour him wende forþ in-to his heuene an heih,  
 420 He foud him sitte þere as a god his sone him sat wel  
 neih;
- “Heil,” he seide, “sire false god in þis false heuene  
 i-founde,  
 Mid þy sone and mid þin hori-gost\* 3e beþ neih a-  
 swounde;
- Bi him þat þou makest þe aftur þat for vs þolede wounde,  
 424 But þou wolle on him bi-leue þou schalt here in a stounde  
 Of myn hond þole deþ and þi pruyde ben i-brouht to  
 grounde;
- For al þin heuene y nul bi-leue ne for Mark ne for  
 pounde”:
- ¶ “Nay Certes,” qu[o]d þis oþer, “þou ne schalt me not  
 so lere,  
 428 þat ich to eny mon schule a-bouwe bote he herre þen  
 ich were”:
- ¶ Þe Emperour drou3 out his swerd and smot of his hed  
 riht þere:
- His 3ongeste sone þat bi him sat þat was in his tenþe  
 3ere,  
 He let him cristene and make kyng of al his fader lond;
- 432 His Men he 3af al þat schuer þat he þere foud,  
 ¶ Mid þe Gold and riche þinges þat he foud þere;
- Þe chirches þat þe schrewe destruyde he lette þer-wiþ vp  
 a-rere,  
 And made al þat lond in god bi-leue þere in Godes lawe;
- 436 Alle þat nolde turne to God he brou3t hem sone of dawe:

and his  
 kin, don fell  
 into his  
 hands.  
 He compelled  
 the people to  
 become  
 Christians.

Eraclius finds  
 Cosdre on  
 his throne in  
 his false  
 heaven.

\* *hor* hori-  
 gost — a  
 dirty ghost?  
 (intended as a  
 pun.)  
 He bids him  
 come down  
 and believe  
 on Jesus  
 Christ.

Cosdre  
 refuses to  
 obey.

and loses his  
 head.

His son, ten  
 years of age,  
 is baptized.

Eraclius  
 rebuilds the  
 ruined  
 churches.

- <sup>1</sup> Rode. Þe holi crois<sup>1</sup> þat he vond þere: þat god was on ido  
 Adoun he nom wiþ gret honour: and ladde wiþ him also  
<sup>2</sup> burgh. To þe boru<sup>3</sup> of ierusalem: and þo he com þer biside 440  
 Vp þe hul of olyuet: an stounde he gan abide  
 Al þat fole aboute him com: wiþ gret honour myd alle  
<sup>3</sup> omitted.  
<sup>4</sup> him was. And þonkede god of þat<sup>3</sup> cas: þat hem dude<sup>4</sup> þer biualle  
<sup>5</sup> aȝe. þat þe swete holi crois: aȝen<sup>5</sup> moste come  
 þat þe luper kyng eosdroe: hem hadde er bynome 444  
<sup>6</sup> wende þo þe emperour wende adoun þe hul<sup>6</sup> wiþ vair procession  
<sup>7</sup> þane. þen<sup>7</sup> wei þat our lord wende: toward is<sup>8</sup> passion  
<sup>8</sup> þe. þo he com to þe boru<sup>9</sup>: and wolde In ate ȝate  
<sup>9</sup> burȝ. A uair miracle our lord<sup>10</sup> sende: þat he ne moste com In<sup>11</sup> 448  
 þer-ate  
<sup>12</sup> þer were. Vor þe stones þat were þer<sup>12</sup> aboue: adoun anon alizte  
<sup>13</sup> bi þe þer wal stod þerforþ. And bi þe wal stode euene uorþ<sup>13</sup>: þat nomon In ne  
 mizte  
<sup>14</sup> and þis. Sori was þis emperour: and al is<sup>14</sup> fole also  
<sup>15</sup> vnworþi. And dradde þat hi vnworþe<sup>15</sup> were: such holi þing to do 452  
<sup>16</sup> deol. þer was wop and cri<sup>16</sup> Inouȝ: on god þat he hem sende  
 Som grace ȝif is wille were: þat hi saueliche In wende  
<sup>17</sup> þer. þo<sup>17</sup> stod an angel ouer<sup>18</sup> þe ȝate: a crois he huld an  
<sup>18</sup> aboue. honde  
<sup>19</sup> louerd. Sire emperour he sede þulke tyme: þat our lord<sup>19</sup> was her 456  
 alonde  
 þo he com In at þis ȝate: to be to depe ido  
<sup>20</sup> vpon a. Vp an<sup>20</sup> seli asse he rod: and<sup>21</sup> in feble cloþes also  
<sup>21</sup> omitted. He ne com<sup>22</sup> wiþ no gret nobleie: so<sup>21</sup> as þou dost nou  
<sup>22</sup> com in. Wiþ riche cloþes ne oþer prute: þei he were as hei as 460  
 þou  
<sup>23</sup> aȝe: þe emperour. Mid þis word he wende aȝen þis emperour<sup>23</sup> anon  
 And lizte adoun and alle is cloþes: easte of euerichon  
 Anon to is scerte and<sup>24</sup> is breeche: sore wepynde wiþ<sup>25</sup>  
 alle  
<sup>25</sup> [fol. 69 b.] þe stones arise vp aȝen<sup>26</sup>: þat were adoun Iualle 464  
<sup>26</sup> churle. And lie<sup>27</sup> euerich in is rizte stude: as hi hadde er ido  
<sup>27</sup> med. And þe ȝat up as it was er: þe wei elene also  
<sup>28</sup> aȝe.  
<sup>29</sup> eye.

- Þe holy Crois þat he foud *þere* þat vr lord was omne i-do,  
 A-down he nom wijþ gret honour and ladde wijþ *him* also  
 To þe Borwh of *Ierusalem*, and þo he com þer bi-syde  
 440 Vppe þe Hul of *Olynete* a stounde he gon a-byde;  
 Al þe folk a-boute *him* com mid gret honour wijþ-alle  
 And þonkeden God of þat eas þat hem was bi-falle,  
 Þat þe swete holi Crois a-ȝein moste come,  
 444 Þat þe lufur kyng *Cosdre* hem hedde er bi-nome;  
 ¶ A-down of þe hul wende þe *Emperour* mid feir *procession*  
 Þulke wey þat vr lord wende to-ward his passion;  
 Þo he com to þe borwh and wolde in atte ȝate  
 448 A feir *Miracle* vr lord sende þat he ne mihte in þer-ate;  
 For þe stones þat a-boute were a-down a-non a-lilte  
 And stoden euene a-boute bi þe oþur wal þat no mon  
 in ne mihte;  
 Sori was þe *Emperour* and al his folk also  
 452 And dreden þat heo not worþi weoren a such holy  
 þing to do;  
 Þer was wepyng and eri i-nouh on god þat he hem sende  
 Sum grace; ȝif his wille were, þat heo to þe Borwh  
 wende;  
 ¶ Þo stod þer-bi an *Angel* a Crois hee heold an honde:  
 456 “*Sir Emperour*,” he seide; “þulke tyme þat vr lord  
 was here a-londe,  
 Þo he com in atte ȝate to deþe to ben i-do,  
 Vppon a sely *Ass* he Rod in feble cloþus also,  
 He com wijþ no gret nobleȝe so as þou dest now,  
 460 Wijþ riche cloþus ne wijþ oþer pruyde; þeiþ he were as  
 heih as þou”:  
 ¶ Mid þis word he wende a-ȝeyn þe *Emperour* a-non  
 A-lilte a-down and his cloþus of easte euerichon,  
 Anon to his schurte and his Brech sore weopinde wijþ-  
 alle;  
 464 Þis stones risen vp aȝeyn þat weren er down i-falle,  
 And lay vche in his rihte stude as heo hedden er i-do,  
 And þat ȝat opene as hit was er and þe wey elene also;

He took the Holy Rood

and brought it to *Jeru-salem*, and placed it upon the Mount of *Olives*.

Then with a great procession he carried the Cross to *Jeru-salem*.

But the stones of the City's walls stood round about, and prevented *Eraclius* from entering the gates of *Jeru-salem*.

An angel appeared, and rebuked the *Emperour's* pride.

*Eraclius* took off his rich clothes, even to his shirt.

Then the obstacle was removed,

and the gates became open.

- <sup>1</sup> nom þe swete Rode.  
<sup>2</sup> afote.  
þe *emperour* þe swete rode nom<sup>1</sup>: *and* al auote<sup>2</sup> In  
bar
- <sup>3</sup> prute.  
<sup>4</sup> II. omits  
and blisse.  
þat fole siwede him wiþ gret *prece*<sup>3</sup>: gret Ioie *and* blisse<sup>4</sup> 468  
was þar
- <sup>5</sup> swet smyl.  
Anon þer com so suote smul<sup>5</sup>: as it fram heuene were
- <sup>6</sup> þe *contrey*  
aboute.  
<sup>7</sup> al þe stede.  
<sup>8</sup> bar þe.  
þat al þat *contreie*<sup>6</sup> fulde: *and* alle þat stode<sup>7</sup> þere
- þe *emperour* ber þat<sup>8</sup> *croys*: in-to þe temple an hei
- NOTA *castiv.*  
<sup>9</sup> þisne nue.  
<sup>10</sup> tofore.  
He gan syngre þis nywe<sup>9</sup> song: byuore<sup>10</sup> alle þat were þer 472  
ney
- <sup>11</sup> MS.  
wordle.  
þou *croys* briztore to þis wordle<sup>11</sup>: þen alle þe sterren  
be<sup>12</sup>
- <sup>12</sup> beo.  
þou art to honouri to þis men: *and* awel to louye  
tre<sup>13</sup>.
- <sup>13</sup> to luye  
treo.  
<sup>14</sup> þan eni.  
Holier þen alle<sup>14</sup> þing: þou one worþi were
- <sup>15</sup> tresour.  
<sup>16</sup> omitted.  
þat þou þe frut<sup>15</sup> of al<sup>16</sup> þe wordl: al one vp þe<sup>17</sup> bere 476
- <sup>17</sup> þi.  
<sup>18</sup> also.  
þou suete tre þat bere on þe: þe suete nayles þre<sup>18</sup>
- <sup>19</sup> burdoun.  
*And* þe suete berþenc<sup>19</sup> of godes sone: þat was ido on  
þe<sup>20</sup>
- <sup>20</sup> on þe was  
ido.  
<sup>21</sup> her  
igadered.  
Saue nou al þis *companye*: þat igadered her<sup>21</sup> is
- <sup>22</sup> to dai to  
gadere.  
*And* here to-gadere to-dai<sup>22</sup> ibrozt: in þin herynge 480  
iwis
- <sup>23</sup> omitted.  
þis song song þe *emperour*: þat wel<sup>23</sup> is 3ut vnderstonde
- <sup>24</sup> whan.  
Vor 3ut me it syngreþ in holi chirche: wen<sup>24</sup> me bereþ þe  
crois an honde
- <sup>25</sup> and þat.  
<sup>26</sup> hi.  
þat<sup>25</sup> fole honoured ek þe crois: as me<sup>26</sup> myzte come  
þerto
- Wip offering *and* eke<sup>23</sup> wip song: *and* wip oper melodie 484  
also
- þis was þe holi rode day: þat in septembre is
- <sup>27</sup> halþ þane.  
þeruore me halweþ 3ut þen<sup>27</sup> dai: in holi chirche  
iwis:



þe Emperour nom þis swete Rode and al a fote him  
beer ;

468 þat folk suwede him wiþ gret þres gret Ioye and blisse  
was þer,

Anon þer com so swete a smul as þei hit from heuene  
were,

A sweet  
smell came  
from heaven.

þat al hit smulde wiþ gret Ioye þat in þe euntre weren  
þere ;

¶ þe Emperour bar þis swete crois in-to þe temple an heih,

472 He gon singe þis newe song bi-foren alle þat weore þer  
neih :

The Emperour  
bore the Cross  
into the  
Temple.

A new song  
he sang before  
all the people,

“**P**E Crois briztore to þis world þen Alle þe sterres  
beo,

þou art to honoure of alle men and muche to loue of  
alle treo ;

in honour of  
the Holy  
Rood.

Holiore þou art þen al þat is for þou one worþiore were,

476 þat þou þe tresor of al þis world al one vppe þe bere ;

þow swete treo þat here on þe þe swete Nayles also,

þe swete burþene of Godus sone þat on þe was i-do,

Saue nou al þis cumpanye þat i-gederet her is,

480 And here to-day to-gedere i-brouht in þin berynge i-  
wis” :

¶ þis song soong þe Emperour þat wel is vnderstonde,

For ȝit me hit singeþ in holichirche whom me bereþ þat  
crois an honde ;

It is still sung  
in Holy  
Church.

Al þat folk honourede ek þat Crois so feire so heo  
mihten do,

484 Wiþ offringes and wiþ song and wiþ opure melodyes  
also ;

¶ þis was þe holi Rode day þat in Septembre is

þerfore me honoureþ in holichirche þulke day ȝit i-wis :

This was the  
feast of the  
Holy Rood,  
which is  
observed in  
September.

- [fol. 71.]  
 1 him sibbe of  
 2 for he.  
 3 omitted.
- S Eyn quiriae þat biscop was: *prechede godes lawe*  
 Iulian þe luper *emperour*: broʒte him of lif dawe<sup>1</sup> 488  
 Vor þe suete rode þat he fond: *and uor*<sup>2</sup> men þat<sup>3</sup> þerto  
 drouʒ  
 To bileue men<sup>3</sup> on ihesu crist: uor he it huld al wouʒ  
*Seint quiriae* was þo biuore þe *emperour* ibroʒt  
 He het him bileue on hor maumet<sup>4</sup>: *and* þo<sup>3</sup> he nolde 492  
 noʒt  
 His riʒt hond he smot<sup>5</sup> of *verst*: *ich* do he sede þis  
 Vor<sup>6</sup> hast ofte iwrite þer-wiþ: aʒen our lawe iwis  
 þou gidi<sup>7</sup> hound quap *Seint quiriae*: wel hastou do bi me<sup>8</sup>  
 Of a good þoʒt<sup>9</sup> þou were wel vnderstonde: wel auʒte *ich* 496  
 blesse þe  
 Vor bynome is me<sup>10</sup> þulke lyme: þat me haþ ofte to  
 sunne idrawe  
 Vor ichalbe<sup>11</sup> ofte iwrite<sup>3</sup> þer-wiþ: aʒen ihesu cristes lawe  
 Þe wule<sup>12</sup> *ich* was a luper<sup>13</sup> giw: *and* on him ne bileuede  
 noʒt  
 Þo þis *emperour* isei<sup>14</sup>: þat he nolde<sup>15</sup> turne is þoʒt 500  
 He made him drynke led iweld: *and* In is mouþ halde<sup>16</sup>  
 it þere  
 Euer sat þis gode mon: as him noþing nere  
 Vp a gredire hi<sup>17</sup> leide him seþþe: ouer<sup>18</sup> a gret fur *and*  
 strong  
 To rosti as me deþ *verst*<sup>19</sup> flese: grece was þer among 504  
 Vor<sup>20</sup> þat fur was al of grece<sup>21</sup>: *and* col<sup>22</sup> *and* salt was  
 ek þerto  
*And* of is flese þat was vorbarnd<sup>23</sup>: þe wounden hi selte<sup>24</sup>  
 also  
 Þo<sup>25</sup> he<sup>25</sup> ne miʒte þer-wiþ turne is þoʒt: ne to deþe him  
 bringe  
 He<sup>26</sup> þoʒte ʒif he<sup>27</sup> miʒte him turne: wiþ eny oþer gynne<sup>25</sup> 508  
 þinge  
 Quiriae he sede biþençh þe bet: *and* do after my lore  
*And* ʒif þou nelt honoure our godes<sup>28</sup>: bote þou wolle do  
 more
- 4 here  
 Maumetʒ.  
 5 let smyte.  
 6 For þu.  
 7 wode.  
 8 ido me.  
 9 anc gode  
 dede.  
 10 bynyme  
 me.  
 11 ich haue.  
 12 while.  
 13 liþer.  
 14 þo  
 þemperour.  
 þis isei.  
 15 nolde noʒt.  
 16 hulde.  
 17 gredil he.  
 18 vpe.  
 19 fersch.  
 20 For þo.  
 21 al afure.  
 22 gresse.  
 23 forbrend.  
 24 hi tilte þe  
 wounde.  
 25 omitted.  
 26 Hi.  
 27 if hi.  
 28 nelt god  
 honure.

- 488 **S**teint Quiriac þe Bisschop prechede Godus lawe :  
 Julian þe Iupur Emperour brouht him seþþe of dawe,  
 For þe holi Roode þat he fond, and for he men þer-to  
 drouh  
 To bi-lecue on Ihesu crist for al he heold hit wouh ;  
 Þo þe Emperour hedde seint Quiriac bi-fore him i-brouht  
 492 He bad him leueu in heor Maumetes; and þo he nolde  
 nouht,  
 His riht hond he let furst of smyte. And al i-do he  
 seide þis :—  
 “For þou hast wel ofte þer-wip i-write aȝein vr lawe  
 i wis”:  
 ¶ “Þou gidi hound.” seide þis gode Mon; “wel hastou  
 i-do by me,  
 496 Of my good þou weore wel vnderstonde wel ouȝt i  
 blesse þe,  
 For þou hast bi-nome me þulke lime þat haþ me ofte  
 to sunne i-drawe,  
 For ich habbe þer-wip ofte i-write a-ȝeyn Ihesu cristes lawe,  
 Þe while þat ich was Gyew and on him bi-lecuede nouht :”  
 500 Þo þe Emperour saiz þat he nolde nout tornen his þouht  
 He ȝaf him drinken welled led and in his mouþ helde  
 þere,  
 Euere sat þis gode mon as þeih him noþing nere ;  
 Vp A Gledeire he leide him seþþe ouer a gret fuir and  
 strong,  
 504 To Rosten as me deþ versch flesch grees was þer Among,  
 For þat fuir was al of Col and greece and þat salt was  
 eke þer-to,  
 And of flesch þat was eke for brend þe woundes he  
 salte also,  
 Þo heo ne mihte torne þer-wip his þouht ne to deþ him  
 bringe,  
 508 Heo bi-þouhten hem ȝif heo mihte wip eny oþer þinge ;  
 ¶ “Quiriac” he seide “þenk on þi-self and do aftur my lore,  
 ȝif þou nult not vr godes honoure bote þow wolle more.

St. Quiriac  
preached  
God's law.

He was put  
to death by  
the Emperor  
Julian,  
because he  
would not  
worship idols.  
His right  
hand was  
first smitten  
off.

He rejoiced  
at this,  
because with  
that hand he  
had written  
against Jesus  
Christ.

Julian caused  
him to drink  
boiling lead,  
but it injured  
him not.

Then they  
laid him on  
a gridiron.

They roasted  
him, and  
salted his  
wounds.

But they  
could not  
alter his  
determina-  
tion to  
remain a  
Christian.

- <sup>1</sup> Sai. <sup>2</sup> cristine nert  
<sup>3</sup> nozt. <sup>4</sup> ich wole. <sup>5</sup> be murie lyf  
<sup>6</sup> pat. <sup>7</sup> nolde after  
<sup>8</sup> him do. <sup>9</sup> beon pulte.  
<sup>10</sup> be.  
<sup>11</sup> Eure crist  
herede þe  
gode man.  
<sup>12</sup> neuere þe.  
<sup>13</sup> him.  
<sup>14</sup> þurþ þe  
side.  
<sup>15</sup> and þo.  
[fol. 71 b.]
- Þei<sup>1</sup> þat þou nart cristene nozt<sup>2</sup> : and ichulle<sup>3</sup> de-boner  
be
- And* Murilif<sup>4</sup> þou schalt lede : *and* þat þou schalt ise 512
- þe gode mon nolde do after him þo<sup>5</sup> : a caudron he let  
fulle
- Wip seþing oile vol Inouȝ : *and* let him þer-Inne pulle<sup>6</sup>  
þer-Inne he seþ þen<sup>7</sup> godemon : vorte he weri was
- þe godemon herede our lord crist<sup>8</sup> : and noþe<sup>9</sup> worse 516  
he<sup>10</sup> nas
- So þat þe emperour isei : þat he ne miȝte him ouer-  
come
- Wip a swerd he smot him þoru þe herte<sup>11</sup> : þo<sup>12</sup> he was  
out Inome
- And* is soule to heuene wende : after þis tormentynge  
God uor þe loue of *Seint* quiriac : to þulke Joie ous 520  
bringe.

- Sey þat þou nart· cristene nout· and ieh wolle de-boner beo,  
 512 And murie lyf þou schalt lede *þer*-afterward; and þat  
 þou schalt i-seo”:
- Ðo þe gode mon nolde don after *him*; a Caudron he They then  
put him in a  
cauldron of  
boiling oil,  
 lette fulle
- Wip Oyle· and let hit seþen faste· and let him *þer*-Inne  
 pulle;
- þer*-Inne he seþ þe gode Mon· forte þat he weri was:
- 516 Ðe gode Mon heriede vr lord euere and neuer þe worse but he was  
none the  
worse.  
*him* nas;
- Ðo þe Emperour i-sau3· þat he ne mihte *him* so ouer-  
 come,
- Witþ a swerd he smot *him* þorwh þe herte· þo he was Then they  
smote him  
through the  
heart, and his  
soul went to  
heaven.  
 of þe Baþe inome;
- His soule wente to þe Ioye of heuene· aftur his tor-  
 mentynge,
- 520 Crist for þe loue of Seint Quiriac· to þulke Ioye vs  
 bringe A. M. E. N.!

## III.

## THE STORY OF THE HOLY ROOD\*.

\* [Harleian  
MS. 4196, fol.  
166, col. 1.]

*De morte primi parentis Ade  
et de inceptiōe crucis Christi.*

When Adam  
was 930 years  
old and on his  
death bed,  
\* nearly  
effaced,

he had Eve  
call all his  
sons before  
him to receive  
his dying  
blessing.

[fol. 76 b,  
col. 2.]

His sons ask  
their father  
what ailshim.

He replies  
that he is ill-  
besed and  
has his fill of  
pain and  
sorrow.

They ask him  
to tell them  
what pain and  
sorrow are  
like.

Seth tells his  
father that his  
sicknes-arises  
from a longing  
for the fruits  
of Paradise,

When adam oure form fader dere  
Was of elde nyghen hundreth zere,  
And þarto [thritt]y\*, þan he kend  
Þat his life drogh nere þe end; 4  
þan said he vntill eue, "þou sall  
All my suns bifor me call,  
þat I may blis þam or I dy."  
And als he bad scho did in hy; 8  
Scho cald [þam] vnto him þat tide,  
þai come and stode all him biside,  
Als he in his sekenes lay,  
And vnto him þus gan þai say:— 12  
"Fader, what harm es þe on hand,  
þat þou es in þi bed ligand,  
And wharto hastou cald vs heder?"  
þan said he to þam al to-geder:— 16  
"Suns," he said, "I far ful ill,  
Of pine and sorow I find my fill."  
And þai answerd and said ogaine:—  
"Fader tell vs what es payne, 20  
And how it es sorow to haue,  
Say vs þe suth, so god þe saue;  
For whils we in pis werld haue bene,  
Of sekenes haue we seldom sene." 24  
þan said seth, "for suth I trow,  
Fader, þat þou zernes now  
Of paradis fruit forto ett mare,  
Of þe whilk þou has etin are; 28

- And þarfor ligges þou sorowand swa,  
 Bot say to me and I sall ga  
 Sone vnto paradis ȝate,  
 32 And I sall grete þare in þe gate ;  
 I sall mak site and sorows sere,  
 And so I hope god sall me here,  
 And send sum angell me to gete  
 36 Sum of þat fruit þat þou wald ett."  
 Adam vnto seth þan telles :—  
 "I ȝerne no fruit, ne no thing els,  
 Bot I haue dole with-owten dout,  
 40 And euil in al my lims about."  
 Þan said seth and þai all bidene,  
 "We wate neuer what euil es to mene ;  
 Tell vs what thing þe greue þus,  
 44 Wharto suld þou laine fra vs ?"  
 Als he lay þan þus said he :—  
 "Al my suns herkins to me !  
 When god had made me with his will  
 48 ȝowre moder þan he made me till ;  
 In paradis sone he vs sett,  
 And gaf vs leue al fruit to ett ;  
 He outtoke no thing bot a tre  
 52 þat he forbed bath hir and me ;  
 In middes of paradis it stode,  
 And was knawing of ill *and* gude ;  
 Þe est he put in my powsté  
 56 And þe north at my will to be,  
 And till ȝowre moder he toke þat tide  
 Bath þe west and þe sowth syde ;  
 And twa angels he toke vs till,  
 60 Vs forto were fra alkins ill ;  
 Till on a tyme, sons, suth to say,  
 Oure angels went fra vs oway,  
 Bifor god þaire wirschip to ma ;  
 64 Þan [eom] þe fende þat es oure fa,

and declares  
 his readiness  
 to go thre,  
 if he can find  
 the way, and  
 procure, by  
 means of  
 sorrowful  
 supplication,  
 some of the  
 fruit.

Adam says he  
 wants no  
 fruit.

Seth desires to  
 know what it  
 is Adam  
 wants.

Adam tells his  
 sons of their  
 parents'  
 disobedience.

How they ate  
 of the  
 forbidden tree  
 in the middle  
 of the garden.

The East and  
 North were  
 under Adam's  
 control,  
 [fol. 77.]

while Eve held  
 sway over the  
 West and  
 South sides of  
 the garden.

On a day  
 Adam and  
 Eve's good  
 angels went  
 away to do  
 honour to  
 God.

The devil,  
taking  
advantage of  
their absence,  
caused our  
first parents  
to eat of the  
forbidden  
fruit,

And in þowre moder fand he stede,  
And did hir do efter his rede ;  
Sone scho ette, als he hir red,  
Of þe fruit god vs bath for-bed ; 68  
Scho bed it me and I ette sum,  
And þus bigan oure care to cum ;  
Þe gerrard þus gan hir bigile,  
And me also, allas þat while ! 72

wherefore God  
was  
displeased,  
  
and  
threatened  
Adam and  
Eve with  
divers  
penalties.

Þan of oure werk was god il paid,  
And als sone vnto me he said :—  
‘ Adam, for þou has left my lare  
And broken þe bode þat I bad are, 76  
And mare wroght efter þi wife,  
Þan efter me þat lent þe life,

Upon Adam's  
body sixty and  
ten wounds  
were to come,  
from head to  
foot.

Vnto þi bodi sal I send  
Sixty wowndes *and* ten to lend, 80  
Right fra þi heuid vnto þi hele,  
Eghen and eres and ilka dele ;  
And all þi lims on ilka side  
Witht sorows sall be ocupide.’” 84

But as the  
remedy for  
this God  
promised  
them the *oil*  
of mercy.

He said, “suns, god has sent þis thing  
Vntill vs and all oure of-spring ;  
Bot oure lord god almighty  
Said we suld haue oile of mercy, 88  
In þe werldes end, if we wald craue,  
Of all þis site vs forto saue ;”

Adam's  
sorrow is so  
great that he  
bewails the  
lack of  
medicine.

All on þis wise when he had talde,  
He feled sorows ful many-falde ; 92  
He cried and said him self vnto,  
“ Allas ! caytif what sall I do ;  
Þat slike sorows er to me send,  
And has no medsin me to mend !” 96

Eve  
thereupon  
weeps and  
prays God for  
forgiveness,

When eue herd þat he said swa,  
Scho wepid and had ful mekell wa,  
And vnto god fast gan scho call,  
“ Lord forgif me þir angers all ! 100



- I wrought þe werk, þat wate I wele,  
 Wharfore we haue þis dole ilkdele.”  
 Scho praied adam on þis manere,  
 104 “Lord lat me haue þi sorow sere,  
 For sertes I did all þe syn  
 Wharfore þou es þir angers in.”  
 Þan adam answerd hir vntill,  
 108 “It may nocht be wrought at oure will,  
 Oure lord of heuyn þat has it send  
 Thurgh his might he may it mend.”
- 112 **A**dam þan vnto seth gan say:  
 “Sun of a thing I sal þe pray,  
 Forto wend als I sall þe wys  
 Vnto þe 3ates of paradis,  
 And at þe 3ates, when þou cumes right,  
 116 Þou sal mak sorow in goddes sight;  
 Fall to erth and powder þe,  
 And pray god haue mercy on me,  
 For þan *par* auenture send sall he  
 120 Sum of his angels to þat tre,  
 Of whi[l]k springes þe oile of life,  
 Þat medeyn es to man and wife,  
 Þar forto send me sum dele,  
 124 Þan hope I þat my care sal kele.”  
 Þan answerd seth and said in hy,  
 “To do þi will I am redy,  
 Bot þe bus teeche to me þe way,  
 128 And what I sall to þe angell say.”  
 Adam said, “sun tell him till  
 How þat I haue angers ill,  
 And tell him also of þis thing  
 132 How þat my life es nere ending;  
 And pray him me to certify  
 Of þe oile of mercy weterly,  
 Þe whilk god hight me of his grace,  
 136 When he me put out of þat place;

and desires to  
 bear Adam's  
 punishment.  
 [fol.77,col.2.]

Adam  
 beseeches  
 Seth to go to  
 the gates of  
 Paradise,

and to pray  
 to God  
 to send him  
 some of the  
*oil of mercy*,  
 a medicine for  
 “man and  
 wife.”

Seth says he is  
 quite ready, if  
 his father will  
 teach him the  
 way and what  
 to say to the  
 Angel.  
 Adam directs  
 him to tell the  
 Angel that he  
 is near his  
 death,

and wishes to  
 have the *oil of  
 mercy* which  
 was long ago  
 promised him.

- If he now þat sand to me will send,  
Of all my sorow it sall me mend :”  
“And sun,” he said, “I sall þe say  
Wharby þou sall ken þe way: 140  
þou sall sone find a grene gate  
Euyn vnto paradis ʒate ;  
Wend estward *and* for no thing let,  
Vntill þou in þat way be set; 144  
þan many fotesteps saltou se,  
Bath of þi moder and of me ;  
For by þat ilk way went we twa,  
þi moder and I with-uten ma, 148  
When we war put out of þat blis  
To won in midelerth for oure mis ;  
And þe sin of vs twa allane,  
Was so grete and god with-gane, 152  
þat in what stedes oure fete gan fall,  
þare grouned neuer gres, ne neuer sall,  
Bot euermore be ded and dri,  
And falow, and fade, for oure foly; 156  
þus saltou find, with-uten mis,  
Right to þe ʒates of paradis.”  
Seth es went, with sorows sad,  
Furth right, als his fader bad, 160  
And hastily he fand þe way,  
Als adam vntill him gan say,  
With welkit steppes, many ane,  
Als his fader bifore had gane; 164  
And euen he held þat ilk gate  
Vntill he come to paradis ʒate:  
On his face þan fell he downe  
And kest pouder opon his croune 168  
Ful mekill murnin[n]g gan he make,  
And sorowed for his fader sake;  
And vnto god fast gan he cri  
Of adam forto haue merey, 172
- The way,  
Adam says, is  
easy.  
A green path  
reaches even  
unto the gates  
of Paradise.
- Turning  
eastward  
many  
footsteps will  
be seen,
- which were  
made by  
Adam and Eve  
when they  
were 'riuen  
out of Eden.
- [fol. 77 b.]  
For wherever  
their feet  
touched, there  
the grass  
withered and  
dried up.
- Seth departs  
for Paradise.
- He finds the  
withered  
steps,
- which bring  
him to Eden.  
He falls down  
on his face,  
casts dust on  
his head,
- and cries to  
God for the  
oil of mercy

- And oile of mercy him to send,  
 So þat he might in liking lend:  
 So als he made his praiers fast,  
 176 God sent saint michael at þe last;  
 He bad þat seth he suld vp rise  
 And said vnto him on þis wise:—  
 “Seth,” he said, “what sekes þou here?  
 180 I am michaell goddes messangere,  
 My lord of heuyn has ordand me  
 Ouer all his men keper to be;  
 And sertainly to þe I say,  
 184 Þat þe thar nowþer grete ne pray  
 Efter þe oile of mercy here,  
 For þou gettes it on no manere,  
 Vntill a tyme if þou tak tent  
 188 When fwe thousand 3ere er went,  
 Twa hundret and twenty þar-till,  
 And also aght als es goddes will;  
 Þan sal god send down his sun  
 192 Crist in-to þe werld at won;  
 For mannes sins þan sal he dy,  
 And so fra bale he sall þam by;  
 Grauen he sall be in a stede  
 196 And rise þe thrid day right fra þe ded,  
 And lif ogayne, in lim and lith;  
 And adam þan sall rise him with;  
 Adam and all his of-spring,  
 200 Þat god vntill his blis will bring;  
 With crist þan sall þai right vp ryght  
 And wende to won in lastand light;  
 Þan sal þi fader right vp rise  
 204 And wend to welth in paradis;  
 And þat same crist als I tell þe  
 In þe flum sal baptist be;  
 To saue man saules he sall be send  
 208 And all fals trowth he sall defende;

that should  
 restore his  
 father to  
 health.  
 While Seth is  
 fast praying,  
 St. Michael  
 appears and  
 bids him to  
 rise.

“I am,” he  
 says, “God’s  
 ‘messenger,’  
 and ‘keeper’  
 of all God’s  
 men.

It is useless to  
 weep or pray  
 here for the *oil*  
 of mercy, for  
 you will never  
 get it until  
 5228 years  
 have elapsed.

Then sha’l  
 God send  
 Christ to die  
 for man’s sin.

On the third  
 day he shall  
 rise from the  
 grave,  
 and Adam  
 shall rise with  
 him,

[fol. 77b, col.  
 2.]  
 and ascend to  
 heaven.

Christ shall  
 be baptized in  
 the Jordan.

He shall give  
the *oil of*  
*mercy* to the  
repentant  
sinners.

He shall give  
them endless  
bliss.

Tell thy father  
his days draw  
to an end.

But first do  
what I am  
about to tell  
you.  
Go to the  
gate of  
Paradise,  
put in thy  
head, letting  
thy body stand  
without;  
if thou seest  
any marvels  
come again  
and tell them  
to me."

Seth did as he  
was bidden.

He heard  
there noise  
and noble  
smell.

He saw gay  
herbs and  
trees, and  
heard plenty  
of birds' songs.  
In the midst  
of Paradise he  
saw a well out  
of which  
flowed four  
streams, that  
watered all  
the world.

Above the  
well he  
perceived  
there stood a  
fair tree,  
having many  
branches, but  
barkless and  
leafless.

þe oyle of mercy sal he gif  
Till all þat in his law will lif;  
And till all þat will sese of sin  
Sal he gif blis þat neuer sal blin; 212  
þan sall þi fader cum fra paine  
And dwell in paradis ogayne;  
þarfore if þou þi fader se  
Say him als I haue said to þe, 216  
'His daies er dreuen vnto þe end,  
Langer in þis life may he nocht lend.'  
Bot first now, or þou wend oway,  
Sall þou do als I þe say; 220  
Wende vnto paradis ȝate  
And put in bot þi heuid þarate,  
And lat þi body stand þaroute,  
And luke what þou sese þe about; 224  
And if þou any selkuth se  
Cum ogayne and tell to me."  
Seth went and did on þis manere,  
And saw ful many selkuthes sere; 228  
He herd þare noyse and nobill smell,  
Swetter þan any tong might tell;  
Gay herbes and trese þare gan he se,  
And fowles sang ful grete plenté; 232  
In middes of paradis saw he right  
A well þat was schinand ful bright,  
Of þe whilk foure flodes ran out,  
And went ouer al þe werld about; 236  
He saw of þa foure flodes clere  
Come al þe water in þis werld here;  
Obouen þe well persayued he  
Whare þare stode a ful faire tre, 240  
With branches þaron maniane,  
Bot bark ne lefe ne had it nane;  
þan had seth meruail in his mode  
Whi þat tre so naked stode; 244

- And wele he hopid, his hert with-in,  
 Pat it was for his fader sin,  
 Als þe steppes war pat he had sene ;  
 248 Pat neuer bare none herbes grene,  
 And all for þe sin of þam twa,  
 Parfor he trowed þe tre was swa ;  
 Al þis thocht when he had left,  
 252 In ogaine þan loked he eft,  
 And hastily þan gan he se  
 A mernaile of þe mekill tre ;  
 Him thocht þat it stode vp ful euyne  
 256 And reehid on heght right to þe heuyn,  
 And bark inogh þar-on was sene  
 With leues þat was gay and grene ;  
 And in þe crop of þat tre on hight  
 260 A litill childe he saw full right,  
 Lapped all in clathes clene,  
 Als it right þan born had bene,  
 So till his sight it semed 3ing,  
 264 He had grete mernaile of þis thing ;  
 Vnto þe erth þan loked he  
 And saw þe rotes of þat same tre,  
 Weterly him thocht pai fell  
 268 In-to þe vtterest end of hell,  
 And þare him thocht he had a sight  
 Of his broþer saul ful right,  
 Abell þat was sakles slaine.  
 272 Þan to þe angell he went ogayne  
 And tald vnto him albidene,  
 Als he þare had herd *and* sene ;  
 He pried þe angell tell him mare  
 276 Of þe childe þat he saw þare ;  
 Þe angell answerd him in hy,  
 And said what it suld signify ;  
 " Þe childe þat þou saw in þe tre,  
 280 Þe sun of god for suth es he,

He believed that the tree stood thus bare on account of his parents' sin.

[fol. 78.]

Looking about a second time,

the tree appeared to reach to heaven, and was covered with bark and leaves.

In the top of the tree he saw a little child wrapped in swaddling clothes.

He looked down on the ground, and the roots of the tree seemed to reach to the uttermost ends of hell, and he seemed to see the soul of his brother Abel.

Then went he to the Angel again, and told him all that he had seen, and asked the meaning of it all.

The Angel tells Seth that the child is the Son of God,

who shall be  
sent from  
heaven to  
earth,  
and also  
restore his  
father to bliss.  
That he is the  
*oil of mercy*  
promised to  
Adam,

and he shall  
bring Adam  
<sup>1</sup> MS. *of*  
*of spring.*

and all his  
offspring from  
bale to endless  
bliss.

Then the  
Angel takes  
three kernels  
of the tree  
that caused  
our bale and  
gives them to  
Seth and  
speaks as  
(Iol. 78, col.  
2.)

follows :  
" Within  
three days  
after thy  
return Adam  
shall die and  
be buried.  
When he is  
laid in earth  
put these  
three kernels  
into his  
m-outh,  
for of them  
shall three  
' wands '

spring ;  
th first shall  
be a cedar  
tree, the  
second a  
cypress, and  
the third a  
pine tree.

These wands  
be-token the  
Trinity.  
The cedar is  
the Father,  
the cypress  
the Son, and  
the pine the  
Holy Ghost."  
Seth departs  
with the  
kernel-  
and reaches  
home.

His schewing here noght els it ment  
Bot þat he sall till þe erth be sent ;  
He sall fordo þi fader syn,  
And vnto welth ogayne him win ; 284  
He es þe oile of mercy right,  
Ðe whilk was to þi fader hight,  
When he fra paradis gan wende.  
Thurght formast fanding of þe fende ; 288  
Fra bale to blis þis barn sal bring  
Ði fader and all his of-spring<sup>1</sup>,  
Ðat ordaind er in þe werldes ende,  
Fra wa till endles welth to wende." 292  
Ðe angell þan toke kirkels thre  
Ðat war tane of þat same tre,  
Of þe whilk oure bale bigan,  
And vnto seth þus said he þan :— 296  
" With-in thre daies when þou cumes hame  
Sall þi fader dy Adam,  
And in a graue he sall be graid,  
And, when he es in erth so laid, 300  
Ðir kirkels þat I gif þe to  
Ðan in his mowth þou sall þam do,  
For of þam sall thre wandes spring,  
And ilkone sall be of sere thing : 304  
Ðe first of eyder suthly es,  
Ðe secund sal be of cypres,  
And þe thrid of pine sal be ;  
And þai bitaken þe trenité, 308  
In þe eyder þe fader alweldand,  
And in eypres þe sun we vnderstand,  
In þe pyne þe hali gaste bi skill."  
Þus tald þe angell seth vntill, 312  
And when he was þus kyndely kend,  
Hastily hamward gan he wend,  
And hame also with him he had  
Ðe kirkels als þe angell bad. 316

*De obitu primi parentis ade.*

- When seth had wrought all on þis wise  
 And cumen hame fra paradise,  
 Vntill his fader fast gan he fare,  
 320 Als he lay in sekenes sare,  
 And tald vnto him albidene  
 How he had done whare he had bene,  
 And how þe angell gan him hete  
 324 þat he suld haue his bale to bete,  
 Oile of mercy fra god send  
 To saue him in þe werldes end.  
 When adam herd him sogat say,  
 328 þa wordes ful gretely gan him pay,  
 And in his life þan anes he logh,  
 For he hopid forto win fra wogh,  
 And forto be saued certainly ;  
 332 þarfore to god þus gan he cry,  
 " Lord me list no langer lif,  
 Mi gaste in-to þi hend I gif  
 Forto wis it at þi will,  
 336 In whilk stede so it sall go till."  
 þus he died with-in þe thrid day  
 Als þe angell vnto seth gan say ;  
 þan had he lifed in þis world here  
 340 Nien hundreth and threty ȝere ;  
 For mans kinde was þan so strang,  
 þat þai moght wele lif so lang.  
 When he was ded þus als I tell,  
 344 Both wife and barnes upon him fell  
 And lay upon þe cors eriand,  
 Heuid to heuid and hand to hand,  
 þai trowed to turn life him vntill,  
 348 For þai kowth þan none oper skill ;  
 And als þai murned with dreri mode,  
 Michaell come and by þam stode,  
 And oper angels gudely graid,

He tells his  
father of his  
journey,

and how that  
the *oil of  
mercy* should  
be sent  
to saue him  
at the world's  
end.

These words  
pleased Adam,  
and for once  
in his life  
he laughed.

He thanked  
God for his  
grace

and gave up  
the ghost.  
When Adam  
died he was  
930 years old

Man's nature  
was then  
vigorous, and  
he might live  
to such an  
age.

[fol. 78 b.]  
When Adam  
died, his wife  
and bairns  
fell upon him  
and lay crying  
upon the  
corpse, head  
to head and  
hand to hand,  
for they  
thought to  
restore him  
to life.  
But Michael  
appeared to

them and thus  
spake to Seth,  
"Weep no  
more, for it is  
God's will.

Take up the  
corpse and I  
will shew you  
what to do  
with it."  
They took up  
the body, and  
followed the  
Angels, all  
singing "full  
solemnly" to  
the Vale of  
Hebron,  
where they  
graved Adam.

Adam's  
bairns were  
greatly  
astounded at  
all this,  
but the Angel  
tells them that  
the dead must  
be buried in  
earth or stone,  
for all that  
are born shall  
die.

† MS. *liff.*

Seth then  
thinks of the  
kernels and  
puts them  
under his  
father's  
tongue.

Of those three  
kernels sprang  
three trees  
from which  
great marvels  
arose.

In Adam's  
mouth these  
wands stood  
until Noah's  
time, after the  
flood, 1072  
years.

And vnto seth al þus he said: 352  
 "Wepes namore, bot bese still,  
 For þus it es my lordes will,  
 Þat I sal teche here 3ow vnto  
 How 3e with þis cors sall do; 356  
 Takes him vp and wendes with me,  
 For in erth sall he bereed be."  
 Þai toke þe cors vp þam omang,  
 And þe angels bifore gan gang 360  
 Singand all ful solempnely,  
 And makand nobill melody;  
 To þe vale of ebron þai him broght  
 And groue him þare, als þam gude thocht. 364  
 Þan al his barnes awonderd ware  
 Of þe sight þat þai saw þare;  
 Þe angel said þan to þam in hy,  
 "Of þis thing haues no ferly, 368  
 For als we now do him vnto  
 So sal 3e with 3owre ded men do;  
 Gers beri þam in erth or stane,  
 For all sall di þat life<sup>1</sup> has tane." 372  
 Seth þan opon þa kirkels thocht,  
 Þat he fra paradys had broght;  
 In his fader mowth he þam did  
 Als þe angell gan him bid; 376  
 Of þa kirkels thurgh goddes grace  
 Wex thre wandes in litill space,  
 And of þa wandes grete ferlis fell,  
 Als men may here me efter tell; 380  
 Ful mekill sele was to þam sent,  
 Als men may here wha takes entent;  
*D*e tribus uirgis in ore ade crescentibus  
 In adams mouth þir wandes stode,  
 Till tyme of noie efter þe flode, 384  
 Þat was to wit with-onten were,  
 A thowsand sixty and twelue 3ere;



- And furth 3it groued þai in adam  
 388 Fra noie till tyme of abraham,  
 Fra abraham 3it stode þai þen  
 Vntill þe cummyng of moysen ;  
 And nowþer flitted fer no nere,  
 392 And ilkone groued by þam self sere ;  
 Ane elne of lenkith þa wandes ware  
 And all þis time wex þai nomare,  
 Bot in astate ay war þai sene,  
 396 And euer grouand in like grene ;  
 Lang efter þat tyme þus bifell  
 Þat þe childer of israel  
 Went with moyses thurght þe se,  
 400 Fra pharao and his men3é,  
 Þat mekill wa had to þam wroght,  
 And in grete bondage had þam broght ;  
 Þai past þe se bath hale and sound,  
 404 And pharao and his men war dround ;  
 And when þaire fase war þus for-done  
 To þe vale of ebron come þai sone,  
 And als þai in þat dale gan dwell  
 408 Forther-mar þan þus bifell ;  
 Opon ane euyng als moyses 3ode  
 He saw whare þir thre wandes stode,  
 Þat are in adams mowth was sett,  
 412 And with grete honore he þam grett ;  
 "For suth," he said, "þir wandes mene  
 Þe trinité þam thre bitwene,  
 Þat on þis wise er samin sett,  
 416 For in þe rote all war þai mett."  
 Þa wandes þan thoght he forto take  
 Wirschip to þam forto make ;  
 And fra þe erth when he drogh þam out  
 420 So nobil smell was þam about,  
 And so gude sauore gan þai fele,  
 Þat his men wend wonder wele

They went on growing until the time of Moses, and removed not from their place.

[fol. 78 b. col. 2.]

Each increased an ell in length and no more. In this state they continued until the exodus of the Israelites from Egypt.

The Israelites crossed the Red Sea in safety, but their foes were drowned. Then the folk came to the Vale of Hebron, wherein they did dwell. One evening as Moses was walking along he saw the place where the three wands were. He greeted them with great honour, knowing that they were the sign of the Trinity.

He drew them out of the earth, and so noble a smell arose that all the folk weened that

they had at last reached the Land of Promise, for which they thanked God with might and main.

Moses took the three wands and wrapped them in a clean cloth.

They were thus kept together for forty-four years, and all that were worm-smitten or torn by wild beasts were cured by touching the wands.

[fol. 79.]

It came to pass that the Israelites lacked water, and displayed a want of trust in God.

Moses tells them to have faith, and water shall be given them.

God had commanded Moses to smite the flint twice,

which when he had done, abundance of water came forth.

But Moses took all the merit of this miracle,

Þat þai had bene cumen right,  
 To þe land of hest þat þam was hight; 424  
 Al his folk þai war ful fayne  
 And loued god with might *and* mayne:  
 Moyses toke þa wandes schene;  
 And lapped þam in clathes clene, 428  
 And als a relik about þam bare,  
 With wirschip, als þai worthy ware:  
 Ay whils þai dwelled so in fere,  
 And þat was foure *and* fourty 3ere, 432  
 And all þat war with wormes smeten,  
 Or els with wilde bestes beten,  
 And þai might neght þa wandes nere  
 Þai suld als fast be hale and fere, 436  
 So þat defaut suld þai fiud nane,  
 Thurgh towcheing of þe wandes allane:  
 So it bifell þe folk had care  
 For þat þam wanted water þare, 440  
 And in þaire hertes þai bigan  
 To be mis-trowand ilka mau,  
 To god þai groched al bidene;  
 And moyses said to þam in tene, 444  
 "Mistrowand men herkins to me,  
 If 3e in trowth will stedefast be,  
 We sall gett water grete wane  
 Here out of þis hard stane." 448  
 For god had bidden him on þis wise  
 Þat he suld strike on þe flint twice,  
 And largely þan suld it gif  
 Water þat þai with might lif; 452  
 Þan with his wand þe stane strake he  
 And water went out grete plenté,  
 Þat men and bestes had þaire fill  
 Of water at þaire awin will; 456  
 And for moyses toke all þe mede  
 And loued noght god for his gude dede,

- Ne gert þe folk na louing make  
 460 To him þat sent it for þaire sake,  
 Þarfore oure lord god all-mighty,  
 Said vnto moyses opinly,  
 464 Þat he suld nocht þa childer bring  
 Vnto þe land of his heteing,  
 Þat was þe land of promisiowne,  
 Þat he had made vnto þam boune.  
 Þan moyses wist and wele he kend  
 468 Þat his life drogh nere þe ende ;  
 To þe hill of thabor þan went he  
 And þare he sett þir wandes thre,  
 By-side a water vnder þat hill,  
 472 For he hopid it was goddes will  
 Þat gude werk suld with þam be done ;  
 Þan efter þis he died sune.  
*Quomodo dauid tulit virgas in ierusalem.*  
 Still þan stode þa wandes þare  
 476 **S** A thowsand 3ere *and* wex nomare,  
 Bot in astate ay gan þai stand  
 Till dauid was king of iews land ;  
 And þat was a lang tyme bitwene,  
 480 And euer þai groned ilyke grene ;  
 Þan dauid was thurgh þe haly gaste  
 Warned þat he suld wende in haste,  
 In-to þe land of araby  
 484 Till þe hill of thabor hastily,  
 Þe thre wandes þare forto fett,  
 Þat moyses þe profett had sett ;  
 To ierusalem þat þai war broght  
 488 For thurgh þam suld be wonders wroght,  
 And diuers dedis done bidene,  
 And efterward so was it sene ;  
 Þus when dauid warned was  
 492 Till araby sone gan he pas,  
 To þe hill of thabor fast he 3ode,

therefore God  
 sa'd that he  
 should not  
 bring the  
 children of  
 Israel unto the  
 Land of  
 Promise.

When Moses  
 knew that his  
 end was near,  
 then went he  
 to the Mount  
 Tabor and  
 there he  
 planted these  
 three wands  
 beside a  
 stream under  
 the hill,

and soon after  
 this he died.

After this the  
 wands  
 remained  
 in the same  
 state for 1000  
 years until  
 David became  
 king of the  
 Jews.

Through the  
 Holy Ghost  
 David went  
 into the land  
 of Arabia, to  
 the hill of  
 Tabor, where  
 he found the  
 three wands.

[fol. 79, col.  
 2.]

- Whare þir ilk thre wandes stode ;  
 Vnto þe stede he went full euyn,  
 Als he was warned with god of heuyn ; 496  
 And when he of þe wandes had sight  
 He honord þam with all his might,  
 And toke þam vp out of grounde ;  
 And swilk a smell þare was þat stounde, 500  
 And noise and nobill melodi  
 Of diuers maners of minstralsy,  
 Þat dauid and his menzë wend 504  
 Þe haly gaste had þare descend,  
 So mekill mirth gan with þam mete  
 Of nobill noyse and sauore swete ;  
 Þan dauid laid þa wandes in fere  
 In a kase al of siluer clere ; 508  
 He sang ful fast so was he faine  
 And on þis wise he went ogayne ;  
 And als þai went so by þe strete,  
 Seke men many gan þai mete, 512  
 All war þai helid in gude degré,  
 Thurgh vertu of þa wandes thre.  
 Dauid was ful glad and blith,  
 Vnto his euntré come he swith ; 516  
 Þe nyend day efter hame come he  
 To ierusalem þe riche ceté,  
 Bot night it was thurgh goddes will  
 When þai come þe ceté vntill, 520  
 On þe wandes had dauid thocht  
 With wirschip whare he sett þam moght,  
 And in a dike he did þam right  
 Biside his castell all þat night, 524  
 And seker men he sett to wake,  
 So þat þai suld no harmes take ;  
 On þe morn he thocht to seke a space  
 To plant þa wandes in honest place, 528  
 Forto be keped honestly,

He took them out of the ground and there arose a sweet smell and noble melody.

David laid the wands together in a case of bright silver.

As he went along, sick men were healed through virtue of the wands.

Glad and blithe David came unto his country, and on the ninth day he reached Jerusalem.

He then planted the "wands" in a "dike," and set trusty men to watch them,

and he intended on the morrow to find a better place for them.

- And wirschipd als þai war worthy.  
 To rest he went es nocht at laine,  
 532 And sone at morn he come ogaine;  
 He fand his wandes hale and sownde  
 Ful fast grouand on þe grounde,  
 And þar-of grete wonder him thought,  
 536 Bot remn þam þan wald he nocht,  
 For in his hert he trowed right  
 Þat þai war sett thurgh godis might;  
 Þar-fore he lete þam stand þare still,  
 540 And bad þat none suld negh þam till;  
 And forto dwell with-uten dout  
 He made a stif wall þam about,  
 Stalwurthly of lime and stane,  
 544 So þat negh to þam suld nane.  
 Þe same lenkith 3it war þai þare,  
 Als moyses in desert þam bare;  
 Bot þus when dauid sett þam has,  
 548 Þan wex þai so þat wonder was,  
 Þe body wex in a hale tre  
 And þe crop was branches thre;  
 And for it wex so dauid made  
 552 A serkell al of siluer brade,  
 And bad þat it suld sawded be  
 All about þe haly thre,  
 Þat he might wit, with-uten were,  
 556 How mekill it wex ilka 3ere;  
 For it wex grete thurgh goddes *grace*  
 And also lang in litill space;  
 In þat stede þan stode it þare  
 560 Threty 3ere and sumdele mare,  
 And wex ful fast, I vnder-stand,  
 For þe tyme was nere cumand;  
 Þan dauid wex dreri in mode,  
 564 For in his hert he vnderstode  
 Þat [he] a sinful man had bene

When he came to look at them in the morning, he

[fol. 79 b.] found them growing fast in the ground, but he did not attempt to remove them.

For a safeguard he built a stiff wall of lime and stone around them.

The wands were then of the same length as in Moses' time. But now in a short time they grew and became one great tree with three branches springing from the top. David made a silver circle (ring) to mark the growth of the trunk year by year.

For thirty years the tree stood in this spot and increased yearly. David, knowing that he had been a sinful man,

made his  
moan to God,  
and, sitting  
under this  
holy tree, to

And vnt[o] god he gan him mene ;  
Sitand vnder þat haly tre,  
Grete sorow in his hert had he,  
And in his sorowing said he þus,  
*Miserere mei deus et c'.*

568

make amends  
for his sins, he  
composed the  
whole of the  
" psalter-  
book ;" and in  
remission of  
his sins he  
began to make  
a kirk.

For twenty-  
four years  
he went on  
building day  
and night.

But God bids  
him to build  
no more, on  
account of his  
sinful life.

[fol. 79b, col.  
2.]

David desires  
to know who  
is to build  
God's house.

He is told that  
his son  
Solomon shall  
complete the  
work.

David then  
calls all the  
elders of the  
city to him,

and bids them  
crown  
Solomon his  
son as king.  
Thus he gave  
his crown  
away

And so he made his mis to mende  
þe sawter buke right to þe ende ;  
And in remission of his syn  
To mak a kirk he gan bigin,  
And þare-about he begged fast,  
Till foure and thwenty ȝeres war past ;  
And bisid him both day and night  
With werkmen þat war wise and wight ;

572

576

And for he was a synfull man  
Of god þus was he warned þan :—

580

"A hows to me saltou neuer make,  
And þat es for þi sinnes sake."

Dauid answerd and said in hy,

"Lord, wha sall make þi hows bot I,  
Wha sall vnto þi werk tak tent,  
Sen vnto me no sele es sent."

584

"Salomon þi sun," said he,

"Sall mak a temple vnto me,  
þat euer-mare sal be in minde,

588

And in mencing omang man-kinde."

þan dauid wist righ[t] wele inogh,

þat his life fast till ende drogh,

592

Of þat ceté gert he call

þe eldest men *and* maisters all ;

And hastily þai come him till  
Forto wit what was his will ;

596

þan vnto þam al þus said he,

"Takes salomon my sun for me,

For, sirs, als sune I sal be ded,

And god has chosen him *in* my stede ;

600

His corown so he gaf oway

- And so he died þat ilk day;  
 Þan in a grafe þai gan him graue,  
 604 Whare kinges suld þaire beriing haue,  
 With sang and grete solempnité,  
 Als fell to swilk a lord at be.  
*Quomodo salomon perfecit templum.*
- 608 **S**alomon was corond king,  
 And led þe land at his liking;  
 Moste sutile werkmen has he soght  
 And on þe temple fast þai wroght,  
 And endid it of masonry
- 612 In þe space of 3eres twa *and* thretty;  
 Forto tell all his fader tyme  
 And efter þe wirking of him;  
 And when it suld till end be brogh[t],
- 616 Þe wrightes þat þe timber wroght  
 A mekill balk þam bud haue ane,  
 In þat euntré þai kouth find nane,  
 Þai soght in toun and in ceté,
- 620 And nowre-whare might þai find a tre,  
 Þat wald acorde vnto þaire met,  
 Bot þat þat dauid king had sett;  
 It forto take þe king eumand
- 624 And bad it suld no langer stand;  
 Þan down þai hewit þat haly tre  
 So þat þaire werk might endid be;  
 Þai caried it vnto þe kirk
- 628 And ordand werkmen it to wirk;  
 Þe maisters has þaire mesure tane,  
 Þe lenkith thretty eubites and ane;  
 Þai polist it and made it plaine,
- 632 Bot all þaire wirking was in vayne;  
 When it was made efter þaire merk,  
 Þai wand it vp vnto þe werk  
 And langer þan þai fand þe tre,
- 636 By a eubet þan it suld be;

and died  
 that same  
 day, and was  
 buried with  
 regal  
 solemnity.

Solomon was  
 crowned king,

and in thirty-  
 two years he  
 completed the  
 Temple.

When the  
 Temple was  
 almost  
 finished, the  
 carpenters  
 wanted a  
 large beam,  
 and sought  
 far and wide  
 for a suitable  
 one.

At last they  
 found the tree  
 planted by  
 David.  
 Solomon bad  
 them hew it  
 down.  
 When this  
 was done,  
 they took the  
 measure of it,  
 and found it  
 to be 31  
 eubits in  
 length.  
 [fol. 50.]

After  
 polishing it  
 they found  
 that it was  
 one eubit too  
 long.

They took the  
beam and  
shortened it,  
and on  
measuring it  
again they  
found it to  
be shorter  
than the right  
size.  
Thrice they  
altered it, but  
they could not  
get the right  
measure.

Then they  
sent for  
Solomon,

who ordered  
the tree to be  
placed in the  
Temple,

where it lay  
many a year  
between two  
pillars of the  
kirk.  
Solomon had  
that once a  
year every  
man should  
visit the  
Temple and  
honour this  
holy tree.

So it befell  
upon a year  
that all the  
country far  
and near went  
to honour this  
tree.  
Among this  
company was  
a woman that  
had no faith

Of þat fare þai war vnfaine,  
And sunc þai gat it down ogayne  
Eft þai toke þaire mesures þan,  
And kuttēs it als wele als þai can; 640  
“Do wind it vp” biliue þai bid,  
Bot al was in waste þat þai did;  
þan was it schorter þan þe assise  
Thrise wrought þai with it on þis wise; 644  
Acorde to þat werk wald it nocht,  
þar-of þam all grete wonder thocht;  
þai cald þe king for he suld se  
How þai had wrought with þat tre, 648  
For mekill tene was þam bitid,  
Sen þai war al so crafty kid;  
When salomon saw it was swa,  
In-to þe temple he gert it ta, 652  
And bad þat it suld honowrd be,  
For sum might trowed he in þat tre;  
Anoper balk þan haue þai soght,  
And al þe werk till end þai wrought. 656  
þe haly tre, on þis manere,  
Lay in þe temple many a ȝere,  
Twa pilers of þe kirk bitwene,  
þe king gert kepe it þare ful clene, 660  
And made þe custom in þat cuntré,  
And bad þat ilka man suld be  
In þat stede anes in ilka ȝere,  
And ilkone on þaire best manere 664  
þat haly tre forto honowre  
þat seþin bare oure sauioure.  
So it bifell opon a ȝere  
Al þe cuntré, fer and nere, 668  
Vnto ierusalem þai went  
To honore þat tre with gude entent;  
A woman was þare þam omang  
þat in hir hert ay hopid wrang; 672



- Scho soght peder þe sight to se  
 And trowed no vertu in þe tre ;  
 Hir thoght it was scorne in hir wit  
 676 Pat oþer men so honord it ;  
 Maximilla was hir name,  
 Scho sat þaron hir self to schame,  
 And for scho trowed no might þarin ;  
 680 Hir clathes biliue bigan to brin  
 Als herdes þat had bene right dry,  
 Þan cried scho loud, thurgh prophcey,  
 And said, "my lord mighty ihesu  
 684 Haue merey and on me þou rew."  
 When þe iews herd hir on ihesu call,  
 Grete tene in hert þan had þai all ;  
 Þai said "scho sklanders oure goddes euy[n]  
 688 For a new god we here hir neuyn" ;  
 Þai bad þat bald men suld be boune  
 To haue hir tite out of þe toun,  
 And sune, with-outen oþer rede,  
 692 Þai staned hir vnto þe ded ;  
 Scho was þe first þat suferd schame  
 For þe neueni[n]g of ihesu name.  
 It was þaire *custom*, als men knew,  
 696 Pat who so neuind þat name ihesu,  
 He suld be staned to ded als sone  
 And so was with þat woman done.  
*De probatica piscine.*
- 700 **F**ul many when þai saw þis sight  
 Honord þe tre with all þaire might,  
 And þarto made þai more loueing  
 Þan vntill any oþer thing ;  
 Þarfore þe iews thoght grete despise,  
 704 And to þat tre þai went ful tyte ;  
 Out of þe toun þai did it draw,  
 For men þar-in no might suld knaw,  
 For þai saw grete worde of it went,

[fol. 80, col. 2.]

Maximilla  
 was her name;  
 but, as she  
 was sitting  
 by herself her  
 clothes took  
 fire and burnt  
 like tow.

"Lord  
 Jesu," she  
 said, "have  
 merey and pity  
 upon me."  
 The Jews  
 were angry  
 that the  
 woman had  
 slandered  
 their God  
 by the  
 mention of a  
 new one,  
 and bade bold  
 men turn her  
 out of the  
 town, and  
 stone her to  
 death.

So she was  
 the first  
 Christian  
 martyr,  
 and all who  
 mentioned the  
 name of Jesus  
 were  
 commanded  
 to be stoned.

Many who  
 saw this  
 sight  
 honoured the  
 tree with all  
 their might.

The Jews took  
 offence at this  
 and drew the  
 tree out of  
 town,

	And men parto toke mekill entent	708
	And many men honord it mare,	
	þan goddes þat in þe iewri ware;	
	þarfore þai ordand þam omang	
	þat na more worde of it suld gang,	712
	Bot for vertu þat was þar-in	
	þai durst it nowþer breke ne brin;	
	In to a dike þai gan it kast,	
	So to be wasted at þe last,	716
	þarfore in þat dike þai it did;	
	Bot god wald nocht þe might war hid,	
	Sen þat so grete word of it went,	
	þarfore his sande parto he sent;	720
	Euer-ilka day a sertaine tyme,	
	Bitwix þe vnderon and þe prime,	
	His angels to þat haly tre	
	Ful oft-sipes men might þam se,	724
	þai moued þe water in þat tide	
	And wesche þe tre on ilka side;	
	And all men þat war seke and sare	
	If þai in þat tyme might be þare,	728
	When þe water was moued swa;	
	Wha so might first in-to it ga,	
	If he had neuer so mekill bale,	
	Hastily he suld be hale	732
	Thurgh vertu of þat haly tre;	
	þis was knawin in ilk euntré,	
	For mani þat blind <i>and</i> croked ware	
	Hastily war þai helid þare;	736
	So when þe iews <i>persayued</i> right,	
	þat thurgh þe tre was schewid slike might,	
	þai said it suld nocht lang be swa;	
	Out of þe water þai gan it ta,	740
	And ordand it to be a brig,	
	Ouer a-noper bek to lig,	
	For so þai trowed þat mens fete,	

but were  
afraid to  
break or burn  
it.  
So they cast  
it into a ditch.

But every  
day, between  
"underon"  
and "prime,"  
God's angel  
came to this  
[fol. 80 b.]  
tree, and  
moued the  
water in the  
ditch,

and all that  
were sick and  
sore, if they  
might only get  
into the water  
when it  
moued, were  
cured of their  
sickness.

Then the Jews  
took the tree  
out of the  
water,

and turned it  
into a bridge  
over a "beck"  
(brook), so

- 744 And bestes þat went by þe strete,  
 Suld cum and ga all ouer þat tre  
 So þat it suld wasted be;  
 For grete despite in hert þam thought
- 748 Þat wonders thurgh it war wrought.  
 Þus lay þis tre þare, als I tell,  
 Vntill þe sage quene, dame sibell,  
 Come to ierusalem on a ȝere,
- 752 Wisdom of salomon to here;  
 And by þat side hir gate was graid  
 Whare þis haly tre was laid,  
 And sone when scho þar-of had sight
- 756 Scho honord it with all hir might,  
 Kneland doun on aȝer kne,  
 Swilk vertu trowed scho in þe tre;  
 Hir clothes gert scho þar-on lig,
- 760 And bare fete went scho ouer þe brig;  
 Thurgh prophecy þan þus scho said—  
 “Þis ilk tre þat here es laid  
 A verray signe wele may it seme
- 764 Of a domesman þat all sal deme,  
 Als lord and maister moste mighty,  
 Þus may þis signe wele signify.”  
 Scho lended þare ay whils hir list,
- 768 Grete wit of salomon scho wist;  
 And seþin ogayne gan scho ga  
 To hir cuntré þat scho come fra,  
 And þat tre euer scho gan honowre
- 772 Þat seþin bare oure sauowre;  
 Þis haly tre lay in þat stede,  
 Vntill þat crist suld suffe[r] dede,  
 When dome was gifen ordand was he
- 776 Forto be hanged opou a tre,  
 Þat als a cros þan suld be wrought;  
 On swilk a tre þan had þai thought,  
 Sone a iew stode vp in hy,

that it might  
 be worn out  
 by the feet of  
 men and  
 beasts.

Thus this tree  
 lay until  
 Dame Sheba  
 came to  
 Jerusalem to  
 hear of  
 Solomon's  
 wisdom.

Passing over  
 this bridge  
 she honoured  
 it with all her  
 might.

She laid her  
 clothes  
 thereon and  
 barefooted  
 went over the  
 bridge.  
 She said the  
 tree was a true  
 sign of a  
 doomsman  
 who should  
 judge all men  
 as lord and  
 master.

[fol. 80 b,  
 col. 2.]  
 This tree lay  
 in that place  
 until Christ  
 shuld suffer  
 death.  
 He was  
 condemned to  
 be hanged on  
 a tree  
 fashioned like  
 a cross.

The Jews  
think of the  
tree "laid  
over the  
lake."

And þus he said thurgh *prophecy* :— 780  
 "þe kinges tre, I rede, 3e take,  
 þe whilk 3e laid ouer þe lake  
 To make a cros both large *and* lang  
 þe kyng of iews þar-on to hang." 784

and from it  
they make a  
cross eight  
cubits long.

To þis þai all assented þan,  
 And rathly out of þe toune þai ran ;  
 þai toke þe tre þan þare it lay,  
 þe thrid part þai hewed oway, 788

When it was  
finished they  
took it to  
Pilate, who  
was well  
pleasid with  
their work.

And of þe rembuand haue þai made  
 A large cros, bath lang and brade ;  
 Viiij cubites þai made it lang  
 With-ouen þat in þe erth suld gang, 792  
 And aþer side of cubites thre  
 þat abouen þe heuid suld be ;

The cross is  
made but the  
nails are  
wanting.  
The Jews run  
to a smith out  
of the town,  
and bid him  
make three  
nails.

When it [was] made þus at þaire will,  
 þe ceté sone þai broght it till, 796  
 To pilate went þai ful gude spede,  
 He held him wele paid of þaire dede.  
*De fabrica clauorum.*

The smith,  
believing  
Christ to be a  
true prophet,

E cros es made, als it sall be,  
 Bot þan þam nedes nayles thre ; 800  
 þe iews war ful redy boune  
 And ran for na[i]les in-to þe toune ;  
 Vnto a smith þai come ful sone  
 And bad, "belamy, biliue haue done, 804  
 Make thre nayles stif and gude

does not  
intend to  
make the  
nails.

At naile þe prophet on þe rode" ;  
 When þe smith herd þaire entent,  
 How þat ihesu suld be schent, 808

In hert he had ful mekyll wa  
 Obout þe nayles forto ga,  
 For of ihesu he vnder-stode  
 þat [he] was prophet trew *and* gude ; 812

þarfore wele in his hert he thoght  
 þat for him suld no nayles be wroght ;

- He answerd þam with wordes fre  
 816 And said "ȝe gett none nailes for me,  
 God has sent on me his merke  
 So þat I may wrik no werk ;"  
 In his bosum he hid his hand  
 820 And said he hurt it on a brand,  
 "Par-on," he said, " I haue slike pine  
 þat I hope my hand to tynе."  
 Þan answerd þe iews kene  
 824 And said vnto him all in tene :  
 "All for noght þou feynes þe,  
 All þi sare-nes will we se,  
 And bot we find þi tales trew  
 828 Ful sare it sall þi seluen rew."  
 Þus thai thret him in þaire saw,  
 And gert him þare his hand out draw,  
 Þan was þare schewed in þat place  
 832 Grete gudenes, thurgh goddes grace ;  
 His hand semed als it war sare  
 And hurting had it neuer þe mare ;  
 Þe iews saw þat it was so,  
 836 And namore said þai him vnto ;  
 Furth come þan þe smithes whife,  
 A fell woman and full of strife,  
 By þe iews þare þai stode,  
 840 Scho spae hir husband litill gude ;  
 "Sir," scho said, and loud gan ery,  
 "Sen when had þou slike malady ;  
 ȝistereuen, when þe day was gane,  
 844 Euill on þi handes had þou nane,  
 And sen sekenes es sent to þe  
 Þir men sall noght vnserued be,  
 Þai sall haue nayles or þai ga,  
 848 Als sone my self sall þam ma."  
 Scho blew þe belise ferly fast,  
 And made þe yren hate at þe last.

But he  
 answers the  
 Jews with  
 bold words :  
 " No nails you  
 get from me,  
 for I have  
 burnt my  
 hand on a  
 [fol. 81.]  
 brand,

and I expect  
 I shall lose  
 my hand."

The Jews did  
 not believeth  
 smith, but  
 bade him  
 show them  
 his hand,

which they  
 saw hurt as he  
 had said  
 (though in  
 reality it was  
 not).  
 So they made  
 no more ado  
 about the  
 matter.  
 But out  
 came the  
 smith's wife, a  
 cross-grained  
 scolding  
 woman.  
 By the Jews  
 she stood, and  
 said little  
 good of her  
 husband.  
 "Since thou  
 art sick," she  
 said, "these  
 men shall not  
 go away  
 unserved."

So she set to  
 work and  
 made the  
 nails herself,

the Jews all  
the while  
lending her a  
helping hand.

Th y were  
very roughly  
made, but the  
Jews gladly  
took them,

and brought  
them to  
Pilate.

De iews helppid hir forto smite  
So þat thre nayles war made ful tite; 852  
Hir husband saw and stode ful still,  
He durst nocht say þat scho did ill;  
þai war full grete and rudely wrought, 856  
Bot þarfore þai forsuke þam nocht,  
Bot sone, when þai þir nailes had,  
Furth þai went with hert ful glad,  
And hastily þai toke þe gate  
Vntill þai come to sir pilate. 860

## IV.

### FINDING OF THE CROSS.

[Harleian  
MS. 4126,  
leaf 149,  
back, col. 2.]

*De Inuencione sancte crucis.*

- M**En aw to honure euer omang  
 Þe cros þat al our hele on hang ;  
 And how þat haly tre was fun,  
 4 Was þis feste ordand and bigun ;  
 Þat tre vs aw forto do honoure  
 Þat bare oure lord and oure sauoure.  
 Whils Constantyne þe nobil king  
 8 Lifd here in erth in grete liking,  
 Trew he was, in dede and saw,  
 And lely lifed he in his law ;  
 In Rome he regnid als Emperoure,  
 12 And gouerned it with grete honoure ;  
 So in his tyme, trewly to tell,  
 All on þis maner it bifell :—  
 Þe grekis and þe folk of barbary  
 16 Gederd ful grete cumpany,  
 Forto gif batail ogaynes rome,  
 And so by strenkit it to ouercum ;  
 And when king Constantine herd tell  
 20 Off al þis fare, how it byfell,  
 In his hert he had grete drede,  
 For ful grete power gun þai lede ;  
 He ordand him grete cumpany  
 24 Of men of arnes and archery  
 His land with fighting to defend,  
 And to hald it fro his enmis hend ;  
 And als he lay opon a night,  
 28 Bifore þat day þat þai suld fight,  
 Him thocht he lukid to heuyn on high,

The Cross  
ought always  
to be held in  
honour.

Constantine  
was true in  
word and  
deed.

In Rome he  
reigned as  
Emperor.

The Greeks  
and folk of  
Barbary  
gathered  
together to  
fight against  
Rome.

When  
Constantine  
heard of this  
he was sore  
afraid,

but prepared  
to defend his  
land.

But as he lay  
upon a night,  
before the  
day that they  
should fight,  
it seemed to  
him that he  
looked toward  
heaven.

and saw the  
Cross on  
which Christ  
died, and a  
voice spake  
thus to him

“ Arrange  
thine arms in  
this same  
manner, then  
shalt thou  
overcome thy  
enemies.  
In this sign  
put fully thy  
trust, then  
shalt thou  
have no cause  
for fear, for  
by this thou  
shalt have

[leaf 150.]

Victory.”  
On awaking  
he was very  
joyful.  
Up he rose  
with a light  
heart,  
and went to  
Helena the  
noble Queen,  
and told her  
of his dream.  
Full glad was  
she of the  
tidings,  
and she  
caused a cross  
to be made to  
be carried  
before the  
Emperor.

So he went  
forth to the  
war, and  
through the  
Cross  
overcame his  
enemies.

St. Helena  
was very  
joyful that  
her son had  
returned safe,  
and with  
might and  
main  
honoured the  
Cross,  
But of the  
Cross they  
knew nothing,  
nor indeed  
of Jesus.

And in þe aire him thocht he sigh  
þe same cros þat crist was on done,  
And a voice sayd þus to him sone : 32

“ Ordayne þine armes on þis kin wise,  
þan sal þou ouereum þine enmise ;  
And in þis figure fully þou trayst,  
þan thar þe no thing be abaist ; 36  
Mak þis in þine armes forþi,  
þan sall þou haue þe victori.”

*In hoc vince.*

He wakkend þan and was ful glad,  
For he so gude herting þan had ; 40  
Vp he rase with hert ful light

And to his moder he went ful right,  
þat was saynt Elyne þe noble quene,  
And tolde vnto hir ilkdele bidene ; 44

Of þis tithing scho was ful fayne  
And gert ordan, with al hir mayne,  
þat he suld haue swilk armes dight, 48

Als he had sene by gastly sight ;  
His awin armes sone down war laid  
And þe cros in his scheld purtraid,

Byfore him in batayle to bere, 52  
And so he went furth to þe were ;  
And thurgh þe vertu of þe eroyce,

Als he was warned by gastly voyce,  
Al his enmis he ouer-come  
And broght þe victori to Rome. 56

Saint Elyne þan was wunder fayne  
þat hir sun was cumen safe ogayne,  
And þat ilk figure of þe rode 60

Honurde þai with mayn and mode ;  
Bot of þe cros no thing þai knew,  
Ne no thing wist þai of Ihesu,

Ne no thing wist þai what it ment  
þat þai honurd with gude entent. 64



- Pan king Constantine gert call  
 Of Iewry þe maisters all,  
 Forto enquire by þaire clergy  
 68 What thing þat signe suld signify :  
 Þai said, "sir, Iely we 3ow hete.  
 Byfor þis tyme was a prophete  
 Hight ihesue, and [in] þis same Ceté  
 72 Was he hanged on swilk a tre ;  
 Ful many men þarbi was mend,  
 And grete vertu þarof was kend,  
 Bot sone efter þe iews it hid,  
 76 For no might suld of it be kid,  
 And how it was hid sal 3e here.  
 Sir, it bifell in þis manere—  
 When ihesue unto ded was done,  
 80 Þe iews þan tok þaire counsail sone,  
 Forto hide þat ilke haly tre,  
 So þat it suld nocht honurd be ;  
 Vnder þe grete hill of caluary  
 84 Þore groue þai it ful priuely,  
 With two crosses þat theues on hang,  
 And also þe nayles þat war strang ;  
 Al kest þai priuely in a pyt,  
 88 So þat no man suld of þam wit ;  
 Þore hauc þai liggen, on þis maner,  
 Sethin more þan two hundreth 3ere,  
 Sethin Tytus and vaspasian come  
 92 And destroyd mony iews of Rome ;  
 For right als þai boght ihesu fre  
 For thritty penis of þaire moné,  
 So war þai sold to þaire enny  
 96 Euer thritty iews for a peny ;  
 On þis wise war þai al broght down,  
 Vnder þe Emperoure subieccione,  
 So þat no man wun þore sald  
 100 Of þe Emperure bot þai wald hald,

Then  
 Constantine  
 cal ed  
 together the  
 masters of  
 Jewry, and  
 asked what  
 the sign  
 signified.  
 They said  
 that before  
 this time  
 there was a  
 prophet,  
 named Jesus,  
 who was  
 hanged on  
 such a tree in  
 this same city.  
 Many were  
 heald  
 thereby, and  
 recognised its  
 great virtue.  
 Soon after  
 the Jews  
 hid it,  
 so that it  
 should not be  
 honoured.

They gravd  
 it under the  
 hill of  
 Calvary,  
 along with  
 the crosses of  
 the two  
 thieves,

[leaf 150,  
col. 2.]

Here they  
 have lain  
 more than  
 200 years.  
 After this  
 Titus and  
 Vespasian  
 came and  
 destroyed  
 many Jews,  
 for just as  
 they bought  
 Jesus for  
 thirty pence,  
 so were they  
 sold to their  
 enemies every  
 thirty Jews  
 for a penny.

Far and wide  
are they sown.  
No Jew has a  
house of his  
own.

When Sir  
Adrian was  
Emperor of  
Rome, the  
Christians  
were  
persecuted.

He well knew  
where the  
Cross was hid,

for Christian  
men came to  
honour the  
holy place,  
the Mount of  
Calvary,

so he built a  
heathen  
temple upon  
the mount.

No Christians  
ever after  
came there to  
pray, so the  
Cross passed  
out of mind.

Long after  
this temple  
was  
destroyed  
and the  
place was  
overgrown  
with thorns  
and briars.  
[leaf 150,  
back]

And sethin als wide als þai er saun  
Has no iew hous of his awyn ;  
Swilk maystris war made þam omell,  
And efter þat tyme þus bifell:— 104  
In Rome ane Emperoure was þan  
þat named was sir adrian,  
Cristen law wald he none ken,  
Bot euer distryed al cristenmen ; 108  
þis Emperoure wele vnderstode  
Whore his elders had hid þe rode,  
And herby persayned he it right,  
For cristen men both day *and* night 112  
Come to honure þat haly stede,  
And bousomly þore made þaire bede ;  
þai honurd þe mount of caluary,  
In wirschip of þe cros namely. 116  
And þis Emperoure of Rome  
Wist cristen men so þeder come,  
þe cros he wold nocht þethin take,  
Bot þus he ordand for þaire sake 120  
In þat same place to edify  
A temple for þaire maumetry,  
For cristen men suld þan forbere  
In þat stede to mak prayere ; 124  
þan cristen men þat place refused,  
None of þam efter þeder vsed,  
And so it wurthed at þe last  
þe cros al out of minde was past, 128  
And þat was for no man herd say  
þarof ne in what stede it lay.  
Lang efter þe temple of maumetry  
Was all distroyd fro Caluary, 132  
þan groued þe stede with thornes *and* breris,  
And of þe cros no thing men heris ;  
For two hundreth ȝeres war omell,  
Bitwix þe tymes þat I of tell. 136

- Dan Constantine was Emperoure  
 And rewlid rome with grete honoure ;  
 Vnto him was tolde in þat tyde,  
 140 How þat þe iews þe cros gum hide.  
 Vnto his moder he said in hi,  
 "Moder, sen we haue þe victori  
 And myne enmise þus er slone,  
 144 Thurgh vertu of þe cros allone,  
 And clerkis has told to ʒow and me  
 Þat criste was ded on swilk a tre,  
 Ful fayn I wold þat tre war soght  
 148 And sone vnto more honure broght."  
 Þan said his moder, saynt Elyne,  
 "Sun, for suth I sal nocht fyne  
 Þat haly tre or I haue fun."  
 152 And sone hir way scho has bigun,  
 Furth scho went with faire menzê,  
 To ierusalem, þat riche cetê.  
 And when þe iews herd hereof tell  
 156 Þat þe quene come þam omell,  
 Grete wunder had þai albidene,  
 What thing hir cuming suld bimene.  
 And al þe iews sone did scho call  
 160 To cum into þaire comun hall,  
 Þe sertayn suth hir forto lere  
 Of thinges þat scho wold enquere ;  
 Here-fore þe iews had mekil dout,  
 164 Þai gedird togeder in grete rout,  
 And priuely þai ask þis thing,  
 What was þe caus of þe quenes cuming.  
 And sum, als þai had herd of hir,  
 168 Said scho come for þe cros to spir,  
 Waron crist vnto dede was broght,  
 And ilkone said þai knew it nocht ;  
 So was þore anc þat hiyght Iudas,  
 172 Þat grete mayster omang þam was ;

Unto  
Constantine  
it was told  
how the Jews  
had hidden  
the Cross.

Constantine  
tells his  
mother  
Helena that  
he would like  
to find the  
Cross upon  
which Christ  
had suffered.

Helena  
determines  
to discover it,

and goes to  
Jerusalem.

When the  
Jews heard  
of h. r coming  
they were in  
great fear  
and dread.

Helena calls  
them into  
their common  
hall, and says  
there are  
certain things  
which she  
wishes to  
know.  
The Jews  
take counsel  
together as to  
what the  
questions  
might be.

Some said  
that she had  
come to  
enquire about  
the Cross of  
Christ, but  
they said  
they knew  
nothing of it.

- Saint simyon sun for suth was he,  
 And Simyon was sun of zaché.  
 Þis Indas said, "sumdele I mene  
 Of thinges þat here bifore has bene ; 176  
 Simyon, my fader, als 3e sall here,  
 Told vnto me on þis manere :—  
 When he wist wele sune forto dy  
 'Sun,' he said, 'herkin me in hy, 180  
 A counsail sall I tel to þe,  
 Þe whilk I will you hald priué ;  
 If it bifall, sun, in þi liue  
 Þat any spir, oþir man or wiue, 184  
 Or efter þe cros will þe ass,  
 Þat ihesu crist on hanged was,  
 Or þai þarfore do þe to dede,  
 Tell þam vnto swilk a stede, 188  
 Þat now es waste *and* al vnkid,  
 For þore I wote wele was it hid ;  
 And if þou may þi ded escheu,  
 Þan wald I þat no man it kneu.' 192  
 Þus tald he to me in what stede  
 Þai groue þe rode bi comun rede,  
 Bot if we any oþer wise mai do,  
 I rede we tel noman þarto." 196  
 Þan had þai meruail in þaire mode  
 For þai herd neuer are of þe rode ;  
 Þan come þai furth, ilkone bidene,  
 In comun hall bifor þe quene. 200  
 Sone on þis wise scho said þam to—  
 "Dose swith and chese one of þir two,  
 Whethir 3ow es leuir to suffer dede,  
 Or els to tel me in þis stede 204  
 Whore cristes cros in erth es hid,  
 And bot 3e do, als I 3ow bid,  
 Ilkone 3e sall be brint þis day."  
 And sone a fire scho did puruay, 208
- Judas tells the Jews what Simeon his father had told him on his death-bed.
- " ' If any one enquires after the Cross, do not disclose where it is to be found, unless it be [leaf 150, back, col. 2.] to save thy life.' "
- He told me where the Cross was commonly reported to be hid."
- Hereupon the Jews came before Helena,
- who threatened to put them to death unless they made known to her where the Cross was hid. To show them that she was in earnest she caused a fire to be made.

- And when þai saw þe fyr on brede,  
 In þaire hertis þan had þai drede :  
 Vnto þe quene al gun þai cry,
- 212 “Lady, of vs here haue mercy,  
 For we wote no thing how it was ;  
 If any wote þan wote Iudas,  
 For he was aue old prophet sun,
- 216 Þe laws wele better mai he cum ;  
 His elders war of þe alde state,  
 And of þaire werkes sundel he wate.”  
 Þan lete scho al þo oþer go,
- 220 And Iudas toke hir vnto ;  
 And for he wald tell no resoun,  
 He was done in depe dungeoun,  
 And þore he lay in mirknes grete,
- 224 Seuynd dayes, with-uten drink or mete.  
 For hunger he cried on þe seuynd day,  
 “Saue me and I sall yow say  
 Whore 3e sall fynd þe rude tre,
- 228 Als my fader tolde vnto me ;  
 Vnto me es þis mater dym,  
 Bot sum knawing I haue by him.”  
 Fro prisun þan was Iudas tone,
- 232 And furth went with þam ilkone  
 Vnto þe mount of Caluary ;  
 Þam folowd ful grete cumpany.  
 And when þai come whore þai wald be,
- 236 Þan Iudas knelid doun on his kne,  
 He said, “lord, þat all has in waldë,  
 If tales be trew þat men has talde,  
 If þou be he þis werld bigan,
- 240 And verrayli es both god *and* man,  
 And of a maiden in erth was born,  
 Als sere prophetis haue said biforn,  
 Send us sum taking of þi grace,
- 244 To find þe rude tre in þis place,

This frightens  
 the Jews, who

declare they  
 know nothing  
 of the Cross,

but that one  
 Judas knows  
 all about it.

Helena takes  
 Judas and  
 lets the  
 others go.  
 Because  
 Judas was  
 obstinate she  
 cast him into  
 a mirk  
 dungeon,  
 where he  
 remained  
 seven days  
 without food.  
 On the  
 seventh day  
 he declares  
 his  
 will'ingness  
 to disclose  
 where the  
 Cross is hid.

[leaf 151,  
 col. 1.]

Forth Judas  
 goes to  
 Calvary,  
 followed by  
 a great  
 company.  
 When he  
 came where  
 he wished  
 to be, he  
 knelt down  
 and prayed  
 God to send  
 some token of  
 the Cross.

- Wharon þi self wald suffer dede,  
If it be hid here in þis stede.”
- As soon as Judas had done praying the hill above began to quake. a great smoke arose, and gave forth a sweet smell.
- 248
- Als Iudas þus gun his prayers make,  
þe hill obonen bigan to quake,  
And þarof rase a ful grete reke,  
Bot þat was ful wele smelland smeke ;  
Ful mekil mirth was þam omell,  
Fo[r] neuer man feld swetter smell ;
- 252
- þan Iudas fast bigan to cry,  
And he said ful stedfastly,  
*In veritate, christe, tu es redemptor mundi,*  
“In suthfastnes, lord criste, I trow,  
þe sauioure of þis werld es þow,  
þat born was of þe mayden chaste,  
And sall be euer of mightes waste ;  
Vnto þi law I wil me take,  
And þe Ieus law euer I forsake.”
- 256
- þan cristen man þai gan him mak  
And turned his name to Quiriak,  
Sethin was he Bisschop in hali kirk,  
And hali werkis oft gun he wirk.
- 260
- þai biheld whore þe smel come out,  
And fast grubed þai þore about ;  
So depe þai grubbed *and* so fast,  
Thre crosses fand þai at þe last ;  
Ane of crist both large and lang,  
And oþer two þat theues on hang,  
Bot þore was noman þat knew  
Whilk was þe eros of ihesu.
- 264
- þan Quiriak prayd, with hert and hend,  
þat god suld þam þe nailes send  
þat nayled crist þe rude vnto ;  
And sune when he had prayed so  
Thre nayles aperd vnto þare sight,  
In þe erth schineand ful bright ;  
þai toke thre nayles *and* crosses thre
- 268
- 272
- 276
- 280
- Then they made Judas a Christian, and changed his name to Quiriac. He afterwards became a bishop. They noted where the smell came from, and grubbed about the place until they found three crosses.
- Then Quiriac prayed God to send them the nails,
- [leaf 151, col. 2.]

- And bare þam to þe riche ceté ;  
 Ful mikel folk come þam ogayne  
 And of þare fare þai war ful fayne ;  
 284 And on a here þore gun men bring  
 A ded bodi vnto þe beryiing.  
 Quiriak bad þam þat it bare  
 Set doune þe here omang þam þare,  
 288 So forto proue þare, or þai pas,  
 Whilk of þa crosses cristes was ;  
 Quiriak fast vnto god prayd  
 And ane cros to þe cors he layd,  
 292 And sethin ane oþer he laid partill,  
 Bot ȝit euer lay þe bodi styll ;  
 Þe thrid cros þan he toke forþi  
 And layd it vnto þe ded body,  
 296 And als sune als it neghed nere  
 Þe cors rase up, both hale and fere ;  
 And al þe folk þat saw þat sight  
 Loued god, with al þaire might ;  
 300 And so þai past into þe town,  
 With a flul fayre processionne ;  
 Al loued þai god, with ioyful mode,  
 And saynt elyn scho bare þe rode ;  
 304 Þan sone omang þam herd þai ȝell  
 A ful grete dyn of denils of hell ;  
 Þai cried, "allas and wayloway,  
 For dole what sal we do pis day ;  
 308 Þe tre es funden whilk we suppose  
 Sall ger vs all oure pouwer lose,  
 For we haue power in no place.  
 Whore men on þam þat takin mase ;  
 312 Now mun oure power fro us pas,  
 Wo wurth þe while it funden was !  
 For fro þat figure bihoues vs fle  
 So with man-kind ourecumen er we ;  
 316 It puttes away all oure powere,

and forthwith  
 there  
 appeared  
 three nails  
 shinning in  
 the earth.  
 Joyfully they  
 return to  
 the city.  
 They meet  
 men bringing  
 a corpse upon  
 a bier.  
 Quiriak bids  
 them set the  
 bier down.

Then he laid  
 each cross  
 upon the  
 dead body.

When the  
 thrid cross  
 touched the  
 corpse it rose  
 up whole  
 and sound.

Forthwith  
 they passed  
 into the town  
 with great  
 procession,  
 and St.  
 Helena bore  
 the Cross.

But a great  
 yell and din  
 of devils was  
 heard among  
 them crying  
 " Alas and  
 welladay,  
 what shall  
 we do this  
 day, since the  
 Cross is found  
 and deprives  
 us of all  
 power in this  
 place ?

Woe worth  
 the time it  
 was found !

But we care  
not for all the  
crosses men  
can make,  
provided we  
can make  
them commit  
deadly sin."

[leaf 151,  
back, col. 1.]  
"Thou  
wicked devil,"  
said Quiriac,  
"wend thy  
way into the  
deepest hole  
of hell,  
evermore in  
dole to dwell."

Then the  
fiends  
vanished  
with a  
hideous cry.

Queen Helena  
made a silver  
case, adorned  
with gold  
and gems,  
and enclosed  
therein the  
Holy Cross.

She built a  
church on the  
Mount of  
Calvary, and  
put the Cross  
therein.  
Men came  
from all  
quarters to  
honour the  
Cross, and  
many marvels  
were wrought  
by it.

So þat we mai nocht negh it nere,  
Bot-if we may with any gyn  
Mak þam to do dedly syn ;  
þan with þam wil I wun and wake, 320  
For all þe crosses þat þai can make,  
Bot I may neuer no man spill  
With syn, bot-if þam seluin will ;  
Asay I sall, with sere sutelté, 324  
To ger men syn and serue me."  
Quiriak said þan to þe fende  
"þou wikked deuil þi way þou wende,  
Vnto þe deppest hole of hell, 328  
Euermore in dole to dwell ;  
For funden es now þe haly tre  
þat fellis þi pride *and* þi pousté."  
þe fendes þan with hidose ery 332  
Vanist fro þam ful sudanly ;  
þan went þai furth with meri mode  
Vnto þaire temple þai bare þe rude.  
þan þe nobil queene Eline 336  
Gert mak a case of syluer fyne,  
With gold and precins stones plenté,  
And closid þarin þat haly tre ;  
And on þe mount of ealuary 340  
Gert scho mak a kirk in hy,  
And þore scho set þe haly tre  
Of all men honord forto be ;  
And sone when it was þeder broght, 344  
Fro sere sides men þeder soght,  
And ful grete grace was þore schewd,  
And grete releue to lerd and leude ;  
Thurgh cristen land so es it kend, 348  
þat fro þe fendes it mai us fend,  
So þat þai may do us none ill,  
Bot-if oure self assent þartill ;  
For in werld has he no powere, 352



Night ne day to negh us nere,  
 If we his werkis will forsake,  
 And cristes eros opou vs make.  
 356 God *grante* us grace so to honoure  
 Þe eros þat bare oure sauioure,  
 Þat we may to þat blis be broglt,  
 Whilk crist with his blode to us boght.

The Cross  
 may defend  
 us from the  
 deuil, if we  
 keep ourselues  
 free from sin.  
 Let us ever  
 honour the  
 Cro s, so that  
 we may be  
 brought to  
 that blis  
 which Christ  
 purchased  
 with his  
 blood.

## V.

### THE UPLIFTING OF THE HOLY ROOD.

**F**or the confirming of our faith, and to the glory of our Lord, we honour with songs of praise two days in the year on account of the Holy Rood, (ever) since it was discovered.

The Jewish folk hid it (the cross) with evil intention. They would not that this treasure (the cross) should become a comfort to men. But the blessed Helena afterwards discovered it there, through the revelation of Christ, as He marvellously had manifested it; and she divided the rood as the Lord had instructed her, and left one portion in that same city in which Christ had suffered, as the writings inform us, enclosed in silver; and she went home afterwards with the other portion of the precious tree to her dear son, in order to strengthen his faith.

Now we celebrate the day on which it (the cross) was found in honor of our Saviour, who would suffer on it. It is after Easter in the year's course; and we observe in harvest time with holy ministrations a second festival—that on which it (the cross) was brought again to Jerusalem, as we shall hereafter relate. It happened, unfortunately, as very often it still does, that the heathen nations invaded the land, and an impious king called Cosdrue came with a great army to the Holy Rood where Helena had placed it, in the aforesaid Jerusalem. Impiously bold, he harrowed then the land, and took the Holy Rood home to his own country. He was so uplifted and so wicked a ruler, that he would be God; and wrought then of silver a high steeple in the form of stone-work, and with shining gems surrounded all the house, and in the

V.

[p.ERE HALGAN RODE UPAHEFEDNYS\*.]

**W** E WURÐIAD MID LOF-SANGUM FOR URES GE-  
LEAFAN trymninge twegen dagas on geare drihtne to  
wurðmynte for þære halgan rode siððan heo afunden wæs.

[Cotton MS.  
Julius E vii,  
leaf 155,  
back.]

Ða iudeiscan hi behyddon mid hetelicum geðance. noldon þ  
se maðm wurde mannum to frofre. ac seo eadige helena. hi eft  
þær afunde þurh cristes onwrigennesse swa swa he mid wund-  
rum geswutelode. 7 to-dælde þa rode swa swa drihten hire  
gewissode. 7 forlet þa ænne dæl on þære ylean byrig. þe crist on  
þrowode. swa swa us cypað gewritu. mid seolfre bewunden. 7  
wende ham siððan mid þam oþrum dæle þæs deorwurþan  
treowes to hire leofan sunu his geleafan to getrymme.

The Jews hid  
the Cross,  
but Helena  
found it.

She took  
home one  
portion of  
the precious  
tree.

Nu freolsige we þone dæg þe heo on afunden wæs. þam  
hælende to wurðmynte þe wolde on hire þrowian. se bið ofer  
castrum. on ymbryne þæs geares. 7 we healdað on hærfest mid  
halgum þeungum oþerne freols-dæg on þam þe heo gefeod wæs  
eft to hierusalem swa swa we her æfter seeggað. Hit gewearð  
for yfelnyse swa swa for oft git bið. þ þa hæðenan leoda þ land  
gehergoden. 7 sum arleas cynineg cosdrue gehaten com mid  
micclum here to þære halgan rode. þær helena hi gesette on  
þære foresædan hierusalem. gehergode þa þ land. 7 þa halgan  
rode genam ham to his earde. arleaslice dyrstig. He wæs swa  
up-ahafen. 7 swa arleas brega. þ he wolde beon god. 7 worhte  
þa of seolfre ænne healne stypel. on stanweorces gelienysse. 7

Two days are  
celebrated in  
honour of the  
Cross.

Cosdrue  
invaded  
Jerusalem,  
and took  
away the  
Holy Rood.

\* The title in the MS. is 'XVIII. KL OCTOBRIſ. EXALTATIO Sancte CRUCIS'

upper-story he wrought his throne all of red gold; and wonderfully drew out water by means of pipes, for he would cause rains, as if he himself were God. But he was nevertheless very foolish, for the rain might not be of service to any one. He laboured then still more to manifest his power, and bade the earth to be delved secretly with craft, so that horses ran constantly about the house through the secret trenches, dinning with their feet, for he would work thunder. Nevertheless was he witless.

He sat then in the house as High God, and placed the Holy Rood beside his throne, as it were for a companion in his impiety. He then sat there from that time forth, and to his son he assigned all his kingdom. But Christ destroyed him. An emperor there was in those days, named Eraclius, a Christian, of mature age, and undaunted in war; and he adorned his belief with good works, and honoured God's servants with benevolent mind.

Then came Cosdrue's son against the emperor Eraclius, for he desired to win his kingdom in battle. Then it was settled between them both, that they two should boldly go to single combat on the bridge of the river, and he who should get the victory should wield the kingdom, without the loss of the men who had come with them. Then they all said that if any man would assist either of them, forthwith he should be seized and with crippled limbs should be cast into the river.

They then went both on the bridge together, and the believing (faithful) emperor killed the enemy of God, Cosdrue's son, and he afterwards wielded all his kingdom, and rode to Cosdrue. Then all the army joyfully submitted to Eraclius, and he received them and brought them to baptism. And no one would make known to Cosdrue the battle (which had lately taken place), because he was hateful to all his people.

Then Eraclius went up to the steep upper-floor, and quickly said to the impious Cosdrue these words: "Life I will grant thee if thou wilt forthwith believe now on the Saviour Christ, and wilt promise that thou wilt be baptized, and I will be thy friend, and I will let thee have this land in thy possession; if thou then dost otherwise thou shalt be put to death."

Then would not Cosdrue believe on Christ, and Eraclius forthwith drew out his sword and beheaded him, and commanded him to be buried. He took his younger son, a boy of ten years old, and baptized him, and

mid \*seinendum gymnum besette eall þ þ hus. 7 on þære upflora  
 eall mid readum golde his cynestol geworhte. 7 wuonderlice mid  
 þeotum wæter ut-ateah wolde renas wyrean. swylee he sylf god  
 wære. ac he wæs ful dysig forþan þe se rēn ne mihte name-  
 gum<sup>1</sup> fremian. He swane þa gīt swiðor wolde geswntelian his  
 mihte. 7 het delfan þa eorðan digellīce mid cræfte. swa þ þ hors  
 urnon embe þ þ hus gelome þurh þa digelan dīca dynigende mid  
 fotum wolde þunor wyrean gewitleas swa ðeah.

\* [leaf 156.]  
 Cosdrue tries  
 to be like  
 God,

<sup>1</sup> [MS.  
*motu gum.*]  
 and imitates  
 miracles.

He sæt þa on þam huse swa swa healie god. 7 gesette þa  
 halgan rode to his heahsetle up swīlee him to geferan on his  
 fracodnyse. He sæt ða þær swa forð. 7 his suna betæhte ealne  
 his cynedom. ac crist hine fordyde. Sum easere wæs on þam  
 dagum cristen. 7 gelyfed. eraelius gehaten. unearh on gefeohtum.  
 7 he his geleafan geglengde mid godum weoreum. 7 godes þeowas  
 wurpode mid wel-willendum mode.

Eraelius lived  
 at this time.  
 He was a  
 true  
 Christian.

Ða com þæs eosdruan sunu togeanes ðam easere. wolde mid  
 gefeohte gewinnan his rice. Ða gewearð him bam. þ þ hi beald-  
 lice twegen to anwige eodon on þære éá bryege. 7 seðe sige  
 gewunne woelde þæs rices butan þæra manna lyre þe him mid  
 comon. Hi þa ealle geewædon þ þ gif ænig man wolde heora  
 oðrum fylstan. þ þ man hine sona gefenge. 7 foredum seacneum  
 into þære éá wurpe.

He came  
 against  
 Cosdrue's  
 son,

Hi eodon þa begen on þære briege togædere. 7 se geleaffulla  
 easere alede þone godes feond eosdrues sunu. 7 he siððan geweold  
 ealles his rices. 7 rād him \*to eosdrue. þa beah eall se here bliðe-  
 lice to eraelio. 7 he hi underfeng. 7 to fulluhte gebigde. 7 nan  
 man nolde cyþan eosdrue þ þ gewinn. forðan þe he wæs andsæte  
 eallum his leodum.

and defeated  
 him.

\* leaf 156,  
 back.]

Eraelius þa astah to þære sticolan upflora. 7 ewarð to þam  
 arleasan ardlīce þas word. Lifes ic þe geann. gif þu anrædlice  
 gelyfst nu on hælend crist. 7 ewyðst þ þu wille to fulluhte  
 gebugan. 7 ic þin freond beo. 7 ic þe læte habban þis land to  
 gewearde. gif þu þonne elles dest. þu sealt deaþe sweltan.

Þa nolde se eosdrue on crist gelyfan. 7 eraelyus sona his swurd  
 ateah. 7 hine beheafdode. 7 het bebyrgan. 7 nam his gingran  
 sunu siððan to fulluhte tyn wintra enapa. 7 him cynedom forgeaf

Eraelius slew  
 the unbeliev-  
 ing Cosdrue.

gave up to him the kingdom, and then delivered to his (own) army the high steeple, with all the silver; but he himself took the gold and gems into God's church. Then he carried the rood, with a procession of the people, again to Jerusalem, eagerly and joyfully.

Riding quickly, they came at last to the aforesaid city; and the emperor sat on a royal horse, as was most pleasing to him. But when he would enter (the city) then was the gate closed, so that the stones fell suddenly together, and so it was wrought into a wall.

Then were they terrified on account of that wonderful token, and forthwith looked sorrowfully to heaven, and saw our Lord's precious cross shining there; and God's angel bore it above the gate and thus said:

"When that the heavenly king, Christ Himself, entered in through this same gate to His own passion, He was not clothed with purple, nor adorned with royal crown, nor rode He through this stone gate on a steed, but on the back of an ass He meekly rode as an example to men, that they should shun pride." And after these words the angel went up. Lo! then the emperor quickly alighted, thanking God for the lesson; and he took off his purple and his girdle of pall. Then he went with naked feet and took the rood, praising God with shedding of tears.

Then befell a divine miracle to the stone-work. When the emperor came with meekness to them, then the stones parted and the gate opened itself. There was also another marvel, so that a winsome (delightful) odor steamed on the holy cross, when it was on its way home, through the land and filled the air; and the people rejoiced on account of this, being filled with the odor.

No perfume could give out so delightful a smell. And then the emperor exclaimed with joy: "O thou marvellous rood on which Christ would suffer and quench our sins with His precious blood! O thou rood shining more than the bright stars of middle earth! Greatly art thou to be loved, O holy and winsome tree; thou wert worthy to bear the prize of all middle earth! Be mindful of this assembly which is here gathered together for the honour of God!"

Then the emperor exalted the Holy Rood in that same place in which it stood at first, before the impious king, Cosdrue, took it therefrom. On that day the true Saviour marvellously manifested His power through the illustrious cross, so that a dead man arose on that day, and four bedridden

betæhte ða his here þone heagan stypel, mid eallum þam scolfre  
 7 he sylf genam þ̅ gold, 7 þa gymmas, into godes cyream. Ferode  
 ða þa rode mid þæs folces menin ongean to hierusalem georne  
 mid blisse.

Eraclius  
 carries the  
 Cross back  
 to Jerusalem.

Hi comon þa ætnextan eallice ridende to þære foresædan  
 byrig, 7 sæt se casere on kynelicum horse swa him geewemast wæs,  
 ae þa þa he inn wolde, þa wearþ þ̅ geat belocen, swa þ̅ þa stanas  
 feollon færllice togædere, 7 wearþ geworht to anum wealle swa.

Hi wurdon þa afyrhte, for þam færlcan taene, 7 beheoldon  
 sarige sona to heofonum, 7 gesawon drihtnes rode deorwunðlice  
 þær seinan, 7 godes engel hi bær bufan þam geate 7 ewað.

A wonder'ful  
 token appears  
 to him.

Þa þa se heofonlica cyning crist sylf inferde þurh þis ylce  
 get to his agenre þrowunge, næs he mid purpuran geseryd, ne  
 mid cynhelme geglenged. \*ne he on steda ne rād, þurh þis  
 stænene geat, ac on assan hriege he rād eadmodlice mannum  
 to hysne, þ̅ hi modignysse onseunion, 7 æfter ðysum wordum  
 gewende se engel up. Hwæt ða se casere eallice lilte þancigende  
 gode þære wissunge, 7 dyde of his purpuran, 7 his pellenan  
 gyrlan, eode þa mid nacodum fotum, 7 genam þa rode mid  
 agotenum tearum god wurþigende.

\* [leaf 157.]

Wearð þa godes wundor on þam weore-stanum þa ða se casere  
 com mid eadmodnysse to, þa toedon ða stanas, 7 geopenode þ̅  
 get. Wæs eac oþer wundor swa þ̅ wynsum bræð, stemde on  
 þære halgan rode þa þa heo hanwerd wæs, geond þ̅ land, 7 þa  
 lyfte afylde, 7 þ̅ folc þæs fægnode, afylde mid þam bræðe.

Eraclius  
 enters the  
 city with  
 befitting  
 humility.  
 A winsome  
 odor steams  
 from the  
 Cross.

Ne mihte nan wryt-bræð swa wynsumlice steman, 7 se casere  
 þa clypode mid blysse. Eala þu wundorlice rōd, on þære ðe  
 crist wolde þrowian, 7 ure wita adwesean mid his deorwurþan  
 blode. Eala þu seinende rōd swiþor þonne tungla mære on  
 middan-earde micclum to lufigenne, halig treow, 7 wynsum, þe  
 wurpe wære to berenne calles middan-eardes wurþ, gemunde  
 þisne heap, þe her gegaderod is gode to wurðmynte.

The  
 Emperor's  
 address to  
 the Cross.

Þa ahof se casere þa halgan rode up on þære ylean stowe, þe  
 heo on stod æt fruman, ær þan þe se arleasa cyningeg cosdrue hi  
 gename. On ðam dæge geswutelode se soðfæsta hælend wun-  
 dorlice mihte, þurh his þa mæran rode, swa þ̅ an dead man aras

The exalta-  
 tion of the  
 Rood.

ones were there wonderfully healed, and ten lepers from their lingering disease, and many maniacs regained their senses. And many sick ones were healed of various diseases at the Holy Rood for the honour of Christ. And the emperor afterwards performed many good deeds there, and endowed God's churches with lands and sustenance, and restored God's praise. He went then to his royal seat to Constantinople, with great faith meditating upon God's greatness. Now is the day called in Christian books *Exaltatio Sanctæ Crucis*, that is in English speech, Uplifting of the Holy Rood, because that it was exalted with great honour on the foresaid day to the honour of the Lord.

It is nevertheless to be noticed that it (the cross) is widely distributed, by means of frequent sections, to every land. But the spiritual token (signification) is with God ever incorruptible, though the tree be cut in pieces. The heavenly sign of the Holy Rood is our banner against the fierce devil, when we bless ourselves boldly through God with the sign of the cross and with right belief.

Though a man waver wonderfully with his hand, nevertheless it is not a blessing except he make the sign of the holy cross, and forthwith the fierce fiend will be terrified on account of the victorious token. With three fingers must a man make the sign and bless himself for the Holy Trinity, which is a glory-ruling God. Sometimes priests say that Christ's betrayer (traitor), the impious Judas, shall not hereafter be condemned in the great day (of doom) to the deep hell, and they say that he may excuse himself to Christ, as if he of necessity committed that treachery against Him. But against that we say that Christ's word is not false. He said concerning Judas, that it were better for him that he were not born, than that he should be His betrayer. Neither the Jews nor that secret traitor were compelled by God to that horrible intention, but when that Christ, who seeth all things, saw their evil will, He then turned it to good, so that their wickedness became to us for salvation. Each man who does evil with evil intention is guilty before God, though he may benefit some, and each man who does good with good will, hath his reward of God, though he may do harm to some by it, because the righteous judge giveth to each the reward according as he himself might determine (will) and his will might dictate to him. Now are the Jews and the shameless



on þam dæge sona. 7 feower bedrydan þær wurdon wundorlice gehælede. 7 tyn lic-þroweras, fram heora langsumum broce, 7 fela \*wode menn heora gewit underfengon. 7 manega untrume fram myslicum eofum þær wurdon gehælede, æt þære halgan rode, criste to wurðmynte. 7 se easere siððan fela goda gedyde þær. 7 godes cyrcan gegodode, mid landum, 7 bigleofofum, 7 godes lof geedniwode. Ferde ða to his cynstole to constantinopolim mid micclum geleafan godes mærcða smeagende. Nu is se dæg geewæden on cristenum bocum, *Exaltatio Sancte crucis*. þ is on englisere spræce upahedefnyss þære halgan rode, forþan þe heo wæs ahafen mid healicum wurðmynte on þam foresædan dæge, drihtne to lofe.

\* Leaf 157, back.

Eraclius returns to Constantinople after celebrating the "Erafting of the Holy Rood."

Is swa peah to witenne þ heo is wide todaled, mid gelomlicum ofeyrfum to lande gehwileum, ac seo gastlice getaenung is mid gode æfre á unbrosnigendlic, peah þe se beam beo to-coruen, þ heofonlice taen þære halgan rode is ure gūðfana wip þone gramlican deofol, þonne we us bletsiað gebylde þurh god mid þære rode taene, 7 mid rihtum geleafan.

The Holy Rood is our banner against the devil.

Peah þe man wafige wundorlice mid handa ne bið hit peah bletsung buta he wyrce taen þære halgan rode, 7 se reða feond biþ sona afyrht for ðam sige-fæstan taene. Mid þrym fingrum man secall senian, 7 bletsian, for þære halgan þrynnysse, þe is þrim-wealdend god. Hwilon cweþað preostas, þæt eristes lawa iudas se arleasa eft ne wurðe forðmed on þam micclan dæge, to þam deopan helle, 7 eweþað þ he mage wið crist hine betellan, swilce he neadunge gefremode þ facn wið hine. Ae we cweðað þær togeanes, þ eristes word ne bið leas, he cwæð be þan iudan, þ him wære betere þ \*he geboren nære þonne he his læwe wære. Næron þa iudeiscan ne se dyrna læwe þurh god geneadode, to ðam gramlican geþeahhte, ac þa þa crist geseah, se þe gesiðð ealle þing heora yfelan willan, þa awende þe hit to gode, swa þ heora yfelnyss us becom to hæle. Æle man þe yfel deþ mid yfelum willan, is scyldig wið god, peah þe hit sumum fremige, 7 æle man þe god deð mid godum willan hæfð his mede æt gode, peah þe hit hearmige sumum, for þan þe se rihtwisa dema deð ælcum þa mede, be þan þe he sylf wolde, 7 his willa him dihte.

How the Sign of the Cross should be made.

\* [leaf 158.]

Judas and the Jews will be punished for their treatment of Christ.

traitor (Judas), who plotted against Him, guilty of Christ's death (though that it became to us for everlasting redemption), and none of them shall ever come to Christ's kingdom unless they repent them of their sin and turn to Christ. The Saviour is so merciful, that He would have mercy upon His own murderers if they would turn and pray for His mercy, as many of them did, as for instance the centurion who wickedly pierced Him (Christ) in His holy side, and afterwards turned to Him. The centurion was named Longinus. He saw then how suddenly the sun became dark from midday until noon, and all middle earth trembled, and rocks burst asunder; then he turned to Christ, smiting his breast, saying loudly, *Vere Filius Dei est hic*—Truly this (man) is the Son of God. He then renounced his employment, and proceeded to the apostles, and was by them instructed in the faith, and with baptism was washed from his former deeds.

Then he distributed all his goods in alms, and lived in purity as Christ's own servant (thain) in great abstinence, and preached to the heathen the true faith and forgiveness of sins, and put down idolatry, and performed miracles in God's name, until a cruel judge put him to death with great torments.

But he wrought many marvels before the judge, amid the torments, and blinded the judge through the power of God, that men might know how merciful the Saviour is who had magnified him so. Then was he beheaded for the sake of the Saviour, whom he had before cruelly wounded on the cross, and he (now) dwells eternally in glory with Him. The heathen judge who put him to death was named Octavius. But he came afterwards to the place where he was slain, and sought his body, praying for forgiveness, with weeping and lamentation. Then forthwith he saw with sound eyes, being enlightened by the same who had before made him blind. Then the judge sumptuously buried the body of Longinus, and believed on Christ, ever glorifying God until he departed this life. Glory and praise be to the benevolent God, who reigneth ever eternally. Amen.

Nu synd þa iudeisean. 7 se sceamleas læwa cristes deaðes seyl dige. þe syrwdon be him. þeah þe hit us become to eære alysednysse. 7 heora nan ne becyuð to cristes rice næfre. butan þam þe hit gebettan. 7 gebugan to criste. Swa milde is se hælend ꝥ he miltsian wolde his agenum slagum gif hi gecyrran woldon. 7 biddan his miltsunge. swa swa heora manig dyde. swa swa se hundredes ealdor. þe hine hetlice stang on his halgan sidan. 7 siððan him beah to. se hundredes ealdor hatte longinus. He geseah ða sona hu seo sunne aþystrode. fram mid-dæge oð non. 7 eall middan-card bifode. 7 stanas toburston. þa beah he to criste sleande his breost. 7 seegende hlude. *Uere, filius dei est hic.* Soplice þæs is godes sunu. He forlet ða his folgoð. 7 ferde to þam apostolum. 7 wearð gelæred to gelcapan þurh hi. 7 mid fulluhte aþwagan fram his fyrlenum dædum.

None of them shall come to Christ's kingdom unless they repent.

Longinus pierced Christ's side.

He dælde þa his eahta ealle on ælmyssan. 7 on elænnysse leofode. swa swa cristes \*ægen. on mycelre forhæfednysse. 7 þam hæþenum bodade þone soþan gelcapan. 7 synne forgifennysse. 7 towearp deofolgild. 7 wundra gefremode on godes naman. oð ꝥ sum granlie dema hine gemartyrode mid micclum witum.

Hereafterwards he lived in \*leaf-loð, back. Christ, and died a martyr.

Ac he worhte fela wundra ætforan þam deman. betwux þam tintregum. 7 ablende þone deman þurh godes mihte. ꝥ menn mihton tocnawon hu mildheort se hælend is. þe hine mersode swa. He wearð þa beheafdod for ðæs hælendes naman. þone þe he ær gewundode wælhreowlice on rode. 7 wunað on eennysse on wuldre mid him. Octavius hatte se hæþena dema þe hine acwealde. ac he com siððan þær he ofslagen wæs. 7 gesohte his lie biddende forgifennysse mid woþe 7 heofunge. Þa geseah he sona gesundfullum eagum. þurh þone ylean onliht þe hine icr ablende. 7 se dema þa deorwurðlice bebyrigde longines lichaman. 7 gelyfle on rist æfre wuldrigende god. oð ꝥ he gewat of life. Sy wuldor 7 lof þam wel-willendan gode. seðe æfre rixað on eennysse. AMEN.

He was beheaded by Octavius.

Octavius was afterwards converted.

## VI.

HOW ÞE HALI CROS WAS FUNDIN. BE SEINT  
ELAINE\*.

\* [Fairfax  
MS. 14, Bodl.  
Lib. fol. 88 b,  
art. 63.]

We all ought  
to honour  
the Cross.

The Jews  
hid the Cross  
from the  
Christians.

For 200 years  
it lay hidden.

Of þe rode now for to rede  
ihesus criste he be mi spede,  
þat þare-on suffred sorouful pine  
to lause vs fra our wiþer-wine ; 4  
we agħ to buxumli hit bere,  
for hit of bote is our banere,  
baþ on bodi *and* in hert,  
againne alle our care hit is our quart. 8  
quen ihesus þer-of was vn-done,  
þe iewes hid hit efter sone  
fra cristen men hit to blinde ;  
laþ ware ham þai sulde hit finde, 12  
þai wiste þe cristen walde hit kepe  
for-þi in erþ þai grofe hit depe  
vnder erþ, *and* oþer twa  
quare-on þe theuis hang on squa ; 16  
þe riȝt rode þai went to dille  
out of þe cristen mennis skille,  
þat if wiþ chaunce men on ham hit  
quilk þai sulde haue þai sulde noȝt witt : 20  
¶ bot crist, þat name is to him like,  
walde noȝt late his dere relike,  
squa noteful þing, squa lang be hid,  
þat he ne walde þat hit ware kid. 24  
quen hit had bene ij. hundre ȝere  
vnder erþ, þat druri dere,  
to bote of baþ our saule *and* life,  
he did hit be fundin þorou a wife : 28

- a duȝti wife, þat hiȝt Eline,  
 was moder of king costantine,  
 ho fande hit, qua-sun wil wite hit now,  
 32 herkin *and* I sal tel hit ȝou.
- A**ls in stori. I. red *and* fande,  
 quen costantine was liuande  
 of rome þen was he emperour,  
 36 againe heþin folk stiþe in stoure;  
 be-tid a tide þat heþin lede  
 come him batail for to bede;  
 sa mikil folk þai wiþ ham led  
 40 þat costantine was sare a-dred,  
 þai come tille him þat ilk niȝt  
 atte þai sulde on þe morne fiȝt.
- ¶ A man þat seleep faire was graide  
 44 come to þe kinge *and* þus he saide :—  
 “ costantine loke vp *and* se  
 til heinen-warde *and* conforte þe.”  
 he lokid vp *and* in þat siȝt,  
 48 he sagħ [þar] cristis crosse ful briȝt;  
 a titel sagħ he þar-on lye,  
 “ here-in þou salle haue victorie.”  
 þen did þe kinge make [of] a neyuen<sup>1</sup>  
 52 suche a cros as he sagħ in heyuen<sup>2</sup>;  
*and* vp in traup he ras stedefast  
*and* brapeli on his faas he brast,  
*and* did þat cros be-for him lede  
 56 *and* felled down þat cursid lede;  
 þai felle, þai fled þa wiþer-wine,  
 þe victorie has kinge costantine  
 þorou þe eroice *and* cristis niȝt,  
 60 *and* þorou þaire stedfast traup in [d]riȝt.
- P**en sende þe king constantine  
 sandis til his moder eline  
 for to do seche, wiþ-uten hone,  
 64 þe cros þat criste on was done,

Helena  
found it.

Constantine  
is about to  
fight a battle  
with heathen  
folk.

[fol. 89.]

In the night  
he sees a  
divine  
manifestation  
of the Cross.

<sup>1</sup> read *an  
euen*.

<sup>2</sup> read *heuen*.

By this token  
he gains the  
victory over  
his enemies.

He sends his  
mother to  
look for the  
Cross.

Beneiras and  
Ansiers were  
her  
messengers.

to finde þat hali tree sum quare  
*and* make a kirke be raisid þare.  
beneiras *and* ansiers,  
þer twa men was messagers,  
þai ware sende to þe quene fra rome ;  
bot herkenis how þai gaue dome.

68

The story of  
the good  
goldsmith,  
who owed a  
Jew a sum of  
money, and  
who was to  
forfeit its  
weight in  
flesh if he did  
not pay the  
debt when  
due.

¶ þis lauedi had þen hir wip  
a cristen man, was gode goldsmip,  
quat þing þat ho him of walde mouþ[e]  
atte hir deuise make he coupe,  
bot pouer he was of lital aȝt.

72

*and* to a iew mikil he aȝt  
a soume of money for to amount,  
*and* askid him ful harde a-count ;  
þe couenand was made ful harde  
*and* saide he made him suche forwarde,

76

if he his money muȝt noȝt gett,  
þat he sulde ȝilde him for his dett  
þat ilk weȝt at þer was lesse  
he sulde ȝilde of his awen flesshe.

80

84

The debt was  
not paid, and  
the Jew  
demands the  
penalty.

þe dai Is past, þe dette vn-quit,  
þe bodi be-houis be leue for hit.

¶ þe cristen dred ful sare þe pine,  
bot þe iew walde neuer fine.

88

þap to þe quenis court þai come,  
þe iew þrali bad gif him dome.  
sharp grundin knife in hande he bare,  
þe cristen<sup>1</sup> stode nakid be-for him þare ;  
þai walde for money had him boȝt,  
bot grante of þe iew gatte þai noȝt ;  
of raunsoun na mare þen a risshe  
walde he take bot of his flesshe.

92

96

<sup>1</sup> MS. has  
*iew* altered to  
*cristen*.

Beneiras and  
Ansiers try  
the case.

¶ Saide beneiras *and* ansiers :—  
“ þou sal haue broþer al þi fers,  
þe quene has biddin vs to deme  
And al þat resoun is to queme,

100

say vs how þou wil him dizt  
*and* we salle giue þe dome ful riȝt."

- ¶ "how," saide þe iew, "bot be my lay,  
 104 þat werst þat euer I. can or may,  
 his eien first putt out I. sal  
*and* his hende smite of wiþ-al ;  
 tonge *and* neise wil I. noȝt saue,  
 108 til atte I al my couenande haue."

- ¶ þe messagers him gaf ansquare  
 "þen semis hit noȝt þou wil him spare,  
 take þou þe flesshe we deme þe,  
 112 squa atte þe blode mai sauid be ;  
 a drope of blode if atte þou tine  
 we gif ȝou dome, þe wrange is þine ;  
 al if his flesshe was salde *and* boȝt  
 116 his blode to selle neuer he þoȝt ;  
 þe fallis þe flesshe, we ar wele knawen,  
 kepe him þe blode þat is his awen."

- ¶ þen saide þat iew, "be saint driȝtine  
 120 me þink þe wers part is mine ;  
 to take þe flesshe if I. assay  
 þen þe blode wil ryn a-way ;  
 for-done ȝe haue me wiþ ȝour dome,  
 124 *and* þat make ȝe romains of rome ;  
 maugrefe þer-fore mote ȝe haue,  
 alle þat suche a dome me gaue."

- ¶ beneiras þen saide, "*parfay*  
 128 alle has þis court herde þe missay,  
 me *and* my felaw sir ansiere ;  
 þou has missaide riȝt foule here,  
 we wil missay þe na wiȝt,  
 132 bot ellis of þe we wil haue riȝt ;  
 þe lauedi, for ho did vs leue,  
 ho bad vs riȝtli dome to giue,  
*and* þe soþ we haue þe saide,  
 136 þer-fore þou dos vs now vpbraide."

The Jew says  
 that he shall  
 first put out  
 his debtor's  
 eyes, then cut  
 off his hands,  
 next his  
 tongue and  
 nose.

The judges  
 tell him to  
 take the flesh,  
 but no drop  
 of blood.

The Jew says  
 that he is  
 getting the  
 worst of the  
 bargain, for  
 the blood  
 must run  
 away if he  
 cuts the flesh.  
 "A curse on  
 you for your  
 decision  
 against me."

The judges  
 answer that  
 they are  
 determined to  
 do what is  
 right.

- ¶ þe lauedi bad, wiþ-ouren lite,  
 ingement on him þai sulde giue tite,  
 for sicure was ho þan of site,  
 þat þe eristen man was quite. 140
- They condemn the Jew, and declare his goods to be forfeited to the queen.
- þe iew was dampned, so at þe quene  
 sukde al his eatel haue be dene,  
 In hir merci his tonge to take,  
 þat in hir presence suche wordis spake. 144
- þe iew him þuȝt selcouþ tene  
 atte þis dome at was sa kene,  
*and* saide on hiȝt, atte al muȝt here,  
 “me ware leuer ȝou to lere 148
- The Jew then offers to show them where the Cross is, if they release him from this penalty.
- quare liȝs ȝour lordis rode tree,  
 þen þus smartli dampned be.”  
 ¶ “god wate frende,” þen saide eline,  
 “þou sal be quite of alle þi pine 152
- if þou wil do as I. þe bid,  
 to shew vs quere þat cros is hid.”  
 “lauedi,” he saide, “be my lay,  
 þe soþ ȝet can I. noȝt say; 156
- He asks time to make the necessary inquiries.
- bot sette me a *certaine* day  
 þat wiþ my maistris speke I may,  
 I salle þe bringe tipande of hit,  
 þe quilk bleþeli þou walde witt” 160
- ¶ “Gladli,” ho saide, “here I þe hiȝt  
 of a day respite *and* a niȝt;”  
 ¶ saide elaine, “*certis* bot þou hit finde  
 of þaþ pine cien þou sal be blinde.” 164
- ¶ þe iew him sped tawarde his tide,  
 ouer his day durst he noȝt bide;  
 na selcouþ if he dred him sare,  
 he wiste þe quene walde him noȝt spare; 168
- til hir he went better spede,  
*and* saide, “lauedi I. knaw my dede,  
 priuely be-houis vs fare,  
*and* folowes me wiþ-ouren mare.” 172
- On the day appointed he came before the queen, and bids her follow him without delay.



- þar-fore he went him sone in hy  
 vn-to þe mount of caluary ;  
*and oþer folk went wip þe queene,*  
 176 þidder þai went al bedene.  
 ¶ sone quen þai þaire praier makid,  
 þe erþ vnder ham lüt shakid.  
 þen saide þe iew þat al þis herde,  
 180 “criste þou art sauour of þis werde !”  
 his clapis he kest, al bot his serke,  
 to make him nemil vn-to his werke ;  
 siþen he toke a spade in hande,  
 184 lange he dalue, bot noȝt he fand ;  
 ¶ quen he riȝt depe had dellui[n] sare,  
 mare þen xx. fote or mare,  
 þai fand eij. crossis ; an was þat ilke,  
 188 bot wiste þai noȝt quilk was quilk,  
 þe quilk muȝt be þe lordis tre,  
*and quilk muȝt be theuis be :*  
 wip mikil ioy *and* mikil gle,  
 192 to þe town þai bare þa þre ;  
 þer ware þai done in certaine place,  
 for to a-bide our lordis grace.  
 A boutē midward of þe day *and* mare  
 196 a dede man cors forþ þai bare ;  
 saint elaine made hir praier þare,  
 so did al þe folk was þare,  
 þat crist sulde ham takening shaw  
 200 his awen dere tree to knaw.  
 on aiþer tree þe cors on rane,  
 bot alwais lay hit stil as stane ;  
 ¶ þe þrid þai touchid wip his hide,  
 204 *and* vp he rase wip-outen bide,  
*and* spæc wip a bliþ voyce,  
*and* þus gatis he hailed þe croice :—  
 “god loke þe cros precious þinge,  
 208 on þe hange þat heiest kinge ;

He brought  
 the queen  
 and other folk  
 to Calvary.

The Jew, with  
 spade in hand,  
 set to work,  
 and after  
 digging  
 twenty feet  
 or more, he  
 found three  
 crosses.

They carried  
 the crosses to  
 the town  
 with great joy.

About mid-  
 day they  
 tested the  
 crosses by a  
 dead body.

As soon as  
 the corpse  
 touched the  
 Cross of  
 Christ, it rose  
 to life, and  
 addressed the  
 Cross.

The Cross is carried to the Temple.

menskid wip his flesshe was þou,  
of alle trees maste of vertu ;  
he has þe halghed at mast con ken,  
*and* þe salle mensk al cristen men." 212

¶ þis miraele sene wip mani man,  
þai bare hit to þe temple þan ;  
þe Iewes to þe baptim ran,  
þer was cristened mani a man. 216

The tree, of which the Cross was taken, was still in the Temple, and gave out a sweet smell,

quen þat cros was brozt in  
men muȝt se þinge is ȝet to myn,  
for þat tree þat hit of was shorne,  
as talde is in þis boke be-forne, 220

*and* al-wais in þat temple lay,  
*and* ȝet was funden þer þat day ;  
hit ȝalde of hit sa squete a smel,  
how gode hit was can I. noȝt tel ; 224

by which its connection with the Cross was manifested.

þe smelle ouer al þe temple spred,  
*and* þer-wip amendid ilka sted ;  
*and* bi þat smellinge muȝt man se  
hit was shorne of þat ilk tree. 228

¶ a iew þat mikil had herde *and* sene,  
he talde þe soþ vn-to þe quene,  
*and* saide, his eldris talde him be dene,  
quatkin a tree hit sulde haue bene ; 232

[fol. 90.]

quen ho had herde al his resoun,  
þen can ho make hir orisoun,  
þat god witering sulde sende hir sone,  
whar ho sulde þat cros done. 236

God bids the queen divide the Rood into four parts. One part was to be left in the Temple, another part was to go to Rome, the third to Alexandria, and the fourth to Rome.

¶ our lorde hir sende an angel wise,  
*and* bad hir dele hit in foure partise ;  
þe tane sulde in þe temple lende,  
to rome men sulde þe toþer sende, 240

til alisaundre to bere þe þrid,  
þe firþ to bere hir Seluin mid,  
to costentine *with* hir to wende,  
*and* alsqua did. þat lauedi hende. 244

- ¶ In foure peeis þai hit smate,  
of þe quiche got hit wate ;  
þai did riȝt *with* ij. as god ment,  
248 til rome *and* alisaundre ham sent ;  
þe þrid þai left in þat cité,  
as in stede of auctorité ;  
þe firþ led hir wiþ eline  
252 vn-to hir sone king costantine ;  
to mete hir ȝode mani baroun,  
wiþ grete *and* faire processoun ;  
wiþ-in þe kirke of saint sophie  
256 þer haue þai sette hit richelie ;  
was neuer ȝet na tree in lande  
sa riche ne sa faire shewande ;  
Men was wonte to come to se  
260 at ilke paskis þat hali tree.  
daies iiij. ham sette for stage  
þe emperour wiþ his baronage,  
¶ a-pon þe day of mandee ;  
264 þe riche quene wiþ hir meyne,  
a-pon þe friday efterwarde<sup>1</sup>,  
of *pardoun* for to serue hir part ;  
þe clergi on þe seterday,  
268 þat kepers ware of cristen lay ;  
wiþ-ouen case þer daies þre  
þis cros was þen, *and* man mote se ;  
¶ *and* hit was talde of mani man,  
272 at a licour þer-of ranne,  
þat wiþ betinge was bote of bale,  
*and* sekenes diuers to make ham hale ;  
a vessel, þat hit ware noȝt tint,  
276 stode vnder þat licour for to hint,  
for to dele vn-to þe vufere,  
to sende ouer al þe cuntree sere.  
**P**E grace of god is grete *and* gode,  
280 þat giuis vs ensaumples of þe rode ;

The queen  
divided the  
Rood as he  
was bidden.

She took a  
portion of it  
to Rome, and  
placed it in  
the "*Kirke of  
St. Sophie.*"

The ceremony  
connected  
with the  
finding of  
the Cross  
occupied  
four days.

<sup>1</sup> MS. *after-  
warde.*

A liquor ran  
from the  
Cross, and  
healed many  
sick folk.

Some of the  
liquor was  
caught in a  
vessel, and  
sent into  
diuers  
countries.

- ma miȝtes has our lorde wroȝt  
 þen ani man mai þink in þoȝt :  
 bot man of traup is squa vnſely,  
 þai traw noȝt bot þai ſe wiþ ey ;  
*and* þat vnueþis wil þai traw,  
 wiþ-ouen ſigne of grete vertu.  
 me þink, if ȝe þe ſoþ haue ſoȝt,  
 þat ſyn þe werlde was firſt wroȝt,  
 miraclis of þe crosſis miȝt  
 has oft ſtanden in ſtede *and* riȝt,  
 ouer *and* vnder, riȝt *and* left,  
 in þis compas god has al weſt ;  
 ¶ bot-if man of him-ſelue be blinde,  
 vn-þink him wele he ſal hit finde,  
 þe liknes of þis tree ſa trew  
 was in þe alde laghe, be-for þe new,  
*and* in þe new laghe alsqua ſere,  
 þat ſum ar gode of for to here.  
 ¶ I þink þis is þat tree of blis  
 þat riȝtwiſnes to bundin is.  
 had adam fundin hit atte hande,  
 þar-wiþ he muȝt had life laſtande ;  
 þat plauntid hit is in paradis  
*and* dos þe dede vp for to riſe.  
 ¶ *and* adam, quen he wroȝt had woghe,  
 vnder þis tree he him droghe,  
 þat did him god to reſoun  
*and* did him hope of pardoun.  
 þe blode of abel hit crid als,  
 quen him had ſlaine his broþer fals ;  
 wiþ-in þat cry was grete þing hid,  
 þat in þis cros now is kid.  
*and* dede, for ſoþ, had bene noc,  
 had noȝt him ſaued þat tree.  
 of foure corners þe arche was made,  
 als has þe cros of lange *and* brade ;

Many men  
only believe  
what they  
have seen.

284

But since the  
world has  
been made,  
miracles of  
the Cross have  
appeared,  
right and left,  
in diuerſe  
places.

288

The Cross is  
mentioned in  
the Old Law.

292

This tree (of  
the Cross) was  
planted in  
Paradiſe.

296

Adam took  
ſhelter under  
it when he  
had ſinned.

300

The cry of  
Abel's blood  
came from it,  
when ſlain by  
his brother.

304

The four  
corners of  
Noah's ark  
were made of  
the wood of  
this tree.

308

312

316

- þe dore of þe arche a-pon þe side,  
*and þer* was ihesus wounded wide ;  
 qua wil vm-pinke him in his mode  
 320 mai finde mani takenis of þe rode.  
 ¶ Our lorde gaf moises a wande  
 to wirke maistri wip in hande ;  
 sum time was hit *worme*, sum time *þerde*,  
 324 as men I-noghe has saide *and* herde  
 þat wele be takenid. þat cipres,  
 þer-of was warnis[t]<sup>1</sup> moises,  
 þaþ in worde *and* in dede.  
 328 quen israel of egypt *þede*,  
 of þat blessed lambis blode,  
 a cros was made in signe of rode ;  
 þa at cros had on ham drawn,  
 332 our lorde ham sauid as for his awen ;  
*and* al þa oþer ware bot tint  
*and* tazt vn-to þe angels dint.  
 ¶ quen þe nedderes þat ware fel  
 336 stanged þe folk of israel,  
 quen þai welk in wildernes,  
 vnder þe warde of sir moyses,  
 a nedder was sette a-pon a tree,  
 340 þat quen þe stanged muzt se  
 þe nedder on þe tree þer hange,  
 þai ware alle warisht of þaire stange.  
 ¶ quen þai saghe, as þai did oft,  
 344 moises lift his hende on loft,  
 þe quilst he helde his hende on croice,  
 ay herde his awen folk þe voice.  
 ¶ quen strife was a-boute presthede,  
 348 in þe dais a-mange þe iewes lede,  
 to xij. men tazt þai wandes xij.,  
 ilkan merkid his him-selue,  
*and* saide quilk wande beris blome  
 352 sulde haue þe presthede wip dome ;

Moses's wand  
 came from  
 this tree.

<sup>1</sup> MS. *warms*.

At the  
 Exodus we  
 read that the  
 Israelites were  
 saved by the  
 sign of the  
 [fol. 90 b.]  
 Cross.

Moses raised  
 up a cross  
 in the  
 wilderness,  
 by which  
 those who  
 were stung  
 by adders  
 were healed.

In the  
 dispute about  
 the priesthood  
 twelve wands  
 were chosen,  
 each one  
 bearing a  
 mark.

The  
priesthood  
belonged to  
him that had  
a cross upon  
his 'wand.'

*þer* florisht an, as 3e haue herde,  
þe cros a-pon þat ilk 3erde.

¶ Heliscus on oþer-wise  
did a dedeman for to rise ; 356  
þe staf þat he a-pon him did  
þe crosse hit bare to tak in hede.

David, when  
he went to  
fight with  
Goliath, bore  
a token of  
the Cross.

¶ quen dauid fast againe þat etin  
has he no3t his staf for-3etin ; 360  
vn-to þe bataile he hit bare,  
mu3t na kinge squorde do mare.

The sign of  
*Tav* betokens  
the Cross.

þe signe of *tav.* in alde lawes  
be-takenis cros in our dawes, 364

þe men at þar wiþ blessed ware  
hit helped ham fra mis-fare ;  
*tav and* cros baþ ar as an,  
bot. *tav* has 3erde a-bouen nan. 368

The Cross is  
<sup>1</sup> MS. *qua-*  
*sim.*  
the banner of  
Holy Kirk.

¶ eroice is, qua-sum<sup>1</sup> wil or nay,  
baner of hali kirk to-day ; 372

It enables  
man to  
conquer his  
enemies.

man has no3t herde þat fole be lorne  
þat hali crosse has wiþ ham borne.  
bot has be-tid, baþ now *and* are,  
þe lesse folk ouer-come þe mare, 376  
*þer* eroice was stad atte ani fi3t,  
if þe dude be tane wiþ ri3t.

Of the Cross  
the first man  
and woman  
was made.

Of cros to telle for-gete I noght,  
of cros þe formast man was wro3t, 380  
of cros þe first of alle wifs ;

By the Cross  
we were  
redeemed.

of cros god bo3t our saule liuis,  
*þer*-on he gaf him-self raunsoun,  
*and* of him-self made gunfanoun. 384

þe cros of medicine beris bote,  
baþ in frute *and* als in rote ;  
in cros hit was for vs þe flour  
þat we haue þorou sa grete honour. 388

- a riche liknis ay beris hit,  
 hit is þe heued of hali writte,  
 foundement. of our clergie,  
 392 rewle hit is of haly vie.  
 makid hit is of foure and þre,  
 now is hit talde bot for a tree ;  
 nokis foure *and* trees þrin,  
 396 syn þe þrid was done þer-in.  
 In trees þrin *and* faure parates  
 I. vnderstande þe vij. artis ;  
 of iiij. *and* iij., qua tellis eyuen,  
 400 he sal hit noumbre make of vij.  
 þou do to gedder x. *and* ij.  
 þe laghis twin sal þou finde squa ;  
 In x. sal þou finde þe halde,  
 404 in tale of twa þe new is talde. '   
 man has on eroice his schaping knawen,  
*and* he him-selfe on vij is drawen,  
 þap in bodi *and* saule, I. say ;  
 408 þe bodi of element; twies tway,  
 þe saule hit has of strengthis þrin,  
 þat takin of cros þai here wiþ in.  
 ¶ quen god þat ordeins alkin state,  
 412 of alle in his for-þoȝt he wate,  
 ferlely puruaied he an ;  
 a cros of tree *and* noȝt of stane,  
 bot þat was for to make mende  
 416 of þe tree þat was defende :  
 his cros he has wroȝt with craft,  
 hit beris schap til alkin shaft.  
 wele did moises þat hit fande,  
 420 *and* dauid als þat fot þe wande,  
*and* salamon þat fel hit did ;  
*and* ho þat hit fande, quare hit was hid,  
 elaine at squa gerne hit soȝt,  
 424 *and* til our note now has hit broȝt,

The Cross is  
 the head of  
 Holy Writ,  
 the  
 foundation of  
 our clergy,  
 and the rule  
 of Holy Life.

It is made up  
 of four (mails)  
 and three  
 (woods), by  
 which we may  
 understand  
 the seven arts.  
 Multiply  
 four by three,  
 and it gives  
 us the sum of  
 the Old and  
 the New Law  
 (ten  
 command-  
 ments of the  
 Old Testa-  
 ment, two of  
 the New).  
 Man is  
 composed of  
 seven  
 elements, the  
 body of four  
 and the soul  
 of three.

There is a  
 good reason  
 why the Cross  
 was made of  
 wood and not  
 of stone.

The world is  
full of the  
name and the  
smell of the

[fol. 91 b.]

Cross,

St. Helen  
found the  
nails,

and worked  
them up into  
the bridel of  
Constantine,

<sup>1</sup> MS. *sim.*

and many  
were con-  
verted by it.

Constantine  
bore them  
about for  
three years.

The nails are  
now at  
St. Denis.

This story is  
now finished.  
Whoso can  
teli this tale

<sup>1</sup> MS. *sim.*  
better, let him  
do so.

I tell it as I  
found it.  
There are  
many divers  
stories of the  
Rood

ho delt hit wisely as ho wilde,  
þat al þis werlde hit is fulfildē  
of þe name *and* of þe smelle,  
for-þi is gode þer-of to telle. 428

Eline ne walde noȝt for lete  
þe naylis, in hende *and* fete  
þat driuen ware ; ful ȝorne ho soȝt  
til ho ham fand, fund ho noȝt, 432

a werk of ham ho wroȝt ful fine  
In bridel of king costantine ;  
was na cristal als briȝt,  
ne sa shene to mani siȝt ; 436

quidder-sum<sup>1</sup> he ferde þat sire,  
þe bridel briȝtnes bare of fire ;  
mani þat sagh þat bridel briȝt  
turned to þe grace of goddis miȝt. 440

costantine ham bare iij. ȝere,  
quen he droghe til his endinge nere,  
out to þe bridil he ham laȝt,  
*and* to be side þe crois ham taȝt, 444

þat mani vertu siȝen wroȝt,  
þorou miȝt of crist þat vs boȝt ;  
at costantine noble *and* in fraunce  
god has made mani mustrauce. 448

¶ At saint denis is his eroun,  
wiþ þa nailis reȝy boun ;  
mani man come seke *and* sare  
at þaire hele had fundin þare. 452

¶ now þe crois is broȝt til ende,  
þe crois miȝt mote vs defende ;  
qua-sum<sup>1</sup> þis tale can beter tende,  
for cristis loue he hit amende ; 456

þis tale, queþer hit be il or gode,  
I fande hit writen of þe rode.  
mani tellis diuerseli,  
for þai mai finde diuerse story, 460



- ¶ þat fande þe crois he hiȝt Judas ;  
made biſshop of þe toua he was,  
*and* his name was turnid þus,  
464 þat he was calde quiriacus :
- ¶ quen fundin was þis hali crois,  
þe warlaghe saide on-loft *with* vois :—  
“ a ha Judas ! quat has þou done,  
468 þou has me greued, I warne þee sone  
at þou did þat cros kipe,  
þou salle rew hit mani sipe ;  
þorou hit ware mani saulis myne,  
472 þat I am ferde now to tyne ;  
noȝt for-þi I. wil noȝt nyte,  
ful wele I sal þi dedis quite ;  
a-noþer kinge gaine þe sal rise  
476 þat sal make þe to grise,  
*and* do þe suffer sa mykil shame,  
at þou sal nite ihesu name ;  
*and* þis was saide be tirand an.  
480 þat quiriac was of siþen slan :
- ¶ þat fundis cry quen Judas herde,  
neuer þe mare was he ferde,  
bot waried he þat quiþer-wine,  
484 *and* saide, “ erist þat is lorde myne,  
he deme þe in-to helle depe,  
euer in wellande wa to wepe.”  
Þat hali crois, I of haue red,  
488 quar-on ihesus for vs was spread,  
hit is our shilde *and* our spere,  
againis þe feinde for to were ;  
ilk day in were we weinde  
492 bot þat ihesu vs graec sende,  
þorou þe crois a-gaine þe fende  
to be our socour at our ende.

Some say  
Judas found  
the Cross,

and that  
Satan was  
enraged  
thereat.

The devil  
threatened  
1 MS. *ditis*.  
Judas with  
his vengeance.

Judas bade  
the fiend  
depart into  
hell deep,  
“ *eris* in  
*boiling* woe  
to weep.”

The Cross is  
our shield and  
spear against  
the devil.  
It will be our  
succour at our  
ending day.

## VII.

### EXPOSITION OF THE HOLY ROOD\*.

\* [Harl. 4196,  
leaf 177,  
col. 2.]

There was a  
king of Persia  
named  
"Chodroas,"  
who had a  
son and heir  
and many  
servants.

Every city and  
town were  
under his  
hand,  
He set up a  
throne, and  
commanded  
his subjects to

[leaf 177 b,  
col. 1.]

call him the  
King of kings,  
God, and Lord  
of lords.

<sup>1</sup> Read *molde*.

He was not  
satisfied with  
this only, but  
went to  
Jerusalem,  
and threaten-  
ed the  
Christians,  
and destroyed  
their  
churches.

He took his  
journey  
towards the  
Holy Sepul-  
chre with the  
intention of  
destroying it,  
but turned  
back for fear.

*In festo exaltacionis sancte crucis.*

A king *sum tyme in cuntré* was,  
 Þat had to name king chodroas,  
 A sun he had þat was his ayre,  
 And oper menzé many and faire. 4  
 Of þe cuntré of pers was he king,  
 And all þe land at his dedeing.  
 He gert ilk ceté and ilk toune  
 Vnto his biding be so boune, 8  
 Þat in a trone up he him sett,  
 And cumand þam with-owten lett  
 Þat king of kinges þai suld him call,  
 And allso god grettest of all, 12  
 And lord of lordes both loud and still,  
 And none on melde<sup>1</sup> mete him untill.  
 Zit was noght þis *in þat sesowne*  
 Inogh till his confusione; 16  
 Bot to *ierusalem* he went,  
 And said all suld be schamey schent  
 Þat trowed on crist or on his lay.  
 Þar-to he dose all þat he may, 20  
 In *ierusalem* þaire kirkes he stroyde,  
 And cristen men ful gretly noyed.  
 He toke his wai þan to þe graue  
 Whare crist was layd þat vs sall saue, 24  
 It to destroy with all his mayn;  
 Bot for ferdnes he turned ogayne,  
 And durst do no thing at þe kyrk,

- 28 Bot wikkedly þus gan he wirk.  
 Saint Eline þe nobill quene,  
 Þat lang bifore his tyme had bene,  
 Fand þe cros<sup>1</sup> þat men eald þe rode.
- 32 Þat ihesue died on for oure gude,  
 And to ierusalem scho it broght,  
 And graithed it þare als hir gude thoght,  
 In siluer and go[l]d al bidene,
- 36 For þat it suld be kepud elene,  
 And þat same kirk gert scho make  
 Coriosly for þat cros sake,  
 For men suld hald þat haly tre
- 40 In honore als it aw to be.  
 Bot þis ilk king chosdroass<sup>2</sup>,  
 When he wist whare þis ilk cros was,  
 He gert his men with grete maystry
- 44 Haue it forth with him in hy  
 Out of ierusalem ceté,  
 And broght it whare him liked to be.  
 When he was þus cumen hame ogayn,
- 48 Of his iorné he was ful fayne,  
 And hastili þan<sup>3</sup> gert he dight  
 A faire toure all off siluer bright ;  
 He made it nobilly for þe nanes,
- 52 Within all ful of precieus stanes.  
 A trone of gold þarin he sett,  
 With precieus stanes all ouer plett,  
 And þarain gert he gayly dyght,
- 56 Like son and mone and sternes bright ;  
 Also zit gert he mak þarin  
 Propirtese by preué gyn,  
 Þat it was like untill a heuyn ;
- 60 And rayn þarfro cumand ful euyn  
 And preué whistils war omang  
 Made euyn like to angels sang.  
 Þare in þat toure als him gude thoght,

The Cross that  
 the noble  
 queen Helena  
 had found, she

<sup>1</sup> MS. *cors*.

brought to  
 Jerusalem,

and adorned  
 it with silver  
 and gold.

For the  
 preservation  
 of the same  
 she made a  
 church, where  
 men might go  
 and honour  
 the holy tree.

<sup>2</sup> MS. *chosoroass*.

This impious  
 king, when he  
 knew where  
 the Cross was,  
 took possession  
 of it, and  
 carried it  
 away with  
 him to his  
 own country.

<sup>3</sup> MS. *þant*.

He raised a  
 fair tower of  
 silver adorned  
 with precious  
 stones.

Therein he set  
 a throne of  
 gold, orna-  
 mented with  
 precious  
 stones.

By represen-  
 tations of the  
 heavenly  
 bodies, he  
 made the  
 tower look  
 [col. 2.]

like heaven,  
 and caused  
 rain to  
 descend  
 therefrom.  
 He even imi-  
 tated the song  
 of angels by  
 means of secret  
 whistles.

In this tower  
he raised a  
seat for him-  
self, and set  
the Holy Cross  
beside him.  
There he sat  
like a god, and  
bade all his  
subjects call  
him such.  
He assigned  
the kingdom  
to his son.

For many a  
day he  
practised his  
cursed  
"maumetry,"  
leading the  
folk in the  
devil's law.  
Thus with the  
devil we will  
let him dwell,  
and of his son  
we will now  
talk.  
Eraclius  
lived at this  
time, a noble  
and Christian  
king.

He had a wife  
and children,  
and led his life  
in Christ's law.  
The son of  
"Chosdroas"  
was envious of  
the Christian  
king's  
renown,

and made  
preparations  
to fight  
against  
him, and to  
destroy him,  
if possible.

Eraclius,  
hearing of  
this, gathered  
together a  
large Christian  
company to  
defend his  
kingdom.

The two  
armies met at  
a certain place  
near a river.

A sege untill him self he wroght, 64  
 And þare he gert with mekill pride  
 Set þe haly cros him biside.  
 Þar als a god he sat in stall,  
 And so he bad men suld him call. 68  
 His kingdom and all his riallté,  
 Vntill his sun haly gaf he ;  
 And on pis wise þat curst caytiue  
 In maumetry wald lede his liue. 72  
 And so he did full many a day  
 Ledcand þe folk in fendes lay.  
 Þus with þe deuil we lat him dwell,  
 And of his son I sall now tell. 76  
 A nobill king of cristendum,  
 Þat namen was heraclium,  
 Was gouernowre of grete [empire]  
 Souerainly als lord and syre ; 80  
 Childer he had and worthy wife,  
 In cristes law he led his life.  
 Þan pis son of chosdroas  
 In his hert euill angerd was 84  
 Þat pis cristen king had name  
 More þan he or his sire at hame.  
 Þarfore he ordand him in hy,  
 And gaderd a grete cumpani 88  
 Of sarzins by his assent ;  
 And with ful grete ost es he went,  
 With pis cristen king to fight,  
 And to destroy him if he might. 92  
 Bot sone eraclius herd tell,  
 Of pis falshed how it bi-fell.  
 He ordand him full hastily  
 Of cristen men grete cumpany. 96  
 Bot als it was oure lordes will,  
 When aither come oper vntill,  
 In place where þai swld batayl take,

- 100 On þis wisse gan þai couenant make.  
 A water was þam twa by-twene,  
 And a brig all ouer it elene.  
 Þe sarzyn was mekill of brede and lenth,  
 104 And traisted mikill *in* his awin strenkth.  
 Þarfore þis forward gan he ma  
 To do þe batail bitwix þam twa.  
 And þat þe cristend man suld mete him  
 108 In middes þe brig was ouer þe brim,  
 And wheþer so might maistri win  
 On his side suld þe bataill bliu;  
 And he suld haue *in* his pousté  
 112 All þat þai bath had, land and fe.  
 To þis couenant assented þai bath,  
 And þarto band þai þam with ath,  
 Þat if þaire men on owþir side  
 116 Come forto help þam in þat tide,  
 Þai suld be cut for þaire iornay,  
 Þaire armes and þaire legges oway,  
 And so be kasten in þe flode,  
 120 And saue þam suld none erthly gude.  
 When bath þe sides war sworn þar-till,  
 Þis couenant lely to fulfill,  
 Þe twa lordes<sup>1</sup> on þe brig<sup>2</sup> met,  
 124 And aiþer hard on oþer set.  
 Ful fast þare faght þai tow in fere,  
 And none oþer durst negh þam nere.  
 Þan cristen men, with hertes fre,  
 128 Prayed to ihesu crist, þat he  
 Suld send þaire prince þe victory,  
 Als he for þam on rode wald day,  
 And all þai praied þan with a voice :—  
 132 “Thurgh vertu of þi haly croyce,  
 Whar-thurgh þou wan þe victori  
 Of þe fende, oure fals emmy,  
 Þou grante þis day oure prince to wyn

The son of  
 “Chosdroas”  
 proposed to  
 Eraclius to  
 decide the  
 contest by a  
 battle between  
 the two on the  
 bridge of the  
 river.  
 The Sarasin  
 was great in  
 breadth and  
 length, and  
 [leaf 178,  
 col. 1.]

trusted much  
 in his own  
 strength.  
 He who came  
 off conqueror  
 was to have  
 the other's  
 possessions.

To this plan  
 both con-  
 sented, and  
 bound  
 themselves  
 with an oath  
 to cripple and  
 throw into the  
 stream any  
 one who  
 should come  
 to their  
 assistance.

<sup>1</sup> MS. *lorde*  
*lordes.*

<sup>2</sup> MS. *bring.*

The two lords  
 met on the  
 bridge of the  
 river, and set  
 hard on each  
 other.

The Christians  
 with one voice  
 prayed that  
 their lord  
 might have  
 the victory  
 over the false  
 Sarasin.

	Þe maistri ouere zon fals sarzyn.”	136
	On þis manere all prayed þai fast ;	
	And ihesuc herd þam at þe last,	
	And ordand to his trew serwand	
	Of þe sarzin to hawe ouer <sup>1</sup> hand,	140
	And to destroy him in þat place.	
	Blisced be he þat gaf slike grace.	
	Sone when þe sarzins saw þis sight,	
	How þaire maister to ded was dight,	144
	Swilk drede in hert had þai ilkane,	
	Þat þai oblist þam nocht allane,	
	To hald þe couenand made byforne,	
	Bot new athes all haue þai sworn,	148
	With eraclius forto stand,	
	In ill and gude, with hert and hand,	
	And wilfully all hale hete þai,	
	Forto leue on cristes lay,	152
	And forto bycum cristen men,	
	And crist for þaire god euer to ken.	
	Sone when eraclius saw þat sight,	
	He resayued þam with hert ful light,	156
	And counsaild þam with wordes fre,	
	Þat þai suld all baptist be,	
	And trow in crist with gude entent,	
	And to his saw all þai assent.	160
	So war þai baptist all þat day,	
	And lifed euer in cristes lay.	
	Veraclius <sup>2</sup> when þis was done,	
	In-to pers puruaid him ful sone,	164
	And with him all þat company	
	Þat bifore lifed in maumetry.	
	And als he went thurgh-out þat land,	
	All þe folk þat he þare fand	168
	Ouþer war þai baptist sone	
	Or els þai war vnto ded done.	
	Þus conquest he all þat cuntré,	
Christ heard them and gave His faithful servant the victory.		
<sup>1</sup> MS. <i>euer</i> .		
When the heathens saw that their master was killed, they were so terrified that they swore new oaths to stand with Eraclius in evil and good, and with heart and hand. Willingly they promised to become followers of Christ.		
[col. 2.]		
Eraclius received them with joyful heart, and had them all baptized that very day.		
<sup>2</sup> So in MS.		
Then Eraclius set out for Persia, and on his way he induced the people to become Christians. Those that refused were put to death.		

- 172 Till he come tyll þat same eeté,  
 Whare Cosdroas so sitand es  
 Als a god in grete reches.  
 Into þe toure he went full sone
- 176 And fand him sitand in his trone,  
 Dubbed obut with p'icius stanes,  
 And dight ful nobilly for þe nanes.  
 Biside him stode þat haly tre
- 180 Þat þai had soght so forto se ;  
 And souerainly for þat tre sake,  
 Wirschip to him gan þai make.  
 Þan eosdroas was full affraid,
- 184 And þus Eraclius to him said :—  
 "If þo will haue þi life in land,  
 Als I say sall þou vnder-stand,  
 For þou has done þis tre honore,
- 188 Þat bare ihesu oure sauoyore ;  
 All if þou did it nocht for him  
 Vnto þe grante I life and lym.  
 At þe reuerence of þis haly tre,
- 192 If þo will trow in ihesu fre,  
 And forsake all þi mawmetry,  
 Þat þou and þi folk yn affy,  
 And turn þe unto ihesu crist,
- 196 *And in his name will be baptist,*  
 Þi life in land þan haue þou sall  
 And all þi kingdom still withall.  
 And if þou will nocht do pis rede
- 200 With my swerd þou sal be dede."  
 Þis sarzin wald nocht turn his mode,  
 To leue his fals goddes for no gude.  
 Þarfore Eraclius ful sone
- 204 Strake of his heuyd with-uten hone,  
 And bad þat he sul[d] haue beriing,  
 By-caus þat he had bene a king.  
 Þan þai toke þat haly tre.

He came to  
 the city of  
 "Cosdroas,"  
 where he  
 found the  
 emperor  
 sitting like a  
 god on his  
 throne.

Beside him  
 was the Holy  
 Cross.  
 When  
 Eraclius's men  
 saw that sight,  
 they did  
 honour to  
 "Cosdroas"  
 for the sake of  
 the Cross.  
 Eraclius thus  
 spake to the  
 heathen king:  
 "Forasmuch  
 as thou hast  
 done honour  
 to the Cross of  
 Christ, I will  
 spare thy life  
 if thou wilt  
 forsake all thy  
 'mawmetry,'

and turn to  
 Jesus Christ  
 and be  
 baptised,

If thou wilt  
 not follow my  
 advice, with  
 my sword shalt  
 thou be slain."  
 The heathen  
 king refused  
 to become a  
 [leaf 178 b,  
 col. 1.]  
 Christian,  
 therefore  
 Eraclius struck  
 off his head  
 without more  
 ado.

With hymns and noble 1 MS. <i>if</i> , songs they took the Cross, and carried it away with them.	With ful grete solempnité, And bare it <sup>1</sup> furth so þam omang, With himpnes and with nobil sang. And all þe folk þan war ful glad, Þat þai þis haly tre þus had.	208    212
As they drew near Mount Olivet, which is on the way to Jerusalem, they came close to the gate of the city where Jesus entered when he came thither to suffer pain.	Hamward þai toke þe way in hy, With mekill mirth and melody ; And als þai come in þe strete, Down ouer þe mownt of olyuete, Als it fell in þare iornay, To ierusalem þe redy way, Graithly furth þai held þe gate, Vnto þai come till þat ilk zate,	216    220
Much folk of the town had assembled to see the procession of the Cross.	Whare ihesue crist went in ful playn, When he come þeder at suffer payn ; And mekill folk of þat same toune, Þat war cumen with processiwne, For wirschip of þe haly tre, And sum þat reall sight to se,	224
Eraclius rode with much pride along with his nobles.	Eraclius him self gan ride Bifor þe prese with mekill pride, And oþer lordes þat with him ware, Þe haly cros oma[n]g þam bare. And þus, with grete solempnité, Entred þai to þat ceté.	228    232
But when they attempted to enter the city, the gates closed like a wall of stone, and they saw no signs of any mode of entrance.	Bot when þai neghed þe zates nere, Þis meruail fell on þis manere. Þe zates, þat bifore war wide, Closed samyn sone in þat tyde, Þat kenying of zate was þare nane, Bot all closed alls a wall of stane, So þat þai might no takning se, On whilk syde þai suld haue entré.	236    240
Sore afraid were they when they saw this miracle. 2 MS. <i>Era-</i> <i>chius</i> .	Sone when þai saw þis wonder dede, In þaire hertes þai had grete drede. Eraclius <sup>2</sup> and oþer ma,	



- 241 When þai saw þat it was swa,  
 Þai praied ihesuc oure sawiowre  
 In þat case þam to socoure,  
 Thurgh uertu of þat haly tre,  
 248 Þat þai might win to þat ceté.  
 Þus praied þai all with drery stenyn,  
 Heueazd up þaire heuides till heynyn ;  
 And als þai loked so up on light,  
 252 Þai saw ane angell schineand bright,  
 Euyn opon þe wall standand,  
 And þe signe of þe cros in his hand ;  
 He stode obouen whare þe zate suld be,  
 256 And þir wordes on þis wise sayd he.  
 He said, "when crist of heynyn king,  
 Þat lord es of all ertly thing,  
 Þis same wai to þis ceté went,  
 260 Þare forto suffer<sup>1</sup> grefe turment,  
 In at þis zate he toke þe way,  
 Bot he come all on oþer array.  
 Grete hors for him none ordand was,  
 264 Bot sitand on a simple ass ;  
 He was noght eld in kinges cletthing,  
 Bot pouerly went he in all thing ;  
 He went noght with grete ministralsy,  
 268 Bot in his prayers ful preuely :  
 Ensaumple suthly forto gif  
 To þam þat in his law wald lif,  
 In him to trow with trew entent,  
 272 And mekely to wende als he went."  
 When þis was said, he went up cuyn,  
 With grete light, till oure lord in heynyn.  
 Þe Emperoure þan Eraelius  
 276 Ful hertly thanked dere ihesuc ;  
 And all þe folk þat with him ware  
 War ful faine of þis ferly fare.  
 Some of his stede down es he light.

Eraelius and  
 his company  
 then prayed to  
 God for help  
 to enter the  
 city.

[col. 2.]

As they  
 looked up to  
 heaven, they  
 saw an angel  
 shining bright  
 standing on  
 the wall with  
 the sign of the  
 Cross in his  
 hand, and  
 thus he spake  
 to them :  
 ' When Christ,  
 heaven's king,  
 entered this  
 city by this  
 gate, he had

<sup>1</sup> Ms. *suffer*.

no great  
 horse, but  
 rode on a  
 simple ass ;

He was not  
 clad in king's  
 clothing, but  
 went in  
 poorly— not  
 with great  
 minstrelsy,  
 but with  
 secret  
 prayer."

Having thus  
 spoken, the  
 angel  
 ascended to  
 heaven.  
 The emperor  
 thanked God  
 for the in-  
 struction he  
 had received.

He then got  
 off his horse,

cast off all his  
gay clothing,  
his crown and  
ornaments,

and bare-  
footed bore  
the Cross on  
its way.

<sup>1</sup> MS. *cors*.

Then the  
gates opened  
wide, and  
they entered  
with solemn  
song.

The Cross  
was restored  
to its former  
place.  
That day  
many miracles  
were wrought  
by virtue of  
the Cross.  
Blind men got  
their sight,  
crooked men  
were made  
[leaf 179,  
col. 1.]  
straight, the  
dumb and  
deaf were  
healed, and  
devils were  
chased out  
of many.

Vnto Christ  
be honour for  
ever and ever!

And kest of all his clething bright, 280  
His corown and his kinges array  
And his dubbing he did oway,  
And barefot went he on his fete,  
Bereand þe cros<sup>1</sup> by þe strete. 284  
And on þis maner did þai all.  
And when þe king come nere þe wall,  
It opind and wex zates wide,  
Als it had bene bifor þat tyde. 288  
þai entred þan with solempne sang,  
Ful mekill mirth was þam oma[n]g;  
And þe cros bare þai þam bitwene,  
Till þe stede whare it bifore had bene, 292  
And up þai set it really,  
And honord it als was worthi.  
þat day þare, thurgh þe cors allane,  
War miracles wroght ful maniane, 296  
Of sere blind men þat had þaire sight,  
And crokid men war made ful right;  
Of *parlesy* war helid grete wane,  
And dum and defe ful maniane; 300  
And leprous men had hele in haste,  
And out of many war deuils chaste.  
þus war þai held ful grete plenté,  
Thurgh vertu of [þat] haly tre, 304  
þat bare ihesu oure sawiowre,  
Vnto him be euer honowre.

## VIII.

### DISPUTE BETWEEN MARY AND THE CROSS\*.

\* [Vernon  
MS. fol. 315 b,  
col. 3.]

*Disputacio inter Mariam et Crucem, secundum Apocrafum.*

#### I.

- O ure ladi freo',  
on Rode treo',  
made hire mon :
- 4 Heo seide on þe'  
þe fruit of me'  
is wo bigon :
- Mi fruit I' seo'  
8 in blodi bleo'  
Among his fon,  
Serwe I' seo',  
þe veines fleo'
- 12 from blodi bon :  
Cros' ! þou dost no troupe :  
On a pillori' my fruit to pinne,  
He hap no spot' of Adam sinne ;
- 16 Flesch' and veines' nou fleo a-twinne,  
Wherfore I' rede of routhe' :

Our gracious  
lady made the  
following  
complaints  
against the  
Rood-tree :—  
On thee my  
fruit is woe-  
begone.

My offspring  
is fastened to  
a tree, spot-  
less as he is.  
Alas ! flesh  
and veins are  
come in twain,  
and there-  
fore am I sor-  
rowful.

#### II.

- Cros' þi bondes schul ben blamed,  
Mi fayre fruit' þou hast bi-gyled ;
- 20 þe fruites Mooder' was neuere a-famed,  
Mi wombe is feir', founden vn-fyled :  
Chyld' whi artou not a-schamed

I, the mother  
of my child,  
was never  
defamed ; my  
body is fair  
and spotless.

Great Jews  
sinned, and  
thou didst die  
for their wild  
works.  
I melt in  
mourning, for  
my offspring  
is defiled.

By great Jews  
is he crucified,  
and dies for  
man's guilt.

On a pillori' to ben I'-piled ?  
Grete Iewes' þus weore gramed, 24  
And dyede' for heore werkes wyled ;  
In mournyng' I' may melte' ;  
Mi fruit' þat is so holi halwed,  
In a feeld' is fouled' and falwed ; 28  
Wiþ grete Iewes' he is galwed,  
And dyep' for Monnes gelte :

## III.

On account of  
the great  
Jews, gallows  
was upreared.

A deadly  
drink, O  
Cross, thou  
gavest to the  
Lord of life.  
His veins did  
burst through  
the torture.

Defiled is my  
son, that  
never tres-  
passed, with  
thieves that  
ever loved  
riot.  
Why shall my  
son be nailed ?

FOR grete Iewes' galwes were greiped,  
þat euer to Robbyng' Ronne ryf ; 32  
Whi schal my sone' on þe beo leid,  
þat neuer nuyzed' mon nor wyf ?  
A drinke of dep' sopliche seid,  
Cros þou zenest' þe lord of lyf : 36  
His veynes to bursten' wiþ þi breid,  
Mi fruit stont nou' in a strong stryf ;  
Blod from hed' is hayled,  
Fouled' is my fayre fruit, 40  
þat neuer dude' tripet ne truit  
Wiþ þeues þat loueden' ryot and ruit ;  
Whi schal my sone' be nayled ?

## IV.

Thou, O  
Cross, art  
made to bear  
fools full of  
sin.  
My son should  
be excused,  
and never  
ought his  
blood to run  
on thee.  
With thieves  
must he hang  
far in fen.

Men may  
know me as  
a sorrowful  
mother.

Þorw; Iugement' þou art en-Ioynet 44  
To bere fooles', ful of sinne :  
Mi sone from þe' schulde beon ensoynet,  
And neuere his blod' vppon þe rinne ;  
But nou is truþe' wiþ tresun teynet, 48  
Wiþ þeoues to honge', fer in fenne ;  
Wiþ feole nayles' his limes ben feynet,  
A careful Moder' men mai me kenne,  
In Bales' I' am bounde' : 52

- Dat fruit was of a Mayden born,  
 On a þeoues tre is al to torn ;  
 A Broche þorw-out his brest bo[r]n  
 56 His holi herte hap wounde :

The Virgin's  
 child is torn  
 [fol. 316.]  
 asunder on  
 a thief's tree.

## V.

- T**re þou art loket bi þe lawe  
 Þeoues traitours on þe to d[e]ye,  
 But now is troupe wiþ tresun drawe,  
 60 And vertu falleþ in vices weye ;  
 But loue and treuþe, in soþfast sawe,  
 On a treo traytours hem teye,  
 Vertu is wiþ vices slawe :  
 64 Of alle vertues my sone is keye,  
 Vertu swettore þen spices :  
 In fot and hond bereþ blodi prikke,  
 His hed is ful of þornes þikke,  
 68 Þe goode hongep a-mong þe wikke,  
 Vertu dyeþ wiþ vices :

Truth is dis-  
 torted by trea-  
 son, and  
 virtue is fallen  
 in the way of  
 vice (i.e. is  
 treated like  
 vice).  
 Traitors tie  
 love, faith,  
 and sooth-  
 fastness on  
 the tree.

In foot and  
 hand he bears  
 bloody  
 wounds.  
 His head is  
 full of thick  
 thorns ; the  
 good man  
 hangs along  
 with the  
 wicked.

## VI.

- T**re vnkynde ! þou schalt be kud,  
 Mi sone step-Moder I þe ealle :  
 72 Mi fruit was born wiþ beestes on bed,  
 And be my flesh my flour gan falle,  
 Wiþ my brestes my brid I fod ;  
 Cros þou zeuest him Eysel and Galle !  
 76 Mi white Rose Red is spred,  
 Dat fostred was in a fodderes stalle ;  
 Feet and fayre hondes :  
 Dat nou ben croised I custe hem ofte,  
 80 I lulled hem I leid hem softe :  
 Cros þou holdest hem hiþe on lofte  
 Bounden in bledyng bondes :

Unkind tree,  
 my son's  
 stepmother I  
 call thee.  
 My child was  
 born along  
 with beasts.  
 With my  
 breasts I fed  
 him.  
 My white rose  
 is become red,  
 even he that  
 was fostered  
 in a "fodder's  
 stall."  
 Feet and fair  
 hands that  
 now are  
 crossed, oft  
 have I kissed  
 and lulled  
 them, and  
 laid them  
 softly down.

## VII.

I lulled aloft  
my love, and  
with cradle  
band I bound  
him.  
On the Cross  
he hangs; on  
thystair naked  
and exposed  
to the wild  
wind.

I may well be  
sorrowful.  
God's head  
hath no rest,  
but leans on  
his shoulder-  
bone, and  
thorns pierce  
his flesh.

**M**i loue i-lolled vp in þe eyr,  
Wip cradel bond I gan him bynde, 84  
Cros he stikeþ nou on þi steir,  
Naked a-3eyn þe wyld wynde :  
Foules fourmen heor nestes in þe eyr,  
Wolues in den reste þei fynde, 88  
Bot Godes sone, in heuene heir,  
His hed nou leoneþ on þornes tynde,  
Of Mournyng I may mynne :  
Godes hed haþ reste non, 92  
But leoneþ on his scholder bon ;  
þe þornes þorwh his flesch gon,  
His wo I wyte hit sinne :

## VIII.

So high thou  
holdest my  
son that his  
feet I cannot  
kiss.  
I thrust out  
my lips, I out-  
stretched my  
neck to kiss  
his feet.  
The Jews  
drove me from  
the Cross,  
and on me  
made their  
mouths amiss,  
their games  
and their  
jokes.  
O Cross, thou  
bearest my  
bird, beaten  
blue, along  
with fraud-  
ulent thieves.

**C**ros to slen hit is þi sleiht, 96  
Mi fayre fruit þou berest fro blis ;  
Cros þou holdest him so heih on heizþ,  
Mi fruites feet I mai not kis ;  
Mi mouþ I pulte, my sweore I streizt 100  
To cusse his feet, soþ þing hit is :  
þe Iewes from þe cros me keizt,  
On me þei made heore mouwes amis,  
Heore games and heore gaudes : 104  
þe Iewes wrouzten me ful wo :  
Cros I fynde þou art my fo,  
þou berest my brid, beten blo,  
A-mong þeose fooles fraudes : 108

## IX.

[Cross  
responds.]

**C**ristes cros 3af onswere :—  
Ladi to þe I owe honour,

- Þi brihte palmes' nou I' bere ;  
 112 Mi schyning schewep' þorw þi flour,  
 Þi feire fruit' on me ginneþ tere ;  
 Þi fruit me florisheþ' in blod colour  
 To winne þe world' þat lay in lure ;  
 116 Þat Blosme Blomed' vp in þi bour,  
 Ae not for þe' al-one !  
 But for to winne' all þis world,  
 Þat swelte' vndur þe deuces swerd :  
 120 Þorw feet and hond' God let him gerd,  
 To A-mende monnes mone' :

Lady, thy fair  
 fruit begins to  
 ripen in me.  
 It flourishes  
 on me with  
 bloody hue.  
 In order to  
 win the lost  
 world that  
 blossom  
 bloomed in  
 thy bower,  
 but not for  
 thee alone,  
 but to win all  
 this world,  
 that died  
 under the  
 devil's sword.

## X.

- A**dam dude' ful huge harmes,  
 Whon he bot A bite' vndur a boub,  
 124 Wherfore þi sone' hap sprad his Armes,  
 On a treo tyed' wiþ teone I-nouh ;  
 His flesh' is smite wiþ deþes þarmes,  
 And swelteþ heer-in' a swemly swouh ;  
 128 His Breste is bored' wiþ deþes swarmes,  
 And wiþ his deþ' fro deþ he drouh  
 Alle' his leoue freondes !  
 As Ozie spae' in prophecie  
 132 And seide—"þi sone' seinte Marie,  
 His deþ' slouþ deþ' on Caluarie,  
 3af lyf' wiþ-ouen endes" :

Adam did  
 luze harmis  
 when he bit  
 a bite under a  
 bough ;  
 wherfore thy  
 son hath  
 spread out his  
 arms tied  
 grievously to  
 a tree.  
 His flesh is  
 smitten with  
 death's dint,  
 and he dies  
 herein in a  
 swooning  
 faint.  
 As Isaiah  
 spake :  
 " His death  
 slew death,  
 and gave  
 [fol. 316,  
 col. 2.]  
 eternal life on  
 Calvary."

## XI.

- Þ**e stipre' þat is vnder þe vyne set  
 136 May not bringe' forþ þe grape ;  
 Þeih þe fruit' on me beo knet,  
 His scharpe schour' haue I' not schape :  
 Til grapes' to þe presse beo set  
 140 Þer renneþ' no red wyn' in rape ;

The support  
 of the vine  
 produces not  
 grapes.  
 I have not  
 sent the sharp  
 shower to  
 ripen the fruit  
 hanging on  
 me.  
 No red wine

comes until  
the grapes be  
set in the  
press.  
I press wine  
for "knight  
and knave."  
Upon a  
bloody brink  
I press a  
grape with  
stroke and  
strife.  
In Samaria  
God gave a  
woman that  
precious  
liquor to  
drink.

Neuere presse pressed bet,  
I· presse wyn· for kniht and knape :  
Vp-on a Blodi brinke  
I· presse a grape; *witk* strok and stryf, 144  
þe Rede wyn· renneþ ryf :  
In Samaritane· God 3af a wyf  
þat leof licour to drynke :

## XII.

On Cross  
without edge  
of knife I  
cut fruit off  
God's trea-  
sure.

I was pillar,  
and bare a  
bridge.  
God is the  
way, the true  
way.

None went to  
heaven until  
God died, and  
taught them  
how thither  
men should  
go when they  
die.

**L** Adi· loue doþ þe to alegge 148  
þi fruit is prikked· wip speres ord :  
On Cros·, wip·outen knyues egge,  
I· kerne fruit· of godes hord ;  
Al is al red·, Rib· and Rugge, 152  
His bodi bledeþ· a-3eyn þe bord ;  
I· was piler· and bar a brugge,  
God is weic·, witnesse of word ;  
God seiþ he is· soþfast weye : 156  
Mony folk slod· to helle slider,  
To heuene· mihte no mon þider,  
Til god dyed· and tauzte whider  
Men drawen· whon þei dye : 160

## XIII.

In the Mosaic  
law a white  
lamb is the  
type of a  
saviour—the  
greatest of all  
meats.

I was that  
chief bearer  
(of sins).  
I bare flesh  
for the feast  
of folks.  
Christ, roasted  
in the sun,  
feeds both  
most and  
least.  
On me lay the  
Lamb of Love.

**M**oyses haþ fourmed·, in his figour,  
A· whit lomb·, and non oþer beste  
Schulde be sacred vr saueour,  
And be mete of mihtes meste; 164  
I· was þat cheef chargeour,  
I· bar flesch· for folkes feste ;  
Ihesu crist· vre saueour  
He fedep· boþe lest and meste, 168  
Rosted· a-3eyn þe sonne :  
On me lay· þe lomb of loue,



I was plater his bodi a-boue,  
 172 Til feet and hondes al-to cloue,  
 Wip blood I was bi-ronne :

I was the  
 platter which  
 bare his body,  
 until feet and  
 hands were  
 rent asunder.

## XIV.

3it Moyses in Rule hap rad,  
 We schulde ete vr lomb in sour vergeous :  
 176 Sour vergeous mai make vr soules glad,  
 To serwe sore for sunnes ours ;  
 Sour vergeous schal make þe deuel a-drad,  
 For he flecchep fro godes spous ;  
 180 Beo a staf stondeþ sad,  
 Whon 3e fongen flesch in godes hous,  
 þat staf is Cristes Crouche :  
 Stondeþ stifli bi þat stake,  
 184 Whon þat 3e fongen flesch in Cake,  
 þen schal no feond maystri make,  
 3oure soules for to touche :

Moses has  
 bidden us eat  
 our lamb  
 with sour  
 verjuice.  
 Sour verjuice  
 may gladden  
 our souls, and  
 cause the devil  
 to tremble.

When ye eat  
 Christ's flesh  
 in God's  
 house, stand  
 stillly by the  
 staff of  
 Christ's Cross,

## XV.

188 For pardoun schewep be a shrine,  
 Wip nayl and brede on bord is smite.  
 Rede lettres write be lyne,  
 Bluwe Blake a-mong men pite :  
 Vr lord I likne to þis signe,  
 192 His bodi vppon a bord was bite,  
 In Briht blod his bodi gan schyne ;  
 Hou wo him was may no mon wite,  
 Red vp-on þe Roode :  
 196 Vr pardoun brede, from top too to,  
 Writen hit was wip wonder wo,  
 Wip Rede wouudes and strokes blo,  
 Vre Book was bounden in bloode :

Pardon on a  
 tablet, writ-  
 ten with red  
 letters, mixed  
 with blue and  
 black, is be-  
 tokened by  
 Christ.

His body  
 upon a board  
 was bent ; the  
 blood illumina-  
 ted his  
 body, that  
 shone red  
 upon the  
 Roode.  
 Our pardoun  
 was written  
 on his body  
 from top to  
 toe.

Our book was  
 bound in  
 blood.

## XVI.

Adam  
drowned his  
ghost in bitter  
gall; instead  
of this gall  
God gave us  
mead; with  
sweet mercy  
the bitterness  
is quenched.  
His body was  
the book, the  
Cross was the  
board, when  
Christ was  
clenched  
thereon.  
Were a man  
ever so blessed  
a saint no  
prayer could  
get pardon for  
him, until  
book on board  
was spread,  
dinted and  
driven with  
sharp nails,  
till feet and  
hands were  
riven.

Adam stod vp in stede, 200  
**A** In Bitter galle his gost he dreint;  
 A-zeyn þat galle God ʒaf vs mede,  
 Wip swete Mercī Bitter is queynt;  
 His Bodi was Book þe Cros was brede, 204  
 Whon crist for vs þer-on was cleynt:  
 No mon gat pardoun wip no bede,  
 Weor he neuere so sely a seynt,  
 Til book on bord was sprad, 208  
 Wip sharpe nayles dunted and driue,  
 Til feet and hondes al-to riue;  
 His herte blod vre book hap ʒiue,  
 To make vr gostes glad: 212

## XVII.

[fol. 316,  
col. 3.]

I was the first  
press to  
squeeze out  
the wine.  
I bare a  
bridge to  
teach the  
way where  
seemly angels  
sit and sing.  
The Cross  
was a tablet  
of pardon.  
In book it is  
billed (writ-  
ten).  
When blood  
was written  
on Christ's  
body then was  
pardon  
obtained for  
sinners.

**C**ristes Cros ʒit spac þis speche  
 Furst was I presse wyn to wringe,  
 I bere a Brugge, wei to teche,  
 Þer semely Aungeles sitte and syng: 216  
 Lord of loue and lyues leche  
 For þe was set sely sacrynge,  
 To winne þe world þat was in wreche;  
 Þe Cros was brede, pardoun to bringe, 220  
 Pardoun In book is billed:  
 What is pardoun vppon to minne?  
 Hit is forʒiuenes of dedly sinne;  
 Whon blod was writen on cristes kinne, 224  
 Pardoun was fulfilled:

## XVIII.

[Respondit  
Maria:]  
 C Cross,  
wonder not  
though I be  
wroth.

**O**ure ladi seide Cros of þi werk  
 Wonder þe not, þeiʒ I be wroþe,

- 228 Þus seide Poule; Cristes clerk; —  
 Þe feolle Iewes; wip false oþe,  
 Iewes ston hard, in sinnes merk,  
 Beoten a lomb wip-outen loþe,  
 232 Softur þen watur vudur serk,  
 Meode or Milk medled hoþe:  
 Þe Iewes weoren harde stones:  
 Softur þen watur or eny lieour,  
 236 Or dewþ þat lip on þe lillie flour  
 Was cristes bodi in blod colour,  
 Þe Iewes wolden ha broken his bones:

The fell Jews,  
 stone-hearted  
 in dark sins,  
 have beaten  
 a lamb,  
 softer than  
 water under  
 skirt; softer  
 than milk or  
 mead mixed  
 together.  
 Like hard  
 stones were  
 the Jews.  
 Softer than  
 dew on the  
 lilly-flower  
 was Christ's  
 body in  
 bloody  
 colours.

## XIX.

- 240 **A**nd mony A prophete gan make mon,  
 And seide "lord send us þi lomb  
 Out of þe wildernesses ston,  
 To fende vs from þe lyon crompt"  
 Of mylde mount of Syon  
 244 Be-com mon, In A Maydens womb,  
 Made a bodi, wip blessed bon,  
 In a Maidens blod þi bodi flomb:  
 At Barreres weore debate:  
 248 Þorwþ stones In þe wildernes  
 Men mihte better ha crepet I-wis,  
 Þen bored in-to heuene blis,  
 Til blod brae vp þe zate:

Many a pro-  
 phet moaned,  
 and said,  
 "Lord, send  
 us thy Lamb  
 out of the  
 stone of the  
 wilderness, to  
 defend us  
 from the  
 lion's paw."

Men might  
 more easily  
 creep through  
 the stones of  
 the wilderness  
 than bore  
 their way  
 into heaven's  
 bliss.  
 But blood  
 brake open  
 the gate.

## XX.

- 252 **S**in monnes sone was so nedi,  
 To beo lad wip lomb mylde,  
 Whi weore gylours so gredi  
 For to defoule my faire childe?  
 256 Cros whi weore þou so redi  
 To rende my fruit, feor in fylde?

Why were  
 beguilers so  
 greedy to  
 defile my fair  
 child?  
 O Cross, why  
 wast thou so  
 ready to rend  
 my offspring?

[Cross  
replies:]

Lady, to make  
the devil  
a'raid, God  
shaped me as  
a shield  
against  
shame.  
I am a  
chosen, choice  
relic that no  
devil dare  
abide.

Ladi to make þe deuel dredi,  
God sehþ me a scheld; schame to schilde,  
Til lomb of loue dyede; 260  
And on me ʒeld þe gost wip vois;  
I was chose a Relik chois,  
þe signe of Ihesu eristes crois,  
þer dar no deuel a-byde: 264

## XXI.

Many folk I  
defend from  
their foe.

[crux  
respondit:]

Heaven's  
gates were  
closed close  
until the  
Lamb of Love  
died.

Mankind was  
tied in hell  
until Christ  
died and rose.  
At noon the  
Lamb of Love  
said "It is  
finished."

Mankind are  
unbound, and  
heaven's  
doors are  
opened.

**M**oni folk I fende from heore fos:  
Cristes Cros þis sawes seide:—  
Heuene ʒates weore closed clos  
Til þe lomb of loue dyede, 268  
þis is write in tixt and glos:  
Aftur Cristes deþ prophetes preide:  
Til þe lomb of loue dyed and ros  
In helle pyne monkynde was teyde: 272  
At houre of his none:  
þe lomb of loue seyde his þouʒt—  
Nou is folfuld þat wel is wrouʒt,  
A Mon is out of bondes brouʒt 276  
And heuene dores vndone:

## XXII.

The Cross  
said:

I was a pillar  
and stood  
full still.

The devil's  
sword was  
rendered  
useless.

**W**ip þe Fader þat al schal folfille,  
His sone to heuene is an help,  
I was piler and stod ful stille: 280  
After opur ʒiftes now gostes ʒelp,  
þe fend þat al þis world wolde kille,  
His swerd he pulte vp in his kelp;  
To helle he horlede from þat hille, 284  
Beerynge as a Beore whelp:  
A beore is bounden and beted:  
Cristes Cros haþ craked his croun,

Christ's Cross  
hath craked  
the devil's  
crown.

288 Þe lomb haþ leid þe Lyounz a-down;  
 Þe lomb is lord in eueri town,  
 So Cristes blod haþ pleted :

The lamb  
 hath subdued  
 the lion.  
 The lamb is  
 lord in every  
 town.

## XXIII.

292 **I**n holy writ þis tale is herde,  
 Þat goode 3iftes god vs 3af;  
 God seiþ him-self he is shepherde,  
 And vche an heerde bi-houep a staf;  
 Þe Cros I calle þe heerdes 3erde,  
 296 Þer-wiþ þe deucl a dunt he 3af,  
 And wiþ þe 3erde þe wolf he werde,  
 Wiþ duntēs drof him al to draf:  
 Þe Cros þis tale tolde:  
 300 Þat he was staf in þe heerdes hond,  
 Whon schep breken out of heore bond,  
 Þe wolf he wered out of lond  
 Þat deuoured cristes folde :

Christ is a  
 shepherd, and  
 [fol. 316 b,  
 col. 1.]  
 every shep-  
 herd needs a  
 staff.  
 The Cross is  
 the shepherd's  
 crook.  
 Therewith he  
 gave the devil  
 a dunt, and  
 frightened the  
 wolf, and  
 drove him  
 with the dints  
 all to draft.

## XXIV.

304 **3**it seide þe Meke Marie—  
 Roode þou reendest my Rose al red:  
 Þreo Iewes eoomen from Caluari  
 Þat day þat Ihesu poled ded,  
 308 Alle þei seiden þei weore sori,  
 For-dolled in a drouknyng dred;  
 Þei tolden hem alle wherfore and whi  
 Heore hertes were colde, as lumpyng led;  
 312 Þe furste heore tale tolde:  
 Whon crist was knit with corde on a stok  
 His bodi bledde a-3ein þat blok,  
 Þorw feet and hondes nayles gan knob.  
 316 Þen gan myn herte to colde :

[respondit  
 Maria.]  
 O Cross, thou  
 reendest my  
 red rose.  
 Three Jews  
 came from  
 Calvary the  
 day Christ  
 died, and said  
 they were  
 sorry and sore  
 afraid.  
 The first said:  
 "On the  
 Cross Christ's  
 blood ran  
 down the  
 blok,  
 Through feet  
 and hands  
 nails were  
 knocked.  
 Then my  
 heart began  
 to grow cold."

## XXV.

The second  
said:

“It was not  
that that  
caused me to  
be sorrowful,  
so much as the  
setting up of  
the Cross  
after he was  
nailed  
thereon.  
Then the  
nails rent his  
hands and  
feet.  
The hard hat  
of thorns  
pierced his  
head.  
His joints  
were dis-  
jointed. I  
perceived.  
Then wept I  
water, and  
tears did  
flow; to care  
I was  
inclined.”

**P**E Secounde seide nay· not þat  
þat dude serwe· in-to myn herte schete;  
But whon þe Roode ros· *and* doun was squat,  
þe nayles· renten him hondes and feete, 320  
þorw-out his helm· þe harde hat  
þe þornes· in-to his flesch gan crepe,  
His Ioyntes· vn-Ioynet· I· tok good gat;  
þo weop I· water· and teres leete, 324  
To care I· was enclyned·  
In cloddres of blod· his her was clunge,  
þe flesch was from· þe bones swonge,  
Druize drinkeles· was his tonge, 328  
His lippes to clouen· and chyned·:

## XXVI.

The third  
said:

“Those pains  
you have told  
were the least  
he endured,  
Methought  
this pain was  
the greatest.  
All his flesh  
was flayed,  
and a sword  
went through  
Mary's breast.  
Out of the  
Cross the  
knife came  
then.  
She fell down  
in swoon  
thereat, but  
the Jews by  
tens and by  
twelves  
danced before  
her and  
mocked her  
grief.”

**P**E þridde seide· þis þouhte me lest  
Of þeose peynes· and oþer mo,  
þis peyne þouhte me· peyne mest; 332  
Al his flesch· he let of flo,  
His Mylde Moder· stod him nest,  
Loked vpward· And hire was wo,  
A swerd swapped hire· þorw þe brest: 336  
Out of þe cros· þe knyf com þo,  
þis siht sauh I· my-selue·  
þe swerd of loue· þorw hire gan launce,  
Heo swapte on swownyng· þorw þat chaunce; 340  
To scornen hire· þei gan launce,  
Iewes· bi ten· and twelue·:

## XXVII.

Mary said:  
Since the  
three Jews

**S**in Iewes made· so muchel mon,  
To seon my brid', bounden in brere, 344

- In sad serwyng' moste I' gon'  
 To seon blodi' my chyldes chere :  
 Fadres' *and* Modres' þat walken in won  
 348 Schul loue heore children' beo skiles clere ;  
 Þeose two loues' weore in me al-on,  
 For fader and moder' I' was here,  
 Þeose two loues' in me weore dalt :  
 352 I' was fader' of his flesh,  
 His Moder hedde' an herte nesch,  
 Mi serwe flowed' as water fresch,  
 Weopyng' and wo' I' walt :

bewailed the sufferings of my son, it behoved me to give way to sorrow when I saw my son's face all bloody, Fathers and mothers both love their children. These two loves were centered in me. I was father and mother here.

## XXVIII.

- 356 **I**N me weore taeched' sorwes two,  
 In þe fader' mihte non a-byde,  
 For he was euere' in reste and Ro,  
 Ioyned' in his Ioyes wyde,  
 360 I' serwed sore' for to sei so :  
 I' say whon þat my derlyng dide,  
 Wiþ dundes' he was to deþe i-do,  
 Vp-on a tre' his bodi was soyled ;  
 364 Whon trouþe is told' and darded' :  
 Of alle Ioyes' God is welle,  
 Þer mihte no serwe' in him dwelle,  
 I' serwed sore' as Clerkes telle,  
 368 Mi pyne' was not departed' :

A father's and a mother's sorrow were felt by me. The father in rest and peace could feel no sorrow.

I sorrowed sore to see my darling done to death by dints, and his body defiled on a tree.

God is well of all joys, no sorrow could abide in Him.

## XXIX.

- Þ**E hattore loue' þe caldore care,  
 Whon frendes fynde' heore fruit defoyled ;  
 Þe dispitous Iewes' nolde not spare,  
 372 Til trie fruit' weore tore and toyled ;  
 Neuer Mayden' Mournede mare,  
 I' sauh my child' ben surded and soyled,

The hotter the love, the colder the grief. The cruel Jews would not cease until the fruit was torn and spoilt.  
 [fol. 310 b, col. 2.]

I saw my son  
defiled, and  
1 MS.  
*ben oyled.*  
my heart was  
torn by the  
sword of  
sorrow.  
For I saw my  
son bemoiled  
with blood, as  
Simeon had  
foretold.

Myn herte to-efel wip swerd of eare ;  
I sau3 my brid' with blod bem-oyled<sup>1</sup>, 376  
As Symeon' seide beo-form' ;  
þe swerd of serwe', scharp I'-grounde,  
Schulde 3iue' myn herte a wounde ;  
In more wo' þen I' was bounde 380  
Neuere buirde' haþ born' :

## XXX.

At the cruci-  
fixion the  
dead did  
wake, the day  
turned to  
dun night, the  
mirk moon  
made mourn-  
ing, the light  
leapt out of  
the sun, the  
temple walls  
did shiver and  
shake.  
The veils in  
the temple  
span in two.  
O Cross, why  
wouldest thou  
not crack  
when  
righteous  
blood ran  
down thee,  
and when kin  
lost kin ?  
Thou didst  
stand stiff as  
a mast when  
life departed.

**Þ**E dede' worþily' gan wake,  
þe dai turned' to nihtes donne,  
þe Merke Mone' gan Mournyng make, 384  
þe lyht out leop' of þe sonne,  
þe temple walles' gan chiuere' and schake,  
Veiles in þe temple' a-two þei sponne :  
Cros' whi noldestou not erake, 388  
Whon rihtful blod' on þe was ronne,  
And kuyndes' losten heore kende' :  
Whon my fruit' on þe was fast,  
Cros' whi weore þou not a-gast ? 392  
þow stod stif' as eny mast,  
Whon lyf' left vp his ende' :

## XXXI.

St. Denis said  
that the whole  
world went  
then to wreck.  
He saw the  
planets lose  
their  
brightness.

**W**hon þat Prince' of Paradys  
Bledde' bope brest' and bak : 396  
An heþene elerk' was scint Denys,  
He seide' þis world' wente al to wrak,  
He sau3 þe planetes passen' out of here pris,  
þe brilhte sonne' gan waxen blak ; 400  
þe Clerk' þat was so wonderly wys  
Wonder wordes' þer he spak,  
Denys' þis grete Clerk seide' :  
þe day of doom' draweþ to an ende, 404

St. Denis said  
the day of  
doom draws  
to an end.



Al vr kuyndes hap lost vr kende ;  
 Til God þat dyed for vch a kuynde  
 For Monnes kuynde deyde :

All things did  
 not against  
 their nature  
 while Christ  
 was dying for  
 all mankind.

## XXXII.

- 408 **F**owles fellen out of heore fliht,  
 Beestes gan Belwe in eueri binne :  
 Cros whon Crist on þe was cliht,  
 Whi noldestou not of mournyng minne ?  
 412 Þe Cros seide ladi briht,  
 I bar ones þi fruit for monnes sinne,  
 More to amende monnes riht  
 Þen for eny weolþe þat I gan winne ;  
 416 Wiþ blod God bouzte his broþer ;  
 Whon Adam Godes bidding brak ;  
 He bot a bite þat made vs blak,  
 Til fruit weore tied on treo wiþ tak ;  
 420 O fruit for anoþer :

Fowls fell out  
 of their flight,  
 beasts did  
 bellow in  
 their bins,  
 O Cross, when  
 Christ was  
 fastened on  
 thee, why  
 didst thou not  
 give way to  
 grief ?  
 The Cross  
 thus replies :  
 " I did bear  
 thy fruit for  
 man's sins,  
 more to  
 amend man's  
 right than to  
 gain any  
 wealth,  
 Adam's biting  
 a bit of apple  
 made us all  
 black, until a  
 fruit was tied  
 with tack on  
 tree,

## XXXIII.

- S**in Cristes Cros þat kepeþ zifte  
 Graunted of þe fadres graunt,  
 I was loked I schulde vp-lifte  
 424 Godes sone and maydenes faunt,  
 No Mon hedde scheld of schrifte ;  
 Þe deuel stod lyk A lyon rampaunt,  
 Mony folk In-to helle he elibte,  
 428 Til þe crosses dunt zaf him a daunt ;  
 Mi dedes are bounden and booked ;  
 Alle þe werkes þat I haue wrouht  
 Weore founden in þe Faderes fore-pouht,  
 432 Þefore ladi lakkeþ me nouht,  
 I dude as me was looked :

I was ordained  
 to upliff God's  
 Son, else there  
 would be no  
 shield against  
 the devil.

The devil  
 stood like a  
*lion rampant*,  
 and many took  
 he carried off  
 to hell, until  
 the Cross's  
 dint gave him  
 a check.

## XXXIV.

Through  
blood and  
water  
Christendom  
was wrought,

And a man  
may be  
baptized in  
Christ's blood  
by virtue of  
true belief.

Christened we  
were in red  
blood when  
Christ bled on  
the Cross of  
Cypress and  
Olive.

**P**orw Blod' *and* Watur' cristendam was wrouht,  
Holy writ' witnessep hit wel,  
And in wille' of sofast pouht, 436  
A Mon mai' be cristened skil;  
þat blod' þat us alle bouht  
Digne cristenyng' gan vs del;  
At cristenyng' erist for-þat vs nouht, 440  
His blessedde blod' whon we gan fel:  
Maiden' Moder' and Wyue'  
þi fruit haþ 3iuen vs baptem,  
Cristened we weore' In Red rem, 444  
Whon his bodi bledde' on þe Beem,  
Of Cypresse. and Olyue':

## XXXV.

Jesus said to  
Nicodemus  
that we must  
be born  
again, first in  
the flesh, next  
in the font.

[fol. 316 b,  
col. 3.]

Had I not  
borne Christ,  
mankind  
would have  
been left in a  
forlorn lodge,  
there to grunt  
and groan.

**A**S Ihesu seide' to Nichodemus  
"But a Barn' be twy3es born, 448  
Whon domus-day' schal blowen his bemus,  
He may elles ligger' loddere for-lorn,  
Furst of a wombe', þer reuþe remus,  
Sipþe in a font', þer synne away is schorn": 452  
I' was cros' to monnes quemus,  
I' bar þe fruit' þow bar bi-form,  
For þi beryng' Al-one'  
But 3if I' hedde' I-boren him eft, 456  
From riche reste' mon helde beo-reft  
In a loren logge' I-left,  
Ay' to grunte' and grone':

## XXXVI.

Thou art  
heaven's  
queen. thy

**P**ou art I-Crowned' heuene quene, 460  
þorw þe burþe' þat þou beere,

- Þi garlund is al' of graces grene,  
 Helle Emperesse in heuene Emperere :  
 464 I am a Relyk' þat shineþ shene,  
 Men wolde wite' wher þat I were,  
 At þe *parlement'* wol I bene,  
 On domes-day' prestly a-pere ;  
 468 Whon Ihesu schal seye' riht þere :  
 "Trewely' vppon þe Roodde tre  
 Mon I dyede for þe ;  
 Mon what hastour don for me'  
 472 To beon' my frendly feere' ?"

garland is of  
 green graces,  
 and thou art  
 even empress  
 of hell.  
 I am a relic  
 that shines  
 clear, and at  
 the parlia-  
 ment to be  
 held on  
 Doomsday  
 men shall see  
 me appear.  
 Then shall  
 Jesus say :  
 Man, I died  
 for thee on the  
 Cross ; what  
 hast thou done  
 for me to be  
 worthy of my  
 friendly  
 fellowship ?

## XXXVII.

- A**t þe *parlement'* shul puiten vp pleynung,  
 Hou Maydenes fruit' on me gan sterue,  
 Spere' *and* sponnge' and sharp nayling,  
 476 Þow þe harde hat' þe heued shal kerue,  
 Shul þreie' to þat rihtful kyng :  
 Vche mon schal haue' as þei a serue,  
 Rihtful schul ryse' to riche restyng,  
 480 Truyt' and tripet' to helle shal sterue :  
 Mayden Meoke and Mylde :  
 God haþ taken in þe' his fleshly trene  
 I' bar þi fruit' leopi and lene ;  
 484 Hit is riht þe Roodde' helpe to a-rene  
 Wreeches' þat wraþþe þi chylde' :

At that  
 parliament  
 complaint  
 shall uprise.

Each shall  
 have as they  
 deserve that  
 day.  
 The righteous  
 shall ascend to  
 a rich resting-  
 place.  
 The wicked  
 shall die in  
 hell.  
 I bore thy  
 fruit, and it is  
 right that I  
 should help to  
 arraign the  
 wicked that  
 injured thy  
 child."

## XXXVIII.

- Þ**E queen a-cordet' wip þe cros  
 And a-zevu him spak' no more speche ;  
 488 Þe queen 3af' þe Cros a eos,  
 Þe ladi of loue' loue gan seche,  
 Þei3 hire fruit' on him were' dist' to dros,  
 Whon rendyng *ropus'* gan him reche :

The queen  
 agreed with  
 the Cross, and  
 gave it a kiss.

She even  
 be an to love  
 the Cross.

Christ's Cross  
has kept us  
from loss.  
So does  
Mary's  
prayers and  
God our  
leech.  
The queen  
bore fruit  
first, and the  
Cross after-  
wards, to  
eliver us  
from hell.

Cristes cros· hap kept vs from los, 492  
 Maries preyers· Aud God vr leche,  
 Þe qween· and þe Cros· a corde :  
 Þe qween bar first· þe cros afturward,  
 To fecche folk· from helleward, 496  
 On holy stayers· to steyen vpward  
 And regne· wip God vr lorde :

## XXXIX.

The Clerk  
that made  
this allegory  
of Mary's woe  
for our  
instruction  
was a witness  
of Christ's  
passion.  
But the Cross  
is a cold  
creature, deaf  
and dumb,  
though it has  
been here,  
metaphori-  
cally, en-  
dowed with  
life.  
None ever  
heard Christ's  
Cross speak,  
nor did our  
Lady lay any  
blame upon it.

**P**E Clerk· þat fourmed· þis figour  
 Of Maries wo· to wite som, 500  
 He saih *him*-self· þat harde stour,  
 Whon godes *Arms*· weore rent aroum ;  
 Þe Cros is a cold· Creatour,  
 And euere ȝit hap ben· def· and dom, 504  
 Þeiȝ þis tale beo florissched· *with* faire flour,  
 I· preue hit· on Apocrafum ;  
 For witnesse· was neuer foundet :  
 Þat neuere cristes cros spak, 508  
 Oure ladi leide· on him no lak,  
 Bot to pulte· þe deucl a-bak,  
 We speke· hou crist was woundet :

## XL.

In fleshly  
weed God did  
him hide.  
Of gentle  
maid was he  
born to  
bleed.

In a stock-  
like steed He  
rode, we read,  
in red array.

From devil's  
dread may

**I**N Fleshly wede 512  
 God gan him hede,  
 Of Mylde May  
 Was bore to blede,  
 As Cristes Crede 516  
 Sople wol say ;  
 On a stokky stede  
 He Rod· we Rede,  
 In Red Array ; 520  
 From deuceles drede

þat Dnyk vs lede,

At domes-day :

- 524 Whon peple schal parte and paece:  
 To heuene halle or to helle woode,  
 Cristes cros and cristes blode  
 And Marie preiers; þat ben ful goode,  
 528 Grant vs þe lyf of grace Amen.

that duke lead  
 us upon  
 Doomsday.

When people  
 shall part to  
 heauen or to  
 hell, may  
 Christ's Cross  
 and Mary's  
 prayers obtain  
 for us the life  
 of grace.

Explicit disputacio inter Mariam  
 et Crucem. Secundum Apocrafum.

## IX

[WITH AN O AND AN I\*.]

[\* Douce  
MS. 126, fol.  
99 b.]

## I.

God came into  
this world,  
and died for  
the love of  
man.

**G**odys sene þat was so fre,  
 In-to þis world he cam,  
 And let hym naylyn vp-on a tre,  
 Al for þe loue of man; 4  
 His fayre blod þat was so fre,  
 Out of his body it ran,  
 A dwelfful syzte it was to se;  
 His body heng blak *and* wan, 8  
 Wip an O *and* an I.

His body hung  
black and  
wan on the  
Cross.

## II.

The crown of  
thorns pierced  
his head.

His coroune was mad of þorn  
 And prikkede in-to his panne,  
 Boþe by hynde *and* a forn; 12  
 To a piler y-bowndyn  
 Ihesu was swiþe sore,  
 And suffrede many a wownde  
 þat scharp *and* betere wore. 16  
 He hadde vs euere in mynde,  
 In al his harde þrowe,  
 And we ben so vnkynde,  
 We nelyn hym nat yknome, 20  
 Wip an O *and* an I.

In his bitter  
passion he  
ever thought  
of man.

## III.

- But-3if we loue hym trawe,  
 Houre peynys ben in helle.
- 24 3arkyd euere newe ;  
 Who so wele loue trawe  
 Byhold ihesu on þe croys,  
 28 **H**ow he heng pale of hewe,  
 And cryde wip mylde voys.  
 Me þristip he gan to kalle,  
 þe iewis herdyn þys.  
 Eysel meynt wip galle  
 32 þey bedyn hym y-wys.  
 With an O *and* an I.

Love Christ,  
 and look to  
 the Cross,

and see how  
 he eried for  
 drink.

The Jews  
 gave him  
 vinegar and  
 gall.

## IV.

- His þrist was to sey3e  
 For loue of manys soule,  
 36 Hym longede for to dey3e ;  
 Who so be proud in herte  
 Þynk on god al-my3t  
 And on his wowndys smerte,  
 40 How rewly he was a-dy3t ;  
 Godys sone in tronc,  
 Þat hey3est is of my3t,  
 Tok batayle a-lone  
 44 For ourz loue to fy3t,  
 With an O *and* an I.

Jesus longed  
 to die.

For love of us  
 he did battle  
 alone.

## V.

- þe batayle was so stronge,  
 At many a betyr wownde.  
 48 þe ryche blod out spronge :  
 Trewe turtyl coronyd on hylle,  
 þat hey3est art of kynde,  
 þy loue chaungyþ my wille.

In this battle  
 the blood  
 flowed out.

I will forsake  
the devil, and  
[fol. 91.]  
serve the  
gracious lady  
St. Mary.

Whan þou comyst iu my mynde ; 52  
 þe fend I forsake anon,  
**F**or on lady so hende ;  
 To seruyn þe lady þan wil I gon,  
 For 3he is of my kende, 56  
 With an O And an I.

## VI.

I am one of  
those whom  
thy sorrow  
has redeemed.

Ich am on of þo  
 þat þy sone bouzte dere,  
 He schal me nat for-go. 60

A M E N .



X.

[WITH AN O FOR AN I\*.]

[\* Douce  
MS. 128, fol.  
25v.]

As þou for holy churchē riȝt  
Bare þe bloody face,  
To þe y praye, boþe day *and* nyȝt,

To thee who  
suffered for  
holy Church,  
I pray for joy.

4 Of ioye sende me a space.

Wip an O. for *and* an I. a space for to a-byde,

Thu bere myn armde to þat lord. þat bare þe bloody syde.

¶ Ihesu kyng in trone,

Jesus, to thee  
I make my  
moan.

8 Lord in magesté

To þe y make my mone

Wip herte good and fre.

Frendes haue y none

I have no  
friends, and I  
am very  
sorrowful.

12 That wolde me knowe ne se.

My wonynge ys alone,

Lord wel wo ys me!

Wip an O. *and* an I. My wonynge is wel wykke,

16 Frendes haue y fewe, My fomen walkeþ þykke.

I have few  
friends, but  
many foes.

THE INVENTION OF THE HOLY CROSS\*.

[† From  
Caxton's  
Golden  
Legend, third  
edition<sup>1</sup>, 1493.  
fol. Cxxxj.  
col. 1.]

Of thynuencion of the holy crosse *and* first of this word  
Inuencion /

The holy  
Cross was  
found by Seth  
and others.

[\* fol Cxxxj.  
col. 2.]

**T**HE Inuencion of the holy crosse is sayd by cause that this  
daye the holy crosse was founden<sup>1</sup> for tofore it was founden  
of seth in paradyse \* terrestre / Lyke as it shall be sayde here-  
after : and also it was founden of salamon in the monte of  
lybane and of the quene of saba / in the temple of salamon  
And of the Iewes in the water of pyseyne And on this  
daye it was founden of Helayne in the mounthe of caluarie /

Time of the  
finding of the  
Cross.  
The Gospel of  
Nichodemus  
tells how Seth  
went to  
Paradise for  
the oil of  
mercy.

**T**HE holy Crosse was founden two hondred yere after the  
resurrexcion of our lord. It is redde in the gspell of  
nychodemus / that whan Adam wexed seek : Seth his sone  
wente to the yate of paradyse terrestre for to gete the oyle of  
mercy for to enoynte wyth alle his faders body : Thenne ap-  
pyered to hym saint mychell thaungell and said to hym /  
traucyle not the in vayne / for this oyle. for thou mayst not  
haue it tyll fye thousand and fyue hondred yere ben passed /  
how be it that fro Adam vnto the passyon of our lord were  
but fyue M *and* \*xxxij yere / In another place it is redde  
that the aungell broughte hym a braunche. *and* commaunded  
hym to plante it in the mounthe of lybanye. Yet fynde we  
in another place : that he gaaf to hym of the tree that adam

[\* fol.  
Cxxxj b,  
col. 1.]

<sup>1</sup> The first edition (1483) is in the British Museum, but was overlooked till this piece and the next were in type.

ete of And sayd to hym that whan þu bare fruyte he shold be  
 guarysshed and all hool Whan seth came agayn, he founde  
 his fader deed and planted this tree vpon his grane And  
 it endured there vnto the tyme of salamon and by cause he  
 sawe that it was fayre he dyde doo hewe it down and sette it  
 in his hows named saltus and whan the queene of saba came  
 to visyte Salamon She worshypped this tree by cause she  
 sayde the sauour of all the world shold be hangyd thereon  
 by whom the royaume of the Iewes shall be defaced and seace:  
 Salamon for this cause made it to be taken vp and doluen  
 depe in the grounde Now it happed after that they of Iheru-  
 salem: dyde doo make a grete pyte for a pyseyne: where as  
 the mynysters of the temple shold wesshe theyr bestes þat  
 they sholde sacrefyse and there founde this tree / and this  
 pyseyne hadde suche vertue that the aungels descended and  
 meuyd the water And the fyrst seek man that descendyd in  
 to the water after the meuyng / was made hool of what  
 someuer sekenesse he was seek of And whan the tyme ap-  
 proched of the passyon of our lord / this tree aroos out of the  
 water and floted, aboue the water / And of this pycece off tymbre  
 made the Iewes the crosse of oure lord / Themme after this  
 hystorye: the crosse by whiche we ben saued, came of the tree  
 by whiche we were dampned / and þe water of that pyseyne  
 had not this vertue onely of the aungel: but of the tree /  
 Wyth this tree wherof þe crosse was made there was a tree  
 that wente ouerthwarte on whyche the armes of our lord  
 were \* nayled / And another pycece aboue whiche was the table /  
 wherin the tittle was wryten: and another pycece wherin þe  
 sokette or morteyns was maade that the body of the crosse  
 stood in: Soo that there were foure manere of trees That is  
 of palme of cypres / of cedre and of olyue / Soo eche of thyse  
 foure pyceces was of one of these trees: This blyssyd crosse  
 was put in the erthe and hid by the space of an C yere and  
 more But the moder of themperour whiche was named  
 helayne founde it in this manere For constantyna came wyth  
 a grete multytude of barbaryns nyghe vnto the ryuer of the

The holy  
 Crosse in the  
 of Solomon

It bestowed  
 miraculous  
 powers vpon  
 the pool of  
 Bethesda.

[\* fol.  
 Cxxi. b,  
 col. 2.]

The Cross  
 consisted of  
 four kinds of  
 trees.  
 The Cross was  
 hidden for  
 more than one  
 hundred  
 years.

dunoe / whiche wold haue goon ouyr for to haue destroyed al  
the countré And whan constantyn hadde assembled hys  
hoost / He wente and sette them ageynst that other partye /  
but assone as he began to passe the ryuer : he was moche  
aferd / by cause he shold on the morn haue batayle / And in  
the nyght as he slepte in his bedde : an angel awoke hym  
and shewed to hym the sygne of the crosse in heuen and sayd  
to hym : Beholde on hye on heuen / Thenne sawe he the crosse  
made of ryght clere lyght / and was wryten there vpon wyth  
lettres of gold / In this sygne thou shalt ouercome the batayle /  
Thenne was he alle comforted of this visyon / And on the  
morne / he put in his banere the crosse : and made it to be  
born tofore hym and his hoost. and after smo[te] in the hoost  
of his enemyes : and slewe *and* chaced grete plenté / After  
this he dyde doo ealle the bysshoppes of the ydollis / *and*  
demaunded them to what god the sygne of the crosse apper-  
teyned : *and* whan the[y] coude not answeere somme crysten  
men þat were there tolde to hym the mysterye of the crosse  
and enformed him in the faith of the trynyté. Thenne anone  
he byleued parfytele in god / *and* dyde doo baptyse hym \*and  
after it happed that constantyn his sone remembryd the vye-  
torye of his fader : Sente to helayne his moder for to fynde  
the holy crosse Thenne helayn wen[t]e in to Iherusalem / and  
dyde doo assemble alle the wyse men of the countré : *and* whan  
they were assembled / they wolde fayne knowe wherfore they  
were called : Thenne one Iudas sayd to them : I wote wel þat  
she wyl knowe of vs where the crosse of Ihesu cryst was leyd :  
but beware you al / that none of you telle hyr / For I wote  
well thenne shal our lawe be destroyed For zacheus myn  
olde fader sayd to symon my fader / And my fader sayde to  
me at his deth : be wel ware : that for noo tourment that ye  
maye suffre / telle not where the crosse of Ihesu cryst was leyde  
For after that it shall be founden the Iewes shall reygne no-  
more. but the crysten men that worshyppe the crosse shal  
thenne reygne. And verayly this Ihesus was the sone of god :  
Thenne demaunded I my fader : whe[r]fore had they hanged

Constantine's  
vision of the  
Cross.

By help of the  
Cross he  
defeats his  
enemies.

[\* fol.  
Cxxxii.  
col. 1.]

Helena goes  
in search of  
the Cross.

Judas tells the  
Jews some  
particulars  
relating to  
the Cross.

hym on the crosse sythen it was knowen that he was the sone of god. Thenne he sayd to me fayre sone I neuer accorded therto: But gaynsayd it alwaye / but the pharysees dyde it by cause he repreuyd theyr vyses / but he aroos on þ<sup>e</sup> thirde daye and his discyplees seeyng he ascended in to heuen / Thenne by cause that stephen thy broder bylyued in hym the Iewes stoned hym to deth / Thenne whan Iudas had sayde thyse wordes to hys felawes / they answerd we neuer herde of suche thynges: Neuerthelesse kepe the wel yf the quene demaunde the therof þat thou saye nothyng to hyr / whan þ<sup>e</sup> quene had called them / and demaunded theym the place where our lord Ihesu cryst had be crucefyed / they wold neuer telle ne ensygne hyr: Thenne commaunded she to brenne them alle / but thenne they doubted *and* \*were aferde / *and* delyuerd Iudas to her [*and*] sayd / Lady this man is the sone of a prophete and of a Iust man *and* knoweth ryght wel the lawe / and can telle to you all thyng wat ye shall demaunde hym / Thenne the quene lete all the other go *and* reteyned Iudas without moo / Thenne she shewed to hym his lyf and dethe and bad hym chese whiche he wold. Shewe to me sayd she the place named golgata: where our lord was crucefyed by cause / and to the ende that we maye fynde the crosse / Thenne sayd Iudas it is two C yeres passed and more / and I was not thenne yet born / Thenne sayd to him the lady / by hym that was crucefyed. I shal make the perysshe for hungre. yf thou telle not to me the trouthe / Thenne made she hym to be caste in to a drye pytte / *and* there tourmented hym by hungre / and cuyll reste. whan he had ben seuen dayes in that pytte / Thenne sayd he yf I myght be drawn out: he shold saye the trouthe / Thenne he was drawn out / and whan he came to the place / anon the erthe mocuyd and a fumme of grete swetenesse was felte in suche wyse that Iudas smote his houndes to-gylder for ioye and said in trouthe Ihesu cryst thou art the sauoyr of the world / It was so that Adryan the Emperour had do make in the same place where the crosse laye a temple of a goddesse by cause that all they that came in that place

The Jews  
would not tell  
Helena where  
the Cross was  
\* 601,  
CXXXII,  
col. 2,  
to be found.

Helena  
threatens  
Iudas.

Iudas at last  
consents to  
find the  
Cross.

shold adore that goddesse But the quene dyde do destroye  
 þe temple / Thenne Iudas made hym redy and began to dygge /  
 And whan he came to xx paas depe / he founde thre crosses  
 and brought them to the quene / And by cause he knewe not  
 whiche was the crosse of our lord he leyd them in the mydle  
 of þe cyté: *and* abode the demonstraunce of god: *and* aboute  
 the houre of none / there was the corps of a yonge man brought  
 to be bu\*ryed / Iudas reteyned þe byere *and* layed vpon it  
 one of the crosses / and after the second. *and* whan he layed  
 on it the thyrd / anone the body that was deed came agayn  
 to lyf / Thenne cryed the deuyll in the eyre. Iudas what hast  
 thou don: thou hast doon the contrarye that thother Iudas  
 dyd / For by hym I haue wonne many sowles / *and* by the I  
 shall lose many by hym I reyned on the people / and by the I  
 haue loste my royame / Neuerthelesse I shall yelde to the this  
 bountee For I shal sende one that shal puuysshe the / and  
 that was accomplysshed by Iulyan the appostata: whiche tour-  
 mentyd hym afterward<sup>1</sup> whan he was bysshop of Iherusalem:  
 and whan Iudas herde hym he cursed the deuyll and said to  
 him Ihesu cryst dampue the in fyre perdurable / After this  
 Iudas was baptysed *and* was named quyryache / And after was  
 made bysshop of Iherusalem / whan helayn had the crosse of  
 Ihesu crist / and that she had not the nayles / Thenne she sente  
 to þe bysshop quyryache that he sholde go to the place and  
 seeke the nayles / Thenne he dyde dygge in therthe so long  
 that he founde them shynyng as golde. thenne bare he them  
 to the quene / and anone as she sawe them she worshypped  
 them wyth grete reuerence: Thenne gaf saint helayn a parte  
 of the crosse to her sone: And that other parte she lefte in  
 Iherusalem closyd in gold: syluer and precyous stones / And hyr  
 sone bare the nayles to the emperour: And the Emperour dyde  
 doo sette them in hys brydel [and] in his helme whan he wente  
 to batayle: This rehereeth Eusebe whiche was bisshop of Cezar  
 / how be it that other saye otherwyse: Now it happed that  
 Iulyan the appostata dyde doo slee quyryache þat was bysshop  
 of Iherusalem: by cause he had founden the crosse / For he

[\* fol.  
 CXXXII, b,  
 col. 1.]

The true  
 Cross is  
 found.  
 The devil  
 raisat Judas.

<sup>1</sup> Orig.  
*afterward.*

Judas  
 becomes a  
 Christian and  
 a bishop.

The finding of  
 the nails.

Eusebius  
 relates some  
 of these  
 matters.

hated \* it soo moche / that where someuer he founde the crosse  
 he dyd it to be destroyed for whan he wente in batayle ayenst  
 them of perse he sente and commaunded quyryache to make  
 sacrefyse to thydollis / And whan he wold not doo it he dyde  
 do smyte of his ryghte honde / and sayd wyth this honde hast  
 thou wryten many lettres / by whiche thou repellyd moche folke  
 fro doying sacrefyse to our goddes : Quyryache said thou wood  
 hounde thou hast don to me grete proffyte. For thou hast  
 cut of the honde wyth whiche I haue many tymes wryten to  
 the synagoges that they sholde not bylene in Ihesu cryst : And  
 now sythe I am crysten / thou hast taken fro me that whyche  
 noyed me : Thenne dyde Iulyan do melte leed and cast it in  
 his mouth and after dide do bringe a bedde of yron / and  
 made quyryache to be layed and stratched theron / and after  
 layed vnder brennyng cooles. and threwe therein grees and  
 salte / For to tourmente hym the more / and whan quiriache  
 moeuyd not : Iulyan themperour sayd to hym other pou shalt  
 sacrefye our goddes / or thou shalt say at the leest thou art  
 not crysten / and whan he sawe he wold do neuer neyther he  
 dyde doo make a depe pytte ful of serpentes and venemous  
 bestes / and caste hym therin / and whan he entred amonge the  
 serpentes were all deed : Thenne Iulian put hym in a cawdron  
 full of boylunge oyle : and whan he sheld entre in to it he  
 blyssyd it and sayde . Fayr lord tourne this bayne to baptyem  
 of martyrdom / Thenne was Iulyan moche angry : and com-  
 maunded that he shold be ryuen thorough his herte wyth a  
 swerd / and in thys manere he fynysshed his lyf

The vertu of the crosse is declared to vs by many myracles .  
 For it happed on a tyme that one enchauntour hadle dyseccid  
 a notarye : and broughte hym \* in to a place : where he had  
 assembled a grete companye of deuylles and promysed to him  
 that he wold make him to haue moche rycheises . And whan  
 he came there he sawe one persone blacke sitting on a gret  
 chayer : and all aboute hym all full of horryde pepers and  
 blacke whiche had speres and swerdes : Thanne he asked  
 this grete deuyl of the enchauntour who was that clerke . And

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 C. A. 2.

He is  
 stratched  
 vnder bren-  
 nyng cooles.  
 A. 1. 2.

He is  
 stratched  
 vnder bren-  
 nyng cooles.

He is  
 baptyem  
 in the bayne  
 of martyrdom  
 of serpentes.

At last he  
 is baptyem  
 in the bayne  
 of martyrdom.

He is  
 baptyem  
 in the bayne  
 of martyrdom  
 of serpentes.  
 C. A. 2.

chauntour sayd to him / Syre he is oures / thenne said the deuyll to him : yf thou wylt worshyp me and be my seruaunte / and renye Ihesu cryst: thou shalt sitte on my right side The clerke anone blessid hym wyth the signe of the crosse and sayd that he was the seruaunt of Ihesu cryst his sauour And anone as he had made the crosse / þe grete multytude of deuylls vanysed away /

A company of devils were once put to flight by the sign of the Cross.

¶ It happed that this notari after this on a tyme entred wyth his lorde in to the chirche of saint sophye / and kneled downe on his knees tofore thimage of the crucifyxe : the whiche crucifyxe as it semed loked moche openly *and* sharply vpon him: Thenne his lorde made him to goo aparte on a nother side : and alway the crucifyxe tornd his eyen towarde hym. Thenne he made him goo on the leftte syde / *and* yet the crucifyxe loked on hym Thenne was the lorde moche amerueylled / and charged hym *and* commaunded him that he sholde telle him wherof he had soo deserued that the crucifyxe soo behelde and loked on him / Thenne sayd the notarye that he cowde not remembre hym of noo good thyng that he had done / sauf that on a tyme he wolde not renye ne forsake the crucifyxe tofore the deuyll / Thenne lete vs so blysse vs wyth the sygne of the blessid crosse that we may therby be kepte fro the power of our goostly *and* dedely ennye the deuyll / And by the merites of the gloryous passion that our sauoure \* Ihesu cryst suffred on the crosse after this lyf we maye come to euerlastyng lyf in heuen / A M E N.

How the Cross turned its eyes upon "a notary."

The sign of the Cross will enable us to keep out of the power of the devil.

[\* fol. Cxxxiii. col. 2.]



## XII.

### THE EXALTATION OF THE CROSS\*.

Here foloweth the exaltacion of the holy Crosse /

[\* Caxton's  
Golden  
Legend, third  
ed. 1493,  
fol.  
CCLxvii b,  
col. 1.]

**T**He exaltacion of the holy Crosse is sayd by cause that on this day þe holy crosse *and* fayth were gretly enhaunced / and it is to be vnderstonde that tofore the passion of our lorde Ihesu crist. þe tree of the crosse was<sup>1</sup> a tre of fylthe / for þe crosses were made of vile trees: *and* of trees without fruyt: for all that was planted on the mount of caluarie bare no frute It was a fowl place / for it was the place of þe torment of theuis: It was derk for it was in a derke place *and* wythout bewté / It was the tree of deth / for men weren \* put there to deth. It was also the tree of stenche / for it was planted amonge the caroynes / *and* after the passion the crosse was moche enhaunced / for the vylté was transported in to precyosité: Of the whiche the blessyd saynt andrew saith / O precious holy crosse god saue the: His bareynes was torned in to fruyte / as it is sayd in the cantycles / I shall ascende vp in to the palme tree: His ignobylité or vnworthines was torned in to sublymité *and* heyth The crosse þat was torment of theuis / is now born in the front of themperours / hys derknes is torned in to lyght *and* clernesse wherof crisostom sayth the crosse *and* þe woundes shall be more shynyng than the raies of the sonne at the ingement: his deth is conuerted in to perdurabylté of lyf / wherof it is sayd in the preface: that frowhens þat the deth grew / frothens the lyf resourded / and

The Cross a filthy tree.  
<sup>1</sup> Orig. *wan.*

[\* fol.  
CCLxvii. b,  
col. 2.]

After the passion it was no longer a vile tree.

The Cross is brighter than the sun's rays.

the stenche is torned in to swetnesse canticorum j / This exaltacion of the holy crosse is solempnyssed *and* halowed solempnly of the chirche: for the fayth is in it moche enhaunced: for the yere of our lorde vj C *and* xv our lorde suffryd his peple to be moche tormented by the cruelté of the paynems. And cosdroe kyng of perceens subdued to his empyre all the reames of the worlde / and he cam in to iherusalem and was aferde and adredde of the sepulere of our lorde: And retourned: But he bare with him the parte of the holy crosse / that saynte Helene hadde lefte there:

How  
"Cosdroe"  
took away  
from  
Jerusalem a  
piece of the  
Cross.

Of the impiety  
of "Cosdroe."

And thenne he wolde be worshypped of al the peple as a god. And dyde doo make a tour of golde and syluer / wherein precyous stones shone. And made there in the ymages of the sonne. and of the mone: and of the sterres And made that by subtyll conduytes water to be hydde. And to come downe in maner of Rayne.

And atte the laste stage. he made horses to drawe charyottes rounde \*aboute lyke as they had meuyd the tour and made it to seme as it had thondred / and delyuerde his reame to his sone / and thus this cursid man abode in the temple *and* dyde doo set the crosse of our lorde by him *and* commaunded that he sholde be callyd god of all the people / And as it is rede in libro de mit[r]jali officio / The sayd cosdroe resident in his trone as a fader / set the tree of the crosse on his right side in stede of þe sone / *and* a cocke on his lyfte side in stede of the holy goost / and commaunded that he sholde be called fader / And thenne heracle the emperour assembled a grete oost / and came for to fyghte wyth the sone of cosdroe by the ryuer of danubye / And thenne it pleyssed to eyther prynce: that eche of theym sholde fyghte one agaynst that other vpon the brydge / *and* he that sholde be vaynquysh *and* ouercome: his aduersarye sholde be prynce of thempyre wythout hurtyng eyther of bothe oostes / *and* soo it was ordeinyd *and* sworn. And who someuer sholde helpe his prynce. sholde haue forthwyth his legges *and* armes cut of: *and* to be ploned. *and* cast in to the ryuer: And thenne heracle commaunded him all to god / *and* to the

[\* fol.  
CCxviii.  
col. 1.]

Of the  
contest  
between  
"Cosdroe"  
and  
"Heracle."

holy crosse / wyth all the deuocyon that he myghte: and thenne they foughte longe and at the last our lorde gauf the victorie to heracle: and subdued him to his empyre. The oost that was contrary and al the peple of cosdroe obeyed them to the crysten fayth / and receyued the holy baptesme. And cosdroe knew not thende of þ<sup>r</sup> bataylle. For he was adoured and worshyped of all the peple as a god / soo that no man durst not saye nay to him. And thenne heracle came to him and fonde him sitting in his sieg of golde. And sayd to hym. For as moche as after the manere thou hast honoured the tree of the crosse / Yf thou wylt receyue baptem, and the fayth of Ihesu cryste / I shall gete it to the \* and yet shall thou holde thyne trone<sup>1</sup> and reame wyth lytyll hostages. And I shal lete the haue thy lyfe / and yf thou wylte not / I shall slee the wyth my swerde / and shall smyte of thyne hede. And whan he wolde not acorde therto: he dyde anone doo smyte of his hede / And commaunded that he sholde be beried: by cause he had be a kyng: And he fonde wyth him one his sone of the age of ten yeres / whom he dyde doo baptyse. and lyfte him fro the fonte. And left to hym the reame of his fader. and thenne dyde doo breke that toure<sup>2</sup> / And gauf the siluer to them of hys oost / And gauf the golde and preeyous stones for to reaire the chirches that the tyraunt had destroyed / And took the holy crosse and broughte it agayne to Iherusalem. And as he descended fro the mount of oliuete / and wolde haue entred by the gate: by whiche our sauour went to his passion on horsbacke aoured as a kyng: sodenly the stones of the yates de[s]cended: and Ioyned them togyder in the yate lyke a walle / and all the peple were abashed / And thenne the angell of oure lorde appered vpon the gate holdyng the signe of<sup>3</sup> the crosse in his hoode / And sayd: whan the kyng of heuen went to his passion by this gate / he was not arayed lyke a kyng / ne on horsback. But came humbly vpon an asse. In shewyng the example of humylyté whyche he left to them that honour hym / And whan this was said he departed and vanysshyd away / Thenne the emperour toke of his hosen and

"Heracle"  
conquers  
"Cosdroe's"  
son.

\* Col.  
CCLviii.  
col. 2.

<sup>1</sup> Orig. *trone*

"Cosdroe"  
is slain.

<sup>2</sup> Orig. *truce*

"Heracle"  
carries away  
the piece of  
the Cross to  
Jerusalem.

<sup>3</sup> Orig. repeats  
the *signe of*

Barefoot and  
nearly naked  
he enters  
Jerusalem.

<sup>1</sup> Orig. *took*.

shone himself in wepyng. And despoyled hym of alle hys clothes in to his sherte /

And took<sup>1</sup> the crosse of our lorde : and bare it moche humbly vnto the gate /

And anone the hardenesse of the stones felte the celestyall commaundement / and<sup>2</sup> \* remeu'd anone. and opened *and* gaue entree vnto theym that entred Thenne the swete odour that was felte that daye whan the holy crosse was taken fro the toure of Cosdroe / and was brought ayen to Iherusalem fro soo ferre countree / and soo grete space of londe returned in to iherusalem in that moment / and replenysshyd it wyth all swetnes : Thenne the riht deuoute kyng began to say the praysynge of the crosse in this wyse O crux splendidior / & c : O crosse more shynyng than all the steeres / honoured of the worlde rihte holy / and

<sup>3</sup> Orig. *here*.

moost amyable to all theym whiche oonly were worthy to bere<sup>3</sup> the raunson of the worlde : Swete tree / Swete nayles / Swete yron : swete spere beryng the swete burdens / Saue thou this presente company. that is this day assemblyd in thy lawde *and* praysynge : And thus was the precious tree of the crosse reestablyshid in his place and thaunceyent myraclis renewid For a dede man was reised to lyf / And iiij men taken wyth the palsei were cured *and* helid. Ten lepers were made clene : and xv blynde men receyuid theyr sight ayen / Deuylls were put out of men / and moche peple *and* many were delyuerde of dyuerse siknesses *and* maladyes. Thenne themperour dyde doo repayre the chirches. and gaaf to them grete yeftes : and after returned home to his empyre : And it is sayd in the cronycles that this was done other while : For thei sawe that whan Cosdroe had taken many reames. he took Iherusalem / And zacharye the patriake. and bare awaye the tree of the crosse. And as heracle wolde make peas wyth him : the kyng cosdroe sware a grete othe : that he wolde neuer make peas wyth crysten men *and* romayns yf they renyed not him that was crucifyed / and adoured the sone / And thenne heracle : whiche was armed : wyth faith bro\*ughte his oost ayenst him : and destroyed *and* wasted the perciens wyth many

Miracles were  
wrought by  
virtue of the  
Cross.

Other  
accounts are  
given of  
Heracles and  
his opponant.

[\* fol.  
CClxviii. b,  
col. 2.]

batailes that he made to theym / and made costdroe to flee vnto the cyté of thelyfonte / And at the last costdroe had the flyxe in his bely / and wolde therefore crowne hys sone kyng / whiche was named mendasa And whan syroys his eldest sone herde herof / he made alyauance wyth heracle / and pursued his fader wyth his noble peple and set him in bondes : and susteynid hym wyth brede of trybulacion and wyth water of anguysch And at the last he made to shote arowes at him bi cause he wolde not byleue in god / and soo deyed : And after this thyng he sent to heracle the patryarke, the tree of the crosse : and all the prysoneres / And heracle bare in to Iherusalem the preeyous tree of the crosse And thus it is rede in many cronycles also. Syble sayth thus of the tree of the crosse , that the blessyd tree of the crosse was thre tymes wyth the paynems as it is sayd in thystorye triperyte : O thryes blessid tree / on whiche god was stratched / This perauenture is sayd for the lyf of nature / of grace : and of glory : whiche came of the crosse / At constantynople a Iewe entryd in to the chirche of saynt sophie / and considered that he was there alone / and saw an ymage of Ihesu cryst / And took his swerde and smote thymage in the throte / and anone the blood guysshid oute and sprange in the face and on the hede of the Iewe / And he thenne was aferde and took thimage / and cast it in to a pytte / And anone fledde away : And it happed that a crysten man met him and saw him all bloody And sayd to him , fro whens comest thou thou hast slayne some man / and he sayd I haue not : The crysten man sayd verely thou hast commysed some omicide / For thou art all bespronge wyth the blood / and the Iewe sayd, verely the god of the crysten \* men is grete and the fayth of hym is ferme and approued in all thynges I haue smyten noo man but I haue smyten thymage of Ihesu Cryst and anone yssued blood of his throte / And thenne the Iewe brought the crysten man to þ<sup>r</sup> pytte / And there drewe out that hooly ymage And yet is sene on this daye the wounde in the throte of thymage / And anon the Iewe bycame a good crysten man and was baptysed. In syrye in the Cyté of baruth

Some say that  
"Costdroe"  
was shot to  
death with  
arrows.

The story of  
the Jew who  
smote an  
ymage of  
Jesus Christ.

\* fol.  
CCXXX,  
col. 1.

How the Jew  
became a  
Christian

ther was a crysten man whiche had hyred an hous : for a yere /  
*and* he hadde sette thymage of the crucyfyxe by his bedde /  
to whiche he made dayely his prayers / *and* sayd his deuocion /  
*and* at the yeres ende he remeued *and* tooke an other hous. *and*  
forgate *and* lefte thymage behynde hym / *And* it happed that  
a Iewe hyred that same hous / *And* on a daye he hadde another  
Iewe one of his neyghbours to dyner : *and* as they were at  
mete / *It* happed hym that was boden in loking on the walle to  
espye this ymage / whiche was fyxed to the walle *and* began to  
grynne at it for despyte / *And* agaynst hym / that badde<sup>1</sup> hym /  
*and* also thretened *and* menaced hym : by cause he durst it kepe  
in his hous thymage of Ihesu of nazareth : *and* that other Iewe  
sware as moche as he myght. that he neuer hadde sene it /  
ne knewe not that it was there / *And* thenne the Iewe fayned  
as he hadde ben peased / *and* after went straite to the prynce  
of the Iewes / *and* accused that Iewe of that whiche he hadde  
sene in his hous : *Thenne* the Iewes assembleden *and* came to  
the hous of hym : *And* sawe thymage of Ihesu cryst / *and* they  
toke that Iewe *and* bete hym / *And* dyd to hym many Iniuries /  
*And* caste hym out half dede of theyr synagoge / *and* anone  
they defowled thymage wyth theyr feet / *and* renewed in it all  
the tour\*mentes of the passyon of our lord / *and* whan they  
perced his syde wyth the spere / blood *and* water yssued habun-  
dantly in soo moche that they fylled a vessell / whiche they set  
ther vnder. *And* thenne the Iewes were abasshed *and* bare this  
blood in to theyr synagoge / *and* all the seke men *and* malades  
that ware enointed ther wyth / were anone guarysshed *and* made  
hooll : *And* thenne the Iewes told *and* recounted alle this thinge :  
by ordre to the Bysshop of the countree : *and* alle they wyth  
one wylle receyued baptyme in the fayth of Ihesu cryst / *and*  
the Bysshop put this blood in ampulles of crystalle *and* of glas  
for to be kepte / *And* thenne he called the crysten man that  
had lefte it in his hous / *and* enqyred of him who hadde made  
soo fayre an ymage / *and* he sayd that nyehomedus hadde made  
it / *And* whan he deyde / he lefte it to gamalyell : *and* Gamaliel  
to zachee *and* zachee to Iaques / *and* Iaques to symon / *And*

How a Jew  
grinned at the  
Cross which  
he saw in  
a friend's  
house.

<sup>1</sup> Orig. *hadde*.

The Jew is  
beaten for  
keeping a  
cross in his  
house.

The cross was  
shamefully  
used.

[\* fol.  
CClxix.  
col. 2.]

Blood came  
forth from the  
crucifix.

The Jews  
believed *and*  
were baptized.

had ben thus In Iherusalem vnto the destruction of the Cyté.  
 And fro thens hit was born in to the Royame of agryppe of  
 Crysten men / And fro thens it was brought agayn in to the  
 countree. and it was lefte to me by my parentes by ryghtfull  
 herytage / and this was done in the yere of our lord seuen  
 hundred and l.

Migrations of  
 the image.

And thenne all the Iewes halowed theyr synagogues in to  
 the chyrches and therof cometh the custome that Chyrches ben  
 halowed: For to-fore that tyme the aultres were but halowed  
 only / and for this myracle the chyrche hath ordeyned / that the  
 fyfte kalendas of decembre / Or as<sup>1</sup> it is redde in an other  
 place: the fyfte ydus of Nouembre shold be the memorye of  
 the passyon of our lord / wherfore at rome the chyrche is  
 halowed in thonore of our sauour / where as is kepte an  
 ampulle wyth the same blood: *and* there a \*solempne feste  
 is kepte and done / *and* there is proued þe ryght grete vertu  
 of the crosse vnto the paynems and to the mysbyleued men in  
 all thynges / And saint gregory recordeth in the thyrde booke  
 of his dyalogues: that whan andrewe bisshop of the Cyté of  
 fundane suffred an hooly nonne to dwelle<sup>2</sup> wyth hym / the  
 fende thenemy began Temprynte in his herte the beaulté of  
 her / in suche wyse / that he thoughte in his bedde wycked  
*and* cursyd thynges / And on a daye a Iewe came to rome and  
 whan he sawe that the daye fayled and myght fynde no  
 lodgyng. he wente that nyght / and abode in the Temple of  
 appollin / *and* by cause he doubted of the sacrylege of the place /  
 how bee it that he hadde no fayth in the Crosse: yet he  
 markyth *and* garnysshed hym wyth the sygne of þe crosse:  
 thenne at mydnight whan he awoke / he sawe a companye of  
 euyll spyrytes: whiche wente to-fore one Lyke as he hadde  
 somme auctoryté of puyssaunce aboue thother by subiection /  
 and thenne he sawe hym sytte in the middes a-monge the other:  
 and began to enquyre the causes and dedes of eueryche of  
 thyse euylle spyrytes: whiche obeyed hym / and he wold knowe  
 what euylle eueryche hadde do / But gregory passyth the maner  
 of this vysyon / By cause of shortnes: But we fynde semblable

Of the  
 consecration  
 of churches.

<sup>1</sup> Misprinted  
*at* in orig.

[\* fol.  
 CCLXIX, b,  
 col. 1.]

<sup>2</sup> *dwelle* in  
 orig.  
 How bishop  
 Andrew was  
 tempted by  
 the devil to  
 giue way to  
 the lusts of  
 the flesh.  
 A Jew in the  
 temple of  
 Apollo sees a  
 company of  
 evil spirits.

Each devil  
renders an  
account of his  
actions to the  
chief devil.

<sup>1</sup> came in  
orig.

[\* fol.  
CClxix, b,  
col. 2.]

One says he  
has caused  
tempests and  
shipwrecks.

Another is  
crowned for  
causing a  
monk to  
commit a sin  
of the flesh.

One of the  
fiends tells  
how he has  
tempted  
St. Andrew.  
<sup>2</sup> So in first  
edition, but  
read *nonne*.

in þe lyf of faders / That as a man entryd in a Temple of  
thydollis / he sawe the deuill syttyng / and all his meyny aboute  
hym And one of thyse wycke spyrytes came and odoured hym /  
and he demaunded of hym / Fro whens comest thou and he  
sayde / I haue ben in suche a prouynce / *and* haue moeued  
grete warres : and made many trybulacyons and haue shedde  
moche blood and am come<sup>1</sup> to telle it to the : and Sathan  
sayd to hym in what tyme hast thou done this. and he sayd  
in thyrty da\*yes and sathan sayd : why hast thou bee so longe  
there aboutes / and sayd to them that stode by hym : goo ye  
and bete hym / and all to-lasshe hym. Thenne came the  
seconde and worshypped hym / and sayd Syre I haue ben in  
the see / And haue moeued grete wyndes and tourmentys and  
drowned many shyppes / and slain many men / And sathan  
sayde how longe hast thou ben aboute this / and he saide xxij  
dayes. *and* sathan sayde hast thou done nomore in this tyme /  
*and* commaunded þat he shold be beten / *and* the thyrd came  
*and* said I haue ben in a Cyté and haue meuyd stryues and  
debate in a weddyng / And haue shed moche blood / *and* haue  
slayne þe husbond : *and* am come to telle the / and sathan  
axed / in what tyme hast thou done this : *and* he sayd in x  
dayes / *and* he sayd hast thou done nomore in that tyme / And  
commaunded them that were aboute hym to bete hym also :  
Thenne came the fourth and sayd / I haue ben in the wyldernes  
xl yere : *and* haue laboured aboute a monke *and* vnnethe at the  
last I haue throwen *and* made hym to synne of the flesh / *and*  
whan sathan herde that / he aroos fro his sete / *and* kyssed hym.  
and toke his crowne of his hede / *and* set it on his hede / and  
made hym to sytte wyth hym. *and* sayd thou hast done a grete  
thyng / and hast laboured more than all thother / *and* this  
maye be the maner of the vysyon : that saint gregory leueth :  
whan eche had sayd / one sterte vp in the mydle of them all /  
*and* sayd he had meuyd Andrewe agaynst the name<sup>2</sup> / And  
had meuyd the fourth parte of his flesh agaynst her in tempta-  
cion *and* therto that yesterday he thought so moche in his  
minde on her that in the houre of euyng songe he gaf to her



in Iapyng a buffet / *and* sayde pleynty þat she myght here it that he wolde synne wyth her: thenn[e] the mayster commaunded hym that he shold performe þat he had \*begonne: *and* for to make hym to synne he shold haue a synguler victory<sup>1</sup> *and* rewarde amonge all the other / *and* thenne commaunded he: that they shold goo loke who that was that laye in the temple. And they wente *and* looked / *and* anone they were ware that he was marked wyth the sygne of the crosse: And they beyng aferd escried *and* sayd / veryly this is an empty vessell. alas he is marked / *and* wyth this voys all the companye of the wycked spyrytes vanysshed awaye / *and* thenne the Iewe all amoenyd came to the bysshop: *and* tolde to hym all by ordre what was happed: And whan the bisshop herd this / he wepte strongly. *and* made to voyde all the wymmen out of his hous / *and* thenne he baptysed the Iewe. Saut gregory reherceth in his dyalogues that a nonne entred in to a gardyne / *and* sawe a letuse / *and* coneyted that: *and* forgate to make the sygne of the crosse / *and* bote it glotonessly / *and* anone fylle doune / *and* was rauyshe of a deuyll / *and* there cam to her saynt Eqnycyen / *and* the deuyll began to crye *and* to saye / what haue I doo I satte vpon the letuse / *and* she came *and* bote me *and* anon the deuyll yssued oute by the commaundement of the holy man of god: It is redde in thystorye scolastyke / that the paynems had pe[y]nted on a walle the arnes of Serapis / *and* theodosyen dyde do put them out. *and* made to be peynted in the same place the sygne of the crosse / *and* whan the paynems *and* prestes of thydollis sawe that. anone they dyde them to be baptysed / sayenge that it was gyuen them vnderstonde of theyr olders that tho arnes shold endure tyll that suche a sygne were made there. in whiche were lyf: And they haue a lettre. of whyche they vse / that they calle holy / *and* had a forme that they sayd it exposed *and* sygnefyed lyf perdurable /

His master bids him to complete his work.  
(\* fol.  
CC lxx. col l.)

<sup>1</sup> Orig.  
virtory.

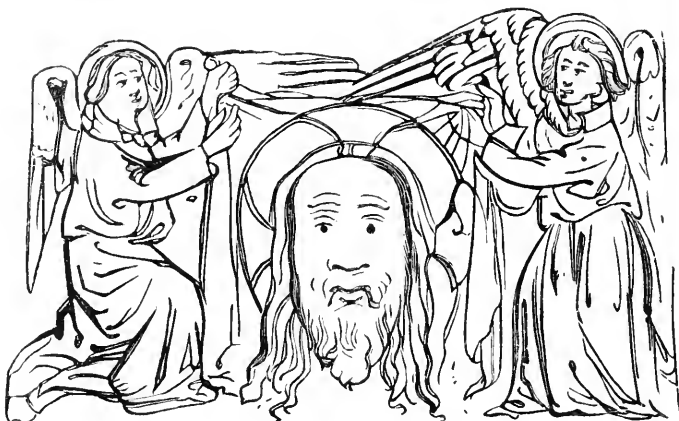
The devils find the Jew marked with the sign of the Cross, by which they are terrified and put to flight.

How a nun ate a lettuce without making the sign of the Cross, and was ravished by a devil.

### XIII.

#### THE SYMBOLS OF THE PASSION\*.

[\* Royal MS.  
17 A 27, fol.  
72 b.]



O vernacle<sup>1</sup>, i honoure him *and* the,  
 þat þe made þorow his preuité ;  
 Do cloth he set to his face,  
 Þe prent laft<sup>2</sup> þere<sup>3</sup> þorow his grace, 4  
 His moth, his nose, his ine to,  
 His berd, his here<sup>4</sup> dide al so.  
 Schilde me for al þat in<sup>5</sup> my liue  
 I<sup>6</sup> hauc singud<sup>7</sup> with wittus fue, 8  
 Namlich with mout of selaundring,  
 Fals othus<sup>8</sup> *and* bakbiting,

[fol, 73.]

The Vernicle  
received the  
print of Jesus'  
face.

I have sinned,  
but, Lord,  
forgive me  
through sight  
of the figure I  
see before me.

The readings here given are from Additional MS, 11,748.

<sup>1</sup> veronicle.    <sup>2</sup> by-left.    <sup>3</sup> omitted.    <sup>4</sup> here.    <sup>5</sup> me fro dissece in al.  
<sup>6</sup> that y.    <sup>7</sup> sinwed.    <sup>8</sup> othis swore.

### XIII.

#### THE SYMBOLS OF THE PASSION\*.

[\* Additional  
MS. 22,029.]



- T**he *vernacul*—I honowre hym [and the]  
þat the made throwe hys pryuy[té] :  
The clothe he set ovr hys face,  
4 The prynte he lefte ther. of hys grace,  
Hys mowthe, hys nose, hys eyn too,  
Hys berd, hys here he ded also.  
Schyld me, lorde, for þat ia myn lyffe  
8 That I haue synnyd *with* myn wyttys fyve,  
Namelyche *with* mowthe of stawndrynge,  
Of fals othys and bakbytynge,

And made boste with tounge al so  
 Of *sinnus* þat i haue do ; 12  
 Lord of heuen, for-ȝeue it me  
 Þorow syht<sup>1</sup> of þe<sup>2</sup> figur þat i here se.

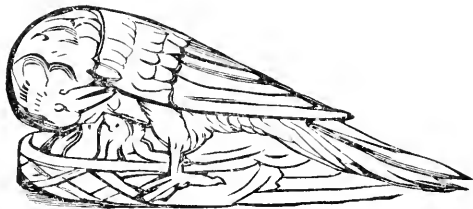


*Cultellus circumsicionis.*

Þis<sup>3</sup> knif be-tokeneþ<sup>4</sup> circumsicion,  
 He distroyet<sup>5</sup> sinne al *and* sum 16  
 Of oure formefadur adam,  
 Were-þorow þow<sup>6</sup> tok kynde of man ;  
 From temptacioun of lecherie  
 Be<sup>7</sup> my socoure whan i schal dice. 20

The knife of  
 circumcision  
 destroyed  
 Adam's sin.

[fol. 73 b.]  
 May it  
 succour me  
 from the sin  
 of lechery.



*Pellicanus.*

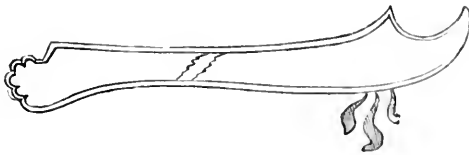
Þe pelicaue his blod did<sup>8</sup> blede  
 Þer-with his briddus for to fede,  
 Þit<sup>9</sup> be-tokenet on<sup>10</sup> þe rode  
 Oure lord us fede<sup>11</sup> with his blode, 24  
 Wen he us bouht out of helle  
 In ioy *and* blis with him to dwelle,  
 And bene our fadur *and* our fode,  
 And we his childurne meke *and* gode. 28

The pelican  
 that feeds her  
 young with  
 her blood  
 denotes  
 Christ, who  
 fed us with  
 his blood, and  
 is our fater  
 and our food.

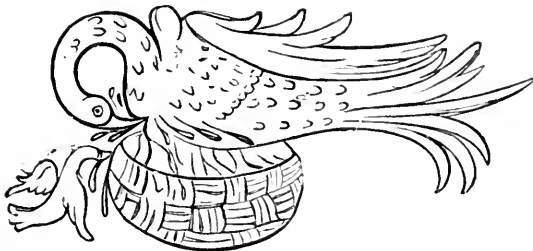
<sup>1</sup> vertu.    <sup>2</sup> omitted.    <sup>3</sup> the.    <sup>4</sup> tokeneth the.    <sup>5</sup> distryed.    <sup>6</sup> we.    <sup>7</sup> he be.  
<sup>8</sup> doth.    <sup>9</sup> hit.    <sup>10</sup> a-pon.    <sup>11</sup> fedde.

And making boste *with* tonge alsoo

- 12 Of many synmys that I haue doo :  
 Lorde of heyn, for-zeue it me  
 Throwe *vertew* of the fygure þat I here se.



- 16 **T**hys knyffe beteknythe þe *circumsysy[on]*,  
 That dystroyd owre synmys alle *and sum*  
 Of owre formfathyr adam,  
 Wher-thorowe we toke þe kynde of man.  
 From temptacyon of lecherye,  
 20 Lorde, kepe me tyll that I deye.



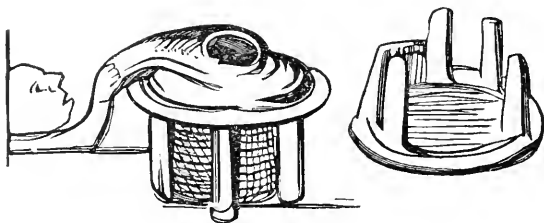
- T**he pelycan hys blode dothe blede  
 Þer-*with* hys byrdys for to fede,  
 It beteknythe vppe-on the rode  
 24 Owre lorde fed vs *with* hys *precious* blode,  
 Whan [h]e vs bowt owt of helle  
 In ioye and blys *with* hym to dwelle,  
 And be owre fathyr and owre fode,  
 28 And we hys chyldyr meke and good.

*Triginta denarii.*

May the thirty  
pieces of  
silver shield  
us from  
[fol. 74.]  
treason and  
covetousness.

þe pens also þat iudas tolde,  
þat for<sup>1</sup> iesu crist was solde,  
Vs schilde from tresun *and* couetyse,  
þer-in to die in no wise.

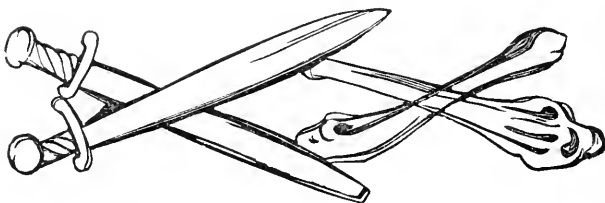
32

*Lanterna.*

May the  
lantern keep  
us from the  
night's sin.

þe lantern þat me bar<sup>2</sup> in þe lyzt,  
Wen erist was taken in þe niȝt,  
Hit lyt<sup>3</sup> me from niȝtus<sup>4</sup> sine,  
þat i neuer be tak<sup>5</sup> þer-inne.

36

*Gladii et fustes.*

May the  
swords and  
spears keep  
me from  
fiends.

Suerdus *and* battus þat þey bere  
Iesu crist þer-with<sup>6</sup> to fere—  
From findus, lord, þow<sup>7</sup> kepe me  
Of hem aferd þat i ne be.

40

<sup>1</sup> ther-fore.  
*omitted.*

<sup>2</sup> men bare.

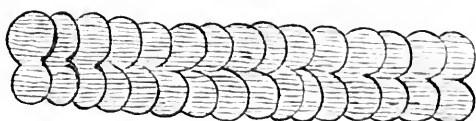
<sup>3</sup> he kepe

<sup>4</sup> dedely.

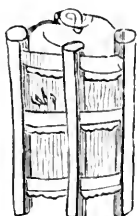
<sup>5</sup> neuer deye.

<sup>6</sup> with

<sup>7</sup> thay.



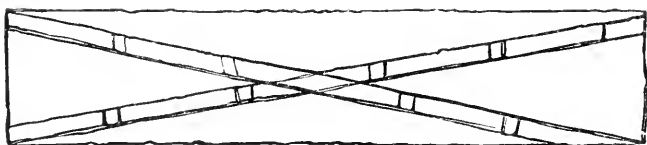
**T**he pens also that Indas tolde,  
 Wher-for iesu cryste was solde—  
 Lorde, schylde me from treson and couctyse,  
 32 Ther-in that I deye in no wyse.



**T**he lantern þat they bare in the lygthe,  
 Whan cryste was takyn with-in þe nygthe—  
 Lord, kepe me from nygthys synne,  
 36 That I neuyr be take ther-In.



**S**werdys and stauys that þei here  
 Ther iesu cryste to fere with there—  
 From fendys, lorde, kepe thow me,  
 40 Of them, lorde, a-ferd that I not be.

*Arundines.*

[fol. 74 b.]

The Jews  
brake Christ's  
head with a  
reed.

If I wrong any  
man, may the  
sin be forgiven  
me on  
account of  
this stroke.

Crist had a stroke with a rede,  
þer-with þe iewes brak his hed<sup>1</sup>;  
With gud chere *and* milde moode  
Alle he tholud<sup>2</sup> *and* stille<sup>3</sup> stode:  
Wen i misdo or ani man me,  
Hit be for-3yf for þat pité.

44

*[Manus depillans et alapans.*

May the  
hand that  
smote thee  
under the ear  
be mysuccour  
against my  
sins of  
hearing.

The hond, lord, þat tare of þyn here,  
*And* þe honde þat flapped under þin here—  
þat pine be my socour there  
That y haue y-sinwed with myn<sup>4</sup> here,  
And of alle oþur synne al so  
þat wiþ myn eren haue y herkened to.]<sup>5</sup>

48

52

<sup>1</sup> Wiþ a reed he hadde a strake,  
Ther-with his heued þe iew to-brake.

<sup>2</sup> suffred,  
MS. 11,748.

<sup>3</sup> stille he.

<sup>4</sup> with myn is in a later hand.

<sup>5</sup> From





**U**ythe a zarde he had a stroke,  
*per-with* the iewys hys hede they broke ;  
 With good chere and myld mode,  
 44 Alle he suffyrd and styлле he stode.  
 Whan I mys-do ar ony man do me,  
 It be for-zeve for that peté.



**T**he handys, lorde, þat tare of thyn here,  
 48 And þe hande þat clappyd the vndyr þe ere—  
 For þat peyn, lorde, be myn socowre there  
 That I haue synnyd *with* pryde of here,  
 And alle othyr synmys also  
 52 That *with* crys I haue herkynd to.



The Jews put  
a cloth before  
the eyes of  
Jesus; may it  
keep me from  
the vengeance  
of ignorance,  
and of other  
sins that I  
have done.

*Velamen ante oculos.*

Þe cloth be-fore þin ine to,  
To bobbe<sup>1</sup> þe þey knyht it so,  
Hit kepe me from<sup>2</sup> ueniauns  
Of childhod *and* of ignorauns,  
And of other<sup>3</sup> sinnus also  
Þat i haue with my ine do,  
And with<sup>4</sup> nose smellud eke,  
Boþe ho[le] *and* eke<sup>5</sup> seke.

56

60

fol. 75.]



May the  
seamless  
white coat be  
my succour,  
since I have  
loved to  
indulge in  
soft clothing.

*Tunica inconsutilis et uestis purpuria.*

Þe whit cote þat hade sem none  
*And* þe purpure þey layd both upon one<sup>6</sup>,  
Þey be my sokur *and* my helping,  
Þat my bodi hatþ<sup>7</sup> usud soft cloþing.

64

<sup>1</sup> bobby.

<sup>2</sup> fro eche.

<sup>3</sup> alle.

<sup>4</sup> wiþ my.

<sup>5</sup> also.

<sup>6</sup> laid loot up one.

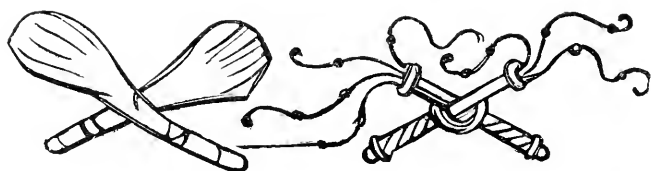
<sup>7</sup> ther y haue.



**T**he clothe be-forn thyn eyn too,  
 To bobbyn the they knyht it soo—  
 Lord, kepe me from vengawns  
 56 Of chylldhode and of ignorawns,  
 And eke synmys also  
 That I haue sene *wit*h myn eyn too,  
 And *wit*h myn nose smyllyd eke,  
 60 Bothe olde and seke.



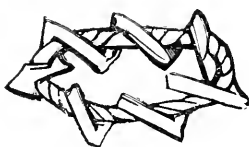
**T**hyn own cote that had seme non,  
 The purpylle þat they leyd lotte vpe-on—  
 Lorde, be myn socowre and myn helppung  
 64 That myn bodye hathe vsyd mys clothyng.

*Virge et flagelle.*

May the rods  
with which he  
was scourged  
be my help  
against sloth.

With 3erdes grete þow were to-dachud,  
With scourges smert al to-lachud,  
Þat peine me soker<sup>1</sup> of sinnus<sup>2</sup>,  
Of slouth *and* of idelnes.

68

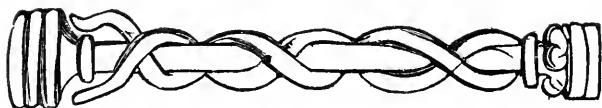
*Corona spinea.*

[fol. 75 b.]

May the  
crown of  
thorns shield  
me from hell  
pit.

Þe coroune of þorn on þin hed þrast,  
Þin her to-tar, þi skyn to-brast;  
Schild<sup>3</sup> me from pein of helle pit,  
Þat i haue deseruud þorow uan-wite<sup>4</sup>.

72

*Columpna cum corda.*

May the bond  
that bound  
the Lord to  
the pillar  
release me  
from the  
bonds of  
unkind deeds.

To þe piler, lord, al so  
With a rop þey<sup>5</sup> boundun þe to;  
Þe senewes from þe bones brast,  
So hard hit was draw *and* strened fast;  
Þat bond me alese of bondes,  
Of unkind dede *and* unkindnes<sup>6</sup>.

76

<sup>1</sup> be my scour.    <sup>2</sup> synne þis.    <sup>3</sup> þat schild.    <sup>4</sup> wane-wit    <sup>5</sup> men

<sup>6</sup> Harde þay drowe *and* stryued faste;

þe 3enewys fro þe honys to-barst.

Þat bond alese me *and* vnbynde,

þat y haue trespassed *and* be vnkynde.

The words "and vnbynde" and the next line are in paler ink.



**U**yt he zardys grete þou ware alle to-daschyd.  
*With scorgys smerte alle to-laschyd ;*

Lord, socowre me of synnys thys,  
 68 Of stlowthe and eke of ydylnes.



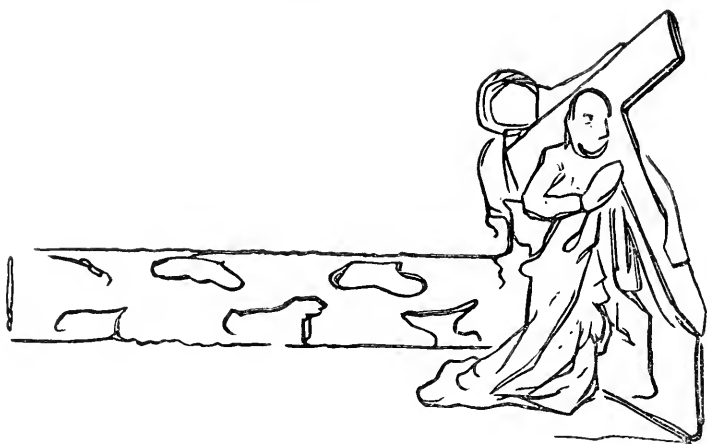
**T**he crown of thorn on þi hed preste.  
*Thyn here to-tere, thy skyn to-breste.*

Lord, socowre me of synnys thys,  
 72 Of stlowthe and eke of Idylnes.



**T**o þe pyller, lorde, also.  
*With a rope men bownd þe too,*

Hard drawe and streynyd faste ;  
 76 The senews from þe bondys braste.  
 Lorde, lose me of bondys in dystresse,  
 Thowe I ded onkend a-geyns kyndnesse.



*Uestigia saluatoris, quando exiuit per  
portam ierusalem, portando crucem, coronam  
spineam \* coronatus, mille passus sic  
incedens, roseum cruorem distillando.*

[\* fol. 76.]

Thou didst  
bear thy c'ross  
and didst go  
out of  
Jerusalem.

Þow here þe eros *and* toke þe gate  
Ont at ierusalemus gate; 80

Þin foot-steppus *suet and gode*  
Wer sene þorow schedi[n]g of þi blod.  
Þer mettust þow with wymmen of bedlem,  
*And* al so with wymmen of ierusalem, 84

Thou didst  
meet with the  
women of  
Bethlehem  
and of  
Jerusalem,  
who wept for  
thy  
sufferings,  
Thou didst  
tell them to  
weep for  
themselves  
and their  
children.

And alle<sup>1</sup> þey wepten for þi turment;  
To hem þow seydust apertment,

“Ne wepe 3e not for my wo,  
But for 3oure<sup>2</sup> self *and* 3oure childurne also; 88

For hem 3e moun ful sore wepe,  
And salt teres for hem lete,  
For þey schul haue turment hard  
An hundred wintur her afterwart.” 92

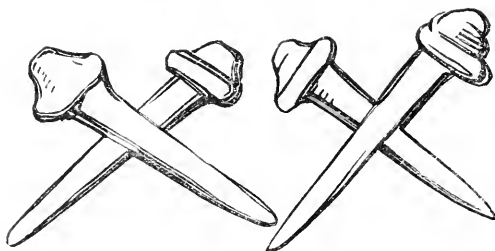
May those  
steps of thine  
give us pardon  
when we  
devoutly goon  
pilgrimage.

Þo steppus of<sup>3</sup> sine 3if us pardoun,  
Wen we gon with<sup>4</sup> deuociun  
On<sup>5</sup> pilgremage on hors or fote;  
Of alle oure sinnus<sup>6</sup> þey ben our bote. 96

<sup>1</sup> omitted. <sup>2</sup> 3ow. <sup>3</sup> Al þay stappis of oure. <sup>4</sup> we gooth wiþ good. <sup>5</sup> A. <sup>6</sup> sorwe



- T**howe bare the cros ouyr the lake,  
 80 Owt of iherusalem at the gate ;  
 Thy fote-steppys swete and good  
 Wer sene throwe schedyng of þi precyus blode.  
 Þou mettyst *with* women of bethleem,  
 84 And also women of iherusalem ;  
 Alle they wepyd for þi torment ;  
 To them þou seyddyst a-þerte-ment,  
 “Wepe ze not for myn woo,  
 88 But for zowre childyr also ;  
 For them ze maye sore wepe,  
 And salte terys for them lete ;  
 For they schal haue torment hard  
 92 An hundyrd wyntyre here-afty[r]wa[r]d.”  
 Tho steppys for vs of *grace* zeue *pardon*,  
 Whan we goo, wythe deuocyon,  
 On pylgrymage on hors ar on fote.  
 96 Of myn synnys, lorde, be myn bote.

*Clavi.*

[fol. 76 b.]

May the nails  
help me out of  
those sins that  
I have done  
with feet or  
hands.

Þe nayles þorow fet *and* handus to—  
Þey helpe me out of sinne *and* wo  
þat i haue in my liue do,  
With handus handult, with fet i-go.

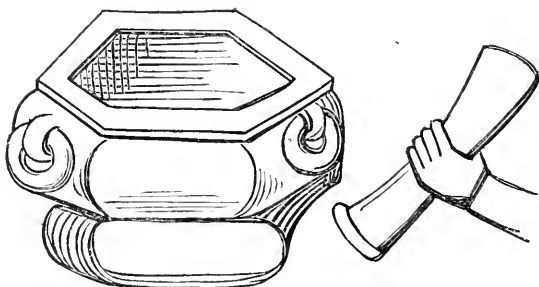
100

*Malleus.*

May the  
hammer be  
my succour if  
I haue smitten  
any with  
staff or knife.

Þe hamur bothe sterne *and* gret  
þat drof þe nayles þorow hond *and*<sup>1</sup> fete  
Þey<sup>2</sup> be my socur<sup>3</sup> in my lyf,  
þif i<sup>4</sup> man smot with staf or knyf.

104

*Vas cum felle.*

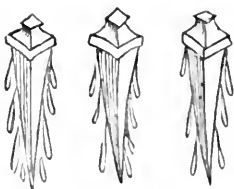
[fol. 77.]

May the vessel  
of vinegar and  
gall keep me

Þe uessel with eysel *and* with galle  
Kep me from þe<sup>5</sup> sinnus alle,

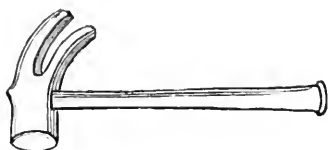
<sup>1</sup> nayles in cristis.<sup>2</sup> hit.<sup>3</sup> socour þat.<sup>4</sup> y eny.<sup>5</sup> omitted.





**T**he naylys throwe fete and handys also,  
 Lorde, kepe me owt of synne and woo.  
 That I haue in myn lyffe doo.

100 *With handys handyld or on fote goo.*



**T**he hamyr bothe stern and grete,  
 Put droffe þe naylys throw hand and fote.  
 Lord, be myn socowr in alle myn lyffe,

104 *Ife ony man stryke me with staffe or knyffe<sup>1</sup>.*



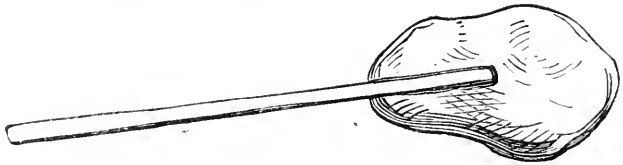
**T**he vessel of aysylle and of galle,  
 Lord, kepe me from þe synnys alle,

<sup>1</sup> Lines 101-104 follow line 121 in the MS.

from sins  
hurtful to the  
soul.

Þat to þe soul is fowl uenim,  
Þat i be not pusond þer-ine<sup>1</sup>.

108



*Spongea.*

May the  
sponge save  
me when I die  
from the  
vengeance  
due to my sins  
of gluttony.

Þo þow thurstudust sor with-alle,  
Þey zeufe þe eysel medult with galle;  
Þat i haue dronken in glotonie,  
Hit saue me wen i schal diee,  
Þat, lord, now i pray to þe  
For þat greuauns þow suferdst for me<sup>2</sup>.

112



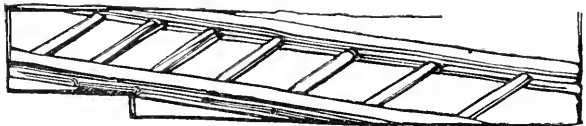
*Lancea.*

[fol. 77 b.]  
May the spear  
that pierced  
thy side  
quench the  
sins of pride  
and  
disobedience.

Lord, þe scharp spere i-grounde  
Þat in þin herd mad a wonde,  
Hit kuench þe sine<sup>3</sup> þat i haue wrogt,  
With al myn hert euel i-þowt,  
And of my stout prid þer-to,  
And myn unbuxumnes al-so.

116

120



*Scala.*

May the  
ladder  
preserve me

Þe laddur upset be enchesoun  
Wen þow wer ded be take adoun<sup>4</sup>,

<sup>1</sup> that men be nouzt y-combred þer-yn.

<sup>2</sup> ll. 113, 114 omitted.

<sup>3</sup> synnes.

<sup>4</sup> to take þe doun: originally, by take a-doun.

That to sowle ben venym,  
 108 That I be not poysynd ther-in.

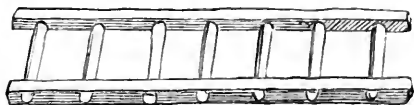


Whan þou thurstyd sore *with*-alle,  
 They gaffe the eysyll *with* byttyr galle ;  
 Alle þat I haue dronke *in* glotenye  
 112 For geue me, lorde, ar than I deye.

. . . . .  
 . . . . .



Lord, the spere so sharpe I-grownde,  
 116 Þat *in* thyn herte made a wownde,  
 It quenchyth the synne þat I haue wrowt,  
 With alle myn harte fulle ewle thowt,  
 And myn stowt pryde also,  
 120 And myn onbuxumnes ther-too.



The ledder, vppe-set be encheson  
 T Whan þou war ded to be take a-down,

from dying in  
my sins.

Wen i ham ded in<sup>1</sup> ani sinne  
Take me þat i ne die þer-ine.

124



*Forceps.*

May the  
tongs loose me  
from all my  
sins.

Þe tonges þat drow þe nayles out,  
Of fet, of handes, al about,  
And louset his<sup>2</sup> bodi from þe tre,  
Of alle my sinnus þey lesc<sup>3</sup> me.

[fol. 78.]

128



*Iudeus spuens in facie christi.*

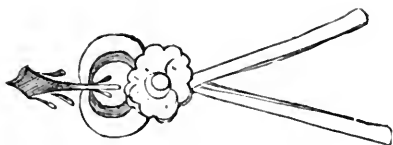
Since Jesus  
suffered a Jew  
to spit in his  
face, may I be  
forgiven if I  
have insulted  
any man.

Þe iewe þat spit<sup>4</sup> in goddus face—  
For he hit suffurd, he 3yf us<sup>5</sup> grace ;  
Þat I haue reuilud or ani man me,  
For þat despit for-3yf it be.

132

<sup>1</sup> on.<sup>2</sup> loosed þi.<sup>3</sup> loose.<sup>4</sup> spathe.<sup>5</sup> me.

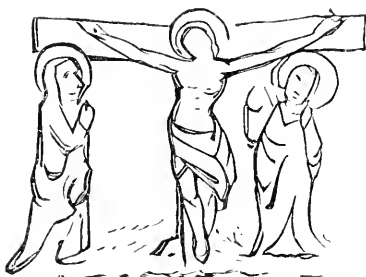
Whan þat I am In synne,  
124 Lord, lete me not dey ther-in.



**T**he pensynnys, þat drewe þe naylys owt  
Of fete and handys, alle a-bowt,  
And losyd þi bodye from þe tre,  
128 Of myn synnys, lord, lose þou me.



**T**he iewys þat spytte, lorde, in thy face  
Ze suffyrd alle, and gaffe them grace;  
That I haue gylte or ony man me,  
132 It be for-zene for þat peté.



*Christus portans crucem in humero.*

Christ bore  
the Cross on  
his back,  
May the  
Cross give me  
grace to  
repent of my  
sins.

Þe cros be-hind his bak-bon  
þat he þolud deth uppon—  
ʒif me grace in my liue  
Clene of sine me to schriue,  
And þerto nerey<sup>1</sup> repentauns,  
And here to fulfille my penauns.

136



*Sepulcrum christi.*

[fol. 78 b.]  
May the  
sepulchre

Þe sepulcure þat<sup>2</sup> þerinne was layde  
His blessud bodi al be-bled<sup>3</sup>—

140

<sup>1</sup> al-so.

<sup>2</sup> that he.

<sup>3</sup> for-bleed.



**T**he cros be-hynd þi bakke-bon,  
 Þat þou suffyrd dethe vppe-on—  
 Lord, geue me grace, in my lyue,  
 136 Clene of synne me to schryue,  
 And þer-to very repentawns  
 With spas to performe myn penawns.



140 **T**he sepulkyr wher-in þou war hyd,  
 þi blyssyd boðye alle for-bled—

send me, ere I  
die, true  
sorrow for my  
sins, so that I  
may be  
cleansed from  
them,

He me send, or þat<sup>1</sup> i deye.  
Sorow of hert *and* ter of ye,  
Cler *and*<sup>2</sup> clensud þat i be,  
Or i to my graue tee; 144  
So þat i mow<sup>3</sup> on domus day  
To þe<sup>4</sup> dom *cum* with-out dedli<sup>5</sup> fray  
*And* wend to<sup>6</sup> blis in<sup>7</sup> cumpanie,  
þer<sup>8</sup> os<sup>9</sup> men schul<sup>10</sup> neuer dye, 148  
But dwelle in ioy wit oure lord riȝt<sup>11</sup>,  
þer is euer day *and* neuer niȝt,  
þat last schal with-uten ende;  
Now iesu crist [us]<sup>12</sup> þidur send<sup>13</sup>. amen. 152

so that I may  
dwell in ever-  
lasting joy.

<sup>1</sup> omitted.    <sup>2</sup> Cleue.    <sup>3</sup> mote.    <sup>4</sup> thi.    <sup>5</sup> omitted.    <sup>6</sup> to þe.    <sup>7</sup> wiþ.  
<sup>8</sup> MS. þei.    <sup>9</sup> þat.    <sup>10</sup> schal.    <sup>11</sup> wiþ ouȝte driȝt, read oure Driȝt.    <sup>12</sup> ous.  
<sup>13</sup> MS. 11,748 adds two lines:—

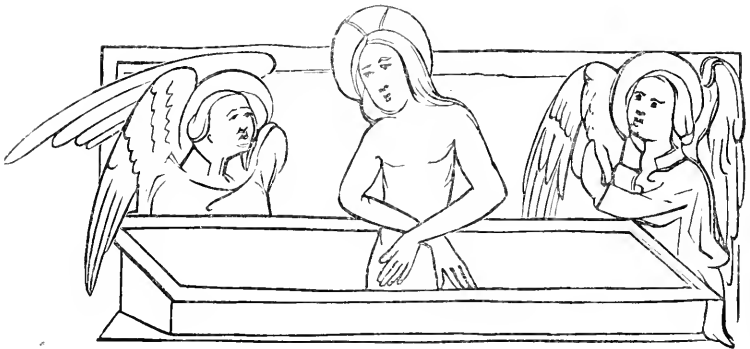
Iesu, þat deidest one þe rode tree,  
Graunte ous þis for charite. Amen.

Then follows at once:—

These armes of crist bothe god *and* man  
Seint peter discriued ham.  
What man þes armes ouer-ȝaith  
And for hire synnes sory and schrine beeth  
To seye lit a twelfe monthe eche day wiþ good chere  
He haþ sixe thowsaund *and* seuen hundred and fwe and fifty ȝere  
And half a ȝere *and* dayes thre  
This is y-grauntyd for to be  
*And* for the vernicle haue he may  
Fourty dayes eueryche day  
And for the pytye with good chere  
Grauntyd is sextene thowsaund ȝere  
*And* sixe [an] thirty dayes þer-to  
For to segge eucry day A pater *nostr* *and* v. Aue maria wiþ  
o Crede.



- Lord, grawnt me, ar þat I deye,  
Sorowe of herte *with* terys of eye,  
Clene elensyd for thy mercye,  
144 Er þat I in myn graue lye,  
So þat I may at domys daye  
To þat dome *cum with-owt* fraye,  
And wend to blysse *in company*,  
148 Ther as men schalle neuyr dye,  
But dwelle In blysse *with þat lord brygthe*,  
Wher euyr is day but neuyr nygthe,  
And lest schal *with-owt* ende :  
152 *Iesus* cryste vs thedyr send !



*Graciarum acciones iesu christo stanti in sepulcro.*

[fol. 79.]  
I thank thee,  
Lord, for all  
thy sufferings.

I þank þe, lord, þat þow me wrout,  
And with strong peynus þow me bout ;

I þank þe, lord, with ruful entent

Of þi peynus *and* þi turment,

156

With carful hert *and* dreri mod,

For schedynd of þi swet blod.

What may i say þow hast done for me ?

Þi bodi was bouden to a tre,

160

With scourges knit þe knottis<sup>1</sup> grete

Þi blessud bodi was al for-bete,

On eue*ri* side turnud *and* torne,

Also naked as þow were borne,

164

Þat hol sted was found none

Fro þe crowne to þe ton.

Þi blessud bodi þer hit stod,

Al hit was be-helet in blod ;

168

*And* when þow were so for-swong,

Among þe iues þey did þe hong,

With scharp naylus þorow hand *and* fet

Þey let þe hong til þow wer ded ;

172

And aftur þi deth, to us sote,

Þey pittun a spere to þin hert rote ;

Thy body was  
scourged and  
1 MS. *knocis*.  
beaten on  
every side, so  
that no whole  
place was to  
be found in  
thy whole  
body.

[fol. 79 b.]

They let thee  
hang until  
thou wert  
dead.  
They thrust a  
spear into thy  
heart.

- Þe wiked iwes with sturdi mode  
 176 Let þer-out strem þin hert blod.  
 Alas! lord, þi penus þow tholudust þo,  
 Oure sinnus hit mad so wellawo.  
 ȝese instrumentus þat here *per*tend<sup>1</sup> bep  
 180 In memori of þi bittur deyt,  
 Þey hulpun hem to do þi passioun,  
 Þey help us to oure sauacioun ;  
 For þey greuet þe ful sore,  
 184 Þin anguich wex so lenger þe more.  
 Lord, what may i for þat ȝylde þe ?  
 Þow desirdust noȝt but loue of me.  
 Lord, þow ȝif me grace *and* myȝt  
 188 With al min hert to loue þe ryȝt ;  
 In lyf *and* deth, in wele *and* wo,  
 Let neuur min hert turne þe fro,  
*And* or hit so be for thing unwrest  
 192 For loue let, lord, min hert brest ;  
 In a blessud tym þen was I bore,  
 When al my loue to þe is core.  
 But merci, lord, i þe prey,  
 196 Þow let me neuer in sine dye,  
 Werethorow i schuld dampned be ;  
 Derworth lord, for þi pité  
 Þis graunt me, lord, i prey to þe,  
 200 For mari loue þi moder fre. amen.

<sup>1</sup> Read  
*partraid*.  
 May these  
 symbols of thy  
 passion help  
 our salvation.

[fol. 80.]  
 Give me grace  
 to love thee  
 rightly.

Let me never  
 die in my  
 sins.

Grant me  
 pity, dear  
 Lord.

- P**ese armus of crist boþ god *and* man.  
 Sent petur þe pop discriuet hem.  
 Wat man þis armes ouer-se,  
 204 For his sinnus sori *and* schereuen be,  
 Þre ȝer of pardon is þe summe  
 Of sent petrus *grant*, furst pope of rome ;  
 And xxx popes aftur him þat were,  
 208 An C dayus ich yauf with gode here ;

[fol. 80 b.]

xxxviii bichoppus eke also.

Ich *grant* bi him self xl dayus þer-to.

Pope *innocent* mad a gret counsail

212 And al þis *confermed* with-ouen fayl.

And more *pardon* 3af also.

iiii 3ere ii C dayus þer-to ;

And ich *bischop* sayd to-for-hand

216 For sy3t of þe uernacul hath graunt

xl dayus to *pardon*.

And þer-with-al her *benisun*.

And also who þat *eueri* day

220 Þis *armus* of *crist* be-hold may.

Þat day he ne sal dee no *wiked* ded

Ne be *cumbert* with þe *kued* ;

*And* also to *wymen* hit is *meke and mild*,

224 When þey *trauelne* of her *chi*[l]d.

þe *soum* of *wekeus* to se hit ich day

A. C. *and xix and* half get þow may,

To sen it ich day in þe *moneþ* also

228 V. C. 3er *and xviii and xii* wokes þer-to,

To sen it a *twelf-moneth* ich day enter

Haþ vi. Mo. vii. C. v. *and fifti* 3ere

*And* half 3ere *and* dayes þre

232 Of *pardon*. þus *popus* haþ graunted þe.

May thy  
symbols  
preserve us  
from the  
"evil one."

May they  
preserve  
women  
labouring  
with child.

[fol. 81.]

# APPENDIX.

## I.

### DISPUTE BETWEEN MARY AND THE CROSS.

#### I\*.

- O litel whyle lesteneþ to me  
Ententyfly, so haue 3e blys,  
Gode ensaumple here schul 3e,  
4 Of noble Mater wrou3t it is,  
How Mary spak to þe rode tre,  
Whan her sone was in angvys ;  
þe Cros answeyrd þat lady fre,  
8 Ful myldely sei3e clerkys wys,  
¶ Þat þis tale haue made coupe ;  
þei haue expouned it by si3t,  
A good ensaumple and a bry3t ;  
12 But Apoerifum þei holde it ri3t,  
For tre spak neuere wiþ mouþe.

[Royal MS.  
15 A 19,  
leaf 129 b.]

Listen to the  
controversy  
between Mary  
and the Cross.

This story is  
apocryphal.

#### II.

- ¶ Oure lady fre,  
To þe rode tre,  
16 Sche made her mone.  
And seyde, " on þee  
Is fruyt of me  
Full wo-bygone :  
20 Witþ blody ble  
My fruyt I gan see,

Maria.

Our Lady  
made her  
moan to the  
Rode.

\* The numbers are those of the corresponding stanzas in the text, pp. 131-149, the order being somewhat different.

Among hys fone :  
 Of Sorewe I see,  
 Hys veynes fle 24  
 Fro bloody bone :  
 ¶ Tre, þou dost no treuþe,  
 On pilory my fruyt to pyne,  
 He haþ no spot of Adam synne, 28  
 Flessche and veynes fle atwynne,  
 Wherfore I rede of reuþe.

She accused  
 the "tree" of  
 a want of  
 truth in  
 punishing her  
 child

## III.

¶ Cros, þi bondes schul be blamed,  
 My gode fruyt þou hast bigyled ; 32  
 Þe fruytes modir was neuer famed,  
 My wombe is faire founde vnfyle[d] :  
 Child, why art þou nozt aschamed  
 On pilory to be I-pyled, 36  
 As grete þeuys þat were gramed,  
 Þat deyeden þorouþ her werkis wylde ?  
 ¶ Blode from hede is hayled,  
 All to-fowled is my faire fruyte, 40  
 Þat neuer dyd treget ne truyte  
 With þeuys þat loue ryot vnrihte ;  
 Why schal my sone be nayled ?

"Cross, thy  
 bonds are to  
 be blamed for  
 defiling my  
 fair fruit,

that never  
 did wrong.

## IV.

¶ Þe grete þeuys galowes were greyd, 44  
 Þat euere to robbe ronnen ryfe ;  
 Why schal my sone þer-on be leyde ?  
 He noyzed neuer man ne wyfe.  
 A drynk of deef soþely seyde, 48  
 Cros, þou zeuyst<sup>1</sup> þe lord of lyfe :  
 Hys veynes breke with þi breyde,  
 My fruyte stont in stroke and stryfe :

He never did  
 harm to any.  
 A deadly  
 drink thou  
 givest thy  
 Lord.

<sup>1</sup> MS. *zeuyl*.

- 52 ¶ The faire fruyte of my flessche,  
 My leue childe *with-oute* lak,  
 For Adam goddis bidding brak ;  
 Þe blood ran on my briddles bak,  
 56 Droppyng as dewe on rysseche.

[leaf 127.]

For Adam's  
 sin the blood  
 ran down my  
 bird's back.

## IV.

- ¶ The Iugement haue þei Ioynd  
 To bere fooles full of synne :  
 3it scholde my sone fro þee be soyned,  
 60 *And neuer* hys blood on þe rymne ;  
 But now is truþe *with tresoun* twyned,  
*With* a þeef to henge fer *in* fenne ;  
*With* fele nayles hys feet be pyned,  
 64 A careful modir men may me kenne,  
 ¶ In balys I am bounde :  
 Þe brid þat was of a mayde borne,  
 On þis tree is all for-torne ;  
 68 A broche þorow hys breest was borne,  
 Hys hert now haþ a wounde.

Truth is now  
 united to  
 treason.  
 With a thief  
 my son is  
 hanged.

## V.

- ¶ Tre, þou art loked by lawe  
 Þat a þeefe and a traytour on þe schal deye,  
 72 Now is truþe *with tresoun* drawe,  
 Vertu is falle by vices weye ;  
 Love and truþe and soþefast sawe,  
 On a tre traytours do teye,  
 76 Now is vertue *with vices* slawe :  
 Of all vertues cryst is keye,  
 ¶ Vertue is swetter þan spyces,  
 In foote and honde he bereþ blody prykke,  
 80 Þe heed is full of þornes pikke,  
 Þe goode hangeþ among þe wikke,  
 Vertue þus deieþ wip vices.

O tree, thou  
 art only made  
 for traitors,

yet vertue is  
 slain along  
 with vice,

and the good  
 hangeth  
 among the  
 wicked,

## VI.

Thou, Cross,  
art my son's  
stepmother.

- ¶ Cros, vnkynde þou schalt be kyd,  
My sonys stepmodir I þe calle : 84  
My bridde was borne *with* beeste on bedde,  
And by my Fleissche my fruyt gan fall[e],  
And *with* my breestys my brid I fedde ;  
Cros, þou 3yuest hym eyseff *and* galle ! 88  
My white rose rede is spred,  
þat floryssched was in foddere stalle ;  
¶ Feet and faire handes  
þat now be croysed I kissed hem ofte, 92  
I lulled hem *and* leyde hem softe :  
And þou Cros haldes hym hi3e alofte  
Bounde in blody bandes !

The limbs  
that I have  
caressed now  
hang aloft.

## VII.

[leaf 127 b.]

Naked he  
hangs in the  
wild wind.

He hath no  
rest, and the  
thorns pierce  
his brain.

- ¶ My love I lulled vppe in hys leir, 96  
*With* cradel-bande I gan hym bynde,  
Cros, he stikeþ vppon þi steir,  
Naked in þe wylde wynde :  
Fowles formen her nest in þe eyr, 100  
Foxes in den rest þei fynde,  
But goddys sone and heuenys eir,  
Hys hede holdeþ on þornes tynde,  
¶ Of moornyng I may mynne : 104  
My sonys hed haþ reste none,  
But lenep on þe schuldre bone ;  
þe þornes þorow þe panne is gone  
Thys woo I wyte synne. 108

## VIII.

So high, O  
Cross, thou  
holdest him,  
that I cannot  
kiss his feet.

- ¶ Cros, to sle hym is þi sleipe,  
My blody brid þou berest fro blysse ;  
Cros, þou holdest hym hi3e on heiþe,  
Hys faire feet I may not kysse ; 112



- My mouþe I putte, my swere I strecche  
 Hys feet to kys ;  
 Þe Iewes fro þe cros me keeche,  
 116 And on me make her mowe amys,  
 ¶ Her game and her gawdes ;  
 Þe Iewes wrouȝt on me wo :  
 Cros, I fynde þou art my fo,  
 120 My brid þou berist beten blo ;  
 Among þes folys frawdys."

The Jews  
drive me  
from the  
Cross.

Cross, thou  
art my foe,  
thou hast  
beaten my  
bird blue."

## IX.

- ¶ Cristys Cros þan ȝaf answerȝ:—  
 "Lady, to þe I owe honour,  
 124 Þi bryȝt palme now I bere ;  
 My schynyng schewep of þi flour,  
 Thy trye fruyt I to-tere ;  
 Þi fruyt me florysschip in blood colour  
 128 Þe worlde to wynne as þou mayst here ;  
 Þis blossom blomed in þi bour,  
 ¶ Not all for þe alone,  
 But forto wynne all þis werd ;  
 132 Þat walterep vnder þe deuceles swerd :  
 Þorowe foote aud honde god lete hym gerd,  
 To amende mannys mone.

*Sancta Crux.*

Thy fruit  
flourishes in  
red blood :

it bloomed  
not alone for  
thee, but for  
all the world.

## X.

- ¶ Adam dyd full grete harmes,  
 136 He bote a fruyt vnder a howe,  
 Þerfore þi fruit spred hys armes,  
 On tre þat is tized *with* tyndes towe ;  
 Hys body is smyte ny þe þarmes,  
 140 He swelt *with* a swemely swow ;  
 Hys breest is bored *with* deepis armes,  
 And *with* hys deep fro deep vs drowe

Thy fruit is  
spread out on  
the tree for  
Adam's sin.

[leaf 128.]

- ¶ And all hys goode freendys,  
 As Isayas spak in *prophecy* : 144  
 He seyde ‘þi sone, seynt Marye,  
 Hys deþe slowe deþe in Caluarye,  
 And leueþ *with*-oute endys’.

Thy son's  
 death slew  
 death on  
 Calvary.

## XII.

- ¶ Lady, love doþe þe alegge 148  
 Fruite prikkyd *with* sperys orde :  
 I Cros, *with*-oute knyues egge,  
 I kerue fruit best of horde ;  
 All is rede, Ribbe and rigge, 152  
 Þe bak bledeþ azens þe borde ;  
 I am a pyler and bere a brigge,  
 God is þe weye, witness one worde ;  
 ¶ God seiþ he is soþefast weye : 156  
 Many folk slode to hell slider,  
 To heuene noman cowde þider,  
 Til god deiþed *and* tauþt whider  
 Men drawe whan þei deye : 160

I cut the best  
 of fruits.Many folk  
 went to hell  
 ere Christ  
 died for  
 them.

## XIII.

- ¶ And Moyses fourmed hys *figour*,  
 A whyte lambe, and noon oþer beest  
 He sacred so oure sauour,  
 To be mete of myþtes meest, 164  
 And chosen cheef in honour,  
 I bare fleissche to folkys feest ;  
 Iesu cryst oure creatour,  
 Hys Flessche fedep leste and mest, 168  
 ¶ Rosted azens þe sonne ;  
 On me lay þe lambe of love,  
 I was plater, hys body above,  
 Whan flessche *and* veynes all to-clove, 172  
*With* blood I was bironne.

Christ is  
 spoken of as a  
 lamb in the  
 Mosaic law.I was a  
 platter, and  
 bore the  
 lamb's flesh.

## XIV.

- ¶ 3it Moyses þis resonn rad,  
 ‘Ete 3oure lambe *with soure vergeous*’;  
 176 Sowre saws make þe sowle glad,  
 Sorowe for synnes oures;  
 Þat *vergeous* makeþ þe fende a-drad,  
 And fer fleþ fro goddis spous;  
 180 And bere a staaf and stonde saddle,  
 Whan flessche þe fedip *in* goddis hows,  
 ¶ Þis staf is crystis crouche;  
 Stonde þou styf by þis stake,  
 184 Whan 3e fonge 3owre fleissche in take,  
 Þan may þe deuyll no maystryes make,  
 3oure sowles to touche.

The paschal  
 lamb was  
 eaten with  
 bitter herbs.

The eaters  
 bore a staff.

The staff is  
 Christ's Cross.

## XV.

- ¶ Whan *pardoun* is schewed *with* a seryne,  
 188 *With* boke on bord *with* nayles smyte,  
*With* rede lettres wryten blyne,  
 Blewe and blak among me pyte:  
 My lorde I likne to þat signe,  
 192 Þe body was bored *and* on borde bete,  
 In bryt blode oure boke gan schyne;  
 How woo he was no wist may wyte,  
 ¶ Ne rede in hys rode;  
 196 3oure *pardoun* boke fro top to too,  
 Wryten it was full wonder woo,  
 Rede woundes and strokes bloo,  
 3oure boke was bounde in blode.

[leaf 128 b.]  
 Pardon is  
 written in red  
 letters.

Christ's  
 bleeding body  
 denoted our  
 pardon.

Our book was  
 bound in  
 blood.

## XXIII.

- 200 ¶ In holy write þis tale I herde,  
 How riche 3iftis god vs 3af;  
 God seip hym-self a good sheperde,  
 And euery herde byhoueþ a staf;

Every  
 shepherd  
 needs a staff.

The Cross is a  
shepherd's  
staff.

þe cros I kalle þe heerdys 3erde, 204  
*þerwith* þe deuyl a dent he 3af,  
*With* þat 3erd þe wolfe he werid,  
*With* dyntes drofe hym aþ to draf."

¶ þe Cros þis tale tolde, 208

How he was þe staf in herdis hande,  
 Whan scheep borsten oute of bande<sup>1</sup>,

<sup>1</sup> MS. *hande*.

þe wolfe he wered oute of lande

It drives the  
devil from  
Christ's fold.

þat denouride crystis folde. 212

## XVIII.

[Mari]a.  
Mary replies.

¶ Oure ladye seyde, "Cros, of þi werk 216  
 Wonder nazt þei I be wroþe,  
 þus seyde Poule, crystes clerk,  
 To þe fikeþ Iewes, *with*-oute oþe,

Iewes stone hard, *with* synnes merke,

þei bete a lambe *with*-oute loþe,

The Jews did  
beat an  
innocent  
lamb.

Softer þan water vnder serk,

Milk or mede melled boþe: 220

Stone-hearted  
Jews bruised  
the soft body  
of Jesus.

¶ þe Iewes were þe hard stonys. 224  
 Softer þan water or mylk lycour,  
 Or dew þat lithe on lily-flour  
 Was cristes body in blode colour,  
 þe Iewes brisseden hys bonys.

## XX.

¶ Siþe mannys sone was so nedy, 228  
 To be lad as a lamb so mylde,  
 Why were gylours so gredy  
 To fowle so my faire chylde?

And Cros, why were þou so redy

My fruite to foule fer in felde?"

Why were  
traitors so  
ready to defile  
my child?

"To make  
the devil  
afraid," said  
the Cross,  
*Sancta Crux*.  
"God shaped  
me as a shield.

þe cros seyde, "to make þe deuylþ drede, 232  
 God schope me schelde schame to schelde,

- ¶ Sipe lombe of love dyede,  
 And on me 3elde hys goost *with* voys ;  
 236 Men chose me a relyk choys,  
 Þe signe of Iesu Crystis Croys,  
 Þer dar no deuyl abyede :

[leaf 129.]

I am a choice  
 relic ; no  
 devil can  
 abide me.

## XXI.

- ¶ Many folk, I defende fro her 'foos' :  
 240 Cristes eros þis sawe he seyde :—  
 "Heuene gate was keiped clos  
 Til lambe of love now he deyede,  
 It is write in tixt and glos :  
 244 For Cristis deep prophetes preyde :  
 Tiff lambe of love deyed and roos  
 In heff pyne many folk was teyde :  
 ¶ In þe houre of hizest noone,  
 248 Þe lambe of love seide his þou3t—  
 'All is fulfilled þat weff was wrou3t.  
 Man is oute of bondys brou3t  
 And heuene dorys vndone' :

The lamb of  
 love opened  
 the gate of  
 heaven.

He brought  
 man out of  
 bonds, and  
 undid  
 heaven's  
 doors.

## XXXIII.

- 252 ¶ And I was Cros and kepte þat 3ifte  
 Þat 3ene was of fadres graunt,  
 I was loked I schulde vp-lifte  
 Goddis sone *and* Maydenes faunt<sup>1</sup>,  
 256 Noman had schelde of scrifte ;  
 Þe deuyl stode as lyon raumpaunt,  
 Many folk he keighte to heff clifte,  
 Tiff þe dyntes of þe eros gan hym adaunte :  
 260 ¶ My dede is founde and boked,  
 All þe werke þat I haue wrou3te  
 It was in þe fadres forþou3te,  
 Louely lady, lak me nou3te,  
 264 I dyd as I was loked.

I, Cross, was  
 ordained to  
 uplift God's  
 Son.

<sup>1</sup> MS. *faunt*.

The dint of  
 the Cross  
 daunted the  
 devil.

## XXXIV.

- ¶ In water and blood cristenyng was wrouzt,  
 Holy writ witnessip it weþ,  
 And in þe weþ of worþi þouzt,  
 Man is cristened to soule hele; 268  
 Þe blood þat aþ þe world haþ bouzt,  
 A digne cristenyng he gan me dele;  
 Cryst in cristenyng forzat me nouzt,  
 Hy[s] fressche blood whan I gan fele: 272
- ¶ Mayde modir and wyue!  
 Crystis blood 3af me bapteme,  
 Bystreke I was *with* rede streme,  
 Whan Iesu bled vpon a beme, 276  
 Of cipresse and Olyue.

Christ's blood  
 christens man,  
 and gives him  
 soul's heal.

His blood  
 baptized me  
 with its red  
 streams.  
 [leaf 129 b.]

## XXXV.

- ¶ Iesu seyde to Nichodemus  
 But a barn be twies born,  
 Whan domesday schal blowe his bemys, 280  
 He schulde lye as man lorn,  
 First bore of wombe where rewþe remys,  
 Sip *with* font synne is schorn:  
 And I was cros to mannys quemys, 284  
 I baar þe fruyt þou bere aforne,  
 ¶ For þi beryng alone;  
 But I had born hym efte,  
 Fro riche rest man had be refte 288  
 And in a lore logge lefte,  
 Ay to grucche and grone.

A man must  
 be born twice  
 if he will be  
 saved on  
 doomsday.

Thy fruit had  
 to be born  
 twice, by thee  
 and me.

## XXXVI.

- ¶ Þou were crowned heuene queen,  
 For þe birþen þat þou bere, 292  
 Þi garlond is of *gracious* greene,  
 Of heþ Emperesse *and* heuene Emperere:

On account of  
 thy Son, thou  
 wast crowned  
 queen of  
 heaven.

- I am þe relyk þat schyneþ schene,  
 296 Men wolde wyte where I were,  
 At þe pleyn parlement I schal been,  
 At domesday prestly to pere ;  
 ¶ Whan god schal seye riȝt þere,  
 300 ‘Trewly on þee rode tre,  
 Man, I dyed for loue of þe ;  
 Man, what hast þou do for me  
 To be my frendly fere?’

I, a bright  
 relic, shall  
 appear at  
 doomsday,

when God  
 shall say,

‘ Man, I died  
 for thee ; what  
 hast thou  
 done for me?’

## XXXVII.

- 304 ¶ At parlement I wil put pleynyng,  
 How maydenes sone on me gan sterue,  
 Spere and sponge and hard naylyng,  
 Þe hard hede þe helme gan kerue :  
 308 And I schal crye riȝtful kyng,  
 Ilk man haue as þe serue,  
 Þe riȝt schul ryse to ryche reynynge,  
 Tryt *and* treget to helle schal terve :  
 312 ¶ Mayde meke and mylde!  
 God took in þe hy[s] flessch trewe,  
 I bare þi fruyt lele and newe ;  
 It is riȝt þe rode to Eue helpe schewe  
 316 Man, woman, and chyldre ”.

At doomsday  
 will I make  
 my complaint.

Each man  
 shall then be  
 rewarded  
 according to  
 his deserts.”

## XXXVIII.

- ¶ Þe queen þus acorded *with* þe Cros,  
 Azens hym spak nomore speche ;  
 Þe lady ȝaf þe cros a cosse,  
 320 Þe lady of love longe loue gan seeche,  
 . . . . .  
 . . . . .  
 . . . . .  
 324 . . . . .

[leaf 130.]  
 Mary became  
 reconciled to  
 the Cross, and  
 gave it a kiss.

Mary and the  
Cross bare  
Christ to  
deliver men  
from hell.

- ¶ Þe queen and þe cros aeord :  
 Þe queen bare first, þe eros aftirward,  
 To fecche folk fro hehward,  
 On holy steyles to styze vpward 328  
 And reigne *with* oure lord.

## XXXIX.

A clerk made  
this story of  
Mary's  
sorrow.

- ¶ A elerk *fourmed* þis *figour*  
 Of Maries sorwe to seiþe summe,  
 As he had see in seharp sehour, 332  
 How *eristes* armes were rent *and* rune ;

But the Cross  
was ever deaf  
and dumb.

- Þe eros is a eolde creatour  
*And euer* 3it was deaf and dum,  
 Þis tale florissched *with* a faire flour, 336

This story is  
therefore  
apocryphal.

- ¶ Þis poynt I *proue* apocrifum ;  
 Witnesse was neuer founden  
 Þat euere crystis cros spak,  
 Ne oure lady leyde hym no lak, 340  
 But forto dryue þe deuyff a-bak,  
 Men speke of Cristes wunden.

- ¶ A clerk *fourmed* þis fantasye,  
 On *eristes* sternyng stok to stere ; 344

It is by no  
means a  
foolish story.

- Þat bare þe body aþ blody,  
 Whan deþes dent gan hym dere,  
 Þis Apocrifum is no foly :  
 In swich a lay dar þe na3t dere 348

It may help  
man to seek  
mercy.

- ¶ Þat doþe man to seke *mercy*,  
 Wikked werkes away to were,

- ¶ In tixte ful weþ is write :  
 A lomb<sup>1</sup> haþ larged aþ þis glose, 352  
 Plenté speche þer-In to prose,  
 Þe counseiff of þe eros to vnclouse  
 Of Maryes woo to wite.

<sup>1</sup> ? clerk.



## XL.

- 356 ¶ In flesshly wele  
 God gan hym hede,  
 Of mylde may  
 Was born to blede,
- 360 As cristes crede  
 Sopely to say ;  
 On stokky stede  
 He roode, men rede,
- 364 In rede aray.  
 Fro deuclis drede  
 Þat duk vs lede  
 At domesday,
- 368 ¶ Whan pepil schal parte and passe  
 To holy heuene and hefl þe wode.  
 Now Cristes crosse and crystes blode  
 And Maries praier mylde and goode
- 372 Graunte vs þe lyfe of grace. Amen.
- God clothed  
 himself in  
 mortal garb.  
 Of a virgin he  
 was born.
- He rode in red  
 array on a  
 stocklike  
 steed.
- [leaf 130 b.]  
 May we  
 through  
 Christ's Cross  
 and Christ's  
 blood with  
 Mary's prayer  
 gain the life  
 of grace.

## FESTIVALS OF THE CHURCH.

¶ *Deo nostro iocunda sit laudacio.*¶ Loyeful preisyng to god oure lord  
þe sawter book hereþ record.

## I.

The Lord is a  
householder ;  
he feasts and  
clothes his  
folk.

The lord þat is a howsholder,  
**T** *With* faire festis folk he fat ; 4  
 ȝineþ hem wedys hym self doþe were,

On bolstre bed her balys bat ;  
 Tonge gyueþ talke and stere  
 To preysen hym men taken gat ; 8

Oure lord to preise is no ler,  
 þe same help man he byhat,  
*With* hym on bedde, man, þou sat

¶ On þe bolstre of heuene blisse. 12  
*With* hys fleisshe he fedip þe, þou wost wel þis,  
 þi sowle schal be elad as hys  
 In lyfe þat neuermore lat.

It's no loss to  
praise our  
Lord.He feedeth  
thee with his  
flesh.

## II.

¶ Malachie witnesse haþ gunne 16  
In hys rewle, as it is rad ;

He seiþ þat god is soopfast sunne,  
 And in þat same þi sowle is elad ;

¶ þi lordes wede þan hast þou wonne 20  
*And with* hys fleisshe þi goost is fed ;  
 He let atame hys pyement tunne

Jesus is the  
true Son of  
God.Thou hast  
worn thy  
Lord's  
garments, and  
with his flesh  
thy body is  
fed.

To make his gode gestis glad,  
 24 ¶ *With* a spere of grounden gad ;  
 Pan was founde a fell fawset,  
 In þe tric tuane it was sette,  
 In eristes hert was piȝt *and* pette,  
 28 Hys brest was al be-blad.

Our Lord  
 shed his  
 blood as wine  
 for his guests.

His breast  
 was broached  
 like a  
 wine-tun.

## III.

¶ I haue ioye forto gest  
 Of þe lambe of love *with-oute* oþe ;  
 Hys flessche is oure faire feest,  
 32 And curteisly he ȝeueþ vs cloþe.

The Lamb's  
 flesh is our  
 feast.

## IV.

¶ Viij feestis oure lord gan dresse,  
 And all be newe euery ȝere.  
 Heuene quene and heh Emperesse,  
 36 A blisful blosum þi bosum here !  
 ¶ His fleissþ fedip more and lesse,  
 And fendip vs from feendis fere ;  
 Þe kinnell sprang at Cristemasse  
 40 þat now is erist in a cake clere,  
 ¶ Þe preest drynkeþ blessyd here,  
 Goddis blood in sacrament.  
 Almyȝty god omnipotent,  
 44 Hys blessyd body hap sent  
 To fede hys freendys here.

[leaf 131.]  
 Our Lord  
 ordained eight  
 feasts.

His flesh  
 feeds all, and  
 defends us  
 from the  
 devil.  
 At Christmas  
 Christ  
 appears in a  
 clean cake,  
 and the priest  
 drinks  
 " blessed  
 beer."

## V.

¶ Cristemasse first is founde,  
 Whan god was borne *with* beest in hymne.  
 48 At newe ȝere cryst þoled wounde  
 And schadde hys blood for mannis<sup>1</sup> synne.  
 Þe Epiphanye is gret on grounde.  
 On estre day welþes we wyne.

Christmas is  
 the first feast

<sup>1</sup>MS. *manis*.  
 Epiphany is  
 gret on earþ.

	On holy þursday god stize þat stounde.	52
On Whitsunday God did think of mankind.	¶ On witsoneday god gan mynne To þenke on mannys kynne, He sent man þe holy goost.	
The feast of the Trinity has most power.	¶ Þe Trinité feest hap myztes moost. In Corpus <i>christi</i> wel þou woost, Is ioyned oure Ioye with gynne.	56

## VI.

At Christmas Mary's bird was born.	¶ At Cristemasse mayde Mary, þorowe helpe of þe holy goostis heste, þi brid was born and lay þe by, Aboute boþe bynne and beeste.	60
Angels sang a clear note in the sky, and	¶ Þe Aungels maden melody For ioye of cristis feeste ; A clere note þei sang in þe sky, Whan kyngis some bare fleishly ereste.	64
proclaimed peace and salvation to man.	¶ Schependes meest and leest, "Ioye to god full of love," Herden þei Aungels synge above, "Pes to man, þe deuyff is drove Fro goddis trone in þe eest."	68

## VII.

ysaias propheta. Isaiah prophesied of Mary's child. [leaf 131, back.]	¶ Þan myzt þe mylde may synge Ysaye þe woord of þee ; þou seydest a 3erd schulde sprynge Oute of þe rote of Ientiff Iesse, And schulde floure with florisschyng, With primeroses greet plenté ; In-to þe crophe schulde come a kyng, þat is a lord of power and pyté, My swete sone I see.	72 76
Mary is the rod, Jesus is the flower.	¶ I am þe 3erde, þou art þe flour, My brid is borne by beest in boure,	80

My *primerose* my *paramour*,

84     *With* love I lulle þee.

## VIII.

¶     þit myzt þe mylde may among

Her cradel trille to and fro,

And syng, Osye, þi song!—

88     “Depe, my depe schal þee slo.”

þe depe of hell is full strong,

Where spirites bren *in* blases blo ;

þe flesshe schal dye þat my sone gan fong

92     *And* sle þat depe for euermo ;

¶     To helle my child schal go.

As Osye bigan to speke,

þou schalt museff helle cheke

96     And hell barre þi hand schal breke.

And fette frendes fro wo.

The maiden  
might sing  
Hosen's song :

Osyas  
*propheta*,  
“ My son's  
flesh shall die,  
and slay death  
for ever.

Thou shalt  
muzzle hell's  
check.”

## IX.

¶     Balaam tolde hys trewe entente.

Of soopfastnesse he schewed a signe—

100     Of Iacob schulde a token be glente,

A sterre þat schulde schewe *and* schyne.

[Balaam.]  
Balaam  
prophesied of  
a Star that  
should rise  
out of Jacob.

## X.

¶     Moyses full well he spak

Of þe lambe þat sprang of mayden clene,

104     A white lambe, *with* senn blak

Spotty myzt he neuere bene ;

¶     He lyued *with*-oute lak,

Till a spere hys loue gan spene,

108     Whan lambes blood on breeste and bak,

No boon was broke *with* Iewes kene ;

¶     þe lambe schyned full schene.

[Moyes.]  
Moses spake  
of the spotless  
Lamb, not a  
bone of which  
should be  
broken.

þat Mary lulled in louely place,  
 As sche was ful full of grace, 112  
 To loke in þe lambes face,  
 þat siȝt god leue vs sene.

May God  
 grant that we  
 may see the  
 Lamb's face.

## XI.

¶ Seint Iohan wroot wiþ penne,  
 ȝif þou lynest in charyté, 116  
 þe lombe of loue lyueþ *with* þe,  
 And in god þi goost schal be,  
 In welpe heuene to wynne.

[leaf 132.]  
 St. John bade  
 us live in  
 charity, then  
 would the  
 Lamb of love  
 dwell with us.

## XII.

¶ Make *cristys* cradeH of þi herte, 120  
 In bonde of love bynde hym fast,  
 On a poure begger put a scherte,  
 And wollen wedys þat warm wiþ last,  
 To poure in prisoun þou schalt sterte, 124  
 And ȝene þe wrecches of þe good þou hast.  
 ¶ Þis seyle sette on þi mast  
 And seyle in-to þe blisse of heuene ;  
 At domesday god schal full euene 128  
 Monewe þe dedis of *mersy* seuene  
 To kaytyfes þat be cast.

Make a cradle  
 for Christ in  
 thy heart.

Put a shirt  
 and woollen  
 garments  
 upon a poor  
 beggar.

Visit the  
 prisoners, and  
 give to the  
 poor.

With this sail  
 sail into the  
 bliss of  
 heaven.

## XIII.

¶ Rokke þi cradeH hiȝe and lowe,  
 Mirþe and Mischeef haue iz mynde, 132  
 In heuene is ioyned ioye Inow,  
 In heþ fyre and filþe þou schalt fynde ;  
 Whasshe þi sowle white as snowe,  
 And in þat bed þis barn schal þe bynde ; 136  
 In a cote, *with-oute* slow,  
 Oure lady lolled þi leue frende.  
 ¶ Man haue þis in mynde,

Rock thy  
 cradle high  
 and low ; be  
 mindful of  
 pro-ferity  
 and  
 misfortune.

Wash thy soul  
 as white as  
 snow.

- 140 Rokke þi cradeH aboue þe skye,  
 Þenk on þe Madenys melodye,  
 Þenk on helle stynkyng stye,  
 Where goostis bren in bynde.

Rock thy  
 cradle above  
 the sky.

Think of  
 hell's stinking  
 sty.

## XIV.

- 144 ¶ In vitas patrum, a fader booke,  
 Swiche a tale þer is tolde ;  
 A sinfull womman crist forsooke,  
 Putte in dispeir with deuclis bolde,  
 148 Sche was hent on hard hoke,  
 For hete of feip kepte sche colde,  
 Till a wyse preest with hyr woke  
 And seyde, "for þe Iesu was solde."

Think of the  
 woman of cold  
 faith, who was

[leaf 132 b.]

caught upon  
 the devil's  
 hook.

## XV.

- 152 ¶ Take ensaunple of a childe in towne,  
 With myshap his eroune is eraked,  
 With brode lippys he bereþ boune,  
 Þer is wepyng and deel awaked.  
 156 ¶ Þe Norys with þe childe doþe roune,  
 A rede Appil sche hap hym taked,  
 And he forsakeþ hys sobbyng soune,  
 And mochel myrþe þere is maked.  
 160 ¶ Now sette þi will styf stakede  
 In fruyte swetter þan any mayde,  
 Þow þi synne haue hym affrayede,  
 3yue hym þi hert and he is apayede  
 164 þat þerø hys pees hap makede.

Take example  
 of a child who  
 has "cracked  
 his crown,"  
 and roars out  
 lustily.

The nurse  
 soothes the  
 child, and  
 gives him a  
 rosy apple,  
 and he is  
 quieted.

Set thy desire  
 upon a fruit  
 sweeter than  
 any that  
 exists.

Make thy  
 peace with  
 Christ.

## XVI.

- ¶ Was neuer childe so some stille  
 With pere ne with appil swete,  
 As Maydens sone þat dyed on hill  
 168 And for þi loue blood gan swete ;

Was never a  
 child so quiet  
 with pear or  
 apple as the  
 Maiden's Son  
 that died on  
 Calvary.

His spirit he  
yielded up  
with "shrieks  
shrill,"  
because he  
was unwilling  
to forgo thy  
love.

Our lady was  
dazed with  
grief for the  
death of her  
Son.

ȝif hym ȝi herte, *with* good will,  
He will neþer grueche ne grete ;  
Hys goost he ȝelde *with* schrikes schrylle,  
So lope he was ȝi love to lete. 172  
¶ Oure lady her hede sche schette in a schete,  
And ȝit lay stift doted and dased,  
As a womman mapped and mased,  
Fro riȝtfull resoun robbed *and* rased, 176  
Till fele teres gan flete.

## XVII.

God will be  
easily  
reconciled to  
thee.

He will put to  
flight all thy  
foes. and by  
charter give  
thee heaven's  
hall.

[leaf 133.]

God once  
made a  
charter of  
peace with a  
thief.

¶ Þe boke seiþ god askeþ lyte  
    *With* þee to make a loveday ;  
ȝi hert weyeþ not half a myte 180  
    Ageyn þe lyf þat lastiþ ay.  
ȝif hym þat, he will not flyte,  
    But flemon all ȝi foos away ;  
He wil þe make chartre and skryte 184  
    In heuen hall to holde ȝi way.  
¶ Vppon a blody bay  
A chartre of pees god made to a þef,  
To aske mercy he was leef ; 188  
God bad hym go *with*-oute greef,  
    Into *paradys* forto play.

## XVIII.

At this feast  
the Maiden  
kissed Christ,  
and rocked  
him to sleep.

¶ Thys feest at freeste  
Godlyche gladed geste, 192  
Mayden cryst keste,  
And rokked hym riȝt in her reste.

Circumcisio<sup>1</sup>  
*domini.*

<sup>1</sup> MS.  
*Circumcisio.*

The tender  
flower in the  
new year was

## XIX.

¶ At newezere þe flour ful fressche,  
    In holy writte I vndirstode 196



- Was corve in hys tendre flessche,  
 For mannys loue he bledde hys blode.
- ¶ De blood droppyd as dew on ryssche  
 200 Fro þe mylde membre of þat swete fode ;  
 Synne was harde, hys blood was nesseche,  
 To defende folk fro feendys wode.
- ¶ The Iewes aboute ȝode  
 204 The olde lawe to fulfille ;  
 Þe childe sullryde *and* lay stille  
 To bigge vs all, and þat was skille,  
 Whyle þe olde lawe stode.
- XX.
- 208 ¶ Þat day his first blood he bledde,  
 Þat ȝaf man griþe grace to haue,  
 With a scharp flynt hys blood was schedde ;  
 Þat kyng was corve as a knaue,
- 212 Þe briddes lymes were brode spradde.  
 ¶ On schort membre þe child was schauē,  
 In lowenes was þat brid lad to haue  
 To kepe men fro helle cave,
- 216 Mannys sowle to save.  
 ¶ Lownesse lay byneþe þe sterres,  
 To bye hys chaffiare þe child payed erres,  
 Dropes rede as ripe cherrees,
- 220 Þat fro his flesshe gan lave.

cut, and shed  
 his blood for  
 man's love.

Sin was hard,  
 his blood was  
 soft.

The child  
 suffered, and  
 the old law  
 was fulfilled  
 to redeem us  
 all.

By this first  
 blood man  
 obtained  
 grace.

His humility  
 saved men  
 from hell's  
 cave.

Wounds and  
 blood he paid  
 for man.

[leaf 133 b.]

## XXI.

- ¶ God cam not to fordo þe lawe,  
 Ij lawes fulfill he wolde ;  
 Goddis sone was leyde ful lawe,
- 224 Whan he was maydenys childe on molde.  
 ¶ Holy writte seiþ þis sawe,  
 For mannys goost he ȝaf no golde ;

God came not  
 to destroy, but  
 to fulfil the  
 law.

For man's  
 spirit he gave  
 no gold.

He shed his  
dear blood to  
help us to  
obtain  
heaven.

- Hys dere blood was oute-drawe  
To helpe vs to hys heuenes holde. 228
- ¶ Þe childe lay flat vnfolde,  
Þe riche prince was þere apriſed,  
He ſuffred to be circumeiſed ;  
Euery man þat is well auiſed 232  
Þis feest þreſe he ſcholde.

This feaſt  
ought to be  
praiſed by all.

## XXII.

The blood  
ſhed by  
Chriſt feedeth  
us.

- ¶ Feſtyng vs fedde,  
Þe bloode riȝt þat a brid bledde,  
Lordys and ladde 236  
Þreſep þe lord þat vs ladde !

## XXIII.

Epiphania  
domini.  
The kings that  
viſited Chriſt  
made their  
horses run ;  
they had no  
time to ſtand  
ſtill.

- ¶ The Epiphanye I þreſe in prees,  
Whan þe kyngis clenly come,  
Þei made her hors rennen in rees, 240  
To ſtonde ſtille þei had no tome.

Many a  
hundred  
miles from  
home they  
went to ſeek a  
choiſe child.

- ¶ With dromedaryes þei droue fro dees,  
Many a hundred myle fro home,  
To ſeche a childe þat choiſly chees 244  
In maydenes blode to blome.

A maiden  
gave ſuck to  
God's Son ;  
the milk,  
ſweeter than  
honey, ran  
down the  
child's cheek.

- ¶ Swych a roſe roos neuere in Rome,  
As þan was clad in fleſſhly cloke ;  
Goddis ſone a mayden ſoke, 248  
Milk ran by þe childys choke,  
Swetter þan hony on gome.

## XXIV.

[leaf 134.]  
A threefold  
gift they  
brought the  
child—  
rich gold, for  
a king ;

- ¶ Gold and myrre and frank enſens,  
Þei brouȝt to þe born brid, 252  
Of riche gold one ȝaf hym pens.  
For richeſt kyng he ſcholde be kyd,  
Þer clerkis ſynge her ſequens.  
Frank enſens þer is ſone hid, 256

frankincenſe,  
for a prieſt.

Aȝens þe fende it is defens,

And dryueþ hym vnder daunger lyd.

¶ And after it betyd

260 Þat god was grettest preest,

Þan was frank ensens hym nest,

And bitter mirre bote is brest,

To depe Iewes him chyd.

It is a defence  
against the  
devil.

Myrrh is a  
remedy  
agai<sup>st</sup>  
corruption.

## XXV.

264 ¶ At þe feest of Architriclyn

Þe lord þat bouȝt vs oute of bonde,

Turned water in-to wyn,

Þorowe blessing of hys holy honde ;

268 I hope þat blessing schal be myn,

Whan I lete lyfe in londe ;

And gode man it schal be þine,

To folwe god fast ȝif þou fonde.

272 ¶ In writ I vnderstonde,

Foure feestis faire *and* fre,

Epiphanye be set on þe.

Epiphanye blessyd þou be,

276 Þou kepest man fro schonde !

At the  
marriage-  
feast Christ  
turned water  
into wine.

Four feasts  
are set in  
Epiphany.

## XXVI.

¶ Of fyue loves of barley greyn,

And ij fyssches in rwle is rad,

God made a feest faire *and* pleyn.

280 V M<sup>i</sup> folk þer-with he fad,

With v lovys and fysshes tweyn,

Greet company þer-with was glad ;

Þes woordys myȝt þou soþely seyn,

284 Þe lord of plenté þe pepil fad ;

¶ Riche relief þei had,

Xij baskettis full of broke mete ;

To preyse god we are depe in dete,

God made a  
feast with five  
barley loaves  
and two small  
fishes.

Twelve  
baskets of  
fragments  
remained  
after the  
feast.

Forget not to  
praise God.

To *preyse* hym no man forzete  
With speches gode and glad. 283

## XXVII.

¶ Foure festys in one be set,  
By diuers dayes it feß;  
But at þe feest of mesure met, 292  
Wyn of water god wrouzt weß,  
Neuer festour fedde better.  
V M<sup>t</sup> folk þan crist gan fede,  
To flum Iorda<sup>n</sup> þe kyng gan fle, 296  
And Iohan baped hym in þat stede.  
¶ Iohan weissch his faire feß  
And crystened crist in water colde,  
Whan crist was xxx wynter olde; 300  
Thus iij feestis to-gedir folde,  
To stroye þe fende so feß.

[leaf 134 b.]

Never did a  
host give  
better enter-  
tainment.

John  
baptized  
Christ in the  
Jordan.

## XXVIII.

Pascha.  
Easter is our  
perfect food.

It is the best  
of all feasts.

¶ Estren is oure ful fode,  
Whan cristis flesshe freendys schal fede; 304  
Añ festis arn full gode,  
But þat is douztiest at nede;  
We ete þe duke þat died on rode,  
þat añ deueles in helle drede; 308  
Forsake 3oure synnes wrecches wode,  
Or mete of mercy 3if 3ou no mede.  
¶ God his blood gan schede,  
His riche ribbes weren rent añ rede, 312  
For mannys love he þoled dede;  
Now is hys body in forme of brede,  
To stroye þe princee of pride.

Forsake your  
sins, or ye  
will not get  
the meat of  
mercy.

Christ's body  
is in form of  
bread to  
destroy the  
prince of  
pride.

## XXIX.

The king hath  
sent four  
summons.

¶ Þe kyng hap sent foure somouns,  
Est and west in euery ende, 316

- For clerkis *with* clere corones,  
 De mete of *mercy* haue in mynde ;  
 320 De godspelleres *with* benysouas,  
 To fest þei bid euery frende,  
 As well beggers as barouas ;  
 To goddis borde þei bid hem bende  
 324 ¶ Ihesus holt vp his ende,  
 To defende vs *with* a fowle (egle) in flyzt,  
 A dere oxen luk haþe dist.  
 Mark a lyoun fell in fyt,  
 328 Mathew a man ful kende.

that is to say,  
 the  
 Evangelists,  
 to bid all to  
 his feast, both  
 beggars and  
 barons.

## XXX.

- ¶ De Egle is frikest fowle in flye,  
 Ouer all fowles to wawe hys wenge ;  
 In þis ensaunple Iohan say eslye,  
 332 As he slombrid in slepyng,  
 In goddis godhed he say full hyze.  
 De heyztes of hys hyze kyng.  
 With-oute any . . . . .

The eagle is  
 swiftest of all  
 birds.

John in his  
 sleep saw  
 heavenly  
 mysteries.

[*The rest is lacking.*]

## II.

## HORÆ DE CRUCE\*.

[MS Miscell.  
Liturg. 104.  
(Bodl. Libr.)  
temp.  
Edw. III. or  
Edw. II. and  
Isabella (?).]  
[fol. 50.]

*Hic incipiunt matutine de passione domini nostri ihesu  
cristi antiphona.*

Patris sapiencia ueritas diuina deus [&c.]

*Versiculus.* Adoramus te criste [&c.]

[fol. 50 b.]

DOMINE ihesu criste filii dei uini pone passionem  
crucem et mortem tuam [&c.] Amen.

[fol. 51.]

Sweet Jesus,  
may thy  
passion, Cross,  
[\* fol. 51 b.]  
and wounds  
preserve our  
souls now and  
in time of  
death.

**S**wete ihesu cryst goddis sone of lyue.  
þin \*passion þin croys þin ded þin wondes fife.

Beelde us houre sinful soules *and* þin iugement.

Nou and in tyme of ded þat we ne be y-schent. 4

[D]eyne to ʒeue my[3]t an[d] grace to hem þat moten  
lyuen.

And to dare reste here sinnes þou for jýue.

[\* fol. 52.]

Mo holi chirche and \*kyndom loue and pes þou sende.

And to vs wreche sinful. lif wyt-outen ende. 8

þat leuest kyng god and man wyt-outin endingge.

Father, Son,  
and Holy  
Ghost, bring  
us to the  
bliss of  
heaven.

Fader and sone and holy gost to þulke bl[is]se us  
bringge.

[fol. 52 b.]

*Ad primam horam.* [&c.]

[fol. 61.]

HOra prima dominum ducunt ad pilatum. [&c.] Ado-  
ramus te. Domine ihesu criste.

[\* fol. 61 b.]

At prime ihesus was y-lad pilatus by\*fore.

At prime  
Jesus was led  
before Pilate.

Many false wnesse on hym were i bore. 12

\* Only the *English* parts are here given, with the beginnings of the Latin prayers,  
&c. preceding them.

Hiis schines were y beten hiis honden weren y bonden. They beat him, spat  
 Hiis face hy gonne on spete lyt of heuene þey fonde. upon him.

*Ad terciam horam. amen*

[A leaf is wanting here.]

Crucifige clamitant hora terciarum [&c.] Adoramus [te]. [fol. 66.]  
 Domine ihesu criste. [fol. 66 b.]

At hondren day on wde þe giwes gonne grede.

16 In schorn he was i-wonden in purpil palle wede.

On his schulder he bar þe crois to þe piningge

Sicut oculi ancille in manibus domine sue [&c.]

At the third  
 hour they  
 clothed him  
 in a purple  
 garment.

[fol. 67.]

Hora sexta ihesus est cruce conclauiatus [&c.] Adoramus [te]. Domine ihesu criste filij. [fol. 70 b.]  
 [fol. 71.]

At midday was ihesus crist y-nailed to þe rode.

Bitwixe tweye þeues he hongid for houre gode.

20 For þurst of stronge pine y-fuld he was wy[þ] galle.

Ve holi louird so god y-wrouþ þer buiþt houre sinnes  
 alle.

At mid-day  
 he was nailed  
 to the Cross.

[fol. 71 b.]

DEus in adiutorium [&c.]

Hora nona dominus ihesus expirauit [&c.] Adoramus. [fol. 76 b.]  
 Domine ihesu criste filij. [fol. 77.]

At none houre louerd crist of þysse lif he wende.

He gradde hely þe holi gost to his fader he sende.

24 A knytwit a kene spere þerlede his syde.

þe herye quakede þe sozne bi-com swari þat erer  
 \*schon wel wide. Deus in adiutorium [&c.]. [fol. 77 b.]

De cruce deponitur hora nespertina fortitudo [&c.] [fol. 82.]  
 Adoramus te. Domine ihesu criste filij.

At euensong he was i-nome a down þat dere us hadde  
 ibouþt. At euensong  
 Jesus was  
 taken from  
 the Cross.

His mytte hys his strengþe lotede in heiþe holi þout.

28 Swech deþ he under feng hele of alle wo.

Alas þe crowne of worschepe to lowe hy leide þe.

CONuerte nos deus salutaris noster. [&c.] [fol. 82 b.]

[fol. 89 b.] HOra completorii. datur sepulture corpus [&c.] Ado-  
 [fol. 90.] ramus [te]. Domine ihesu criste.

At the last  
 hour he was  
 buried.

He was y-zeue to beryyng ate laste tyde.  
 Cristes body noble hope of liue to byde.  
 In oynt he was wyt aromat holi writ to fulle.  
 ʒoruful meynade of his dep bee in myne wille. Amen.

32

[Then follows]

[fol. 91.] DOmine ne in furore tuo [&c.].



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 Delit, delight, 24, 65.  
 Delve, to dig (pret. Dalf, Dalve,  
 p.p. Dolven, Idoluen, Idolven),  
 113, 184.  
 Deme, to judge, 83, 764.  
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 Dcol, dole, sorrow, 20, 21.  
 Dep, Deop, deep, 32, 33, 172.  
 Departe, to share, 143, 368.  
 Derne, secret, 28, 123.  
 Derworth, dear, precious, 195, 198.  
 Dete, debt, 219, 287.  
 Deyt, death, 195, 180.  
 Dep, does, 24, 72.  
 Dight, Dihte. (*See* Dizte.)  
 Dille, to hide, 108, 17.  
 Dint, Dunt, Dent, blow, stroke,  
 141, 296; 204, 205.  
 Dispitous, cruel, 143, 371.  
 Dizte (pret. Dilte, Dizte), to set in  
 order, dispose, set up, treat, 50,  
 51, 410; 88, 47; 123, 49;  
 126, 144.  
 Dom, Dome, judgment, justice,  
 40, 270; 110, 70.  
 Domesman, judge, 83, 764.  
 Donne, dun, 144, 383.  
 Doted, bereft of reason, 216, 174.  
 Doute, fear, 48, 370.  
 Dradde, dreaded, 54, 452.  
 Draf, refuse, 141, 298.  
 Dredi, afraid, 140, 258.  
 Dreint, drowned, 138, 201.  
 Dreuen, driven, 68, 217.  
 Drizt, Driztine, lord, 109, 60;  
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 Drof, drove, 18, 12; 141, 298.  
 Drogh, Drouz, drew, 58, 489;  
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 Dros, dross, 147, 490.  
 Drouknyng, swoon, 141, 309.  
 Druize, dry, 142, 328.  
 Druri, a love token, a precious  
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 Dubbe, to deck, adorn, 127, 177.  
 Dubbing, ornaments, 130, 282.  
 Dude, did, 30, 140.  
 Dum, Dom, dumb, 130, 300; 148,  
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 Dunted, Dinted, struck, 138, 209.  
 Duyk, leader, duke, 149, 522.  
 Duzti, doughty, worthy, 109, 29.  
 Dwelful, doleful, piteous, 150, 7.  
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 Eft, afterward, 69, 252.  
 Egge, edge, 136, 150.  
 Eghen, eyes, 64, 82.  
 Ek, also, 24, 81.  
 Eld, Elde, old age, 22, 43.  
 Encheson, reason, 38, 238.  
 Ending, death, 120, 442.  
 Enioynet, enjoined, 132, 44.  
 Enqueri, to enquire, 38, 241.  
 Ensoynet, excused, 132, 46.  
 Entent, heed, 82, 708.  
 Enter, entire, 196, 229.  
 Eode, went, 26, 101.  
 Eorpe, Erpe, earth, 20, 21, 33.  
 Er, are, 67, 188.

- Er, previously, before, ere, 28, 111.  
 Erer, before, 223, 25.  
 Ernde, errand, message, 22, 58.  
 Erres, scars, wounds, 217, 218.  
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 Eserie, to cry out, 169.  
 Escete, asked, 22, 57.  
 Etin, a giant, 118, 359.  
 Euerich, every, 22, 50.  
 Euerilka, every one, 82, 721.  
 Euill, sore, 85, 844.  
 Eysel, Eisil, vinegar, 133, 75.
- Fa, foe, 63, 64.  
 Fad, fed, 219, 280.  
 Fade, faded, 66, 156.  
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 Fand, found, 64, 65.  
 Fanding, temptation, 70, 288.  
 Far, fare, 62, 17.  
 Far, Fare, proceeding, welfare, 80,  
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 Fat, feedeth, 210, 4.  
 Faunt, a child, 145, 424.  
 Fawset, a faucet, 211, 25.  
 Fast, fought, 118, 359.  
 Fe, goods, 125, 112.  
 Feble, poor, mean, 54, 458.  
 Feere, fellow, companion, 147, 472.  
 Fel, fell, fierce, 117, 335.  
 Fele, to smell, 73, 421.  
 Fele, Feole, many, 216, 177; 132,  
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 Feond, enemy, 137, 185.  
 Feor, far, 139, 257.  
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 Fere, to frighten, 174, 38.  
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 Fers, demands, 110, 98.  
 Fest, feast, 220, 290.  
 Festour, one who makes a feast,  
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- Fette, Fett, fetch, 75, 485.  
 Feynet, pierced (*t*), 132, 50.  
 Fisc, fish, 32, 172.  
 Flapped, struck, 176, 48.  
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 Flemon, to banish, 216, 183.  
 Fleoten, Flete, to flow, float, 216,  
 177; 32, 33, 179.  
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 Fletynge, Fleotynde, floating, 32,  
 33, 180.  
 Flitte, to remove, 73, 391.  
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 Flum, stream, 220, 296.  
 Flyte, to strive, 216, 182.  
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 Fode, creature, 217, 200.  
 Folille, to fulfil (pret. Folfuld),  
 19, 13; 140, 275, 278.  
 Folliche, fully, 31, 146.  
 Fon, foes, 36, 207.  
 Fond, found, 26, 93.  
 Fonge, to take, 137, 181.  
 Forbed, forbade, 63, 52.  
 Forbled, all covered over with  
 blood, 191, 140.  
 Forbrende, burnt up, 23, 50.  
 Fordo, to put an end to, 70, 283.  
 Fordolled, very dull, 141, 309.  
 Forlete, forsake, give up, leave,  
 35, 203; 120, 429.  
 Forlore, forlorn, ruined, wholly  
 lost, 21, 20.  
 Fornast, first, 70, 288.  
 Formader, first father, 62, 1.  
 Foroldet, very aged, 25, 74.  
 For-swong, scourged, flogged, 194,  
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 Forte, until, 29, 114.  
 Forward, covenant, 110, 80.  
 Fot, fetched, 119, 420.  
 Fouled, defiled, 132, 28.  
 Foundement, foundation, 119, 391.  
 Foundet, found (*t* tried), 148, 507.  
 Fourtepe, Fourtenepe, fourteenth,  
 30, 31, 144.  
 Fozte, fought, 52, 412.  
 Fram, from, 18, 2.  
 Fraudes, fraudulent, 134, 108.

- Fray, fright, 192, 146.  
 Freo, free, gracious, 131, 1.  
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 Frike, bold, 221, 329.  
 Fulde, filled, 29, 120.  
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 Fur, far, 32, 170.  
 Fur, Fuir, fire, 40, 41, 273.  
 Fylde, field, 139, 257.  
 Fyne, to cease, 91, 150.  
  
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 Gad, goad, 211, 24.  
 Gaf, gave, 168.  
 Galwed, put on the gallows or  
   cross, 132, 29.  
 Galwes, gallows, 132, 31.  
 Gast, ghost, spirit, 71, 334.  
 Gastly, spiritual, 88, 48.  
 Gat, heed, 210, 8.  
 Gaudes, jests, tricks, 134, 104.  
 Gelte, guilt, 132, 30.  
 Ger (= Gar), cause, 72, 371.  
 Gerne, diligently, 119, 423.  
 Gerrard, the devil (? = Low Germ.  
   *Gêr-ard*, a miser), 64, 71.  
 Gest, talk, 211, 29.  
 Gidi, giddy, foolish, 58, 495.  
 Ginne, begin, 135, 113.  
 Gladliche, gladly, 38, 234.  
 Godhed, Godhead, 221, 333.  
 Godspellere, evangelist, 221, 320.  
 Gome, Goome, heed, 34, 35, 192.  
 Gome, palate, gum, 218, 250.  
 Gost, spirit, 138, 201.  
 Graid, prepared, placed, arranged,  
   arrayed, 70, 299; 71, 351; 83,  
   753; 109, 43.  
 Graithly, straight, direct, 128, 219.  
 Gramed, enraged, 132, 24.  
 Graue, to bury (pret. *Groue*, *Grofe*),  
   79, 603; 72, 364; 108, 14;  
   89, 84.  
 Grede, to roar, cry out, 223, 15;  
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 Gredire, Gledeire, gridiron, 58,  
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 Greipe, to prepare, 132, 31.  
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 Groche, Grueche, to murmur, 74,  
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 Groued, grew, 66, 154.  
 Grubbe, to dig up, 94, 267, 268.  
 Grundin, ground, sharpened, 110,  
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 Gude, good, 73, 421.  
 Gndely, goodly, 71, 351.  
 Gun (pl.), did, 91, 140.  
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 Gylour, traitor, 139, 254.  
 Gyn, Gynne, craft, deceit, 46, 331;  
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 Ha, Habbe, to have, 18, 1; 139,  
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 Halse, to greet, salute, 113, 206.  
 Hald, to hold, 87, 26.  
 Hale, whole, 73, 403.  
 Halghed, hallowed, 114, 211.  
 Halwe, to hallow, 56, 486; 132, 27.  
 Haly, holy, 75, 481.  
 Ham, them, 108, 19.  
 Hame, home, 70, 297.  
 Hamward, homeward, 70, 314.  
 Hasteliche, Hastiliche, hastily, 42,  
   43, 299.  
 Hate, hot, 85, 850.  
 Hayle, to pour, 132, 39.  
 Heder, hither, 62, 15.  
 Heerde, a herdsman, 141, 294.  
 Heght, height, 69, 256.  
 Heie, Heize, to hic, hasten, 28,  
   29, 115.  
 Hele, salvation, 87, 2.  
 Helm, crown (of head), 142, 321.  
 Hend, hands, 71, 334.  
 Henede, killed by stoning, 40, 263.  
 Heng, hung, 34, 187.  
 Henne, hence, 46, 335.  
 Herdes, hards, tow, 81, 681.  
 Herre, higher, 52, 428.  
 Herting, comfort, encouragement,  
   88, 40.

- Herye, *miswritten for Erpe*, earth, 223, 25.  
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 Honden, hands, 33, 174.  
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 Hone, delay, 109, 63.  
 Honestly, worthily, 76, 529.  
 Honouri, to honour, 56, 474.  
 Hor, their, 32, 173.  
 Hord, treasure, 136, 151.  
 Horle, to hurl, 140, 284.  
 Huld, Heold, held, 54, 55, 455.  
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 Hy, they, 223, 29.  
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 Ich, each, 195, 208.  
 Ichabbe, I have, 20, 21, 23.  
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 Iheued, had, 20, 23.  
 Ihote, bidden, 28, 115.  
 I-knowe, known, acquainted, 38, 243, 249. To be iknowe = to acknowledge.  
 I-laced, bound, 31, 153.  
 Ileie, Ileye, lien, 32, 33, 181.  
 Ileued (*see Of-leued*), 20, 36.  
 Ileued, covered with leaves, 24, 78.  
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 Ilk, same, 66, 147.  
 Illoled, lulled, 134, 83.  
 I-lome, frequently, 50, 398.  
 Ilpaid, ill-pleased, 64, 73.  
 Ilyke, alike, 75, 480.  
 I-mete, I-meetete (= I-meete), fit, of proper measure, 30, 31, 156.  
 I-mored, rooted, 28, 126.  
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 I-nome, p.p. taken, 39, 235.  
 In-oynt, anointed, embalmed, 224, 32.  
 I-piled, thrust, 132, 23.  
 Is, them, 46, 353.  
 I-sau3, I-sayh, saw, 43, 295 ; 61, 517.  
 I-seo, I-se, to see (pret. I-sci), 28, 124 ; 32, 161 ; 30, 31, 150.  
 I-slawe, slain, 21, 19.  
 I-sommed, assembled, 38, 237.  
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 Iuelle, complete, 24, 85.  
 I-weld, boiled, 58, 501.  
 I-wete, I-wite, to learn, know, 28, 131 ; 29, 132.  
 Iwis, truly, 56, 480, 486.  
 Iwon, trade, 26, 96.  
 I3eue, given, 44, 318.  
  
 Iapyng, sport, fun, 169.  
 Iorné, journey, 123, 48.  
  
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 Knape, boy, 136, 142.  
 Knaw, to know, 81, 706.  
 Kowth, knew, 71, 348.  
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 Lappe, to wrap, 69, 261.  
 Lar, Lare, lore, 64, 75.  
 Largely, freely, 74, 451.  
 Last, leads, 22, 48.  
 Lat, ceaseth, 210, 15.  
 Lat, let, 65, 104.  
 Lauedi, lady, 110, 71.  
 Lause, release, 108, 4.  
 Lave, to pour, 217, 220.  
 Lawe, law, 217, 221.  
 Lay, law, 42, 298.  
 Lap, loth, 108, 12.  
 Lajt, took, 120, 443.  
 Leche, physician, 138, 217.  
 Lede, people, folk, 109, 37.  
 Leef, dear, fain, 216, 188.  
 Leete, let, 142, 324.  
 Lef, leaf, 24, 74.  
 Legge, to lay, 26, 89.  
 Leir, lair, 200, 96.  
 Lely, loyally, faithfully, 87, 10 ;  
 89, 69.  
 Lend, to dwell, abide, 64, 80 ;  
 67, 174.  
 Leng, longer, 46, 333.  
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 Leone, to lean, 134, 90, 93.  
 Leop, leapt, 144, 385.  
 Leorne, Lerny, to learn, 32, 33, 164.  
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 Ler, loss, 210, 9.  
 Lerd, learned, 96, 347.  
 Lere, bare, 24, 73.  
 Lere, to teach, 26, 27, 102.  
 Let, delay, 66, 143.  
 Lete, forsake, give up, 216, 172.  
 Lett, delay, 122, 10.  
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 Ligge, to lie (*Liggen*, lien ;  
*Liyand*, lying), 32, 166 ; 62,  
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 Lihtynge, Lijtinge, lightning, 46,  
 47, 352.  
 Like, to please, 123, 46.  
 Liking, pleasure, 67, 174 ; 79, 608.  
 Lim, Lym, limb, 20, 21, 32.  
 Lite, Lyte, little, 216, 178.  
 Lite, remission, 112, 137.  
 Lith, member (of body), 67, 197.  
 Loddere, knave, 146, 450.  
 Logge, lodging, dwelling, 146, 458.  
 Logh, laughed, 71, 329.  
 Loked, Looked, ordained, devised,  
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 Lomb, lamb, 141, 288.  
 Loren, Lorne, lost, ruined, 118,  
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 Lotede, lay hidden, 223, 27.  
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 Loue, Louing, Loueing, praise, 75,  
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 Lope, harm, sin, 139, 231.  
 Lulle, 133, 80 ; 213, 84.  
 Lumpyng, heavy, 141, 311.  
 Lure, loss, 135, 115.  
 Lute, Luytel, little, 36, 219 ; 37, 219.  
 Luper, vile, 35, 183.



- Ma, to make, 63, 63 ; Mase, make, 95, 311.
- Maister, Mayster, master, victor, 36, 37, 212.
- Maistrie, victory, mastery, 36, 219 ; 125, 109.
- Mankunde, mankind, 18, 2.
- Manslaucht, manslaughter, murder, 30, 138.
- Mapped, terrified, mated, 216, 175.
- Mar, Marc, more, 113, 195.
- Mased, amazed, 216, 175.
- Maste, greatest, 114, 210.
- Maugrefe, curse, 111, 125.
- Maumet, idol, 34, 197.
- Maumetry, idolatry, 90, 122 ; 124, 72.
- May, maid, 148, 514.
- Me, one, 56, 482.
- Med, mead, meadow, 24, 66.
- Medle, to mix, 139, 233.
- Melle, to mix, 204, 220.
- Mende, amends, 119, 415.
- Mene, to recollect, 92, 175 ; to signify, 63, 42.
- Mene, to moan, 78, 566.
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- Mekell, great, 64, 98.
- Menzé, Meyné, retinue, attendants, 73, 400 ; 115, 264 ; 122, 4.
- Meode, mead, 139, 233.
- Merk, dark, 139, 230.
- Merk, mark, 79, 633 ; to mark, 117, 350.
- Messagere, messenger, 110, 68.
- Meste, most, 136, 164, 168.
- Met, measure, 79, 621 ; meet, 220, 292.
- Mete, to measure, 30, 152.
- Meynt, mingled, 151, 31.
- Mid, with, 46, 331.
- Mikil, great, much, 114, 229.
- Milse, Milce, mercy, 18, 19, 11.
- Minne, Min, Myn, Myune, to recollect, bethink, 145, 411 ; 138, 222 ; 114, 218 ; to talk of, mention, 134, 91.
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- Missay, to slander, 111, 128, 130, 131.
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- Mo, more, 28, 113.
- Moebel, much, 215, 159.
- Mode, mind, 177, 43.
- Moght, Muht, might, 71, 342 ; 110, 81.
- Mon, man, 132, 34.
- Mon, moan, 131, 3.
- Mone, moon, 144, 384.
- Monslaucht, manslaughter, 31, 138.
- More, a root, 18, 5.
- Mot, may, 38, 240.
- Moun, may, 182, 89.
- Mouwe, mockery, jest, 134, 103.
- Mow, may, 192, 145.
- Muehe, great, 36, 206.
- Muehedel, a great part, 36, 207.
- Mun, must, 95, 312.
- Munde, mind, 18, 1.
- Murie, pleasant, 24, 64.
- Musell, to muzzle, 213, 95.
- Mustraunce, manifestation, 120, 448.
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- Nabbe, have not, 45, 321.
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- Nan, Nane, none, 68, 242 ; 118, 368 ; Naune (*a. m.*) 22, 45 ; Nanes, nonce, 127, 178 ; Na wist, nought, 111, 131.
- Nas, was not, 24, 82.
- Napeles, nevertheless, 44, 307.
- Nedde, serpent, 24, 75 ; 117, 335.
- Neght, to approach, 74, 435.
- Neih, Neij, Ney, near, nigh, 20, 21, 22.
- Neise, nose, 111, 107.
- Nele, Nule, will not, 20, 21, 22.
- Nelyn, will not, 150, 20.
- Nemil, nimble, 113, 182.
- Nempne, Nempnen, to name, 20, 29 ; 43, 300.

- Neoz̄e, nine, 28, 118 (margin).  
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     lived, 21, 36.  
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 Or, ere, 62, 7.  
 Ord, point, 136, 149.  
 Ore, mercy, 20, 21.  
 Os, as, 192, 148.  
 Ons, us, 18, 5.  
 Outtoke, excepted, 63, 51.  
  
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 Owe, own, 30, 138.  
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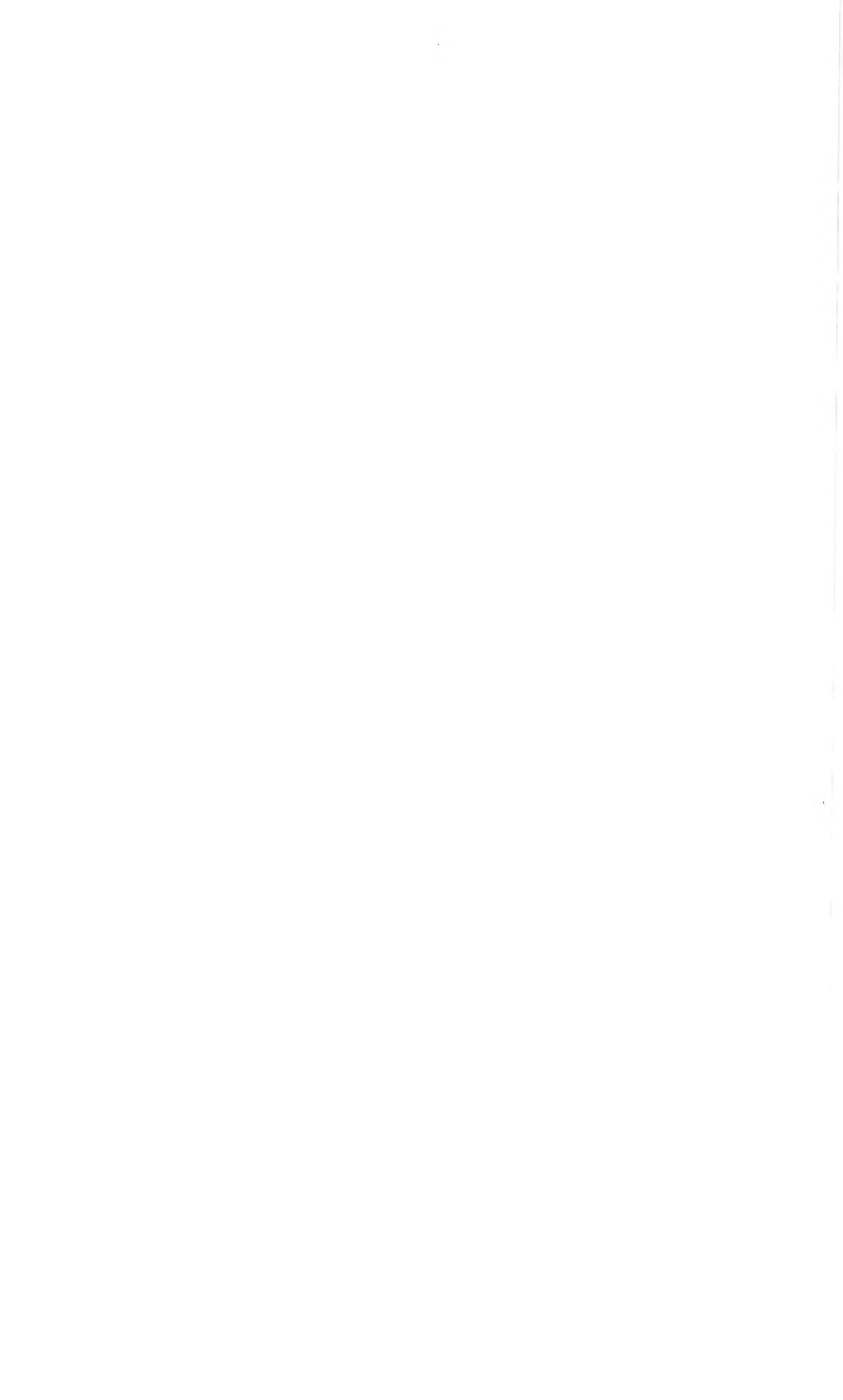
- Page 8, line 20, *for* their speech (counsel) *read* it.  
 Page 12, line 1, *for* redeemed *read* redeemedst.  
 Page 17, line 6 from bottom, *for* we *read* þe.

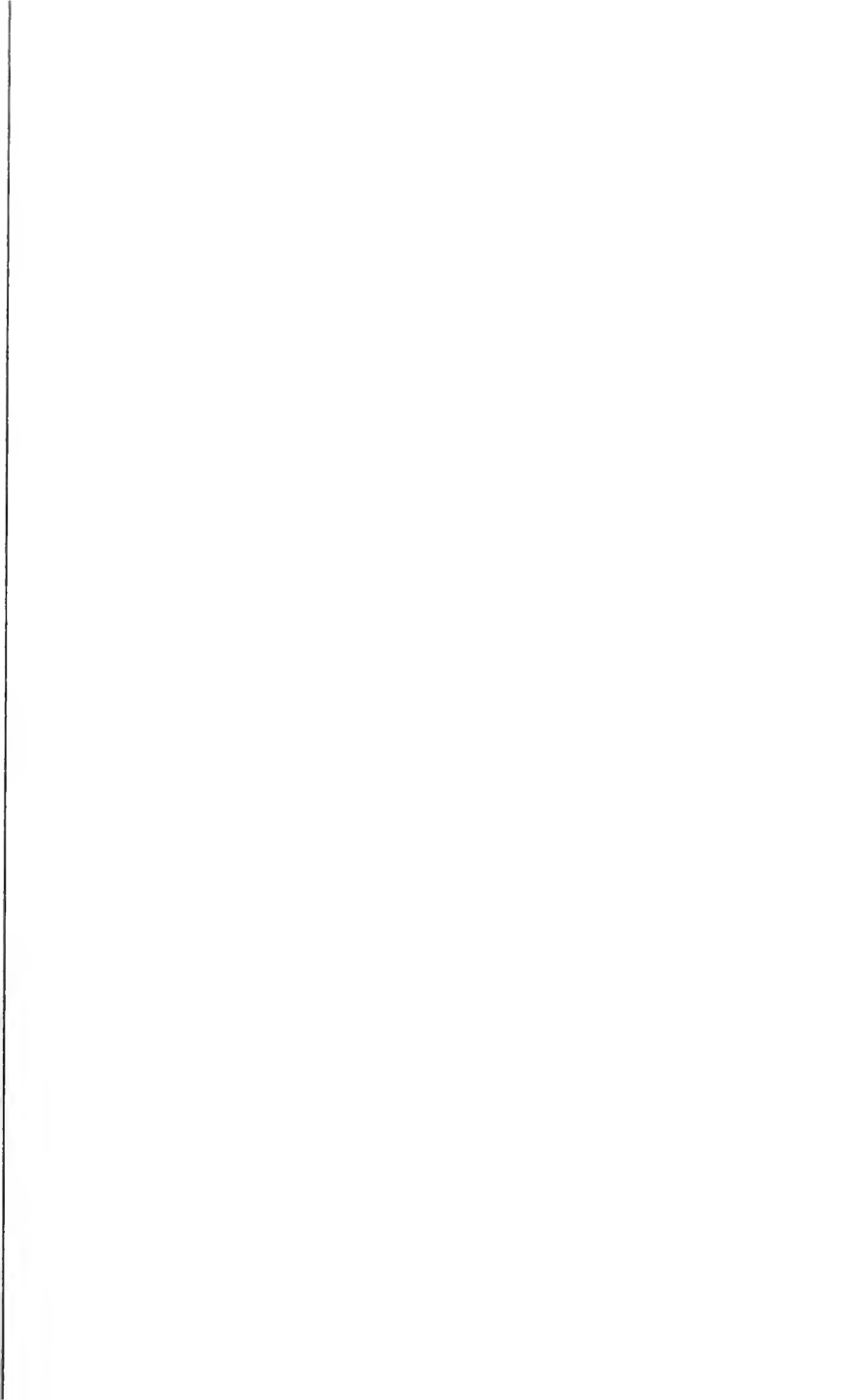














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