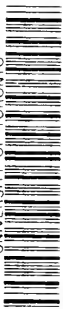


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Meditations

on the Supper of our Lord, and the
Hours of the Passion,

by

Cardinal John Bonaventura

the Seraphic Doctor.

Drawn into English Verse by Robert Manning of Brunne.

(ABOUT 1315—1330.)

EDITED FROM THE MSS. IN THE BRITISH MUSEUM AND
THE BODLEIAN LIBRARY, OXFORD,

with Introduction and Glossary

BY

J. MEADOWS COWPER, F.R.H.S.,

EDITOR OF 'THE TIMES' WHISTLE,' 'ENGLAND IN HENRY VIII'S TIME,' 'THE SELECT
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INTRODUCTION.

I. DESCRIPTION OF THE MS.

THE MS. from which the poem here presented to the reader has been copied is known as Harl. MS. 1701, and marked Plut. LXXII. B. The volume, which is about 12 in. × 9 in., contains three poems :

- a. *Handlyng Synne*,
- b. *The Medytacyuns*,
- c. *Roberd of Cyssille*.

The first two leaves are blank ; a. occupies 83 leaves and part of the 84th, ending in the second column of the first side of leaf 84. It is immediately followed by our poem, which, it will be seen, commences in the second column of leaf 84. It closes on the second page of leaf 91 (fol. 91, back), of which it occupies somewhat more than half. On leaf 92 commences *Kyng Roberd of Cyssille*, which closes on the first side of leaf 95.

The headings of the divisions of the poem are all written in red ink ; a few of the capitals are illuminated, and the lines are all bracketed in pairs with red ink. In " the fourþe poynt of þe soper " five ¶'s have been introduced, but whether by the original scribe or by a later one I am unable to say : they are done in blue. The handwriting is very regular and very clear ; a few omissions occur, but nearly all have been supplied by the original scribe with the usual mark (Λ) underneath. These are all noted, as well as a few which I have thought to be required : one whole line has been supplied from the Bodleian MS.

A few words have their meanings written over them, thus :—

	wrappe		euer
l. 345	mode	l. 1030	ay
	place		soper
l. 440	ce to ce	l. 1111	cene
	haste		take
l. 821	reke	l. 1114	nome

The punctuation of the MS. is so very slight, that it has been disregarded altogether. I have expanded the contractions where I could see clearly what was intended, and have marked the expansions according to our custom. In a few cases the mark of contraction seemed doubtful, and these I have noted at the foot of the page where they occur. Frequently *gh* has a mark through it, thus, *gh̄*, and it will be found so printed in the text, even where it perhaps ought to be followed by a *t*: thus *tagh̄* in the MS. is not expanded into *taght*; and *thogh̄* is printed *thogh̄* without any expansion. In line 554 the words “*crucyfye, crucyfye*” have a slight curl, or it may be *g*, over the *ye*; a curl somewhat similar is found over such a word as “*our*,” which I have expanded into *oure*; but the word “*crucyfye*” I have left. MS. B. has “*crucyfige*.” The word is in the imperative mood, singular; and “*crucyfye*” or “*crucyfyge*” will correspond with the grammar of the poem, as will be seen further on.

The only other known copy of the poem is in the Bodl. MS. 415, which also contains the *Handlyng Synne*. Mr Geo. Parker of Oxford has kindly read my transcript with the Bodleian MS., and noted all the variations between the two. They are but slight, but the Bodl. MS. has supplied one whole line (248) as stated before, and correct readings in ll. 214, 216; while l. 1102 seems to be corrupt in both MSS.

II. GRAMMATICAL NOTES.

The few notes I have made upon the grammatical forms of this poem are such as presented themselves to my mind in reading the MS., aided by a hint from the Rev. W. W. Skeat, which is referred to below. The forms I have tabulated are intended for those readers who are interested in the grammar of our language, and they will, I trust, be of some use to those who are more competent than I am to

draw correct conclusions as to the date of the poem and the locality in which it was written. My object has been simply to tabulate forms; and if at any time I have ventured to give utterance to an opinion of my own, or to deduce any principle from the facts before me, I have done so with the utmost deference to the opinions of others.

I. VERBS.

(i.) Verbs in the third person singular, indicative mood, present tense, end generally in *eth*, some few in *th*; as:—

wytnesseþ	l. 51	kalleþ	l. 535
putteþ	71	goþ	571
boweþ	148	bereþ	572
wasseþ	151	suffyseþ	693
cleppeþ	152	endyþ	775
kysseþ	152	suffreþ	782
gouerneþ	211	wexyþ	825
foleweþ	295	seeþ	848
preyeþ	310	accepteþ	913
kepeþ	404	answereþ	1004
seyþ	408	shameþ	1081
cumþ	418	zyfþ	1106
chargeþ	470	cryeþ	1106
wadeþ	520	geþ	1122
sheweþ	524		

Once only have I noticed the verb in the *second* person singular, indicative, present tense, to end in *th*:—

“Fy! þat goddes temple *dystroyþ*” (674).

(ii.) Verbs in the third person plural, present indicative, end in *eth* and in *en*. The following end in *eth*:—

byggnep ¹	p. 1	scorneþ	l. 429
blyndyþ	l. 427	syngþ	429
boffetþ	428	dyspyseþ	673
seyþ	428	seeþ	848

The following end in *n*, *en*:—

ben	l. 122	pycchen	l. 612
sen	232	cleuyn	616
crepyn	286	beren	667
callen	292	doun	755
deluyn	347, 611	dyen	755
axen	430	lakkyn	884
leyn	521	wounden	911
dryuen	593	wrastyn	911
dyggen	611	shullen	1108

¹ In B. *byggynnen*

(iii.) Imperatives in the singular have two terminations *-e* (sometimes omitted), and *th* in the proportion of rather more than two of the former to one of the latter. Bearing in mind Mr Skeat's distinction between "thou and ye" in *William of Palerne* (Intro. xli), I have endeavoured to classify these imperatives to see whether the author followed any definite system in their use.¹ At first all seems confusion—*e* and *þ* being apparently used indiscriminately.

Omitting the expletives "þenk"(e), "beþenk"(e), and "beholde," used only by the translator to his reader, which never end in *þ*, they may be divided thus :—

(a) The translator addressing the reader, or equal addressing equal, uses the *e* termination generally, as :—

say	l.	8	receyue	l.	218
opone		10	here		219
hyde		10	do		298
take		17, 43, 297, 371	loþe		299
loke		167	crucyfye		608
haue		179	se		826

Christ addressing His Father—*Equals*—also uses the *e* termination :—

kepe	l.	259, 354, 366, 368	ryse	l.	338
bowe		312	forgyue		649, 711
lestene		312	graunte		650
here		313	sauē		651
dyspyse		313	slake		696
see		316	take		746

The Father to the Son—*Equals* :—

Com	l.	750	sytte	l.	754
Come		754			

The Virgin to death :—

Come	l.	791	do	l.	792
------	----	-----	----	----	-----

The Virgin to her Son :—

haue reuþe on me l. 832

The mob to Christ :—

telle who þe smyt	l.	428	sauē þy selfe	l.	675
Come to þy dome		483	come adowne		676

The Virgin to the disciples :—

dysmay ȝow nat l. 1090

St Michael to Christ in His agony :—

cumforte þe weyl	l.	398	do manly	l.	398
------------------	----	-----	----------	----	-----

¹ I am reminded that *ye* for *thou* is regularly Northern; it is first found in the *Tristrem*, then in the *Havelok*.

The last two ought, perhaps, to be classed with the following three, as exceptions to the rule :—

Be	1. 2	graunte	1. 5
sauē	4		

These occur in the translator's invocation to the Deity. And lastly, *se*, 701, used by the Virgin to God. This may be an error of the scribe, as Mary, we shall see, in every other instance uses the termination *th*.

We may then, I think, conclude that equals address equals without the final *th*.

(*b*) I come now to examine the imperatives which end in *th*. Among these are no expletives to be struck out.

Christ addressing His disciples, Superior addressing inferiors, use *th* :—

makeþ	1. 196	weteþ	1. 254
kepeþ	247	aryseþ	280

The Virgin, apparently assuming superiority, says to the women, *seeþ* (809); to the disciples :—

takeþ	1. 950	lateþ	1. 994
beryeþ	951	douteþ	1105
abydeþ	991, 1047	beþ	1107
goþ	994		

The Virgin to the Jews who came to remove the bodies from the cross :—

pyneþ	1. 847	zyueþ	1. 848
brekeþ	847	haueþ	850

In these last instances, although the Virgin appears as a suppliant, yet we cannot doubt but that the poet intended to represent her as the superior of the "houndes" who came to break the legs of those hanging on the cross, and to cast their bodies into the ditch close by. Once, as we have seen (1090), Mary uses "dysmay" when addressing the disciples, and only once. John, too, uses the forms under notice twice; once, addressing these same Jews at the cross, he says, "goþ hens" (873), and again, in addressing the women, "beþe of gode cumforte" (895). A seeming inconsistency appears in this last, but it must be remembered that to him was given the care of the Virgin; and with this charge he seems to have had the care and command of all the women.

So far, then, we should be tolerably safe in saying equals addressed equals without the *th*, and superiors inferiors with it; but another class will compel us to modify what would have been a convenient division, and one which could have been accounted for by *number* (as the division, perhaps, will be after all), namely, that imperatives singular end in *e*, while in the plural they end in *th*. The class which remains for examination is that in which inferiors address superiors.

The Virgin in her prayer to God uses

kepeþ	l. 458	þeldeþ	l. 468
beþ	459	helpeþ	471
doþ	465	bryngeþ	472
lateþ	467		

Broadly stated, then, we may say, equals address equals in *e*, and unequals address unequals in *th*.

We may also say that all imperatives in *e* (except *dysmay* followed by the pronoun) are in the singular number, and that all in *th*—*nine* exceptions—are in the plural number.¹

(iv.) A few verbs occur in the second person indicative, terminating in *est*, as : þenkest (21), takest (202), seest (205), forsakest (727), betakest (728), suffrest (868), and sentest (317). We have also *byt* for *bade* (305), and *byst* for *biddest* (1015); *fynst* for *findest* (557), *shust* for *shouldest* (714), and *hynte* for *bind* (427).

(v.) The present participle ends in *ing* (*yng*) throughout; to this I find no exceptions; unless *memorand*, ll. 32 and 195, are taken as participles.

II. NOUNS.

Of Nouns not much need be said. Generally the plural ends in *s*, *es*, or *ys*, as *opynyons*, *wurdes*, *hertys*; but a few end in *en*, as :—

teren, tears	l. 634	sostryng, sisters	l. 647
yen, eyes	357	shamen, shames	672
breþren	647	honden, hands	912

The possessive (several exceptions) ends in *s*, *es*, *ys*, as :—

Martyals legende	l. 51	goddes grace	l. 9
Sones passyun	3	crystys passyun	14

¹ See *Morris's Specimens of Early English*, Introduction, xxxiii.

III. PRONOUNS.

The Personal Pronouns are, Singular--

1.	2.	3.
y	þou	he, she (also <i>se</i>), hyt
my, myn	þy, þyn	hys, here
me	þe	hym, here, hyt
Plural—		
1.	2.	3.
we	ʒe	þey
oure	ʒoure	here
vs	ʒow	hem

The interrogatives *who* (106, 551) and *ho* (526, 790) occur; also the relatives *whiche* (812) and *þat* (215). *He* occurs once as a neuter unless we say 'world' is masculine:—

And ʒyf þe worlde ʒow hate now,
Wetep þat *he* me hated ar ʒow (253-4).

Here I cannot do better than quote Mr Skeat's remarks on the use of *Thou* and *Ye* before referred to. He says, "*Thou* is the language of a lord to a servant, of an equal to an equal, and expresses also companionship, love, permission, defiance, scorn, threatening; whilst *ye* is the language of a servant to a lord, and of compliment, and further expresses honour, submission, entreaty."¹ A careful examination of the pronouns used in this poem gives the same results. Thus, Christ addresses His Father as *Thou*, *Thee*—using *ʒow* once in the accusative (314)—or in the language of an "equal to an equal." The author addresses his reader in the same terms—*thou*, *thee*.

The Jews, in "scorn," address Jesus as *Thou* (436-8). John, as the beloved companion of Christ, uses *thee*—"who shal þe betrey?" (106). St Michael, who was sent from heaven to comfort the Saviour, uses at first the language of a "servant"—"for ʒow we (the angels) preyd" (382); but afterwards he uses that of love—*thee* (383). He again uses *thee*, but he seems to be repeating the Father's words (403).

Mary, using "the language of a servant to a lord," and expressing at the same time "honour, submission, and entreaty," in her prayer to the Father in heaven, uses *ye*, *you*, *youre*, with the plural verbs (457—469).

¹ *William of Palerne*, Intro. xlii.

The translator twice uses *you* when addressing Christ (579-80), and John uses *ye* to Mary (853).

IV. ADJECTIVES.

The comparative in *er* occurs in *logher* (133), and the superlative in *est* in *3ungest* (56).

V. ADVERBS.

In adverbs we have *nygh* (90) and *ny* (418, 566) with the comparative *ner* (584). Once the adverb terminates in *lygh*, *gladlygh* (89); in all other instances in *ly*, as *shamely* (172), *manly* (398).

To conclude. The results of this examination show that

1. Verbs in the third person singular, present, indicative mood, end in *eth*. This termination is Southern and East Midland.¹

2. Verbs in the third person plural, indicative mood, end in *eth* or in *en*; the number having the latter ending being eighteen, that of the former only eight; *eth* is the Southern ending; *en* is the Midland ending.²

3. Verbs in the second person singular, indicative mood, end in *est*. This termination is Southern and East Midland.³

4. Verbs imperative, singular, end in *e*, except some few particularly mentioned above; the imperative plural, second person, with one exception, in *eth*; (but note "þank we" and "gyn we" in ll. 1133, 1135, which are 1st pers. pl.)

5. The present participles end in *ing*, which is Southern,⁴ but had spread over the Midland by 1310, as we see in the rimes in the *Handlyng Synne*.

6. Nouns plural end in *es*, *ys*, some few in *en*.

From all which we conclude the language is Midland, with some Southern forms, due, most likely, to the transcriber.

III. AUTHORSHIP, ETC.

The numerous translations of S. Bonaventura's *Vita Christi* which exist show how popular the work has always been. The partial translation here for the first time printed is probably the earliest in existence. The next in order would seem to be one

¹ *Specimens of E. E. Poetry*, xii.

² *Ibid.*

³ *Ibid.* In the *Havelok* we find "Thou sittes." ⁴ *Genesis and Exodus*, xxviii.

mentioned in Lowndes' *Bib. Manual* under the title of *The Myrroure of the blessed Life of Ihesu Cryst*, translated into English in the year 1410, and printed by Richard Pynson.¹ In the British Museum are two copies, printed by Caxton in 1488, one on paper, the other on vellum. There is also in the Museum a copy printed by W. de Worde in 1525. The only copies of modern editions which I have seen are one published in London in 1739, translated and edited by "E. Y." and another published at Frome Selwood for the use of Members of the Church of England, so recently as 1868. This appears without translator's or editor's name.² "E. Y." speaks of an "Obsolete Edition" which he intended to copy, merely altering the orthography; but finding the "Editor (of this Obsolete Edition) having often through the whole omitted many Passages of the Saint, and inserted others in their Room, such as were either agreeable with his own Thoughts, or collected from other Authors, who have wrote on the same Subject," he determined on a new translation. To what "obsolete edition" he refers I cannot say, nor can I ascertain who "E. Y." was.

Robert Mannyng of Bourne, in Lincolnshire, was probably the translator of the *Medytacyuns*. In 1303 he translated *Le Manuel des Pechiez* under the title of *Handlyng Synne*. In the Harl. MS. our poem immediately follows the *Handlyng Synne*, and in the Bodleian the two also appear together. Between 1327 and 1338 Mannyng translated Peter de Langtoft's French *Chronicle* into English, and possibly he may, about this time, have made a translation of a portion of Bonaventura's *Meditationes Vitæ Christi*.³

As bearing upon the authorship, we may say it is well known that Mannyng used to take great liberties with his originals. A glance at Mr Furnivall's *Handlyng Synne* will show to how great an extent he introduced original stories to illustrate some point which he deemed of importance. The same thing will be found here. Among passages which do not appear in the Latin original may be noted the following:—

¹ Bohn's *Lowndes' Bib. Man.*, p. 234.

² The Catalogue says it is by the Rev. F. Oakeley.

³ Mr T. L. Kington Oliphant thinks Manning wrote the *Handlyng Synne* from 1303—1310; and that he then began the present poem.

The opening part, consisting of 22 lines, is wholly the translator's own. Lines 130, 136, 138, and 170,

þat þe lered men shulde teche the lewed,

are also interpolations.

Lines 212, 215, 217, and 218 are new, and noteworthy, as showing the opinion of the translator upon an important doctrine:—

He þat þou seest yn þe prestes fest.	212
He þat þou seest yn forme of brede,	215
Hyt ys goddys sone quyk nat ded.	
With clene herte þou hym receyue,	217
For elles þy soule þou wylt deceyue.	218

The expression “tyl þat he wax hote” (369), and that Christ suffered in His agony only in His Manhood and not in His God-head (411-12), are also new; as are lines 477-8,

Both bollers of wyne and eche a gadlyng
Come oute for to se of Ihesus endyng;

and the exclamation (529-30),

Almyȝty god! where art þou now?
Þese houndes seme myȝtyer þan þou!

In the “third hour” the expressive lines (567-8) are due to the translator:—

þey punged hym furþe þurgh euery slogh,
As an hors ys prykked þat goþ yn þe plogh.

As he went on the translator took greater liberties, and introduced more of his own matter, and generally with advantage. Thus, after l. 768 had said the Saviour's dying cry was heard in hell, we have added:—

Denk now, man, what ioye þere ys
Whan soules ben broȝt from pyne to blys.
A! how long þey haue þere lyne,
To abyde here sauour yn many a pyne;
Þey cleped, and cryed, com goddes sone,
How long shul we yn þys wo wone?

And further on, after l. 834, the following new matter is introduced:—

To þe cros foote hastily she ran,
And clypped þe cros faste yn here arme,
And seyde, my sone here wyl y deye,
Ar þou from me be bore aweye.

After the Saviour's death and the appearance of the water and blood, the translator breaks out (861-8):—

AA, wrong! aa, wo! aa, wykkednes!
 To martyre here for here mekenes.
 Þe sone was dede, he felte no smerte,
 But certes hyt perced þe modyrs hert.
 Þey wounded here, and heped harm vp on harmes;
 She fyl, as for dede, yn maudeleyns armys.
 A! Ihesu, þys dede ys ful wuudyr to me,
 Þat þou suffrest þy modyr be martyred for þe.

The line commencing "She fyl" only being in the original. Omitting the inserted lines 879-882 and 923-4, we arrive at a longer passage, which also seems worthy of being introduced here:—

Feyn wulde she ha bore more of here dere sone,
 But grete sorowe here strengþe had ouercome.
 Þat arme wepyng ofte she kyste,
 She kolled hyt, she clypped hyt vp on here brest.
 But euer whan she behelde þat grysly wounde,
 For sorowe & for feyntnes she fyl to þe grounde.
 Oftyn she seyde a, sone! a, sone!
 Where ys now alle þat werk become,
 Þat þou were wunt to werche with þys honde?
 Feurs and syke men to brynge oute of bonde.
 A, flesshe! a, fode! moste feyre and most fre,
 Of þe holy goste conceyued yn me,
 Why fadest þou? no fylþe yn þe ys founde,
 For synneles y bare þe yn to þys mounde.
 A! mannes synne dere hast þou bozt,
 With a gretter prys myzt hyt neuer be bozt.—ll. 929-944.

The whole of the final Meditation, except the idea in ll. 1126-29, is due to the translator. Of other liberties, such as the expansion or condensation of the original, it would be too tedious to speak—the handling throughout has been free,—the translator following his own judgment wherever he deemed it best.¹

R. Mannyng's desire to teach the lewed will be well remembered. He translated Langtoft's *Chronicle* into "*symple speche*" "*for the luf of symple men*," and in "light lange" he it "*beganne, for luf of the lewed manne*;" and here, in the *Medytacyuns*, we have

A feyre monasshyng hys sermoun shewed
 Þat þe lered men schulde teche þe lewed.²

One other parallel passage may be quoted. In *Handlyng Synne* we meet with this:—

Whan Iesu deyde thurghe passyun
 Hys dyscyplys doutede echoun

¹ Miss L. Toulmin Smith read my proof with the Latin Original.

² ll. 169, 170.

Whether he shulde ryse or noun.
 Alle that beleuede yn hym byfore,
 Alle here beleue was nyghe forlore
 Fro the fryday that he deyde
 To tyme that he ros, as he seyde.
 But hys modyr vyrgyne Marie,
 She bare the beleue vp stedfastly
 Fro the fryday at the noun
 Tyl alle the satyrday was down,
 And alle the nyght tyle that he ros.¹

With this compare ll. 1107, 1110 of the *Medytacyuns*. Addressing the weeping disciples, Mary says:—

Beep of gode cumfort, for trustly y say,
 We shullen hym se on þe pryde day;
 Sepþen he haþ boght vs at so grete prys,
 Nedes from þe deþ he mote aryse.

Against these in favour of Mannyng being the translator we must place the undoubted difference of dialect between the *Medytacyuns* and the *Chronicle*. By the kindness of Mr Furnivall I have been supplied with some forward sheets of his forthcoming edition of Brunne's translation of Langtoft's *Chronicle*, and have made a careful examination of 2230 lines (all I had), or of a portion about twice the length of the *Medytacyuns*. I have shown in the grammatical notes to this poem² that the dialect is E. Midland. Availing myself of Mr Morris's tests I have obtained the following results respecting the dialect of the *Chronicle*:—

1. Verbs in the third person singular, indicative, end (with a very few exceptions) in *es*. This is the Northern or W. Midland form.³

2. Verbs in the third person plural, indicative, end in *s* or *es* (except one or two). This also is the Northern or W. Midland termination.³

3. Verbs of the second person singular, present, indicative, end in *es* and *est*, two of the latter to three of the former; again showing in favour of a Northern dialect.

4. Imperatives singular are but few, and show no partiality for any particular dialect; but the imperatives plural mostly end in *es*; that is, have a Northern or W. Midland ending.

5. Present or imperfect participles end in *and*, *ande*, and *ynȝ*.

¹ *Handlyng Synne*, Furnivall's ed., p. 29.

² Ante, p. xii.

³ These forms are also found in the E. Midland *Havelok*.

6. Nouns plural generally end in *es*; none I think in *en*.

There are other details which point strongly to a Northern rather than a Southern influence; such as the use of *hepen* and *pepen*, which are said to be "unknown to the Southern dialect;"¹ the constant occurrence of *til* (to) as a preposition; and other forms which I need not specify. So marked a difference in dialect can only be accounted for, supposing the *Chronicle* and the *Medytacyuns* proceeded from the same man, by the liberties taken by transcribers with their originals. It was only natural that, when they copied a work, they should endeavour to adapt the language to the district in which it was to be used.

It is matter for regret that these *Meditations* have not been in the hands of subscribers and students earlier. I copied the MS., and this Introduction was written, some five years ago—want of funds on the one hand, and my absence from England on the other, have delayed its appearance until now. During my brief holiday I have done what little I could (imperfectly, I know) to finish Henry Brinklow's volume for the student of history, and these *Meditations* for those especially who care to go back to "The sources of Standard English."²

J. M. COWPER.

Watling Street, Canterbury,
February 23, 1875.

Mr T. L. Kington Oliphant has read the proof of the *Medytacyuns*, and has kindly made the following notes:—

"I think there is no doubt that the 'Soper' must have been compiled by Robert of Brunne. The following are expressions that also come in the *Handlyng Synne*:—

"Page (Soper) 30. God *ones* (olim) said; also, *swyche*, *same*, *nat only*, *smert*, *afore*, *pens*, *tugge*, *holy* (omnino), *the which*, *ho* (quis), *wuld God*, *seced* (cessavit). There is the same fondness for *gh* instead of the old *h*, as *logher*, *syghyng*, *pogh*, *Myghel*, *purch*, *glad-*

¹ Morris's *Specimens*, &c., xv.

² The title of Mr Oliphant's most useful book.

lygh. There is, in common with the Northern Psalter, *bie* (emere), *wicked* (with the *d* at the end), *thos* = *thes* (illi), p. 19, *them which* (p. 9).

“*Astyte* is a regular Northern expression; *teit* comes in the Haveloc; so does *stone dead*.

“*Furthermore* is in the Tristrem. There are many expressions found in the Cursor Mundi (Northern Version, which I think Dr Morris dates about 1290). These are *tite*, p. 268; *rife*, p. 18; *put* (in the sense of *ponere*), p. 96; (Ormin’s) *bad* (jussit), p. 108; *cole* (occidere), p. 166; *ha* instead of *have*, p. 22; *wunt*, p. 208; *you* for *thou*, p. 164; *cors* (corpus) is also used in both works. Stratmann gives none but Northern examples of this last.

“There are some new expressions in the Soper, such as *bring about*, *swoon* (the *n* at the end is here first found); *stuck*, from *stikien* (p. 29); *grub*, for pluck up; *hereupon*, *strait* to hell (p. 35); *by cause* (quia); *most* is used for the superlative, p. 15. We see *a by path*, 16, like Manning’s *bi way*; *to lay on* (thrash), *own self* (line 680). The Northern *them*, not *hem*, comes in p. 12, and has not been altered by the transcriber. The East Anglian *clad* is found in p. 16. The 3 pers. sing. in *es* comes often, like *hangis* (pendet).

“The word *preyour* (p. 13) altered to suit the rime is odd. The Southern transcriber was most likely a Kentishman, for we find *a ver* (afar), p. 19. He has *teren* (lachryme), *some seyþ*, was *ibroke*, and many such.

“The different reading *nor* in p. 2 is a sure mark of the North; it is never found in the South East about 1360, which I suppose is the date of the transcription.”

[Hurl. MS. 1701, leaf 84, col. 1.]

Here bygynnep¹ medytacyuns of þe soper of
oure lorde Ihesu. And also of hys pas-
syun. And eke of þe peynes of hys
swete modyr, Mayden marge, þe
whyche made yn latyn Bonaventure Car-
dgnall.

[leaf 84]

A lle myzty god yn trynpte, Now & euer wyþ vs be ;	God be with us,
For þy sones passyun	
Saue alle þys congregacyun ;	4
And graunte vs grace of gode lyuyng	and grant us
To wyne vs blysse wyþouten endyng.	bliss.
Now euery man, yn hys degre,	
Sey amen, amen, pur charyte.	8
Thou crysten creature, by goddes grace,	Christian,
Opone þyn herte and hyde þy face ;	open thy heart.
For þou shalt chaunge þy chere a none,	
Or elles þyn herte ys harder þan stone.	12
Y wyl þe lere a medytacyun	I will teach thee
Compyled of crystys passyun ;	a meditation of
And of hys modyr, þat ys ² dere,	the Passion.
What peynes þey suffred þou mayst lere.	16
Take hede, for y wyl no þyng seye	
But þat ys preued by crystes feye,	May be proved
By holy wryt, or seyntes sermons,	by Holy Writ or
Or by dyuers holy opynyons.	Saints' sermons.
	20

¹ bygynnen

² ys so

No fiend will
annoy thee.
[leaf 84, col. 2]

Whan þou þenkest þys yn þy þoȝt
Thyr may no fende noye þe with noȝt.¹

Now of þe soper of oure lorde Ihesu.

<p>God sent His Son to save mankind.</p>	<p>Comyng þe tyme of grete mercy, Whan god sent hys sone down² fro³ hy, Of a mayden he wulde be bore, To saue mankynde þat was forlore.</p>	<p>24</p>
<p>He would not "buy" us with silver and gold, but with His blood.</p>	<p>But noþer with corupt syluer ne⁴ golde ; But wyþ hys blode, by⁵ vs he wulde.</p>	<p>28</p>
<p>He made a Supper for a memorial.</p>	<p>Whan tyme was come to suffre þys A soper he made to hys dycyplys ; Are he were ded and shuld fro⁶ hem wende, A memorand þyng to haue yn mynde.</p>	<p>32</p>
<p>This Supper was real.</p>	<p>þys soper was real as þou mayst here, Foure real þynges cryst made þere.</p>	
<p>Think upon it, and God will not let thee go fasting. Four things to be had in mind.</p>	<p>ȝyf þou þenke weyl on þys fedyng, God wyl nat late þe passe fastyng. Foure þynges þou most haue yn þy þoȝt, þat yn þys soper cryst haþ wroȝt :</p>	<p>36</p>
<p>First, a bodily feeding. Second, the feet washing. Third, Himself in Bread. Fourth, a Sermon.</p>	<p>þe fyrst ys a bodily⁷ fedyng, þe secunde ys ⁸hys dycyplies fete⁸ wasshyng, þe þred yn brede hym self takyng, þe fourþe a sermoun of feyre making.</p>	<p>40</p>

The first "point."

The fyrst poynt of þe soper.

<p>He sent Peter and Johu to prepare the Supper. [leaf 84, back]</p>	<p>Now to þe fyrst :—take gode entent How petyr and iohne from hym he sent, Yn to þe mounte of syon, To greyþe hys paske azens he com.</p>	<p>44</p>
<p>On Thursday night He came with His disciples.</p>	<p>And on a þursday þedyr he lyȝt Wyþ hys dycyplys azens nyȝt.</p>	<p>48</p>
<p>The Supper was prepared by the 72 disciples.</p>	<p>þe soper was dyȝt, as y herd sey, ¹ oght ² down comes after sent in B. ³ bie ⁴ from ⁵ bodyly</p>	<p>⁶ from ⁷ nor ⁸ om.</p>

- By dyscyplys seuenty and twey ;
 Seynt Martyals legende wytnesseþ ryzt,
 With hem he was þe soper to dyzt.
 Whan þe soper was made redy,
 Cryst sette hym down, and þey hym by ;
 Iohne þe euangelyst sate hym nexte,
 Al þogh he were of age zungeste ;
 To hym was none of hem echone
 So trusty and so trewe as was Iohne :
 For fere wulde he nat fle hym fro,
 Tyl he was ded and byryed also.
 Byholde now, man, and þou shalt se
 How euery man sate yn hys degre.
 Here table was brode and foure square,
 The maner of þat¹ cuntre was swych þare ;
 On euery syde sate of hem þre,
 And cryst yn a corner mekely to se :
 So þat here by þou mayst lere
 þat of o dysshe þey etyn yn fere,
 þarfore þe myzt nat vndyrstonde
 Whan cryst seyde, " he þat hys honde
 Yn my dysshe putteþ furþ ryzt,
 He shal betraye me þys nyzt."
 Thys table at rome men haue seyn,
 Yn seynt Iohne chyrche þe latereyn.
 A nouþer maner mayst þou vndyrstande,
 þat þey stonde with staues yn honde,
 Etyng faste, and stonyng styлле,
 Moyses lawe to fulfyllе.
 Cryst lete hem sytte, so semeþ best,
 For elles ne had Ione slept one hys brest,
 When graces were seyde, and alle men sette,
 Here paske lombe rosted furþe was fette.
 Thys lomb toke vp² cryst Ihesus,
 A verry lombe slayn for vs,

52 S. Martial's legend.

When supper was ready,
 Christ sat down ;

56 John sat next to Him.

None so true as Iohn.

60 He would not flee till Christ was buried.

64 The table was four-square.

Three sat on each side and Christ in a corner.

68 Hereby thou mayest learn how they could eat out of one dish.

72

This table men have seen at Rome. [See *Stacions of Rome*, ed. Furnivall.]

76 They eat standing to fulfil Moses' Law,

80 but Christ lets them sit.

"Graces" said,

84 [leaf 84, back, col. 2]

¹ om.

² vp written over the line in MS.

Christ cuts the lamb into small gobbets. As a servant He sits with them.	Alle yn smale gobëttes he hyt kytte ; For vs as a scrvaunt wyþ hem ¹ he sytte, <i>With</i> hem he ² ete ryzt <i>with</i> glad chere, And cunforted hem to ete yn fere,	88
But they are afraid.	But euer þey dredde to ete gladlygh̄, For sum sorowe semed hem nygh̄. Whyles þey ete on þys manere,	
Christ says, " I have desired to eat this Pass-over with you.	Cryst seyð þese wurdes dere :— " Long haue y desyred <i>with</i> 3ow, y seye, þys paske tó ete ar þat y deye :	92
One of you shall betray Ma."	Forsoþe, þe soþe ³ to 3ow y ³ seye, One of 3ow shal me betraye."	96
This word pierces their hearts.	Byholde now, man, what sorowe and wo þe dycyplys toke ⁴ to hem þo ; þys voys as a swerd here heries persed, And to ete anone þey seced.	100
Each looks on other, and asks, " Lord, is it I ?"	Eche loked on ouþer <i>with</i> grygly ye, ⁵ And seyð, " lorde wheþer hyt be y ⁶ ?"	
Judas goes on eating.	þe treytur ete faste, and wulde nat blyn, As þogh̄ þe ⁷ tresun come nat by hym.	104
John asks privily who should betray Him.	<u>Pryuyly þan Ion to cryst gan prey,</u> <u>And seyð, " lorde, who shal þe betrey ?"</u> <u>For specyalloue cryst hyt hym tolde,</u> <u>" Iudas skaryot," he seyð, " beholde."</u>	108
John lays his head on Christ's breast.	<u>þan Iohne þo3te hys herte wulde breste,</u> And leyð hys hede ⁸ on crystys breste. Ful mekely cryste lete hym lye styлле, And suffred hym do alle hys wylle.	112
Christ did not tell Peter.	Why cryst wulde nat to petyr telle, Yn austyns sermoun þou mayst hyt spelle ; ⁹ 3yf cryst þys treytur hym had tolde, <i>With</i> nayles and teþ rent hym þey ¹⁰ wulde.	116
What meekness to hold His disciple on His breast !	Byholde what mekenes yn hym reste, To holde hys dycyple so on hys brest.	

¹ hem ² hem he written over in MS. ³⁻³ I. wil 3ow
⁴ token ⁵ ie ⁶ I ⁷ þat ⁸ heuede
⁹ Homily on the Gospel for S. John's Day. ¹⁰ he

A ! how tendyrly þey loued yn fere,	
Y ¹ wys to loue, here mayst þou lere.	120
þenk, man, also a ruly þoʒt,	
What s[orow]e ² hys dysceplys ben yn broʒt.	[leaf 85]
At cry[stys] ³ wurde, beholde, a none	
þey etyn no more but madyn here mone ;	124
Eche ⁴ of hem loked vp-on ⁴ ouþer,	The disciples cannot eat ;
But cunseyl coude none take of ouþer.	they know not what to counsel.
Beþenke, and holde þys weyl ⁵ yn þy mende,	
How þys soper ys broʒt now to an ende.	128

The secunde poynt of the soper.

The secunde poynt, beþenke þe weyl, ⁶		The second point teaches meekness.
For grete mekenes hyt wyl þe spelle.		
Whan þe soper was do, cryst ros anone,		Supper is done ;
And <i>with</i> hym þey ryse ⁷ vp euerychone ;	132	
To a logh ^{er} place þey gunne þan to go,		they go into a lower room.
þey þat þe hous haue sey seyn ⁸ ryʒt so.		
He made hem sytte downe yn þat stede ;		Christ makes them sit.
Beholde, and ⁹ þenke weyl on crystys dede ;	136	
Hys cloþes he cast of swyþe sone,		
Hys dycceplys wundred what he wulde done ;		
With a towel hym self he gert,		He girds himself with a towel.
Watyr he badde brynge furþe smert,	140	
He hyt yn a stonen bacyn put,		
To wasshe here fete greued hym nat. ¹⁰		He washes their feet.
Petyr refused al þat seruyse ;		Peter refuses.
Cryst bad hym suffre on alle wyse.	144	
Beholde now, man, eche doying,		
And þenke þys mekenes <i>with</i> grete wundryng,		Think on the meekness of Christ.
That þe hygh mageste and myʒtyest eke,		
Boweþ hym downe to a fysshers fete.	148	
He stode krokyng, ¹¹ on knees knelyng,		
Afore hys cretures fete syttyng.		

¹ I. ² Illegible in MS., but *sorowe* in B. ³ Illegible in MS.

⁴ fast vpon ⁵ *e* in *weyl* written over in MS. weyl in B.

⁶ welle ⁷ rese ⁸ seie, seiin ⁹ now, and ¹⁰ not ¹¹ croked

	Wyþ hys handys hys ¹ fete he wassheþ, He wyþeþ he cleppeþ, ² and swetly ³ kysseþ.	152
A greater meekness yet: He does the same to Judas.	Of a more mekenes 3yt mayst þou gryse, þat he to hys treytur ⁴ dyd þe same wyse. ⁴ O Iudas, sore a shamed þou be may, So meke and so ⁵ myþe ⁶ a mayster to tray ;	156
[leaf 85, col. 2]	þyn herte ys harder þan any hardnesse, A3ens swyche mekenes deþ for to dresse. Whan cryst þys seruise had alle ydone,	
They return to the place of supper.	To þe sopyng ⁷ place a3en þan þey come. By þys ensample, and many ouþer, He confortet ⁸ hem to do to ⁹ here broþer.	160
Think of the ensamples of meekness which Christ showed.	Man, here beþenke, yn eche degre, How feyre ensample cryst shewed to þe ; Ensamble of mekenes to þe he lete, Whan he wysshe hys dyscyplys fete ; A grete ensample of mekenes ¹⁰ loke,	164
	Whan he hys flesshe to þy fode toke. A feyre monasshyng hys sermoun shewed, þat þe lered men shulde teche þe lewed.	168
The learned should teach the "lewed."	Pacyens he suffred, ¹¹ hys treytur suffryng So shamely to þe deþ, as a þef hym bryng ; Yn goyng to þe deþ, he shewed obedyens Yn fulfylling ¹² hys faders comoundemens.	172
Learn to pray, for He prayed thrice ere He was heard.	Stedfastly for to prey here mayst þou lere, For he preyd fyrst þryys ar hys fadyr wulde here. By þese vertues folue hym, y ¹³ rede, And yn to hys blys þey wyl þe lede.	177

The pydde poynt of þe soper.

The third point	The þryd poynt, man, haue yn mynde, ¹⁴ How derwurly, ¹⁵ afore hys ende,	180
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¹ So in MS. ; here in B. ² clippeþ ³ sweteli hem
⁴⁻⁴ dede þis seruise ⁵ so written over in MS. ⁶ miþi
⁷ souþinge ⁸ cumfortede ⁹ to do to ¹⁰ charite ¹¹ shewed
¹² fulli-fillinge ¹³ I ¹⁴ mende ¹⁵ derwrþli

- A derwurp̄ 3yfte he wulde *with* þe lete,
 Hym self al hole vn to þy mete.
 Whan he hadde wasshe here al *per*¹ fete,
 And seten aȝen þere as þey ete,
 A newe testament he gan sone,
 þe olde sacryfyce to fordone ;
 A new sacryfyce hym self he fonde,
 And toke vp brede yn hys holy honde,
 And to hys fadyr lyfte vpp hys ye,
 He blessed and made hys precyus body ;
 To hys dycyplys he hyt 3aue, and seyð,
 “þys ys my body for 3ow betrayed.”
 Also of the chalys drynke he hem bad,
 “þys ys my blode þat shal be shad.”
 Yn a memorand of hym *with* outyn ende,
 He seyð, “makeþ þys yn my mende.”
 Beholde, how trewly and how deuoutly
 He comunde and confortet þat blessed meyny.
 þys mete shulde, most of any þyng,
 Glade þy soule yn euery werchyng ;
 þyn herte shulde brenne for grete loue,
 Whan þou hyt² takest to þy³ behoue ;
 No þyng more profytable, ne more chere,
 þan hym self ⁴ne myȝt he⁴ leue here.
 þat sacrament, þat þou seest þe before,
 Wundyrfully of a mayden was bore,
 Fro heuene he lyȝte for þe to deye,
 He ros fro deþ to heuene to styte ;
 On goddys ryȝt honde he ys syttyng ;
 He made heuene and erthe and alle þyng ;
 He gouerneþ alle þyng swetly and best,
 He þat þou seest yn þe prestes fest,
 Yn whos powere onely hyt ys
 To 3yue⁵ þe blys,⁶ or endeles blys ;
- is the gift of Himself.
- 184 When He had sat down again,
- 188 He took bread,
- and gave it to His disciples, and said,
- 192 “This is my Body.” Also the chalice, saying, “This is my Blood.”
- 196 [leaf 85, back]
- 200 This meat shall gladden thy soul.
- 204
- The Sacrament was born of a maiden.
- 208 Came down from heaven. Rose from death, and is now at God’s right hand.
- 212 He that thou seest in the priest’s hand,

¹ per ² him ³ þin ⁴ he ne mighte
⁵ 3eue ⁶ So in MS., but *pine* in B.

in the form of
bread,
is God's Son.

He þat þou seest, yn forme of brede,
Hyt ys goddys sone, quyk and¹ dede. 216
With clene herte þou hym receyue,
For elles þy soule þou wylt deceyue.

The fourth point.

The fourpe poynt of pe soper.

The fourpe [point²] beholde and here,
A lounesum lessun þou mayst lere. 220
Whan cryst hadde fed hem euerychone.
A feyre sermoun he began a none,
Ful of swetnes and ful of loue,
Ful of cumfort to oure behoue; 224
Of whych wurdys sum mende to make,
Fyne pryncypals y þenke to take.
¶ The fyrst he tolde of hys partyng
And cumforted hem ful feyre, seyng, 228
“3yt a whyle y am with 3ow now,
But faderles y wyl nat leue 3ow;
Y go and come to 3ow a3en,
Forsope eftsones y wyl 3ow sen; 232
þan 3oure hertys ioye shul make,
þat ioye shal no man fro 3ow take.”
Lyke to þese mo gan he moue,
þat kytte here hertys for grete loue. 236
¶ In þe secunde þou mayst se
How he enformed hem yn charyte;
Ofte he reherced þese wurdes dere,
“Thys y 3ow hote, þat 3e loue yn fere; 240
3yf 3e lone alle men shul knowe þys,
þat 3e be my dere dysceplys.”
þus hertly of charyte he tagh hem well,
As þou shalt fynde yn Iones gospel. 244
¶ The prydde he tagh hem by monasshyng
For to kepe hys comandyng:

Christ began
a sermon,

of which I take
five parts.

1st. He told them
of His parting
from them.

[leaf 85, back,
col. 2]

His words cut
them to the
heart.

2nd. He com-
manded them
to love one
another.

3rd. He admon-
ished them to
keep His com-
mandments.

¹ So in MS., but *nat* in B.

² Not in MS., but in B.

- “Kepeþ my comandementys, 3yf 3e me loue,
3if 3e hem kepe, 3e dwelle in loue.”¹ 248
- ¶ The fourþe, he warned hem feyþfullye,
What þey shulde suffre are þey shuld dye :
“3e shul here haue sorowes some,
But truly y haue þys worlde ouercome, 252
And 3yf þe worlde 3ow hate now,
Wetep þat he me hated ar 3ow ;
3e shul be sorowful, þe wurlde shal ioie,
But 3oure sorow shal turne to ioie.” ✓ 256
- ¶ The fyueþe, beþenke how cryst Ihesus
To hys fadyr turned and preyd for vs .
“Fadyr, kepe hem whyche þou 3aue me,
For whyle y was *with* hem y kepte hem to þe ; 260
Now, holy fadyr, to þe y come,
For hem y pray, and nat for þys wone ;
And nat onely for hem, but for alle men
þat shul byleue yn me by hem. 264
Fadyr, y wyl where þat y be
þey be *with* me, my blysse to se.” ✓
þese wurdys, and ouþer þat hem² tolde,
Kytte here hertys and made hem colde. 268
Beholde now þe dyscyplys yn here mornyng,³
How þey stonde alle heuy here hedys bowyng,
Mornyng,³ sorowyng, and ofte syghyng,
þat cryst wytnessed to hem seyng, 272 [leaf 86]
“For y þese wurdes to 3ow haue scyd,
Sorwe 3oure hertes hap alle be leyd.”
Byholde how homely Ion lyþ slepyng
On crystys brest, as hys derlyng. 276
þys sermoun at crystys⁴ brest slepyng he soke,
And toke hyt to vs yn holy boke,
Among al ouþer as cryst tagh hem.
He seyde, “aryseþ and go we hen.” 280

4th. He warned
them of the
sufferings they
should undergo.

5th. He prayed
to His Father

for them and for
all men.

“Father, I will
that where I am
they may be with
me.”

The disciples all
stand sighing.

Behold how
“homely” John
lies on Christ’s
breast !

Christ says,
“Arise, go we
hence.”

¹ Line 248 is supplied from B. ² he hem in B.

³ morenyng

⁴ his. *crystys* written over in MS.

	A! what drede went yn hem þo, þey wyst nat whedyr for to go, For þey went, as y shal sey ; Cryst endyd hys sermoun by þe wey.	284
As they go the disciples are like chickens creeping under the hen's wing.	Behold þe dyscyplys, yn here wending, As chekenes ¹ crepyn vndyr þe dame wyng ; Some go byfore, and some go behynde, Hys blessed wurdes to haue yn mynde ;	288
They go over the brook Cedron,	One þrest on hym, eftsones anoþer, þat meke mayster ys neuer þe wroþer. Fast þey went, and come a none, Ouer a broke men callen Cedron.	292
where Judas awaits them.	Hys treytur he abode þere tyl he come, And ouþer armed men, a grete summe. Now foleweþ, yn þys medytacyun, To trete of crystys passyun.	296

Here begynnep þe passyun.

Prepare your heart to bleed !	N ow crystyn creature, take goode hede, And do þyn herte for pyte to blede ; Loþe þou nat hys sorowes to se, þe whych hym loþed nat to suffre for þe.	300
What pains He suffers !	Beholde and þenke <i>with</i> ruly mone What peynes he suffred ar morowe none ; Beholde hym yn an orcherd syttyng, Hys treytur þere mekely abydyng ;	304
He bids His disciples watch,	He byt hys dyscyplys pray and wake, þat none temptacyun 3ow ouertake ; A stonys kast þan from hem he went, And to hys dere fadyr hys knees he bent.	308
and goes from them a stone's cast,	Now þenke how mekely and how reuerently, To hys swete fadyr he preyep an ² hy :— “ My Father, hear my prayer and despise it not.	312

¹ The second *e* written over in MS.

² on

Here my bone and dyspyse hyt noȝt, For sorowe my soule haþ ȝow soȝt ; My spyryt ys anguyssed ful sore yn me, ✓ Myn herte ys dysturbed, fadyr, now se ; þou sentest me hedyr, as þy wyl ys, To bye mankynde aȝen to blys ; To do þy wyl, y seyð y go ; Yn þe bokes hede hyt ys wryte so ; Here haue y be and preched þyn helpe, Yn pouert, yn trauayle & nobyng yn welpe : Fadyr, þyn hestes y haue fulfylt, And more y wyl, ȝyf þou wylt ; þou seest what sorowe ys to me dyȝt, Of my foos aȝens alle ryȝt, ȝyf any wykkednes ys yn me founde, Or euyl for euyl haue ȝyue ¹ astounde, þan were y wurþy þese peynes to fong ; But, fadyr, þou wost weyl þey do me wrong ; Euyl for gode þey haue me ȝoue, And also grete hate for my loue. My dyseyple, whych y haue chersed, ² Me to betraye hym haue þey hyred ; At þrytty pens my mede ys take, þey haue me preysed my wo to awake ; My swete fadyr, y prey to þe, Ryse vp redyly yn helpe of me, For þogh þey wyte ³ nat þat y am þy sone, ȝyt, by cause þat y here wone, Lyu yng <i>with</i> hem Innocent lyfe, þey shulde nat shape me so grete stryfe. þenk ⁴ þat y stode afore þy syȝt, To speke for hem boþe gode and ryȝt, To turne a waye ⁵ from hem, fadyr, ⁵ þy mode, ⁶ But wheþer nat euyl be ȝulde for gode ;	<p>316 My spirit is angulshed. Thou sentest me.</p> <p>320 I said, To do Thy will, I go. Here have I preached Thine health. I have fulfilled Thine 'hests.'</p> <p>324 Thou seest my sorrow.</p> <p>328 If any wickedness is found in me, then am I worthy of these pains. Father, Thou knowest they wrong me,</p> <p>332 and give me hate for love.</p> <p>336 They have hired my disciple to betray me.</p> <p>340 My Father, rise up to help me. They know not that I am Thy Son.</p> <p>344 Think that I stand before Thee to turn away Thy wrath from them.</p>
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¹ ȝulde ² chersed ³ wete ⁴ Thenke fader
⁵ fader from hem ⁶ *wraþfe* written over *mode* in B.

- [leaf 86, back] For þey to my soule deluyn a lake,
A vyleynys deþ to me þey shape ; 348
- Dear Father,
let this death
go from me ;
if not, Thy
will be done.
Wharfore, dere fadyr, 3yf hyt mow be,
Y prey þat þys deþ mow go fro me ;
3yf þou se hyt be nat so best,
þy wyl be ydo, ryzt as þou lest. 352
- I commend
myself unto
Thee."
But, fadyr, myn herte y betake þe,
Kepe hyt and strenþe hyt how so hyt be."
To hys dyscyplys hys wey¹ þan he toke,
He fond hem slepyng and hem sone awoke :² 356
- He finds His
disciples sleeping.
Here yen³ were slepy and heuy as clay,
He bad hem algates wake and pray.
Azen to pray he toke hys pas,
Twyys, þryys, yn dyuers place. 360
- He prays twice,
thrice, the same
orison.
þe same orysun þat he preyd byfore,
He preyd now and ded to more :
- " Father, I am
here to do Thy
will.
" Fadyr, 3yf þys deþ mow nat fro me go,
Y am here, þy wyl be algates do. 364
- I commend my
mother and
brethren unto
Thee."
My swete modyr, fadyr, y þe betake,
My breþren also, kepe hem fro wrake ;
Y kepte hem þyrwhylys y⁴ was with hem,
My derwurþe fadyr, now kepe þou þem." 368
- For anguish His
blood ran down
as sweat.
þus long he preyd tyl þat he wax hote,
For anguys hys blode ran down ryzt as swote. ✓
Man, take ensample here at goddes sone,
Whan þou shalt pray of god any bone, 372
- While He prayed
S. Michael came
and said,
Prey so stedfastly tyl þat þou be herde,
For cryst preyd þryes ar þat he were herd.
Whyles he þus preyd yn grete dolour
Seynt myghel lyzt a down fro heuene toure, 376
- " All hail! Thy
prayer and bloody
sweat I have
offered to thy
Father."
And hym cumforted and seyde þus :
" Alheyl, my lorde, cryst Ihesus !
þy preyer and þy swote blod
Y haue offred to þy fadyr an hy, 380
Yn syzte of alle þe courte of heuene ;

¹ wei² he woke³ eien⁴ þat I.

- For 3ow we preyd alle *with* o steuene,
 þat he shuld nat suffre þe dey¹ þus ;
 þy fadyr, by resun, answered vs,
 ‘My derwurþe sone wote þys ful weyl,
 þat mannes soule, þat lyþ yn helle,
 May nat semely to blys be brozt,
 But þey *with* hys blode be fyrst oute bozt.
 þarfore, 3yf my sone wyl soules saue,
 Nedes he mote for hem þe deþ haue.’”
- þan cryst answered, *with* mylde state :
 “Soules saluatyun y wyl algate,
 þarfore to dey raþer y chese,
 þan we þe soules yn helle shulde lese,
 þe which my fadyr formed to hys lykenes :
 Hys wyl be ydo, y wyll no lesse.”
- þan seyð þe aungel to hym an hy :
 “Cumforte þe weyl and do manly ;
 Hyt ys semely to hym þat ys hyghest,
 Grete þynges to do, and suffre mest ;
 þy pyne shal sone be ouerpaste,
 And ioye shal sewe euer for to last ;
 þy fadyr seyþ euer *with* þe he ys,
 þy modyr he kepeþ and þy dyscopylys.”
- Cryst bade þe aungel, “go, grete þou² me
 To my fadyr dere an hy yn hys cyte.”
- Beholde now, how mekely þys cumforte he toke
 Of hys owne creature, as seyþ þe boke,
 A lytyl from aungels he ys made lesse,
 Whyll he ys yn þys valey of dyrknes ;
 þys wo he suffred yn hys manhede,
 But god suffred naght³ yn hys god hede.
 þe þryd tyme he ros from hys preyour
 All be sprunge *with* bloody coloure ;
 Beholde hym auysyly, þan shalt þou se
With oute grete dolour þys may nat be.
- 384 He answered,
 [leaf 86, back,
 col. 2]
 “My Son
 knows if He will
 save souls He
 must die.”
- 388
- 392 Christ said,
 “I choose death :
- 396 His will be done.”
 The Angel said,
 “Comfort thyself
 and do manly.
- 400
- 404 Thy Father is
 ever with Thee.”
- 408
- 412 He was made
 little less than
 the angels.
 He suffered in
 His manhood,
 not in His God-
 head.
- 416

¹ deie ² þou written over in MS. ³ noght

- He returns to His disciples. To hys dyscyplys went he, and seyð,
 “He cumþ ny þat haþ me betrayd.”
- Judas comes, and says, Anone come Iudas, *with* hys cumpanye,
 Cryst went azens hym ful myldely : 420
- “Hail, Master !” “Heyl, mayster !” he seyð, and to hym sterte,
 He kessed hys mouþe *with* tresun yn herte.
 þo fyl vpp on hym alle þe touþer route,
 For erst of knowlechyng þey were yn doute. 424
 þe cursed houndes runne hym aboute,
 And drowe hym furþe, now yn, now oute ;
- [leaf 87]
 They all fall upon Him. Some bynte hym, sum blyndyþ hym, & sum on hym spyt,
 Sum boffetþ hym, and sum seyþ, “telle who þe smyt ;”
 Sum scorneþ hym, and sum syngþ of hym a song, 429
 Some axen questyons, to¹ do hym wrong ;
- He says nothing. But to hem no þyng answer he wulde.
 Werse þo þan a fole of hem ²he ys² holde, 432
- “Where is Thy wisdom ?” Some seyð, “where ys now all þy wysdom ?
 þou held þe wyser þan any ouþer man ;
 Of oure patryarkes & prestes þou haddest despyte,
- “Thou shalt die.” þarefor ³þou shalt³ haue of vs þe deþ astyte ; 436
- “If Thou art God’s Son, help Thyself.” Thou seyst þat þou art goddes sone,
 Helpe þy self⁴ 3yf þou kone.”
- Some seek false witness. Sum seke azens hym fals wytnes,
 Sum seyn on hym vnsekernes, 440
 Some tugge,⁵ sum drawe⁶ fro ce to ce,⁷
- Ah, how may this be ! A ! lorde Ihesu, how may þys be ?
 þyrwhylys he suffred þys⁸ sorow & wo,
- The disciples run away. Hys dyscyplys runne away hym fro. 444
 To maudelens hous Ion went ful ryzt,
 þere as þe soper was made þeke nyzt ;
 Oure lady he tolde and here felawshepe
 Of here dere sonys shenshepe. 448
 þenk, man, of þe dyscyplys doyng !

¹ for to. to written over in MS. ²⁻² is he ³⁻³ shalt þou
⁴ þeself now ⁵ tugge him ⁶ drawe him
⁷ place written over ce to ce in MS. ⁸ om.

- þey wepe, þey weyle, here handys þey wryng,
 Here mayster ys take, þat shulde hem kepe ;
 þey renne aboute as herdles shepe. 452
 Oure lady wente here seluyn alone,
 To þe fadyr of heuene she made þys mone :—
 “ My wurschypfullest fadyr, and moste meke,
 Moste mercyable, and most helpyng eke, 456
 My swete sone y 3ow betake !
 Derwurþe fadyr, kepeþ hym fro wrake,
 Beþ nat cruel to my dere chylde,
 For to alle men 3e are ful mylde. 460
 Fadyr, shal my chylde be dede, Ihesus,
 What haþ he mysdo to dey þus ?
 But, fadyr, 3yf 3e wyl mankynde
 Be bozt to blys withoutyn ende, 464
 Y prey outhur wyse doþ bye¹ hem now,
 For al þyng ys posyble to 3ow.
 Lateþ nat, fadyr, my sone dede be ;
 Y pray 3ow 3eldeþ hym azen to me ; 468
 He ys so buxum to do 3oure wyl,
 þat he nat chargeþ hym self to spyl.
 Helpeþ my sone fro cursed houndes ;
 Dere fadyr, bryngeþ hym out from here hondes.” 472
 þenke, man, now & rewe on here syghyng,
 For þys preyd she with watyr wepyng.

The medytacyun of þe oure of pryme.

- O**n a colde mornyng, at pryme of daye,
 The prestes and prynces gun² hem araye ; 476
 Both bollers of wyne and eche agadlyng
 Come oute for to se of Ihesus endyng.
 þey shokyn hym ³oute þan³ of hys cloþyng,
 And bonden hys handys fast hym behynd, 480
 As a þefe among hem⁴ led furþe he was,
 Now to pylat, now to eroud, now to kayphas.

¹ bie ² gunne ³⁻³ þan out ⁴ hem written over in MS.

- þey cryde, "þou þefe, come to þy dome!"
 And he, as a meke lambe, aftyr hem come. 484
- His Mother goes
 to meet Him. Hys modyr, Ion, and¹ ouþer kyn,
 Went by a bypaþ to mete *with* hym.
 When þey hym saye so shamely ylad,
 No tunge may telle what sorowe þey had. 488
- She swoons in
 the field. þenke, whan hys modyr fyrst hym byhelde,
 Aswo² she fyl down yn þe felde :
 þan cryst was turmented yn moste kare,
 Whan he say hys modyr so pytusly fare. 492
- He is falsely
 accused.
 Pilate sends Him
 to Herod. Beholde to pylat he ys furþe drawe,
 Falsly acused aþens here lawe :
 Pylat sent hym to eroude þe kyng,
 And eroude þe kyng was glad of hys comyng ; 496
- [leaf 87, back] A myracle he coueyted of hym for to se,
 But noþer myracle ne wurde hym shewe wulde he.
 þan as a fole eroude hym hadde,
- Herod clothes
 Him with a
 white cloth,
 and sends Him
 again to Pilate. And *with* a whyte cloþe y³ skorne hym he clad, 500
 And sente hym aþen to syre pylate :
 And þo was made frenshepe þar arst was debate.
 Nat onely a mysdoer now ⁴he ys⁴ holde,
 But as a lewed fole he ys eke tolde : 504
- With wet and
 dirt they defile
 Him. þey cryed on hym, as foules on owle,
With wete and eke dung þey hym defoule.
 Hys modyr þat tyme folwed hym longe,
 And wurdred þat he wulde suffre swyche wrong. 508
- þey brozt hym to pylate, he stode ful feynt ;
 Boldely þe⁵ howndes pursewed here pleynt.
 Pylate þoꝛt to delyuer hym,
 For no cause of deþ he fonde yn hym : 512
- "Scourge Him,
 and let Him go." "Y wyl vndyr neme hym, he seyð þo,
 Do scourge hym weyl, and so late hym go."
- They bind Him
 to a pillar, To a pylour fast þan þey hym bownde,
 þey bette hym, & rent hym, wounde be⁶ wounde. 516

¹ and his² Aswowe³ in⁴⁻⁴ is he⁵ þo⁶ om.

Beholde now, man, a ruly ¹ syzt!		A rueful sight.
þy cumly kyng stant bounde vpryzt,		
Alle forwounded for þe yn ² mode;		
Beholde how he wadeþ yn hys owne blode!	520	
3yt þey bete hym and leyn ³ on sore,		They lay on until they are weary.
Tyl þey be wery and mow no more.		
þe pyler ⁴ þat þey hym to bow[n]den ⁵		The pillar showe the blood now.
3yt sheweþ þe blode of hys woundyn.	524	
A, lorde Ihesu! how may þys be?		
Ho was so hardy þat spoyled þe?		
Ho more hardy þat þe bounden?		
Ho moste hardy þat þe wunden?	528	
Almyzty god! where art þou now?		Almighty God, where art Thou?
þese houndes seme myztyer þan þou!		
But trewly, þou sone of ryztwysnes,		
Withdrawest þy bemes ouer oure derkenes.	532	
Whan þey hadde bete hym þus pytusly,		
þey brozt hym to pylate, & cryed an ⁶ hy,		
“Syre, þys fole kalleþ ⁷ hym self a kyng!		“This fool calleth Himself a king!
Cloþe we hym þarfore yu kynges cloþyng.”	536	[leaf 87, back, col. 2]
þenk þys was y do at þe oure of pryne:		Clothe we Him in king's clothiug!”
þe dowyng of ⁸ þred now wyl y ryme.		

The medytacyun of þe þredde oure.

W yþ purpyl þey cloþed hym alle yn skorne,		They clothe Him with purple.
And syþen ⁹ krounde hym with a croune ⁹ of		
Yn hys hand a rede dyd þey take,	[þorne;	In His hand they put a reed.
And manyone on hys hede þey brake;		
þey sette hym opunly yn here seyng,		
And knelyd, and seyde, ¹⁰ “heyl, syre kyng!”	544	“Hail, Sir king!”
A Ihesu! þy pacyens may nat be tolde.		
þou angry man, þy sauour here beholde;		
For þe he suffred þys pyne, þys shame,		
And for a ¹¹ lytyl wurde þou wylt men grame.	548	

¹ rewli ² wip ³ leien ⁴ peler ⁵ bownden ⁶ on
 ' kalled ⁸ of þe ⁹⁻⁹ corownde wip corowne: *croune* in MS.
¹⁰ cride ¹¹ o

- Eftsones to pylate þey come cryyng,
 And seyð, "syre, saue Cesar, we haue no kyng ;
 Who hym self a kyng wyl make
 By lawe þe deþ he most take." 552
- "Crucify Him!
 Crucify Him!"
 Tho seyð pylat, "what wyl 3e *with* hym?"
 þey cryed, ¹"crucyfye, crucyfye¹ hym!"
 Pylat þan dredde for þe peples voys,
 And dampnede hys lorde to dye on þe croys. 556
- Pilate condemus
 Him.
 Ha, fals Iustyce ! where fynst þou þat resun,
 So for to dampne an ynnocent man?²
 Whan he was dampned on cros for to hong,
 þe houndes wulde not tary hym long, 560
- The hounde lead
 Him out at once.
 But anone from pylat þey led³ hym oute,
 And ioed⁴ þat here malys was broȝt aboute.
 A cros is fetched,
 A cros⁵ was fet furþ,⁵ boþe long and grete,
 þe lengþe þerof was fyftene fete. 564
- and put on His
 shoulders.
 Vp on hys shulder þys cros þey kast,
 þat hys bak bent and wel ny to braste ;
 They hurry Him.
 þey punȝed hym furþe þurgh euery slogh,
 As an hors ys prykked þat goþ yn⁶ plogh. 568
- Beholde now, man, *with* wepyng herte,
 And late nat þy þoȝt lyȝtly a sterte.
 Cryst goþ krokedly þys heuy cros vndyr,
 And feyntly hyt bereþ, hyt ys no wundyr. 572
- [leaf 85]
 þey hie hym, and ho goþ *withoutyn* any stryfe,
 And bereþ hys owne deþ, and bereþ þy lyfe.
 Yet more shame!
 ȝyt hym ys shape more shame and shenshepe ;
 Thieves are his
 companions.
 þeuys be⁷ broȝt to hym yn hys felawshepe ! 576
- ȝyt more, for cryste bereþ hys owne, Iuwyse,
 Y fynde nat þat þe þeuës ded⁸ þe same⁸ wyse.
 A, Ihesu ! what shame þey do to ȝow here,
 To make ȝow so vyleynsly⁹ þese þeuës fere. 580
- But nedys þe prophecy mot be fulfilled,
¹⁻¹ crucifige, crucifige : in the MS. is a mark over the final
e which may be a very small *g*—*crucyfye*.
² moun ³ leddeu ⁴ ioide ⁵⁻⁵ furþ was fet
⁶ in þe ⁷ ben ⁸⁻⁸ on þat ⁹ vilensli

- þat seyð,¹ *with* wykked men he ys spylled. Isa. 53, 9.
 Mary hys modyr folewed a ver, Mary follows,
 She myzt for pres come hym no ner; 584
 A shorter wey for to chese þan bygan she,
 To mete *with* here swete sone *without*e the cyte ;
 And þo she say² hym þat grete tre bere,
 Half dede she wax and swouned ³ryzt þare ;³ 588 and swoons again.
 Ful feyne she wulde hys peynes alyþed ;
 She myzt nat, so þese houndes hym hyed.
 None of hem myzt speke ouþer to,
 For sorowe þat eche had of ouþer þo. 592
 Furþe þey dryuen hym *with* hys berdoun,
 Tyl he for feyntnesse fyl ny adoun. They drive Him
till He faints.
 For ouer long tyme þat cros he bare,
 þe place weyl shewyþ, who so haþ be þare. 596
 Thos howndes were lothe hys deþ for to tarye,
 þey dredyn þat pylat hys dome wulde varye,
 For euer hyt semed by hys wylle, They are afraid
Pilate will change
his mind.
 þat he was loþ Ihesu to spylle. 600
 A man þey mette, and hym areyned,
 To bere þe cros þey hym constreyned ; They meet a man
and lay the cross
on him.
 So furþe as a þefe, Ihesu þey nam,
 Tyl þey to þe mounte of caluarye cam. 604

The medytacyun of⁴ syxte oure of⁵ none.

- T**henk now, man, how hyt ys down Think,
 Yn þe oure of⁴ syxte of⁵ none.
 Beholde þe peynes of þy sauour,
 And crucyfy þyn herte *with* grete dolour. 608 and crucify thine
heart.
 Whan he to caluarye mounte was brozt,⁶
 Beholde what werkmen þere wykkedly wrozt : [leaf 88, col. 2]
 Some dyggen, sum deluyn, sum erþe oute⁷ kast,
 Some pycchen þe cros yn þe erþe fast ; 612 They pitch the
cross.
Ladders are se⁴
up.
 On euery syde sum laddres vpp sette,
 Sum renne aftyr hamers, some nayles fette ;

¹ seip ² sagh ³⁻³ þere ⁴ of þe ⁵ and of ⁶ ibroght ⁷ vp

	Some dyspoyle hym oute dyspetusly, Hys cloþys cleuyn on hys swete body ;	616
His clothes are rent off.	þey rente hem of as þey were wode : Hys body aȝen ran alle on blode. A ! <i>with</i> what sorow hys modyr was fedde, Whan she say ¹ hym so naked and alle bled ! ²	620
Mary wraps ker- chiefs round Him.	Fyrþer more, þan gan she to seche, And say þat þey had left hym no breche. She ran þan ³ þurgh hem, and hastyly hyde, And <i>with</i> here kercheues hys hepys she wryde.	624
They draw Him to the cross-foot.	She wulde do ⁴ more, but she ne myȝt, For fersly here swete ⁵ sone ys from her plyȝt. To þe cros fote þey drowe hym hyng.	628
Ladders are raised.	Se now þe maner of crucefyng. Twey laddres ben sette þe cros behynde, Twey enmyes on hem smartly gun glymbe, ⁶ <i>With</i> hamers and nayles sharply whet :	632
Christ goes up without urging,	A shorte ⁷ ladder before was fet. ⁸ þere as þe fete shorte ⁷ weren, Beholde þys syȝte <i>with</i> ruly teren, Cryst Ihesu hys body vpp stey,	636
and extends His arms.	By þat short ladder, þat cros an hy ; <i>Withoute</i> ȝenseyyng he gan vp wende, And whan he com to þe laddres ende, Toward þe cros hys bak he layde,	640
He lifts His eyes and says, "Here am I, Father ;	And hys real armes oute he dysplayde ; Hys fayre handys oute he streyȝte, And to þe crucefyers oute ⁹ he reyȝte ; And to hys fadyr he kast ¹⁰ hys yen, ¹¹ And seyde, " here am y, ¹² fadyr myn :	644
I offer myself for mankind :	Vnto þys cros þou mekest me, Me for mankynde y offre to þe ; My breþren and sustryn þou hast made hem ; For my loue, fadyr, beþ ¹³ mereyable to hem ;	648
[leaf 88, back]		

¹ sagh ² bebled ³ fo ⁴ ha do ⁵ om. ⁶ climbe
⁷ shorter ⁸ So in MS ; but *set* in B. ⁹ hem ¹⁰ caste
¹¹ ein ¹² I. am ¹³ be

- Alle olde synnes þou hem forþyue,
 And graunte hem blis *with* vs for to lyue :
 Derwurþe fadyr, saue alle mankyne,
 Lo here y am offred for here synne." 652
 Whyle he þus preyd¹ yn hys herte,
 The too Iew a nayle yn hys hand gerte,
 þe touþer þey drowe tyl þe veynes braste,
 And nayled þe touþer² hand þer fyne² faste. 656
 Anone þey com down *with* alle here gere,
 And alle þe laddres þan remouede were.
 Beholde, man, now a grete³ angwys !
 For by þe armes hys body alle haugys. 660
 To hys fete anone þan þey straked,
 þey haled hem harde, tyl þe cros kraked ;
 Alle þe ioyntes þan brasten atwynne.
 A, Ihesu ! why suffrest þou⁴ þus for oure synne ! 664
 Hys fete þey nayled as tree to lede ;
 þan myzt⁵ nat he⁵ moue more but hys hede.
 Beholde þese nayles beren alle hys lemes,
 Loke, alle aboute hym renne bloody stremes. 668
 He suffred sorowes byttyr and fele,
 Mo þan any tunge may rede or telle.
 Betwene þeues tweyn þey hange hym yn samen,
 A, what wrong, what peyne, & also what shamen ! 672
 Some dyspyseþ hys lore, and seyþ,
 "Fy ! þat goddes temple dystroyþ !"
 Sum seyþ, "sauē þy selfe, 3yf þou kunne ;⁶
 Com adowne, 3yf þou be goddes sone." 676
 Also þe Iewes, þat crucefyed hym,
 þe cloþes of hym þey parted⁷ atwynne.
 Sum seyð, "ouþer coude he weyl saue,
 But now hym owne self⁸ may he nat saue." 680
 þus whyl hys modyr þe cros stant nye,

be merciful unto
 them."

They nail Him to
 the cross.

Behold His
 anguish.

He can only move
 His head.

Bloody streams
 run all about Him.

"Fy, Thou that
 destroyest the
 Temple !

Come down,
 if Thou be God's
 Son."

"He could save
 others,
 Himself He can-
 not save."

¹ stilli preide ²⁻² honde þere fin ³ a grete a grete in MS.
⁴ þou ⁵⁻⁵ he nat ⁶ kone ⁷ parteden
⁸ hymnneself in MSS.

- His mother stands
near. Ruly on here sone she kast here ye.¹
A! here sorow, here angwys, here pyne,²
Y may *sum* þenk, but nat alle seyn; 684
Truly yn herte she ys crucyfied,
[leaf 88, bk. col. 2] Ful feyn for sorow she wulde ha deyld.
Here sones peyne was eke moche þe more,
þat he here peynes say³ be so sore; 688
And to hys fadyr styllly he pleynes:
He complains, "Fadyr! seest þou nat my modyr peynes?
"Father, seest Thou not my Mother?
On þys cros she ys *with* me,
I should be crucified, not she." Y shulde be crucyfied, and nat she; 692
My crucyfying suffyseþ for alle mankyne,
For now y bere alle here synne;
Yn to þy kepyng y here betake,
Derwurþe fadyr, here peynes⁴ þou slake." 696
Also she prayed, Also she preyde, *with* byttyr wepyng,
And seyde, "my fadyr, euer lastyng,
"My Father, shall my dear Son die?" Shal my dere sone deye algate?
Hym now for to saue me þenkeþ to late. 700
Se, fadyr, what angwys now yn hym ys,
Y prey þe *sunde*le hys peyne þou lys."
By her stand John, the three Maries, James, Magdalene, and Cleophas [*Salome* in Lat. orig.]. By here stant Iohne, and maryes þre,
Iacobe, maudeleyn, and cleophe. 704
Wundyr ys to telle what sorowe þey make,
For here swete mayster ys from hem take.

The medytacyun of the wurdys pat cryst spak
hangung vpp on þe cros.

Christ speaks
seven words.

Thenk how⁵ cryst, hongyng on þe cros,⁶
Seuene [wur]dys [seide⁷] *with* ful ruly voys. 708
þe fyrst wurde þat he þere hongyng seyde,
For hys crucifyers mekely he preyde,

1. "Father,
forgive them,

"Fadyr, forzyue hem here synnes sone,

¹ eye ² pain ³ sagh ⁴ peine ⁵ now how
⁶ crois ⁷ not in MS.; *seide* in B.

For þey ¹ wyte ² nat wel what þey done.”	712	they know not what they do.”
Grete loue, grete pacyens, þys wurde shewyþ þe, þat þou shust pray for hem þat þy foos be. þe secunde wurde to hys modyr was mone : ³ “Womman,” he ⁴ seyde, “beholde þy sone.”	716	2. “Woman, behold thy son.”
To hys dysciple he seyde a nouþer, And seyde, “beholde þy modyr, broþer.” He wulde nat marye hys modyr clepe, Lest for grete loue here herte wulde breke.	720	“Behold thy mother, brother.”
þe þred to þe þefe,—“forsoþe y seye þe, To day yn blys þou shalt be <i>with</i> me.”— þe fourþe he cryed wyþ voys an hy, “Eli, Eli, lamaꝓabatany !” ⁵	724	[leaf 89] 3. “To-day shalt thou be in bliss with me.”
þat ys, my god, my god, wharto Hast þou forsake me yn my wo ! As who seyþ, þou me forsakest, And for þys wurlde to day me betakest.	728	4. “My God, My God, why hast thou forsaken me ?”
þe fyfþe ⁶ wurde he seyde, “y þryste :” þan þe houndes wroꝓtyn werste. þey þoꝓte to noye hym moste of alle, And ȝaue hym to drynke aysel and galle.	732	5. “I thirst.”
He tastede sumdele hys þryst for to lyne : ⁷ A ! A ! how strong was þat ⁸ pyne. þogh̄ yt he expouñed yn a sermoun, þat he þrysted soulys saluacyun,	736	They giue Him gall.
ȝyt truly þe manhede þrysted on þe ⁹ rode, For he was ful drye for faute of blode. The syxte wurde anone he spellede, And seyde, “alle þyng ys now fulfilled.”	740	6. “All things are now fulfilled.”
As who seyþ, fadyr, fulfilled y haue Alle þyn hestys, þy soules to saue : Y haue be skurged, scorned, dyffyed, Wounded, angled, and crucefyed ;	744	

¹ þey written over in MS. ² wete ³ nome
⁴ he written over in MS. ⁵ lama sabatani ⁶ fifþe
⁷ B has the gloss *slake*. ⁸ þan his ⁹ om.

- Fulfylled y haue þat wrytyn ys of me,
 þarfore, dere fadyr, take¹ me to þe.
 3yf þou wylt more, y wyl hýt fulfyllen,
 For here now y hange to do þy wylle. 748
- His Father said, þan seyde hys fadyr, my derwurþe sone,
 "Come to my bliss;
 I will no more;
 souls thou hast brought from bond;
 come, sit on my right hand."
- Com to þy blys þere euer to wone;
 Alle þyng fulweyl þou hast fulfylled,
 Y wyl no more þat þou be þus spylled, 752
 For soules þou haste² broȝt oute of bonde,
 Come sone and sytte on my ryȝt honde.
 Anone he traueyled as men done þat dyen,
 Now shyttyng,³ now kastyng vpward, hys yen, 756
 þrowyng hys hede,⁴ now here, now þere,
 For bodely strengþe haþ he no more;
 þe seuene wurde ful loude þan he spake:
 "Fadyr, yn þyn handys my spyryt y betake." 760
 He ȝelde vp hys goste, hys fadyr þankyng,
 Toward hys brest hys hede⁴ hangyng.
 þan to þat crye Centuryo turned sone,
 And seyde, "forsoþe þys was goddys sone." 764
 For wyþ þat grete crye þe goste gan furþe go:
 Ouper men⁵ whan þey deye do nat so.
- This cry is heard in hell by those
- þat crye was so grete, as y þe telle,
 þat hyt was weyl herde downe yn to helle. 768
- þenk now, man, what ioie þere ys
 Whan soules ben broȝt from pyne to blys.
 A! how long þey haue þere lyne,
 who there wait for their Saviour.
- To abyde here sauour yn many a pyne;⁶ 772
 þey cleped, and cryed, "com goddes sone,
 How long shul we yn þys wo wone?"
 Here endeþ now crystys passyun,
 Fulfylled yn þe oure of syxte and none. 776

¹ t not quite clear in MS.: kal in B.

² haste written over in MS. ³ shettinge ⁴ heued

⁵ men follows deye in B. ⁶ apyne in MS.

Fuit autem
 viro intellexi
 Ha magnus ille clamor, sicut a sapientissimo
 quod usque ad infernum fuit auditus

Christ's cry was heard in hell

about allusion to st of H.

The medytacyun of þe sorowe pat oure Lady
had for þe wunde yn here sone¹ syde.

N	ow gyn we a medytacyun Of a swete lamentacyun, þat mary, modyr meke and mylde, Made for here derwurþe chyldre.	780	A lamentation that Mary made.
	Grete peynes she suffred here byfore, But now she suffreþ moche more ; For whan she say ² hym drawe to ende, Y leue she wax oute of here mynde ;	784	She suffered great pains.
	She swooned, she pyned, she wax half dede, She fylle to þe grounde, and bette here hede. þo Ion ran to here, and here vpbreyde. Whan she myzt speke, þese wurdes she seyð :	788	She cried,
	“ A, my sone ! my socour ! now wo ys me : Ho shal graunte me to deye wyþ þe ? þou wrecched deþ, to me þou come, And do þe modyr dye with þe sone ;	792	“ Woe is me ! Come death.
	Aboue alle þyng y desyre þe : Com deþ, and to my sone þou brynge me. My fadyr, my former, my mayster, my make, Why, swete sone, hast þou me forsake ?	796	[leaf 89, back] Why, sweet Son, hast thou for- saken me ?
	þenk how we loued and leued to gedyr, And late vs now, dere sone, deye togedyr. Y may nat lyue here withoute þe, For alle my fode was þe to se.	800	I cannot live without Thee.
	A sone ! where ys now alle my ioyyng, þat y hadde yn þy furþe beryng ? Y wys þat ioye ys turned to wo : Symeon seyð soþ hyt shulde be so.	804	The joy I had at Thy birth is turned to woe.”
	He seyð a swerd my soule shulde perce ; Sertes, ³ swete sone, þys y ⁴ reherce.”		

¹ sones² sagh³ Certes⁴ mai I.

- þan gan here felawshepe here sorowys¹ to aslake,²
 And softly and myldely aȝen she þo spake : 808
- “ Good women,
 see if there be
 any sorrow like
 unto mine.” “ Now ȝe gode wymmen, seeþ, *with* ȝoure yen,
 ȝyf þyr be any sorowe lyke vnto myn :
 My sone ys slawe here afore myn ye,
 þe whyche y bare wenles³ of my body. 812
- Never woman
 bare such a child.” þere was neuer womman bare swyche a chylde,
 So gode, so gracyus, so meke and so mylde ;
 Y feled no sorow yn hys beryng,
 Nedys þan mote⁴ yn hys deying. 816
- Myn owne gete⁵ ys fro me take,
 What wunðyr ys þan þoȝ y wo make ?”
 Whyles she sate yn here lamentacyun,
 A cumpany armed she say⁶ fast come ; 820
- An armed com-
 pany comes to þe whych ware sent yn a grete reke,⁷
 þe dampned mennes legges to breke ;
 To sley hem and kast here bodyes away,
 þat none shulde se hem hange yn þe halyday. 824
- break the legs of
 the condemned. A, mary, modyr, þy wo wexyþ newe !
 Se, man, here martyrdom, and þeron rewe.
 For so oft she was martyred to day,
 As ofte as here sone turmented she say. 828
- Mary's martyr-
 dom is renewed. “ What more will
 they do ? She seyð, “ my sone, what wul⁸ þey more do,
 Haue þey nat crucyfied and slayn þe þerto ?
 Y wende þey had be all ful of þe.
 Now derwurþe sone, haue reuþe on me. 832
- I may not help
 Thee,
 [leaf 80, bk, col. 2]
 but I will do what
 I can.” To þe cros foote hastly she ran,
 And clypped þe cros faste yn here arme, 836
- She runs to the
 cross, and says,
 “ Here will I die.” And seyð, “ my sone here wyl y dey,
 Ar þou from⁹ me be bore awaye.”
 Faste þese houndes come rennyng ryue,¹⁰
 And founde þe Iewes boþe alyue ; 840
- The hounds
 come,

¹ sorowe ² slake ³ wēles ⁴ mote I. ⁵ gete sone
⁶ sagh ⁷ Glossed *haste* in B. ⁸ mowe ⁹ fro ¹⁰ riue

- þey brak here þyes boþe atwynne,
 And founde a grete dyche and kast hem þer ynnē.
 Se¹ wende þey wulde so serue here sone,
 And þoʒt *with* mekenes hem ouercome ; 844
 On knees she knelyd *with* here felawshepe,
 And seyð, “seres, y prey ʒow of frenshepe,
 Pyneþ² hym no more, brekeþ nat hys þees ;³
 ʒyueþ hym me hole,⁴ for ded ʒe ⁵seeþ he⁵ ys ; 848
 Y wyl hym byrye my self and ouþer,
 Haueþ reuþe on me, hys sory modyr.”
 Ey, lady ! what do ʒe to knele wepyng
 þus at þese houndes fete, socour⁶ sekyng ? 852
 Of salamons sawys ʒe are nat auysed,
 þat meknes of proude men ys alle dyspysed.
 þan longeus þe knyʒt dyspysed here pleynt,
 þat þo proude was, but now, be⁷ mercy, a seynt. 856
 A spere he sette to crystys syde,
 He launced and opun[de]⁸ a wounde ful wyde.
 þurgh⁹ hys herte he prened hym *with* mode,
 And anone ran downe watyr¹⁰ and blode. 860
 AA,¹¹ wrong ! aa, wo ! aa, wykkednes !
 To martyre here¹² for here mekenes.
 þe sone was dede he felte no smerte,
 But certes hyt perced þe modrys hert. 864
 þey wounded here, and heped harm vp on harmes ;
 She fyl, as for dede, yn maudeleyns armys.
 A ! Ihesu, þys dede ys wundryr to me,
 þat þou suffrest þy modyr be martyred for þe. 868
 þo Ion stert vp fresshly a none,
 And seyð, “wykked men, what wul ʒe done ?
 Haue ʒe nat slayn hym *with* wrong and wo ?
 What wyl ʒe sle hys modyr also ? 872
 Goþ hens, for we wyl byrye hym anone.”

and break the
 thieves' legs and
 cast their bodies
 into a ditch.

Mary kneels
 before them and
 says,

“Sirs, you see
 He is dead.
 I will bury Him.
 Have pity on me.”

Ecclus. xliii. 20.

Longinus pierces
 His side with a
 spear.

What wrong,
 to martyr her for
 her meekness !

She falls for dead
 into Magdalen's
 arms.

John cries,
 “Go hence,
 wicked men,

[leaf 90]
 we will bury
 Him.”

¹ She ² Peineþ ³ þes ⁴ hool ⁵⁻⁵ seeþ his ⁶ secour
⁷ bi ⁸ *de* illegible in MS. ; openede B. ⁹ Thurgh-out
¹⁰ boþe water ¹¹ Aa ¹² his moder

- They go away
ashamed. Al ashamed þe houndes away gun¹ gone.
Whan mary was waked oute of here swoun,
Azens þe cros she sate² here adowne ; 876
Pytusly she behelde þat grysly wounde ;
Fro wepyng she ne myzt stynte³ no stounde.
- What sorrow they
all made no
tongue can tell. What sorowe made Ione, crystys derlyng,
What maudeleyn, *with* teres hys fete wasshyng, 880
What Iacobe, what cleophe, and ouþer mo,
Y wys no tunge may telle here wo.
Ful feyn þey wulde Ihesu down taken,
- They cannot take
the Body down. But strengþe and ynstrumentys boþe þey lakkyn. 884
Among hem þey kast þe best to done,
Sum seyde þe nyzt wulde nyghe ful sone :
3yf we here wake, deþ shul we þole,⁴
3yf we go hens,⁵ þys body shal be stole. 888
- They pray to God,
þey preyde to god sum socur hem sende,
For lyfe ne for deþ þey nolde þens⁶ wende.
- and then see men
approaching with
instruments. A newe cumpanye þey say þo comyngge,
Instrumentys and oynementys *with* hem bryngyngge.
Oure lady dred sore þat þey were enmyes, 893
Tyl Ihone on hem hadde sette gode aspyes ;
- John recognizes
Joseph of Arima-
thea and Nico-
demus. "Beþe of gode cumforte," he seyde, "þey seme
Ioseph of barmathy and nychodemus." 896
þys was here comyng ; whan þey come þedyr
- They worship the
cross. þey wursched þe cros and salude to gedyr,
And þanked god þat þedyr hem sente :
Oure lady preyde hem to⁷ do here entent. 900

The medytacyun of þe oure of euensong.

- Now wyl y telle of euensong oure.
Se, man, a syzte of grete doloure :
Twey laddres afore⁸ þe cros now stonde,
Ioseph and nychodemus to clymbe þey fonde, 904
With pynsours, pruyuly, and ouþer gere.

Two ladders
stand before the
cross.
Joseph and
Nicolodemus go
up with plucers

¹ þan gun ² sette ³ stente ⁴ B has the gloss *suffre.*
⁵ hennes ⁶ þennes ⁷ om. ⁸ before

- Whan þey to þe hondes come were,
 Pryuyly *with* here pynsours sore þey plyzt,
 Lest marye shulde gryse sore of þat syzte. 908
 þey haled harde ar hyt wulde be,
 þe nayles stokyn so fast yn þe tre ;
 Ful faste þey wrastyn, no þyng þey wounden,
 Nedes þey mote¹ brese foule hys honden ; 912
 But ryztwus god accepteþ alle þyng
 Of eche man, mekely aftyr hys menyng.
 Whan þey hadde drawe oute þe nayles *with* fors,
 Ioseph bare vp þe precyous cors, 916
 Whyl hys felawe to þe fete wente,
 And myztily þat nayle oute he hente.
 Whan þe nayles were oute echone,
 Nychodeme pryuyly toke hem to Ione. 920
 Anone runne to alle þat² were þere,²
 And hylpe þat precyus body to bere.
 Ion bare hys breste and wepte ful sore,
 For þeron he rested þe nyzt before ; 924
 Hys fete bare maudeleyn and on hem weep,
 For at hem here synnes she lette ;³
 þo þat were þere bare alle þe touþer,
 Saue hys ryzt honde bare marye hys modyr. 928
 Feyn wulde she ha bore more of here dere sone,
 But grete sorowe here strengþe had ouercome.
 þat arme wepyng ofte⁴ she kyste,
 She kolled hyt, she⁵ clypped hyt vp on here brest. 932
 But euer whan she behelde þat grysly wounde,
 For sorowe & for feyntnes she fyl to þe grounde.
 Oftyn she seyde, "a, sone ! a,⁶ sone !
 Where ys now alle þat werk become, 936
 þat þou were wunt to werche *with* þys honde,
 Feurs and syke men to brynge oute of bonde ?
 A, flesshe ! a, fode ! moste feyre and most fre,

to draw out the
nails.

[leaf 90, col. 2]

They bruise His
hands,
but God accepts a
man according to
his meaning.

The nails are
given to John.
All help to carry
the Body.
John bears the
breast,

Magdalen the
feet,

Mary His right
hand.

She kisses it,

and cries,
" Ah, Son,
where is now
Thy work ?

¹ moten

²⁻² þere were
⁵ and

³ leet
⁶ om.

⁴ ful ofte

- Of þe holy goste conceyued yn me, 940
 Why fadest þou? no fylþe yn þe ys founde,
 For synneles y bare þe yn to þys mounde.
 Thou hast bought man'a sin dear." A! mannes synne dere hast þou bozt,
 With a gretter prys myzt hyt neuer be bozt." 944
 þys cumpany furþe þan þys cors gun' karye,
 They pray her to hinder them no longer. And prayd² hys modyr no lenger hem tarye.
 [leaf 90, back] Wyþ oynementys and shetes þey wuldyn hyt dyzt,
 And bery hyt anone for hyt was ny nyzt. 948
 þan seyð she, "y pray 3ow a bone :
 "I pray you," she said, Takeþ nat my sone³ fro me so⁴ sone,
 "take Him not from me." Beryeþ me rapr with hym yn graue,
 For, oþer dede or alyue, y mote hym haue." 952
 At þe laste she consented,⁵ so long þey pray ;
 They prepare to bury Him. þan to byrye þys body þey hem aray.
 þys body⁶ was leyde vpp on a shete,
 To anoynte and sewe hyt downe þey sete ; 956
 Marye hys modyr at þe hede⁷ sate ;
 His Mother sits at the head, and places it in her lap. She lyfte hyt, she leyð hyt feyre yn here lape,
 She behylde hyt, how hyt was ybroke,
 Prykket, and broysed⁸ wyþ many a stroke ; 960
 Shaue also boþe berde and hede,
 With þornes⁹ þey rente,¹⁰ with⁹ blode alle rede.
 In a story it is said He was shaven: Yn a story truly þys resun y nam,
 þat god ones seyð to an holy womman, 964
 Whan Iewes had dampned hym deþ for to haue,
 Shamely¹¹ berde and hede¹¹ gun þey shaue.
 the Evangelists say nothing about it. The euangelystys telle nat of þys doying,
 For þey myzte nat wryte alle þyng. 968
 Of hys berde y fynde a resun,
 Isaiah said, þe whyche seyð¹² Isaye yn goddys persone :
 "My body y 3aue to men smytyng,
 My body I gave to the smiters and my cheeks to "men grubbing." And also my chekes to men grubbyng." 972

¹ gun to ² preiden ³ swete sone ⁴ þus ⁵ consentep
⁶ body written over in MS. ⁷ heued ⁸ brissed ⁹⁻⁹ irent of
¹⁰ for y rente ¹¹⁻¹¹ his hede and berde ² seip

- Fyrst, þan, marye, *with* a swote cloute,
 Swaped here sones hede alle aboute ;
 “Sone,¹ y was wunt þe swetly to wrappe,
 Now swaþe y þe dede, here yn my lappe.” 976
 The touþer anoynted hym and closed þe shete,
 Tyl þey com adowne ny to hys fete ;
 Maudeleyn prayd, þat hys fete she myzt² dresse,
 For þer she gate of here synnes *grace* &³ forþyuenes :
 She wepte, and wysshe hem *with* many a tere, 981
 She keste hem, and wyped hem *with* here feyre here.
 Whan þe cors alle was ⁴y dyzt,⁴
 To þe sepulchere þey bygan ⁵to bere hyt ful⁵ ryzt. 984

Mary wrapped
 His head in a
 cloth.

The others
 anointed Him.

Magdalen prayed
 to dress His feet.

She washed them
 with tears.

They carry Him
 to the sepulchre,

The medytacyun of þe oure of cumplyn.

[leaf 90, bk, col. 2]

- Now ys þe oure y come of cumplyn :
 Þey leyn þe cors þer⁶ hyt shal lyn,
 Yn a new sepulchere and feyre y graue,
 þat nycodeme made hym self for to haue : 988
 þey shette hyt a boutte *with* a grete stone,
 And arayde hem faste þen for⁷ to gone.
 “Abydeþ god breþren, marye gan seye,
 Wharto hye 3e so faste aweye ? 992
 3yf 3e be ful⁸ of my dere sone,
 God hens, and lateþ me here alone wone ;
 Whedyr shulde y wende, to frende, ouþer kyn ?
 Y kan no whedyr go, but 3yf⁹ y had hym ; 996
 He was my broþer, my mayster, my spouse ;
 Now am y¹⁰ wedew, helples yn house.
 Wuld god 3e wulde byrye me *with* hym !
 For þan shulde we neuer departe¹¹ atwyn. 1000
 Now certes my soule ys melted away :
 For ryzt so¹² loue gan to me seye,

and lay Him in it,

and prepare to
 leave.

Mary says,
 “Stay :
 why go so fast ?

Whither should
 I go ?

Now I am a
 widow.
 Would God I were
 dead.

¹ And seide sone ² moste ³ of ⁴⁻⁴ ful weil idight
⁵⁻⁵ hit to bere ⁶ þere-as ⁷ om. ⁸ to ful
⁹ 3yf written over in MS. ¹⁰ I. a ¹¹ departen

¹² A word partly erased here ; apparently *me* or *my* : no word in B.

- ' Y haue hym sozt, y fynde hym nozt,
 Y haue hym clepyd, he answerē nozt. 1004
- I will abide here; Y wyl a byde hym here yn fay,
 He said He would rise again." For he seyde he wulde a ryse þe þryd day.
 But 3yf þat y hadde trust to hys seyng,
 Myn herte shulde ¹ha broste¹ at hys deying." 1008
- John counsels her to go. þan Ion cunseyled here, and seyde anone,
 "Thys sabbat we mow nat wake² a lone :
 3yf Lewes here vs take þey wyl vs spylle,
 And þus was also 3oure sones wylle." 1012
- She answers, þan mary answered, myldely wepyng,
 "My Son gave me into thy keeping;
 I must do as thou hiddest." Y most³ nedys do as þou me byst :"
 And ryzt *with* þat wurde aswyþe she ryst ; 1016
 Afore þe sepulcre she kneled a downe,
 And wepyng, she made þys lamentacyoun :
 " A, swete sone ! now wo ys me,
 þat y no lenger may byde *with* þe, 1020
 For nedys y mote now þe forsake,
 þy fadyr of heuene⁴ y þe betake ;
 Oure felawshepe ys now dyuydyd,
 For y may nat *with* þe be byryed ;⁵ 1024
- "My heart is buried with Thee. But certes, swete sone, where so euer⁶ y be,
 Holy myn herte ys byryed *with* þe ;
 If Thou rise up my heart shall rise also. 3yf þou ryse vp, as þou me behy3te,
 Myn herte shal aryse *with* þe as lyzt ; 1028
- If Thou rise not, I am stone dead. 3yf þou ryse nat vp on þe þrydde day,
 Truly y am stoned⁷ dede ⁸for ay.⁸
 Arise, sweet Son. þarfore, swete sone, aryse vp and come,
 And kye weyl þat þou art of heuene goddys sone."
 þe sepulcre swetly anone she kyst, 1033
 Se wente⁹ a boutte and feyre she hyt blest,
 And seyde, " my dere sone, slepe softe yn ese,
¹⁻¹ abroste ² wake here ³ mote ⁴ final e written over in MS.
⁵ iberied ⁶ om. ⁷ stone
⁸⁻⁸ for ones *and* ai. euer written above ay in MS.
⁹ She romede

- For þy place ys made to þe yn pese." 1036 Thy place is in
Eftesones þe sepulcre she kyst knelyng, peace.
And cryde þys wurde *with* strong wepyng,
"A! sone, here may y no lenger lende,
Nedes from þe þou wylt me sende, 1040 I may abide no
Myn herte *with* þe y leue to wone, longer.
Farwel, farewell, my derewurþe sone!" Farewell,
With þat wurde certes ny swoned she had, my dear Son!"
But Ion lefte here vp, and þens¹ here led. 1044 John leads her
Towarde þe cyte here wey þey toke, away.
Oftyn aȝenward marye gan loke.
Whan she come to þe cros, "abydeþ," she seyde; She stops,
"My sone, my sauour, ryȝt now here deyde; 1048
Here vpp on he haþ boȝt alle man kynne,
Hys precyus blode haþ wasshe oure synne."
She wurschepyd hyt fyrst, & þan þey echone
Towarde þe cyte here wey gun they gone. 1052 and they worship,
Are she shulde entre, þey kouerd here vysage. the Cross.
As for a wedew þey dyd þat vsage.
þey kast where she herbored shulde be,
Eche of hem seyde, "*with* me, *with* me." 1056 They "cast"
Now þe quene of heuene, modyr hyst, where she should
Haþ nat where yn here hede for to reste. be lodged.
She þanked hem, and seyde, "y am betake Each says,
To Ion, and þarfore y may nat hym forsake." 1060 [leaf 91, col. 2] "With me, with
Ion seyde, "we wyl *with* maudeleyn a lyȝt, me."
For þere rested oure mayster a whyle to nyȝt;
Also my breþren wyl come alle þedyr;
þere wyl we reste and speke to gedyr." 1064 The brethren will
þey led here furþe þurgh þat cyte, come thither."
Wydewes and wyucs of here had pyte.
Whan þey had broȝt here þere echone,
Some token here leue and wenten hom; 1068
Maudeleyn and martha were bysy þat nyȝt,
²To serue² here alle þat þey³ myȝt.

¹ þennes ²⁻² To ese here *and* serue ³ þey written over in MS.

- She could not sleep,
but wept and said,
"My dear Son!"
Peter comes weeping,
and salutes Mary and John.
The other disciples come,
and John tells them all.
"Woe is me," said Peter,
"that I forsook Him."
The others make their confession and weep.
Mary comforts them.
"No wonder you forsook Him,
His Father did the same."
[leaf 91, back]
- þenke, man, how she myzt no slepe slepe,
But sorowed, and syghed, and weyled, and wepe, 1072
And euermore seyde, "my derwurþe sone,
For loue y anguysshe tyl þat þou come."
Anone come petyr, *with* wepyng chere,
And salude Marye and Ion yn fere. 1076
þan come þe dyscopylys, eche aftyr oþer,
For shame durst none loke on hys broþer.
þey asked þe doying of here dere lorde,
Ion tolde hem þe processe euery aworde. 1080
"Wo me," seyde petyr, "me shameþ to loke,
For þat y my swete lorde and mayster forsok,
Wheche loued and chersed me¹ so tenderly :
Wo me, a,² wreche, *mercy*, y cry." 1084
Also þe dyscopylys here confessyun
Maden and weptyn *with*³ lamentacyun.
þan crystes modyr, here mylde maystres,
Had grete compassyun of here heuynes ; 1088
She comforted hem and seyde þus :
"Dysmay 3ow nat for my sone⁴ Ihesus,
For þus to hys deþ he wulde be bore,
To saue mannes soule þat was forlore ; 1092
þarto he com *with* moche stryfe,
Yn traueyle and yn pouert to leden hys lyfe.
No wundyr þogh 3e forsok hym yn hys ende,
Hys fadyr forsok hym socour to sende ; 1096
Hymself he forsok for oure mys dede ;
Y preyd for hym, y myzt no þyng spede ;
Certes y am sory for hys grete passyun,
But truly y glade for soules saluacyun ; 1100
þey shulden yn helle for euer be forlore,
But y hym to þys deþ had⁵ hym bore ;⁵
3e weten weyl how benygne my dere sone was,
Lyztly to for3yue al maner of trespas ; 1104

¹ *me* written over in MS. ; *me* follows *louede* in B. ² aa³ wip gret⁴ swete sone⁵⁻⁵ here ibore

- Doutef þe no þyng of hys grete mercy,
 For largely he 3yff þat cryef hyt hertly ;
 Beeþ of gode cumfort, for trustly y say,
 We shullen hym se on þe prydde day ;
 1108 "Be of good
 comfort ;
 we shall see Him
 on the third day."
- Seþpen he haþ boghit vs at so grete prys,
 Nedes from þe deþ he mote aryse."
 "Certys," seyð petyr, "þys nyzt at þe cene,
 He seyð eftsones we shuldyn hym sene,
 1112 "Certainly,"
 said Peter,
 "He said we
 should soon see
 Him,
 and that our
 sorrow should be
 turned to joy."
- þan alle oure sorowe to ioie shulde come,
 And þat ioie shulde nat from vs be nome."²
 "A ! breþren !" seyð Marye, "y 3ow pray
 þat swete sermoun 3e wyl me say."
 1116
- A none Ion tolde here, for he coude best,
 For slepyng he soke hyt at crystys brest.
 þus þey dwel yn here medytacyun,
 Tyl tyme was come of þe resurreccyun.
 1120 Thus they dwelt
 until the resur-
 rection.

The medytacyun how cryst 3ede to helle.

- T**henk, man, and se cryst aftyr hys deþ :
 For þy synne streyghit to helle he geþ,
 Oute of þe fendys bonde to þe fre,
 And þe fende bonde to make to þe.
 1124 For thy sin Christ
 goeth straight to
 hell.
- þenk, also, þe grete dede of hys powere :
 He myzt ha³ sent an angel to saue vs here,
 But þan of oure saluacyun we shulde nat þanke hym,
 But calle þe aungel sauer of alle man kyn.
 1128 He might have
 sent an angel to
 saue us.
- þarfor hys fadyr so hertly loued vs,
 He 3aue vs hys owene gete sone Ihesus ;
 þan we onely hym þanke and do hym onoure,
 As fadyr, as former, socoure and sauoure.
 1132 God so loved us
 that He gave us
 His Son.
- þank we now oure sayoure, þat salue vs haþ brozt,
 Oure syke soules to saue, whan synne haþ hem sozt.
 Of hys grete godenes gyn we hym grete,
 Seyyng þe wurde of sakarye þe holy prophete :
 1136 Thank we now
 our Saviour,
 [leaf 91, bk. col. 2]
 saying the words
 of Zacharias,

¹ Glossed *soper* in B.² Glossed *take* in B.³ haueBQ 6468
M4 S.EBQX
7262
A3

"Blessed be the
Lord God of
Israel."

S. Luke i. 68.

To that "peace
peerless" bring
us. Amen.

"Lorde god of Israel, blessed mote þou be,
þy peple þou hast vysyted and bozt hem to þe,
Whych setyn yn derkenes of deþ and dysese,
þou lyztest hem and ledest yn to þe wey of pese." 1140

To þat pes pereles we prey þou vs bryng,
þat leuyst and reynest *with* oute endyng. 1142

Amen.

GLOSSARIAL INDEX.

- A, 1084, 1115, ah.
 And ther with al he bleynte / and
 cryde. *A. Chaucer*, 1078.
- Adowne, 676, 1017, down.
- Afore, 150, 180.
- Agadlyng, 477, a gadling, a gadder
 about; a vagabond. Cp. "They
 ronne *agaddyng*, ye a whore hount-
 inge after their false prophetes."—
The Lamentacyon of a Christian
agaynste the Cyte of London, leaf 4
 (1545).
- Al, *Al hole*, 182, all whole, en-
 tirely, wholly.
- Algate, Algates, 358, 364, 392,
 699, always, at all times, under all
 circumstances; in the last example
 it means certainly, of a truth, in-
 deed.
- Alheyl, 378, All hail!
- Al thogh, 56, although.
- Alyped, 589, have allayed, miti-
 gated.
- An, 310, 380, 397, on.
- Angred, 744, angered, made sorry.
 "They *angered* Moses also in the
 tents."—*Psa. cvi. 16, P. B. Vers.*
- Anguyssed, 315, pained.
- Anguysshe, 1074, to pine, suffer.
- Angwys, 659, 683, anguish.
- Ar, Are, 31, 94, &c., ere, before.
- Aray, 954, 990, to prepare, to
 make ready.
- Areyned, 601, commanded.
- Arst, 502, first, formerly.
- Aslake, 807, to abate, to slake.
- Aspyes, 894, spies.
- Astounde, 328.
- Astyte, 436, anon, quickly.
- Aswybe, 1016, quickly, immedi-
 ately.
- At, 371, of.
- Atwyn, Atwynne, 663, 678, 841,
 1000, asunder, "atwo," or in two.
- Auysed, 853, informed, taught,
 advised.
- Auysyly, 415, advisedly, carefully.
- Awake, 336, arouse.
- Aworde, every aworde, 1080,
 every word.
- Axen, 430, ask.
- Ay, 1030, ever.
- Aysel, 732, vinegar.
- Azens, 46, 48, "azens he com,"
 "azens nyzt," by, just before.
- Azenward, 1046, backward.
- Bacyn, 141, basin.
- Bebled, p. 20, note.

- Behoue, 224, behoof, advantage.
 Behynde, 287.
 Behyzte, 1027, promised (compounded of 'be' and 'hight').
 Benygne, 1103, benign, kind.
 Berdoun, 593, burden.
 Betake, 353, 365, 457, 695, 728, 760, bring to, give to, commend to.
 Beþ, Beþe, 648, 895, be.
 Bepenke, 127, 129, 163, be-think, remember.
 Betraye, Betrey, 96, 106, betray.
 Bie, p. 2, *note*.
 Blyn, 103, to cease, to stop.
 Bodly, 39, bodily, corporeal.
 Boffeteþ, 428, buffet; *indic. plur.*
 Bokes hede, 320, chapter (of a book).
 "Brent sacrifice, and for synne thou askidest not; thanne I seide, Lo! I come. In the *hed* of the *booc* it is write of me that I do thi wil."—Psalm xxxix. 8, 9, *Wycliffe's Vers.*
 "Thanne I seyde, Loo! I come; in the head, or *bigynnyng*, of the book it is writyn of me."—Heb. x. 7, *Wycliffe's Vers.*
 "In capite libri scriptum est de me."—*Vulgate*.
 Bollers, 477, drinkers, drunkards, men who pass the bowl. See *P. Plow.*, C-text, Pass. x. 194, and *note*.
 Bone, 313, prayer, petition, request.
 Bone, 372, 949, boon, gift.
 Bownden, 523, bound.
 Breche, 622, breeches, covering.
 Brenne, 201, burn.
 Brese, 912, bruise.
 Broysed, 960, bruised.
 But, 666, only, except.
 Buxom, 469, obedient.
 By, Bye, 28, 318, buy, redcem.
 By, "by þe wey," 284.
 Byfore, 287.
 Byhelde, 489.
 Bynte, 427, bind. "The last word *bind* the tale."—Quoted in the *Journ. Sac. Lit.*, vol. i. (1865), p. 252.
 Bypaþ, 486, by-path, a secluded way.
 Byrye, 849, bury.
 Byst, 1015, biddest, requestest.
 Byt, 305, bade, warned.
 Calle, 1128, call.
 Ce to Ce, 441, place to place. Cp. "Cee, Mare, fretum, pontus."—*P. Parv.*, p. 64.
 Cene, 1111, Fr. *Cène*, the Lord's Supper. Sp. *cena*, a supper.
 Whan he sat with hem at the *cene*
 To swych he gaff hem alderlast
 Hys owne body.
MS. Cott. Vit. C. xiii., lf 69, bk.
 Chalys, 193, chalice.
 Chekenes, 286, chickens.
 Chere, 11, 87, 1075, cheer, countenance.
 Chere, 203, cheering, cheerful.
 Chersed, 333, 1083, cherished.
 Chese, 393, choose.
 Clepe, 719, call.
 Clepeþ, 152, clippeth, embraceth.
 Cleuyn, 616, ?clewe, fasten on, seize.
 Cloute, 973, cloth.
 Clypped, 932, embraced, pressed closely.
 Compyled, 14, compiled.
 Comunde, 198, communed, conversed with.
 Conceyued, 940, conceived.
 Constreynd, 602, constrained, compelled.

- Cors, 916, 945, corse, a dead body.
- Corupt, 27, corrupt.
- Coude, 126, could.
- Croys, 556, cross.
- Crucyfyers, 642.
- Cryeþ, 1106, asketh, demandeth.
- Crysten, 9, christian, christened.
- Cumplyn, 985, even-song, the last service of the day; compline.
- Cump, 418, cometh.
- Dame, 286, mother's.
- Dampne, 556, 558, 559, condemn.
- Day, 728, die.
- Defoule, 506, defile, pollute.
- Degre, 7, degree, condition in life.
- Deluyn, 347, dig, delve.
- Derkenes, 1139, darkness.
- Derlyng, 276, darling, darling.
- Derwurly, 180, cheerfully, willingly, honourably.
þe sculen biwiten þene king:
durewurpliche þurh alle þing.
Lazamons Brut., ii. 210.
þise were diȝt on þe des, & *der-*
warþly scrued.
Sir Gawayne, 114.
- Derwurþ, Derwurþe, 181, 368,
385, 651, precious, very dear.
- Deye, 94, 207, die.
- Do, 131, "was do," was done.
- Done, wuld done, 138.
- Dresse, 158, prepare.
- Drye, 738, dry, thirsty. "Dry fro moysture. *Siccus.*"—*P. Parv.*
- Dung, 506.
- Dyffyed, 743, defied, rejected, despised. "*Dyffyn*, or vtterly dyspysyn. *Vilipendo, floccipendo, sperno, aspernor, aporio.*"—*P. Parv.* 115.
- Dyggen, 611, dig.
- Dyrknes, 410, darkness.
- Dyseye, 1139, disease, trouble.
- Dyspetusly, 615, angrily, without pity.
- Dysplayed, 640, displayed, extended, spread out.
- Dyspoyle, 615, despoil, spoil, undress.
- Dysturbled, 316, disturbed, troubled. "*Dysturbelyn, Turbo, conturbo.*"—*P. Parv.* 123.
"And thei . . . weren *distourblid*, seyinge, For it is a fantum."—*S. Matt.* xiv. 26. "He began for to be *distourblid* and sory in herte."—*S. Matt.* xxvi. 37, *Wycliffe.*
- Dyȝt, 49, 325, prepared, made ready.
- Echone, 57, all, each one.
- Eftesones, Eftsones, 549, 1037, 1112, immediately.
- Eke, 506, also.
- Enformed, 238, informed, taught.
- Entent, 43, "Take gode entent," give good heed.
- Erst, 424, before, formerly: *arst* in l. 502.
- Ese, 1035, ease, rest.
- Euerychone, 132, every one.
- Expouñed, 735, expounded, explained.
- Ey, 851, eh?
- Fare, 492, suffer, endure.
- Fay, 1005, faith, confidence.
- Fedyng, 35, 39, feeding.
- Felawshepe, 447, 576, company, companions.
- Fele, 669, many.
- Fere, 68, 88, 119, 240. In fere, together, in company, one with another; l. 240, "loue yn fere," love one another. "This is my

- comaundement, that 3e loue to
gidere.—S. John xv. 12, *Wycliffe.*
 Fere, 580, a companion.
 Fersly, 626, fiercely.
 Fest, 212, fist, hand.
 Fette, fet, 82, 563, 614, fetched.
 Feye, 18, 86, faith, belief.
 Feyn, 686, fain, gladly, willingly.
 Feynt, 509, faint, weak.
 Feyntly, 572, faintly, weakly.
 Feyntnesse, 594.
 Feyre, 164, 169. In l. 164 the
 Lat. orig. has *five.*
 Feyre, 1034, fair.
 Folue, 177, follow.
 Fond, 356, found.
 Fonde, 187, founded, instituted.
 Fong, 329, to endure, suffer.
 For, 273, because.
 Fordone, 186, destroy, do away
 with. *Fordone* is properly the participle
 of *for-do.*
 Forlore, 26, utterly lost.
 Former, 795, Maker, Creator.
 Forwounded, 519, much wounded.
 Fresshly, 869, fiercely, briskly.
 Furpe, 802, "furpe beryng,"
 birth, bringing forth.
 Fyne, 656, perfectly, quite.
 Fynst, 557, finest.
 Fyrper more, 621.
 Fype, 729, fifth.
 Fyuepe, 257, fifth.
- Gan, 185, began.
 Gere, 657, 905, gear, tools.
 Gert, 139, girded, girt.
 Gerte, 654, pushed, drove.
 Gete, 817, 1130, gotten, be-
 gotten.
 Gep, 1122, goeth.
- Gladlygh, 89, gladly, cheerfully.
 Glymbe, 630, climb.
 Gobbettes, 85, morsels, bits.
 Gone, 1052, "gan gone," began
 to go.
 Graces, 81, prayers before meat.
 Grame, 548, to anger.
 Graue, y graue, 987, dug.
 Grete, 1135, greet, address.
 Greype, 46, prepare, make ready.
 Grubbyng, 972. In *Wycliffe's*
 translation this passage (Isa. l. 6)
 stands thus: "My bodi I 3af to
 the smyteres, and my chekes to the
 pulleris; my face I turnede not
 awei fro the blameres, and the
 spitteres in me."
 Gryse, 153.
 Grysly, 101, sorrowful.
 Grysly, 877, 933, terrible, fright-
 ful.
 Gun, 630, 945, 966, gan, began.
 Gunne, 133, began.
 Gyn, 777, 1135, begin.
- Ha, 686, 929, 1126, have.
 "He wolde *ha* men · as lord to hym
 loute."
 See *Gospel Stories, Man who
 made a Supper* (p. 6).
- Haled, 662, pulled.
 Halfdede, 588, half dead.
 Hardy, 526.
 He, 254.
 Hem, 259, "hem whyche."
 Hen, 280, hence.
 Hente, 918, drew.
 Hepys, 624, hips.
 Herbored, 1055, lodged.
 Herdles, 452, herdless, without a
 shepherd.
 Here, 63, their.
 Here by, 67.

- Hertly, 243, 1106, heartily.
 Hestes, bestys, 323, 742, commands, behests.
 Ho, 528, 790, who.
 Ho, 573, he.
 Hole, 182, "al hole," wholly, entirely.
 Holy, 1026, wholly.
 Hom, 1068.
 Homely, 275. Will the reader supply a word which will convey the sense as well as this does?
 Hote, 240, command.
 Hyde, 623, hye, 573, hyed, 590, hyng, 627, to hurry, hurried, hurrying.
 Hylpe, 922, helped, assisted.
 Hyt, 102, it.
 Instrumentys, 892, instruments.
 Ioed, 562, joyed.
 Iuwyse, 577, I-wis.
 Kast, 643, lifted, raised.
 Kast, 885, 1055, cast, considered.
 Kercheues, 624, kerchiefs.
 Knowlechyng, 424, knowledge.
 Kolled, 932, embraced, clasped.
 Kone, 438, can.
 Kouerd, 1053, covered.
 Kraked, 662, cracked, broke.
 Krokedly, 571, crookedly.
 Krokyng, 149, crooking, bending.
 Kunne, 675, can.
 Kynne, 1049, man kynne, mankind.
 Kype, 1032, know.
 Kytte, 85, 236, 268, cut, pierced.
 It *kittip* myn herte as with a knyf.
Pol., Rel., and Love Poems,
 p. 205, l. 16.
 Lake, 347, a pit.
 Lakkyn, 884, lack.
 Lamaꝛabatany, 724. See St Matt. xxvii. 46.
 Lape, 958, lap.
 Lateþ, 467, 994, let, allow, permit.
 Launced, 858, lanced, pierced with a lance.
 Lede, 665, ? lead, the metal.
 Lemes, 667, limbs.
 Lende, 1039, remain, tarry.
 Lere, 13, 16, 67, 120, learn.
 Lered, 170, learned.
 Lese, 394, lose.
 Lestene, 312, listen.
 Lete, 165, 181, } left, ? leave.
 Lette, 926, }
 Leue, 784, believe.
 Lewed, 170, ignorant.
 Leyd, 274, "be leyd," laid low, overcome.
 Leyn, 521, "leyn on," lay on, thrash.
 Leyn, 986, lay.
 Loghler, 133, lower.
 Loke, 167, see, behold.
 Lone, 1010, "a lone," alone.
 Lore, 673, learning, knowledge, doctrine.
 Louesum, 220, lovely, loving.
 Lyn, 986, lie, remain.
 Lyne, 733, slake, stop.
 Lyne, 771, lain, remained.
 Lys, 702, ease, relieve, lessen.
 Lyzt, 1061, "a lyzt," remain, stay.
 Lyzt, 47, remained, tarried.
 Lyzt, 207, alighted, came down.
 Lyztly, 1104, willingly, quickly, commonly.
 Make, 795, mate, companion, equal.

- Manly, 398, manfully.
 Many one, 541.
 Mede, 335, value, worth.
 Mekest, 645, humblest (verb).
 Memorand, 32, memorable.
 Memorand, 195, a memorial.
 Mende, 127, mind.
 Mende, 196, memory.
 Mercyable, 456, merciful.
 Mest, 400, most.
 Meyny, 198, company.
 Mode, 345, 859, wrath, anger.
 Monasshyng, 169, 245, admonish-
 ing, admonition.
 Mone, 454, moan, supplication.
 Mone, 715, told, said, made. Qy.
 moaned? But B. has *nome*, took.
 Moste, 199, 528.
 Mot, Mote, 390, 581, must.
 Mounde, 942, the earth, the
 world.
 Mow, 349, 350, 363, may.
 Mow, 522, might, could, were
 able (to do).
 Mysdo, 462, misdone, done amiss.
 Mysdoer, 503, a wrong-doer.
 Myþe, 156, mighty. See *myhtly*
 in Prompt. Parv. (? *mild.*)
 Nam, 603, 963, took.
 Nat, 590, not.
 Nayles, 116, nails.
 Neme, 513, "vndyr neme," ? ex-
 amine, punish.
 Ner, 586, nearer.
 Nolde, 890, ne would, would not.
 Nome, 1114, taken.
 Noþer, 27, neither.
 Noye, 22, annoy.
 Nozt, 22, "with nozt," in any
 manner, in anything.
 Ny, 418, nigh, near.
 Nygh, 90, nigh, near.
 Nyghe, 886, come, approach.
 O, 68, 382, one.
 Ones, 964, once.
 Onoure, 1131, honour.
 Opone, 10, open.
 Opunly, 543, openly.
 Opynyons, 20, opinions.
 Orcherd, 303, orchard, garden.
 Orysun, 361, orison.
 Oute, 615; "*oute* dyspetusly,"
 without pity.
 Owne, 817, 1130, "owne gete,"
 only begotten.
 Oynementys, 892, 947, ointments.
 Pas, 359, "toke hys pas," went
 his way.
 Paske, 82, paschal.
 Paske, 94, passover.
 Pens, 335, pence.
 Pereles, 1141, peerless.
 Pese, 1036, 1140, peace, rest.
 Pleynes, 689, complains.
 Pleynt, 510, plaint, complaint,
 indictment.
 Plogh, 568, plough.
 Plyzt, 626, plucked, taken away.
 Plyzt, 907, pulled.
 Pouert, 1094, poverty.
 Prened, 859, pierced, pricked.
 Preued, 18, proved.
 Preyour, 413.
 Preysed, 336, appraised, valued.
 Processe, 1080, the manner in
 which an act was done; details,
 particulars.
 Pryme, 475, 537, prime; six
 o'clock in the morning.

- Pryncypals, 226, heads of a dis-
 course.
 Pryuyly, 105, privily, secretly.
 Punged, 567, pricked, goaded.
 Pur, 8, for.
 Put, 141.
 Pycchen, 612, pitch, throw, or
 let fall.
 Pyler, pylour, 523, 515, pillar.
 Pyne, 401, 547, pain, grief.
 Pynep, 847, punish, torture, *im-
 perat. plur. 2nd pers.*
 Pynsours, 905, pincers.
 Pytusly, 533, grievously. Cp.
*"Pytyows, or rufulle yn syzhte.
 Dolorosue, penosus."*—*P. Parv.* 402.
 Real, 33, 34.
 Reke, 821, hurry, haste.
 Rent (verb), 116, rend.
 Reupe, 832, 850, pity, compassion.
 Rewe, 473, 826, to regret, be
 sorry for: to rue.
 Reyzte, 642, raught, reached.
 Riue, note to l. 839.
 Route, 423, a company.
 Ruly, 121, 301, 517, 634, rueful.
*"Ruly, idem quod ruful (ful of
 ruthe and pyte)."*—*P. Parv.* 439.
 Ryme, 538 (verb).
 Ryst, 1016, arose.
 Ryue, 839.
 Ryztwus, 913, righteous.
 Salude, 898, 1076, saluted.
 Salue, 1133, salve, salvation.
 Samen, 671, "yn samen," in
 company, together.
 Sauer, 1128, saver, Saviour.
 Sawys, "Salamons sawys," say-
 ings, proverbs.
 Sum sawes of Salomon · y shall
 you shew sone.
The Crowned King, l. 44.
 The passage is, "As the proud
 hate humility: so doth the rich
 abhor the poor."—*Eccclus. xiii. 20.*
 Say, 587, 688, saw.
 Scorneþ, scorned, 429, 743.
 Se, 843, 1034, she.
 Seced, 100, ceased.
 Seche, 621, ? to look, to observe.
 Secunde, 40, second.
 Seluyn, 453, "here seluyn," her-
 self; owne self, 680.
 Semely, 387, properly, becomingly,
 justly.
 Sen, 232, see (*1st pers. indic. fut.*).
 Setyn, 1139, sit.
 Sewe, 402, ensue, follow.
 Sewe, 956, to sew.
 Sey, 134, seen.
 Seyn, seyde, 134, 553, say, said.
 Seyth, "sum seyth," 675.
 Seyyng, 228, saying.
 Shamely, 966, shamefully.
 Shape, 575, "hym ys shape,"
 for him is prepared, or intended;
 devised.
 Shaue, 966, shave; 961, shaven.
 Shenshepe, 448, 575, punishment.
 Shete, 955, Shetes, 947, sheet,
 sheets.
 Shokyn, 479, shook.
 Shulder, 565, shoulder.
 Shullen, 1108, shall.
 Shust, 714, shouldest.
 Shyttyng, 756, shutting.
 Slake, 696, mitigate.
 Slogh, 567, slough, a dirty place.
 Smert, 140, smart, quick, quickly.
 Soper, 30, 33, supper.
 Sopyng place, 160, supping place.
 Speeyal, 107, special.
 Spelle, 114, learn, read.

- Spelle, 130, teach.
 Spelled, 739, uttered, said.
 Sprunge, 414, "be sprunge," be-
 sprinkled.
 Spyl, spylle, spylled, 470, 582,
 600, 752, 1011, spoil, destroy,
 punish.
 Stant, 681, stands.
 State, 391, manner.
 Stede, 135, place.
 Sterte, 421, hurried, went for-
 ward.
 Sterte, 570, "a stertere," start
 away, turn away, wander.
 Steuene, 382, voice.
 Stey, 635, "vpp stey," raised,
 elevated.
 Stilly, 689, softly, silently.
 Stokyn, 910, stuck.
 Stonede dede, 1030, "stone
 dead."
 Stonen, 141, of stone, of earthen-
 ware.
 Story, 963, history, legend.
 Stounde, 878, a moment, a short
 space of time.
 Straked, 661, proceeded, went.
 Streyght to helle, 1122.
 Streyzte, 641, stretched.
 Styte, 208, to ascend.
 Stynte, 878, stint, stop, cease.
 Sum, 684, somewhat, partly.
 Sumdele, 702, 733, somewhat, a
 little.
 Sustryn, 647, sisters.
 Swape, 974, 976, wrap.
 Swote, 370, 379, sweat.
 Swouned, 785, swooned.
 Swyche, 508, 813, such.
 Swyþe, 137, "swyþe sone," very
 soon. See *Aswyþe*.
 Syghyng, 271.
 Syre, 501, 535, sire, sir.
 Syxte, 606.
 Tagh, 243, 279, taught.
 Tary, 560, 597, tarry, delay.
 Tendyrly, 119, tenderly.
 Teren, 634, tears.
 Teþ, 116, teeth.
 þe, 69, they.
 þees, 847, thighs.
 þeke, 446, that.
 þeron, 924.
 þeuys, 576, thieves.
 þo, 98, 423, 432, then, at that
 time.
 Thogh, 104, "as þogh," though.
 þole, 887, suffer.
 þore, 757, there.
 þred, 41, 538, third.
 þrest, 289, thrust.
 þryd, þrydde, 179, 245, third.
 þryst, 733, thirst.
 þrysted, 736, desired.
 þrysted, 737, thirsted.
 þrytty, 335, thirty
 þryys, 360, thrice.
 þurgh, 623, 859, through.
 þyes, 841, thighs.
 Thyre, 22, there.
 þyrwhylys, 367, 443, therewhiles,
 during that time.
 To, 362, two, or twice.
 To braste, 566.
 Toke, 168, 278, 1014, gave.
 Too, 654, two.
 Toure, 376, tower.
 Touþer, 656.
 Tray, 156, betray.
 Trewe, 58, true, faithful.
 Trustly, 1107, confidently, truly.

- Trusty, 58, trustworthy.
 Tugge, 441, pull violently.
 Twey, 50, 629, two.
 Twyyys, 360.
- Varye, 598, alter, change.
 Ver, 583, "a ver," afar, at a distance.
 Verry, 84, true, real.
 Vnder neme, 513, ? examine.
 Vnsekernes, 440.
 Vpbreyde, 787.
 Vsage, 1054.
 Vyleynsly, 580, villanously.
 Vysage, 1053, visage, face.
- Wadeþ, 520, wades.
 Wake, 305, 358, 887, watch.
 Wax, 369, 784, grew.
 Wenles, 812, wemless, spotless.
 Werche, 937, to work, perform.
 Werchyng, 200, deed, undertaking.
 Weren, 633, were.
 Wete, 506, wet, water.
 Weten, 1103, know.
 Weyle, 450, wail.
- Wharto, 725, whereto, for what purpose.
 Whet, 631, whetted, pointed.
 Whyle, 1062, "a whyle," a while, for a time.
 Witnessseþ, 51, bears witness.
 Wode, 617, mad.
 Wo me, 1081.
 Wone, 262, dwelling place, world.
 Wone, 750, to dwell.
- Wrake, 366, 458, destruction, mischief, harm.
 Wrappe, 975.
 Wrastyn, 911, wrest, strain, pull.
 Wrappe, 345, (glossed) wrath.
 Wroþer, 290 (a comparative), more angry.
 Wryde, 624, wrapped, covered.
 Wul, 829, would, will.
 Wuld, "wuld God," 999.
 Wuldyn, 947, would (*plur.*).
 Wunt, 937, 975, wont, in the habit of (doing).
 Wykked, 870.
 Wynne, 6, gain, obtain, win.
 Wyse, 144, "alle wyse."
 Wysshe, 166, washed.
 Wyte, 339, wete, knew.
- Y, 102, I.
 Y, 500, in.
 Y, 120, 882, "y wys," I-wis, truly, certainly.
 Ye, *plur.* yen, 101, 357, 643, eye.
 Ylad, 487, led.
 Ynstrumentys, 884, instruments.
- 3ede, went, p. 35.
 3enseyyng, 637, opposition, strife, gainsaying.
 3oue, 331, given, rewarded.
 3ow, 314, thee.
 3ulde, 346, given, rewarded.
 3ungeste, 56, youngest.
 3yfte, 181, gift.
 3yftþ, 1106, giveth.
 3yueþ, 848.

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61
The Romance and Prophecies of

Thomas of Gyrceldoune

PRINTED FROM FIVE MANUSCRIPTS ;

WITH

Illustrations from the Prophetic Literature

OF THE 15TH AND 16TH CENTURIES.

EDITED, WITH

INTRODUCTION AND NOTES,

BY

JAMES A. H. MURRAY, LL.D.

LONDON :

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· M D C C C L X X V .

PREFATORY NOTE.

IN printing the complete text of the 15th-century "Romance and Prophecies of Thomas of Erceldoune," with lengthy illustrations from the prophetic literature of that and the following century, it seemed desirable to give in the Introduction a summary of all that History, Legend, and Tradition have to tell of Thomas and his alleged sayings. Since the subject was taken up by Mr (afterwards Sir) Walter Scott in the *Minstrelsy of the Scottish Border*, it has been touched upon by numerous writers, who have pointed out additional historic references, discussed the authenticity of the works attributed to the Rhymer, or contributed to the Folk-lore of the question by collecting rhymes and traditions associated with his name. The present Editor begs to acknowledge his indebtedness to all these his predecessors, of whose writings he has made free use. At the same time no statement has been taken at second hand which was capable of verification by original reference. In particular, all the documentary evidence has been examined afresh, and the quotations from MSS. verified, leading in some cases to the correction of important errors, which have passed current from writer to writer for seventy years. The inferences which the Editor has drawn from these data, and the theories which he has founded upon them, are of course his own; as is the view which he has taken of the origin and development of the prophetic literature generally. He has also given an independent investigation to the scenery and *locale* of the Romance, in which he has been zealously assisted by the local researches of his friends, Mr Andrew Currie of Darnick, the well-known Sculptor and Border Antiquary, and T. B. Gray, Esq., late of Hawkslie, who has had the good fortune to seize and fix an almost obliterated local tradition of the site of "Huntlee Bankis." The Editor has also to acknowledge the valued kindness and help of Henry Bradshaw, Esq., of the University Library, Cambridge, both during a visit to that Library in 1874, and on numerous occasions since; of the Rev. H. O. Coxe, M.A., for the kindness with which he made several searches among the MSS. in the Bodleian; and of the Rev. Dr Bennett, Chancellor of Lincoln, for his arrangements to facilitate the Editor's access to the Thornton MS. in 1874.

Acknowledgments are also due to the Rev. W. W. Skeat, for many a timely service, to James Tait, Esq., of the *Kelso Chronicle*, and Charles Wilson, Esq., of Rhymer's Lands, Earlstoun, for investigation of local matters; and to the Rev. Dr R. Morris, F. J. Furnivall, Esq., and David Laing, Esq., LL.D., for assistance on special points.

The following works touch in one way or another on Thomas and his prophecies :

- Lord Hailes (David Dalrymple). *Remarks on the History of Scotland*. Edin., 1773.
- John Pinkerton. *Ancient Scottish Poems never before in print*. London, 1786.
- Sir Walter Scott. *The Minstrelsy of the Scottish Border*. 1st Edition. Kelso, 1802. (Reprinted, London, 1869.)
- Sir Walter Scott. *The Minstrelsy of the Scottish Border*. 5th Edition, 3 vols. Edin., 1821.
- Sir Walter Scott. *Sir Tristrem, a metrical Romance of the 13th century*. 2nd Ed. Edin., 1806.
- Robert Jamieson, F.A.S. *Popular Ballads and Songs from Tradition, Manuscripts, and scarce editions*. Edin., 1806.
- David Laing, LL.D. *Select Remains of the Early Popular Poetry of Scotland*. Edin., 1822.
- Thomas Warton, D.D. *The History of English Poetry*. (Edited by R. Price, with the additional Notes of Ritson, Ashby, Douce, and Park.) London, 1840.
- History of the Berwickshire Naturalist's Club. Part for 1837 contains "The Popular Rhythmes of Berwickshire," by Mr Henderson; Part for 1866 contains "Earlston," by James Tait, Esq.
- J. O. Halliwell, Esq. *Illustrations of the Fairy Mythology of "A Midsummer Night's Dream"*. The Shakespeare Society. London, 1845.
- Robert Chambers, LL.D. *The Popular Rhymes of Scotland*. 3rd Edition. Edin., 1858. New Edition, much enlarged; London, 1870.
- David Irving, LL.D. *History of Scottish Poetry*. Edin., 1861.
- Professor F. J. Child. *English and Scottish Ballads*. London, 1861.

After research has done its utmost, the facts as to Thomas are still few and scanty. When we have summed them all up, we can appropriately adapt the words of the minstrel who first told his tale, and like him conclude :

"Of 'man or woman yet' walde I here,
That couthe mare telle of swilke ferly!
Ihesu, corounde with crowne of brere,
Thow brynge us to thy heuene on hyc!

Amen."

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1. THOMAS OF ERCELDOUNE, commonly known as the Rhymer, occupies a more important place in the legendary history of Scotland than in the authentic annals, though the few notices of him which occur in the latter are sufficient to prove his personality and to fix the age in which he lived. The name of *Thomas Rymor de Erceuldoune* occurs along with Oliver, Abbot of Dryburgh; Willelm de Burudim; Hugh de Peresby, Viscount of Rokysburgh; and Will. de Hattely, as witnessing a deed whereby Petrus de Haga de Bemersyde (on the Tweed) binds himself and his heirs to pay half a stone of wax (*dimidiam petram cere*) annually to the Abbot and convent of Melrose, for the chapel of Saint Cuthbert at Old Melros.¹ This

¹ The following copy of Petrus de Haga’s Charter is taken from the Cartulary of Melrose MS. Harl. No. 3960, leaf 109 a. It is also printed in the *Liber de Melros* (Bannatyne Club).

Carta Petre de Haga de dimidia petra Cere.

Omnibus hoc scriptum uisuris uel auditoris. Petrus de Haga dominus de Bemerside, salutem in domino. Noueritis vniuersi. quod cum olim conuenissem cum viris religiosis Abbate et Conuentu de Melros pro quibusdam transgressionibus eisdem per me & meos illatis. quod eisdem singulis annis ego & heredes mei decem salmones quinque videlicet recentes. & quinque veteres in perpetuum soluerimus; Tandem ijdem religiosi pietate ducti perpenderunt

document has no date, but the grantor, Petrus de Haga, is himself witness to another charter, by which Richard de Moreville, Constable of Scotland (from 1162 to 1189), granted certain serfs to Henry St Clair. It thus defines Thomas's age to the extent of showing that he was a contemporary—a junior one doubtless—of one who was himself at least old enough to witness a document in 1189. In the year 1294 (November 2nd), *Thomas de Ercildoun filius et heres Thomæ Rymour de Ercildoun*, conveyed by charter, to the Trinity House of Soltra, all the lands which he held by inheritance in the village of Ercildoun.¹

hoc esse in exheredacionem mei & heredum meorum. mediantibus viris bonis consciencie & concedente Johanne filio & herede meo cum dictis Abbate et Conuentu taliter conueui, scilicet quod ego et heredes [mei] tenemur & presenti scripto in perpetuum obligamur ipsis Abbati & Conuentui soluere singulis annis dimidiam petram Cere bone & pacabilis ad Capellam sancti Cuthberti. de veteri Melros die beati Cuthberti. in quadragesima uel triginta denarios. sub pena triginta denariorum singulis mensibus soluendorum ad luminare dicte Capelle. quibus in solucione dicte Cere aut triginta denariorum predictorum fuerit cessatum post diem & terminum memoratos. Subiciendo me & heredes meos Iurisdictioni & potestati domini Episcopi sancti Andree. qui pro tempore fuerit. ut me & heredes meos per censuram ecclesiasticam qualemcumque possit compellere ad solucionem dicte Cere. aut triginta denariorum predictorum vna cum pena si committatur. Renunciando pro me & heredibus meis in hoc facto omni accioni defencioni & accepcioni. & omni legum auxilio canonici. & civilis. beneficio restitutionis in integrum. & omnibus aliis que michi & heredibus meis prodesse potuerunt in hoc facto & dictis Abbati & Conuentui obesse. quo minus solucio fieri valeat dicte cere. aut triginta denariorum predictorum. una cum pena si committatur. In cuius rei testimonium presenti scripto sigillum meum. vna cum sigillo domini Oliueri tunc Abbatis de Driburgh est appensus. Testibus domino Oliuero Abbate de Driburgh domino Willelmo de Burudim. milite Hugone de Perisby tunc vicecomite de Rokysburgh Willelmo de Hatteley Thome Rymor de Ercildune & aliis.

¹ The following is a transcript of Thomas de Ercildoun's Charter, from the Cartulary of the Trinity House of Soltra, Advocate's Library, W. 4. 14 :—

Ersylton

Omnibus has literas visuris vel audituris Thomas de Ercildoun filius et heres Thome Rymour de Ercildoun, Salutem in domino. Noueritis me per fustum & baculum in pleno iudicio resignasse ac per presentes quietum clamasse pro me & heredibus meis Magistro domus Sancte trinitatis de Soltre, & fratribus eiusdem domus totam terram meam cum omnibus pertinentiis suis quam in tenemento de Ercildoun hereditarie tenui Renunciando de cetero pro me et heredibus meis omni iuri & clameo que ego seu antecessores mei in eadem terra alioque tempore de preterito habuimus siue de futuro habere poterimus. In cuius rei testimonium presentibus literis sigillum meum apposui Data apud Ercildoun die Martis proximo post festum Sanctorum apostolorum Symonis & Iude Anno Domini millesimo et nonagesimo quarto.

Although this document has been printed half-a-dozen times, and its date quoted twenty times at least, the latter has been given by every editor as 1299, and in the *Border Minstrelsy* it is actually printed *nonagesimo nono*, which looks like an attempt to evade the chronological difficulty it offers. Mr Skeat kindly points out that the Sunday letter for 1294 was C, and Easter the 18th April, so that St Simon's and St Jude's, the 28 Oct. (the old day for electing mayors, &c., advanced by New Style to 9th Nov.) fell on Thursday, and the next Tuesday after (die Martis proximo post) was 2nd November.

"The superiority of the property called 'Rhymer's Lands,' now owned by Mr Charles Wilson, Earlstoun, still belongs to the Trinity College Church in Edinburgh. It would almost appear as if Thomas had held his lands not direct from the Crown, but from the Earls of Dunbar; for his name does not appear in any State document of that period. Nor does it appear that

Contemporary documents thus fix Rymour's existence between the end of the twelfth and end of the thirteenth century; and, as will be seen in the sequel, he is further historically identified, on sufficient, though not contemporary, evidence, with the latter part of this period, by his connexion with events in the year 1286, and (though less authentically) 1296. From 1189 to 1296 is, of course, more than a century; but, as has been shown by Sir Walter Scott, these dates involve no difficulty, for supposing De Moreville's charter to have been granted towards the end of his career in 1189, and De Haga to have been then about 20, the grant of the latter was probably not made before the end of his life, say between 1230 and 1240. If Erceldoune was about 20 when he witnessed this, it would fix his birth somewhere between 1210 and 1220, so that he would be between 66 and 76 in 1286, and may, so far as this is concerned, have outlived the latter date by several years. The *prima facie* purport of the charter of 1294 is that Thomas is already dead, and his son in possession of the paternal property, which he in his turn gives away. Considerations at variance with this inference will be noticed further on.

2. Of his family, or how much was actually implied by his surname, *de Erceldoun*, we know nothing. The latter was, however, evidently derived from the village of Ercheldun, Erceldoune, Ersyltoun, in Berwickshire, on the banks of the Leader, a northern tributary of the Tweed, from which, in still earlier times, there had emerged a shepherd boy, destined to become the apostle of his native Northumbria, St Cuthbert. Ercheldoun, in the twelfth and thirteenth centuries, seems to have been a place of considerable importance, and is connected both with the family of Lindesey, and the Earls of March. A *Carta Wilheimi Linseia, de Ecclesia de Ercheldoun* to the priory of Coldingham, dating to the reign of David I. or Malcolm the Maiden (1124—1163) is preserved in the Durham archives, and a *Carta W. de Lindessi de Fauope iuxta Ledre*, ante 1165, to the monks of Melros, is also in existence, witnessed among others by Arosine de lindeseia, Swano de Ercedun, and Cospatricio de Ercedun. The Lindesey family do not appear ever to take the surname de Erceldoun, which is borne by that of Cospatric, Earl of March (called often, from his chief residence, Earl of Dunbar). The Earls of March are said to have had a castle at the east end of the village, which was probably the scene of the royal visits in the reign of David I., when various documents, including the Foundation Charter

the lands were of large extent, for through old deeds the dimensions of the lands can be observed unaltered for the last three centuries back at least."—*James Tait, Esq., in 'History of Berwickshire Nat. Club,'* vol. v. p. 264. The actual area of *Rhymer's Lands*, as I learn by letter from Mr Wilson, is only $9\frac{1}{2}$ acres, and no other land in Earlston or its neighbourhood owns the superiority of Trinity College Church.

of Melrose Abbey in June 1136, and its confirmation by his son Prince Henry in 1143, were subscribed *apud Ercheldon*.

Whether Thomas de Erceuldoune was related to the family of March, as might perhaps be assumed from the way in which his name appears more than once in connexion with the Earl and Countess of that house, or whether his relations with them were those of a vassal, or of a neighbour merely, cannot be ascertained. Of a tower, traditionally pointed out as his, the ruins still exist at the west end of the village, though the family connexion with it must have ceased in 1294, when, as already stated, the patrimonial estate in Erceuldoune was conveyed to the religious establishment at Soltra. The Earl's Tower at the other end of the village continued to be an important fortress, and, according to popular belief, to it is due the corruption of the old name of Ercheldoun or Ersyltoun, to the modern spelling of *Earlstoun*, which railway and postal authorities contract to *Earlston*.¹

Thomas is not known to any of the older authorities by any surname save his territorial one of *Erceuldoune*, or that of *Rymour*, derived, it is generally supposed, from his poetic or prophetic avocations; "though even this is uncertain, for Rymour was a Berwickshire name in those days, one John Rymour, a freeholder, having done

¹ My friend, Andrew Currie, Esq., of Darnick, to whom I am indebted for much local information as to the Rhymer, and who is himself, I believe, a native of Earlstoun, considers that Erceuldoun, or Ersyltoun, has not been altered into Earlstoun, but supplanted by it. He thinks that the original village of Erceuldoune is represented by the hamlet of thatched houses at the west, on the road to Lauder, and immediately to the north of Rhymour's Tower, and that the hamlet which rose nearly a mile to the east round the Earl's Tower, was distinguished as the Earl's Town; and this having in process of time become the main village, and absorbed the more ancient Erceuldoune, gave its name to the whole. But Erceuldoune was originally the general name, as the Earl was *Cospatric de Erceuldun*, so that the "Earl's Town," if it existed, would be the "Earls-town at or in Erceuldoun." *Rhymer's Lands*, beside the ruins of Thomas's Tower, also contained an ancient water-mill, of which Mr Currie says: "Rhymer's Mill was renewed by me in 1843. The old one had a stone in the gable with the words in antique letters, *Rhymer's Mill*; I think this stone was replaced in the new mill above the water-wheel. The site of the Earl's Tower, a much more extensive structure than Rhymour's Tower, is now occupied by the Gasworks. I remember seeing hewn pavement, &c., turned up on the spot some forty years ago, besides large chiselled blocks, which had been part of the original walls and foundations. A little to the west of this, and by the burn-side, is a knowe or moraine, which still bears the name of *the Hawk's Kaim*, and is traditionally remembered as the site of the Falconry of the Earls of Dunbar. A long level strip of ground between it and the burn is still called *The Butts*, and said to have been the archery practice ground. Of Rhymer's Tower, the decay has proceeded rapidly within my memory; about 1830, the fireplace was still entire, with massive red stone lintel and corbels from the free stone of the Black Hill behind Cowdenknoves. A curious discovery was made, when clearing out the brushwood of this old quarry, of a corbel nearly finished, identical in pattern and size with those remaining in Rhymer's Tower. This is now preserved at Cowdenknoves. There is no male inhabitant of Earlstoun now claiming descent from the Rhymer, since the death of the last of the Learmonts, an old bachelor, Robert by name, and a weaver by trade, from whom I learned many traditions of Erceuldoun, some 35 years ago." (See some additional particulars at end of the *Notes*.)

homage to Edward I. in 1296." The inscription on the front wall of the church at Earlstoun, which marks the traditional place of his sepulture,

"Auld Rymer's race
Lies in this place,"

seems to point to Rymour as the name of the family.¹ But Hector Boece or Boyce (1527) gives him the surname of Leirmont;² and Nisbet, the Herald, in a work written 1702, styles him Sir Thomas Learmont of Earlstoun in the Merss, in which he is followed by later writers; and, according to Sir Walter Scott in 1804, "an unvarying tradition corresponds to their assertion." A tradition of the eighteenth century, however, corresponding to a statement which has passed current in books since the sixteenth, has no independent value; and as Nisbet quotes as evidence for Thomas's surname "charters of an earlier date" which no one has ever seen, we may dismiss the subject with a mere mention of the hypotheses suggested by David Macpherson and others to account for Boyce's and Nisbet's nomenclature, such as "that Thomas, or his predecessor, had married an heiress of the name of Learmont, and occasioned this error," or that "some family of that name may have traced their descent from him by the female side." For us, it will be sufficient to know him as he was known to Barbour, Fordun, and Robert of Brunne, as Thomas of Erceldoune, otherwise Thomas Rymour.

3. The incident by which he is associated with the year 1286 is his so-called prediction of the calamitous death of Alexander III.; the earliest notice of which is found in the *Scotichronicon* of John of Fordun, or rather his continuator Walter Bower (born 1385, wrote about 1430). According to this account, on the night before the king was killed, by being thrown over the precipice at Kinghorn; "Thomas of Erseldon, visiting the castle of Dunbar, was interrogated by the Earl of March, in the jocular manner which he was wont to assume with the Rymour,

¹ Mr Tait, in the *Berwickshire Nat. Transact.* already quoted, says, "Tradition says the stone was transferred from the old church, which stood some yards distant from the present edifice. In 1782 the ancient inscription was defaced by some senseless fellow in a drunken frolic, but the clergyman compelled him to replace it in the same words as before. The defaced characters were very ancient, the present are quite modern, and the spelling also is modernised. The right of sepulture is still claimed there by persons named *Learmont*, an indication that if Thomas did not bear that surname, it was adopted by his descendants," [or some who claimed to represent him]. "The church itself," says Mr Currie, "may not be more than 150 years old. It stands on the site of an older one which was a vicarage of Coldinghame. In the east gable is built a red stone bearing a dagger-shaped cross, the well-known symbol of the Knights Templars. (See additional particulars at end of the *Notes*.)

² *Boece* lib. xiii. f. 291 a (Parisii, 1575). *Tradunt scriptores pridie quàm Alexander fate functus esset, comitem mercharum percunctatum sub noctem insignem quandam vatem ac prædicendi arte haud sæpe fallentem, Thomas Leirmont nomine, vtrum aliquid in posterum diem noui euenturum esset.*

what another day was to bring forth. Thomas, fetching a heavy sigh from the bottom of his heart, is said to have expressed himself to this effect: 'Alas for to-morrow, a day of calamity and misery! Before the twelfth hour, shall be heard a blast so vehement that it shall exceed all those that have yet been heard in Scotland: a blast which shall strike the nations with amazement, shall confound those who hear it, shall humble what is lofty, and what is unbending shall level to the ground.' In consequence of this alarming prediction, the Earl and his attendants were induced to observe the state of the atmosphere next day; but having watched till the ninth hour without discovering any unusual appearance, they began to deride Thomas as a driveller. The Earl, however, had scarcely sat down to dinner, and the hand of the dial pointed the hour of noon, when a messenger arrived at the gate and importunately demanded admission; they now found that the prediction was fatally verified; for this messenger came to announce the intelligence of the king's death."¹ Bower's story is repeated by Mair (*Joannes Major Scotus*), and Hector Boece (*Boethius*) (see note 2, p. xiii), the former adding, "To this Thomas our countrymen have ascribed many predictions, and the common people of Britain yield no slight degree of credit to stories of this nature; which I for the most part am wont to treat with ridicule." Bellenden also, in his vernacular version of Boece, tells the story in more moderate language than Fordun:

"It is said ye day afore ye kingis deith, the Erle of Merche demandit ane propheie nanit Thomas Rimour, otherwayis namit Ersiltoun, quhat weddir suld be

¹ "Annon recordaris quod ille vates ruralis, Thomas videlicet de Erseldon, nocte præcedenti mortem regis Alexandri, in castro de Dunbar, obscure prophetando, de casu ejus dixerat comiti Marchiarum interroganti ab eo, ut solitus quasi jocando, quid altera dies futura novi esset paritura? Qui Thomas attrahens de imo cordis singultuosum suspirium, sic fertur comiti coram aulicis palam protulisse: 'Heu diei crastinæ! diei calamitatis et miseræ! quæ ante horam explicite duodecimam audietur tam vehemens ventus in Scotia, quod a magnis retroactis temporibus consimilis minime inveniebatur. Cujus quidem flatus obstupescere faciet gentes, stupidos reddet audientes, excelsa humiliabit, et rigida solo complanabit.' Propter eujus seria affamina comes cum aulicis crastinum observantes, et horas diei usque ad nonam considerantes, et nullum vestigium in nubibus vel signis ventosis cœli auspicantes, Thomam tanquam insensatam reputantes, ad prandium properarunt. Ubi dum comiti vix mensæ collocato, et signo horologii ad meridianam horam fere approximato, affuit quidam ad portam, importunis pulsibus aures comitis concutiens, aditum sibi ocius fieri flagitavit. Intromissus igitur advena, et de novis impetitus, 'Nova,' inquit, 'habeo, sed nosciva, toto regno Scotiæ deflenda, quia inclitus, heu! rex ejus finem præsentis vitæ hesternæ nocte apud Kingorn sortitus est, et hæc veni nunciare tibi.' Ad hanc narrationem, quasi de gravi somno excitatus, comes una cum familiaribus tutuderunt pectora, et dicti Thomæ experti sunt credibilia nimis facta fore vaticinia." Bower, *Scotichronicon*, lib. x. c. 43. "The local tradition," according to Mr Currie, "has it that the prophecy was delivered in the Earl of Dunbar's castle at Erceledoune, the royal herald announcing his arrival by a bugle blast from the Corse-Hill Head, on the Huntshaw road, to the north of the village. The spot is still called, if my memory serves me right, The Trumpet or Bugle Knowe."

on ye morrow. To quhome answerit this Thomas, that on the morrow afore noun, sall blaw the greatest wynd that euir was herd afore in Scotland. On ye morrow, quhen it wes neir noun, ye lift appering loune but ony din or tempest, ye Erle sent for this propheit and repreuit hym that he pronosticat sic wynd to be and na apperance yairof. Yis Thomas maid litel answer, bot said, noun is not 3it gane. And incontinent ane man come to the 3et schawing y^t the king was slain. Yan said ye propheit, Zone is the wynd yat sall blaw to ye gret calamite and trouble of all Scotland. Yis Thomas was ane man of gret admiration to the people, and schew sindry thingis as they fell. Howbeit yai wer ay hyd vnder obscure wourdis."

Divested of the grandiloquence of its monkish chroniclers, "the story," says Sir Walter Scott, "would run simply that Thomas presaged to the Earl of March that the next day would be windy—the weather proved calm, but news arrived of the death of Alexander III., which gave an allegorical turn to the prediction, and saved the credit of the prophet. It is worthy of notice that the rhymes vulgarly ascribed to Thomas of Erceldoune are founded apparently on meteorological observation. And doubtless before the invention of barometers, a weather-wise prophet might be an important personage."

Whatever the foundation of the story, and however explained, it may be taken, at least in conjunction with the documentary evidence already given, as showing that Thomas was alive in 1286. According to Harry the Minstrel he survived also to 1296, when he was identified with a critical passage in the life of Wallace.

Towards the beginning of that hero's career, as reported by his minstrel biographer, he was seized in the town of Ayr, by the soldiers of the English garrison under Lord Percy, whose steward, amongst several others, Wallace had slain in a market brawl. While lying in prison awaiting his trial, the rigour of his treatment and filthiness of his dungeon brought on dysentery, under which he sank, and was found by the jailor apparently dead. His body was cast over the walls upon a "draff myddyn," whence it was begged by an old nurse, who desired to do the last rites to the corpse. While washing the body, however, she noticed faint signs of animation, and by dint of careful nursing, secretly restored him to life and health, while observing all the outward show of mourning for his death.

thomas Rimour in to *the faile*¹ was *than*,
With *the mynystir*, quhilk was a worthi man :
He wysyt offt to *that* religiouss place.

The peple demyt of witt mekill he can ;
And so he told, *thocht* at *thai* bliss or ban,
Quhilk hapnyt suth in many diuerss cace,

¹ The *Faile* or *Feale*, a priory of the Cluniacenses in the neighbourhood of Ayr, which was still flourishing in the sixteenth century.

I can nocht say, be wrang or rychtwisnas,
In revlle of wer, quethir thai tynt or wan ;
It may be demyt be diuisioun of grace.

Thar man that day had in the merket bene,
On Wallace knew *this* cairfull cass so kene.
His master speryt, quhat tithingis at he saw.
This man ansuerd ; " of litill hard I meyn."
The mynister said ; " It has bene seildyn seyn,
quhar scottis and Ingliss semblit bene on Ilaw,
Was neuir zit, als fer as we coud knaw,
Bot *other* a scot wald do a sothroun teyn,
Or he till him, for a wentur mycht faw."

" Wallace," he said, " ze wist tayne in *that*
steid ;

Out our the wall I saw *thaim* cast him deide,
In *presoune* famys[i]t for fawt of fude."
The mynister said *with* hart hewy as leid,
' Sic deid to *thaim*, me think, suld foster
feid ;

For he was wicht and cummyn of gentill blud.'
Thomas ansuerd " *thir* tythingis ar noucht
gud ;

And *that* be suth, my self sall neuir eit breid,
For all my witt her schortlye I conclud.
' a woman syne of *the* Newtown of Ayr,
Till him scho went fra he was fallyn *ther* ;
And on her kneis rycht lawly *thaim* besocht,
To purchess leiff scho mycht *thin* with him
fayr.

In lychtlyness tyll hyr *thai* grant to fayr.
Our *the* watty on till hir hous him brocht,
To berys him als gudlye as scho mocht.'
zhit thomas said " *Than* sall I leiff na mar,
Gyff that be trew, be-god, *that* all has wrocht."
the mynister herd quhat thomas said in playne.

He chargyt him *than* " go speid *the* fast
agayne

To *that* sammyn hous and werraly aspye."
The man went furth, at byddyng was full
bayne ;

To *the* new town to pass he did his payn,
To *that* ilk hous ; and went in sodanlye,
About he blent on to *the* burd him bye.
This woman rais, in hart scho was [nocht]
fayn.

quha aw *this* lik, he bad hir nocht deny.

" wallace," scho said, " *that* full worthy has
beyne,"

Thus wepyt scho, that pete was to seyne.
The man *thar* to gret credens gaif he nocht :
Toward *the* burd he bownd as he war teyne.
On kneis scho felle, and cryit : ' For marye
scheyne,

Lat sklandyr be, and flemyt out of *zour*
thocht.'

This man hir suour " be him *that* all has
wrocht,

Mycht I on lyff him anys se with myn eyn,
He suld be saiff, *thocht* Ingland had him
socht."

scho had him wp to Wallace be *the* dess ;
He spak *with* him ; syne fast agayne can press
With glaid bodword, *thar* myrthis till amend.
He told to *thaim* *the* first tithingis was less.
Than thomas said : " forsuth, or he decess,
Mony *thousand* in feild sall mak *thar* end.
Off *this* regioune he sall *the* sothroun send ;
And scotland thriss he sall bryng to *the* pess :
So gud off hand agayne sall neuir be kend."

This incident, if authentic, could not have taken place before 1296 or 1297 ; and it is at once evident that it conflicts with the idea that Thomas was already dead in 1294, when *Thomas de Ercildoun filius et heres Thomæ Rymour de Ercildoun* devised the paternal estates. It is easy, of course, to say that, the charter being undoubted, Harry's story must be set aside as a mere fable. But I am not disposed to treat the Minstrel's circumstantial narrative quite so lightly ; and I would suggest that it is not impossible that Thomas, wearied and dispirited with the calamities under which his country was sinking, may before his death have transferred his estates, and retired to end his days in the priory of the Faile. If Harry is to be trusted in saying that Thomas " usyt off to that religioun place," we may even have a key to those temporary disappearances from his home, which popular superstition accounted for by visits to Fairyland ; and a final retirement while still alive may

really be the fact concealed under the legend of his sudden disappearance from the world. Then, are we correct in assuming that the charter in question is granted by Thomas's son, and not by Thomas himself? If Rymour was the family surname, the latter is not impossible. It is at least a pleasing fancy to picture Thomas, the last mayhap of his line, after setting his house in order and disposing of his worldly goods, retiring from earthly cares and pursuits, and leaving his neighbours to marvel at his departure, and attribute it to the powers of another world, who could spare him to "middle-erd" no longer. Many a myth has gone farther astray from its simple basis. Patrick Gordon, in his rhymed History of Robert Bruce (Dort, 1615), says Rymour survived to 1307; but as he gives us no authority for the statement, his evidence is of very doubtful value.

4. Such are the only notices which refer, or purport to refer, to Thomas in his lifetime. They seem to point to him as a man of sagacity and foresight, who, veiling his observations "under obscure wourdis," had already before his death attained to the repute of something like prophetic power. As a patriot, and one who had lived during the palmy days of the old Scottish monarchy before

Alysandyr owre kyng wes dede
That Scotlande led in luv and le,

he must have keenly felt the sorrows which overtook his country in his last years, and if he understood the temper of his countrymen, he may well have expressed his hope and confidence of their final triumph in tones which fell from the lips of the "old man eloquent" with all the weight of inspiration. That his reputed sayings were so quoted early in the course of the struggle, and within a few years after his own death, is abundantly evident from various references. One of these occurs in Barbour's Bruce, where, after Bruce had slain the Red Cumyn in the Grey Friars church at Dumfries in 1306, news of the event reached amongst others the patriotic Bishop of St Andrews:

*The lettir tauld hym all the deid,
And he till his men gert it reid,
And sythyn said thaim, "sekyrly
I hop Thomas prophecy*

*off hersildoune sall veryfyd be
In him; for, swa our lord help me!
I haiff gret hop he sall be king,
And haif this land all in leding."*

Andro of Wyntown also in his "Orygynale" (Book VIII, chap. 32), referring to the battle of Kilblane, fought by Sir Andrew Moray against the Baliol faction in 1334, says:—

*Of this fycht qwhylum spak Thomas
of Ersyldoune, that sayd in derne,
There suld mete stalwarthe,¹ stark, and sterne.
He sayd it in his prophecy;
But how he wist it was ferly.*

[¹ MS. stalwartly]

At a still earlier period the prophetic renown of Thomas is alluded to by the author of the *Scalacronica*, a French chronicle of English History, compiled by Sir Thomas Grey, constable of Norham, during his captivity in Edinburgh Castle in 1355. One of the *Notabilia*, extracted by Leyland from the unpublished part of this chronicle, is headed: "William Banestre and Thomas Erceldoune, whose words were spoken in figure, as were the prophecies of Merlin."¹

Most of these writers, however, lived a century after Thomas, and it might of course be, that their references to the notoriety of his prophetic powers represented rather the current opinion of their own age than of that of which they wrote; that Barbour, for example, in making Bishop Lambert quote "Thomas' prophecy," described what he was very likely to do himself, though he might have no ground either in tradition or history for imputing it to the Bishop of St Andrews. But this is sufficiently met by the fact that a MS. of the beginning of the fourteenth century not only credits Thomas with oracular powers, but preserves what purports to be one of his prophecies, in the following form (*MS. Harl. 2253, lf 127, col. 2*):

La countesse de Donbar demanda a Thomas de Essedoune quant la guere descoce prendreit
fyn. e yl la repoundy e dyt,

When man as mad akyng of a capped man ;
When mon is leuere oþermones þyng þen is owen ;
When londyonys forest, ant forest ys felde ;²
When hares kendles oþe herston ;
When Wyt & Wille werres togedere ;
When mon makes stables of kyrkes, and steles castles wyþ styges ;
When rokesbourh nys no burgh³ ant market is at Forwylye ;

¹ The Rev. W. W. Skeat has been so kind as to find the original of Leyland's extract in the manuscript in the library of Corpus Christi Coll. Cambridge (No. 133, leaf 60, back). He says: "It is a long paragraph, in which the name of 'Merlyns' occurs repeatedly; some remarks at the end imply that he spoke so much 'en figure' as to render the interpretation of his meaning very doubtful. It is remarked that much is said about boars, dragons, bears, eagles, lions, asses, moles, trees, and brooks; and that the object seems to have been to make the prophecies obscure—'ne purra estre determyne en certayne, si fussent, en le hour de le scriuer de cest cronicle, passe ou auenir. pusque tautes des Roys sount passez. tancom durent les Regnes des .vij. reaulmes Saxsouns. en queux la grant bretaigne estoit deuse. et dez autres puscedy Engles & Normandes. pur quoy ne agreast a le deuisour de cest cronicle plus dez parolis de Merlyne de soy entremettre. ne dez autres queux hom disoit en le heure predestinours. com de Willam Banastre. ou de Thomas de Erceldoun. les parolis de queux furont ditz en figure. od diuers entendementz aptez a lestimacioun de les comentours. que en cas purroit desacorder.'"

² The letters þ and y are in the MS. only distinguished by the y having a dot, which is often omitted; n and u also are indistinguishable; *londyonys* or *loudyonys* may be *London is* or *Loudyon*, i. e. "Lothian is forest, and forest is field." *Forest* may refer to the old name of Selkirkshire, or *Etterick Forest*.

³ Roxburgh, the ancient county town of Roxburghshire, and one of the "four great burghs" of Scotland, the remains of whose castle still crown the promontory between the Tweed and Teviot at their confluence, has been "no burgh" since 1547, and not a stone of the once great town now remains *in situ*.

When þe alde is gan ant þe newe is come þ' don (or dou) noþt
 When bambourne is donged Wyþ dedemen;
 When men ledes men in ropes to buyen & to sellen;
 When a quarter of whaty whete is chaunged for a colt of ten markes;
 When prude prikes & pees is leyd in prisoun;
 When a scot ne may hym hude ase hare in forme þ' þe englysshe ne sal hym fynde;
 When ryþt ant Wrong ascentþ to gedere;
 When laddes weddeþ louedis;
 When scottes flen so faste, þ' for faute of ship, hy drowneþ hem selue
 Whenne shal þis be? Nouþer in þine tyme ne in myne;
 ah comen & gon wiþ inne twenty wynter ant on.

This is in a southern (or south-midland) dialect, and doubtless by an English author. The effect of it seems to be that many improbabilities will happen, and in especial that many calamities will happen to Scotland, before the war with that country shall end, which shall not be in the time of either Thomas or his interrogator, but within twenty-one years after. (See further at end of the *Notes*.)

Mr Pinkerton, who first printed the lines in the "List of the Scottish Poets," prefixed to his "Ancient Scottish poems never before in print" (London, 1786, Vol. I, p. lxxvii), and Sir Walter Scott, who quoted it from Pinkerton (very inaccurately, and with loss of one line), in the "Border Minstrelsy," assume that the *Countesse de Donbar* is the heroic Black Agnes, daughter of Randolph, so celebrated for her defence of Dunbar Castle in 1337, and also referred to in the following poem. But as Mr Bond says the MS. is undoubtedly before 1320, this is not possible; and by the Countess is no doubt meant the wife of the Earl to whom Thomas predicted the death of Alexander III, and with whom, as already said, he seems to have been a familiar visitor. *Bambourne* is evidently Bannockburn, and the reference to its being "donged with dede men," leads one to infer that the prediction was composed *after*, or at least on the eve of that battle, in 1314. But there was no time between that battle and 1320, or even Bruce's death in 1329, when a prophecy that "the Scots should hide as hare in form," would suit events or even distant probabilities; and I am inclined therefore to suppose that it was actually composed on the eve of the Battle of Bannockburn, and circulated under Thomas's name, in order to discourage the Scots and encourage the English in the battle. It is well known that Edward II felt so sure of gaining that battle, and finishing the war at a blow, that he held a council in the camp on the previous day, and drew up statutes and ordinances for the disposal of Scotland and its inhabitants, which were found in the English camp after his defeat. Counting back from 1314, "twenty wynter ant on" would bring us to 1293, when Thomas was, as we have seen, still alive.

That prophecy formed an important weapon on both sides during the wars

between England and Scotland appears from many sources, and a passage in Higden's Polychronicon (as translated by Trevisa) referring to this very period says :

"The Scottes waxed stronger & stronger thyrty yeres togyder, vnto Kyng Edwardes tyme the thyrde after the Conquest, and bete down Englyshemen ofte, and Englyshe places, that were nygh to theyr marches. Some seyde that that myshappe fell for softnesse of Englyshemen ; and some seyde, that it was goddes own wreche, as *the prophecye said*, that Englyshemen sholde be destroyed by Danes, by Frenshemen, and by Scottes."

The prophetic powers of Thomas of Erceldoune seem thus to have been sufficiently credited to give importance to predictions purporting to be his within the twenty years that followed his own life-time ; and it is noteworthy that all these early references agree in attributing to his utterances the "derne," "obscure," and "figurative" character so well exemplified in those still preserved as his ; also, that the writers who quote them agree in their doubts as to the quarter whence Thomas derived his inspiration, while making no doubt of the inspiration itself.

5. We have equally early authority for his poetical abilities. Robert Mannyng of Brunne, who was actually a contemporary of Thomas, since his "Handlyng of Synne" was written in 1303, appears in his English Chronicle, written about 1330, to celebrate him as "the author of an incomparable romance of the story of Sir Tristrem." After stating his intention of telling his Story of England in the simplest speech, and without using intricate rhymes, since he has observed that such artificial compositions, though they may exhibit their authors' talent, are most spoiled by readers, Mannyng adds as an illustration of this :

I see in song in sedgeyng tale
of Erceldoun & of Kendale,
Non þam says as þai þam wrought,
& in þer sayng it semes nocht ;
þat may þou here in sir Tristrem ;
ouer gestes it has þe steem,
Ouer alle þat is or was,
if mene it sayd as made Thomas ;
But I here it no mane so say,
þat of som cople som is away ;
So þare fayre sayng here beforne
is þare trauayle nere forlorne ;

þai sayd it for pride & nobleye,
þat non were suylyk as þei ;
And alle þat þai wild ouerwhere,
Alle þat ilk wille now forfare.
þai sayd in so quante Inglis,
þat many one wate not what it is,
þerfore [I] henyed wele þe more
In strange ryme to trauayle sore ;
And my witte was oure thynne
So strange speche to trauayle in ;
And forsoth I couth[e] nocht
so strange Inglis as þai wrought.

It is not certain whether the "Thomas" here is Thomas of Erceldoun or Thomas of Kendale ; nor indeed that the first four lines refer to the same subject as those that follow : Sir Tristrem may, for anything that appears, be a third example, in addition to the works of Erceldoun and Kendale, of the liability of "quante

Inglis" to be marred by reciters, and its author "Thomas" may not be the Erceldoun of the second line, especially as the earlier German versions of Sir Tristrem quote as their authority one Thomas von Brittanien, or Thomas of Brittany, who must have lived, whoever he was, long before Thomas of Erceldoun. On the other hand, the Romance of Sir Tristrem in the Auchinleck MS., supposed to have been transcribed about the middle of the fourteenth century, and which, though it has been altered by a Southern transcriber, is demonstrably a copy of an earlier Northern one, begins by claiming Thomas of Erceldoune as the authority for its information, in terms which have induced Sir Walter Scott and others to consider the romance as his own production :

I was at Erpeldoun¹
 Wiþ tomas spak y þare
 þer herd y rede in rounne
 Who tristrem gat & bare
 Who was king wiþ croun
 & who him fosterd þare

& who was bold baroun
 As þair elders ware
 bi þere
 tomas telles in toun
 þis auentours as þai ware.

In stanzas 37-38 Thomas is mentioned, at the point where Tristrem found himself left on an unknown shore by the mariners who had carried him off from home :

þo tomas asked ay
 Of tristrem trewe fere,
 To wite þe riȝt way,
 þe styes for to lere ;
 of a prince proude in play
 Listneþ lordinges dere ;
 Who so better can say,
 His owen he may here,
 As hende
 of thing þat is him dere
 Ich man preise at ende.

In o robe tristrem was boun,
 þat he fram schippe hadde brouȝt ;
 Was of a blihand broun,
 þe richest þat was wrouȝt ;
 As tomas telleþ in toun ;
 He no wist what he mouȝt,
 Bot semly set him doun,
 & ete ay til him gode þouȝt,
 Ful sone
 þe forest forþ he souȝt
 When he so hadde done.

In Fytt III, stanza 45, the authority of "Tomas" is quoted again :

Beliagog þe bold
 As a fende he fauȝt ;
 Tristrem liif neiȝe he sold,
 As tomas haþ ous tauȝt
 Tristrem smot, as god wold,
 His fot of at a drauȝt ;

Adoun he fel y fold,
 þat man of michel mauȝt,
 & eride
 "Tristrem, be we sauȝt,
 & haue min londes wide."

Notwithstanding that in all these passages, the author professes to have learned his tale from "Thomas," Sir Walter Scott, in editing Sir Tristrem, assumed it as

¹ This word is cut through in the MS. by some former possessor who cut out the illuminations ; but the catchword at foot of preceding leaf (280) has "y was at erpeldoun" (not erseldoun), and the lower part of the word including the þ is quite clear in the folio itself. *Erpeldoun* for *Ertheldoun* may be the scribe's error for *Ercheldoun* in his original.

undoubtedly the genuine work of Erceldoune, committed to writing by some one who had learned it from him personally; and started a theory that Thomas had himself collected the materials from the Britons of Strathelyde, and that his work, being thus original in its character, was the source of the numerous versions in continental languages which quote one "Thomas" as their authority. Dr Irving, in his *History of Scottish Poetry*, also considered it as "not altogether absurd to suppose that he was nevertheless the real author, and had recourse to this method" [*i. e.* quoting his own name as his authority] "of recording his own claims," and so preventing reciters from claiming the romance as their own composition. But in the additions to Warton's *History of English Poetry* (editions of 1824 and 1840) it is shown that not only did the romance exist in several European languages long before the days of Erceldoune, but that the "Thomas" quoted in some of the French and German poems was the writer of one of the French versions of the story, who must have lived before 1200; that this French version was apparently the original of the English translation in the Auchinleck MS., and that while it is doubtful whether the latter be the work referred to by Robert of Brunne, it is still more doubtful whether it is the production, either directly or indirectly, of Erceldoune. Mr Garnett, in summing up his review of the subject, considers it proved, "1. That the present Sir Tristrem is a modernized [rather a *southernized*, it cannot well be a *much* more modern] copy of an old[er] Northumbrian romance, written probably between 1260 and 1300. 2. That it is not, in the proper sense of the word, an original composition, but derived more or less directly from a Norman or Anglo-Norman source. 3. That there is no direct evidence in favour of Thomas of Erceldoune's claim to the authorship of it, while the internal evidence is, as far as it goes, greatly adverse to that supposition. It is however by no means improbable that the author availed himself of the previous labours of Erceldoune on the same theme. The minstrels of those days were great plagiarists, and seldom gave themselves the trouble of inventing subjects and incidents when they found them ready prepared to their hands." Later criticism is still more adverse to the claims of Erceldoune. Mr Wright thinks it most probable that the person who translated the Auchinleck version from the French original, finding a "Thomas" mentioned therein, and not knowing who he was, "may have taken him for the Thomas whose name was then most famous, viz. Thomas of Erceldoune, and thus put the name of the latter to his English edition." I must confess that, looking at the way in which the name and authority of Erceldoune were afterwards affixed to productions with which he had no connexion, Mr Wright's theory seems to me most probable, espe-

cially as this English version must have been originally by a northern writer who would be well acquainted with Thomas's name, and probably wrote soon after his death, so that the southernized transcript in the Auchinleck MS. could be made before the middle of the 14th century. But the Early English Text Society has *Sir Tristrem* in its list for early reprinting, when the question of the origin and authorship of the romance will of course be fully discussed. At present we have only to note that, however the opinion was founded, Thomas of Erceuldoune at least passed in popular estimation as a poet of renown within thirty years after his own death.

6. In the twofold character of poet and prophet, thus attributed to him from the earliest period, the name of Thomas of Erceuldoune continued to be venerated for many centuries, and numerous compositions claiming to be his, or at least to derive their authority from or through him, are still preserved. The earliest of these is the poem printed in the following pages, the completion of which, from internal evidence, must be placed shortly after 1400, or about a hundred years after Thomas's death. It represents Thomas as meeting "a lady gaye," who is described as the Queen of a realm not in heaven, paradise, hell, purgatory, or on middel-erthe, but "another cuntre" from all these, answering to the Faërie or Fairy-land of later tales, but nowhere so called in the poem itself. Thomas makes love to her, and is transported by her power to her own country, where he dwells for three years and more. On his dismissal, necessary to prevent his seizure by a foul fiend of hell, who is coming next day for his tribute, he asks a token from the lady, and, in compliance with his repeated request to abide and tell him some ferly, she proceeds to give an outline in prophetic form of the wars between England and Scotland from the time of Bruce to that of the death of Robert III, with a mysterious continuation, which must still rank as "unfulfilled prophecy," and ending with a reference to Black Agnes of Dunbar, whose death is predicted. After an affectionate farewell, in which she promises to meet Thomas again at the same spot, the lady leaves him and takes her way to Helmsdale.

7. In regard to the professed authorship of this poem, we meet with even greater difficulty than in *Sir Tristrem*, the narrator passing from the first to the third person, and from the third to the first again, with the most sudden transition, so that it is difficult to say whether it even claims to be the work of Thomas. Thus in the first 72 lines (including the prologue), the writer describes himself as lying on Huntly banks himself alone, and seeing the lady, whose array he describes as a professed eye-witness; but in line 73 it is:

Thomas laye & sawe that syghte
Vndir-nethe a semly tree :
He sayd, &c. &c.

Gyff it be als the storye sayes
He hir mette at Eldone Tree,

and so on for 200 lines, the author describing Thomas and his actions as if he himself had them only by hearsay, till in l. 273 we have again the sudden transition to the first person :

Thomas duellide in that solace
 More than j ȝowe saye parde ;
 Till one a day, so hafe I grace,
My lufly lady sayde to mee ;
 Do buske the, Thomas, the buse agayne, &c. &c. ;

but this is only a momentary interruption, for the narrator immediately speaks of Thomas again in the third person, a style which he continues to the end of the narrative. In the prophecies from l. 317 to 672 the speeches of Thomas and the lady are merely quoted without even as much as an introductory "he said" or "she said," so that nothing can be determined as to the professed narrator. The conclusion, however, ll. 673—700, is very decidedly narrative in the third person :

Scho blewe hir horne on hir palfraye,
 Lefte Thomas vndir-nethe a tre ;
 To Helmesdale scho tuke the waye ,
 And thus departede scho and hee !

Of swilke an hird mane wold j here
 That couth Me telle of swilke ferly.
 Ihesu, corouned with a crowne of brere,
 Brynge vs to his heuene So hyee !

where, even if with the Cambridge MS. we read *woman* for *hird mane*, it is clearly the wish of a third party that he had such an experience as Thomas had, and not of Thomas himself.

8. But, whoever the professed author, I have said that the poem in its present form bears evidence of being later than 1401, the date of the invasion of Scotland by Henry IV, or at least 1388, the date of the Battle of Otterbourne, the last of the historical events "hyd vnder obscure wourdis" in Fytt II. For the whole of the events described in that Fytt are really historical and easily identified, preserving, with a single important exception, the chronological order ; and this part of the poem must have therefore been composed after the last of them had happened. But of the events predicted in Fytt III, after the second, which seems to refer to Henry IV's invasion of the country in 1401, I cannot make any such sense, and I prefer to consider these as real predictions or expectations of the future. Moreover, the oldest MS. of the poem, the Thornton, itself clearly not an original, dates to 1430—1440, some time before which the poem must have existed in its present form, so that we have the period between 1402 and 1440, with strong reasons in favour of the earlier date, for its completion. But portions of it may have been

earlier even than this, for it is clearly possible that the prophecies may have been altered, added to, and interpolated, from time to time, since each incident of them is separate, and easily detachable from the context. There seems indeed to be evidence of very early treatment of this kind in Fytt II, in examining which it will be seen that the events therein "predicted" are

The failure of Baliol's party in the struggle with David Bruce	1333
the battle of Halidon Hill	1333
<hr/>	
The battle of Falkirk	1298
the battle of Bannockburn	1314
the death of Robert Bruce	1329
the invasion and partial success of Edward Baliol, who lands at Kinghorn	1332
the battle of Dupplin and occupation of Perth	1332
the English withdraw to the French war	1337
David Bruce fetched from France	1342
he invades England, is captured at Durham, and led to London	1346
Scotland again invaded by Baliol	1347
Scotland heavily taxed for the ransom of King David	1357
Robert Stewart made king	1370
Douglas invades England, and slain at Otterbourne	1388

Excluding the two first entries, we have here an outline of the chief events in Scotland from the Battle of Falkirk under Wallace to that of Otterbourne under Robert II, references being specially numerous to the period of the Second War of Independence under David Bruce. But the prediction of the eventual ruin of Baliol's party, and the battle of Halidon Hill—a battle "that shall be done right soon at will," come out of order and quite apart from this chronological list, as if they had no connexion with it, while they are also intimately connected with the introduction of this Fytt, and Thomas's request to the lady—

Telle me of this gentill blode
Wha sall thribe, and wha sall thee,
Wha sall be kynge, wha sall be none,
And wha sall welde this northe countre?—

a question as to the conflicting claim of the Bruce and Baliol families scarcely likely to be made after 1400, when the latter line was extinct. I am inclined to suppose, then, that this part, with perhaps Fytt I, the conclusion, and an indefinite portion of Fytt III, which is in all probability a *melange* of early traditional prophecies,

may have been written on the eve of Halidon Hill, with a view to encourage the Scots in that battle; in which the oldest text, it will be observed, makes the Scots win with the slaughter of six thousand Englishmen, while the other texts, wise after the fact, make the Scots lose, as they actually did.

The question has been asked before, whether the "fairy tale" contained in Fytt I is not distinct from the "prophetical rhapsody" to which it serves as an introduction, and collectors of ballads have generally answered the query in the affirmative; thus Jamieson, in editing the poem in his "Popular Ballads and Songs," is of opinion that "In the introduction to the prophecies, there is so much more fancy and elegance than in the prophecies themselves, that they can hardly be supposed to be the composition of the same person. Indeed, the internal evidence to the contrary almost amounts to a proof that they are not." Professor Child, also, in his "English and Scottish Ballads" (London, 1861), vol. I, p. 95, says, "the two 'fytt' of prophecies which accompany it (the ballad) in the MSS. are omitted here, as being probably the work of another, and an inferior, hand." Although diffident of venturing an opinion at variance with that of poets and poet-editors, I can hardly think that Fytt I stands alone. Some of the prophecies may be later than others, but I think that, *as a whole*, they flow so naturally from the tale, as a response to Thomas's request for a token of his intercourse with the Lady, without any trace of patching or awkward joining, as to preclude the suspicion of having been afterwards tacked on. As to their style, they could not well, from their nature, be rendered so interesting or lively as the ballad; yet the introduction to them, as well as their conclusion and the parting of Thomas and the Queen, seem not inferior in execution to any part of Fytt I.

On the other hand, it must be granted that, artistically considered, the tale of Thomas and the Lady is far too long and minute to have been invented as a mere introduction to the prophecies, and I willingly admit that the story, perhaps even in a poetic dress, may have existed some time before it was caught up and told anew as an introduction and passport to the predictions. The reference in line 83,

Gyff it be *als the storye sayes*,
He hir mette at Eldone tree,

implies that there was in existence an older tale of Thomas and the Queen, which fixed the place of their meeting. If we are to suppose that part of the work as it now exists is as old as Halidon Hill, we are taken to a date little more than thirty years after Thomas's own time, a fact, so far as it goes, in favour of the idea of those who think that this older tale may have been composed by Thomas himself, and

that the first-personal style of parts of the existing ballad may have been transferred from his narrative.

If modern editors despise the prophecies, and look upon them as a rubbishy addition to the ballad, it is very clear, that early scribes thought otherwise, and that it was to the respect which the prophecies inspired, that we owe so many MS. copies of the poem as have come down to us; we may be glad that their appreciation of the relative merits of the parts did not lead them all to do like the scribe of the Sloane MS., who omits Fytt I, and dignifies the prophecies alone with a place in his pages. In addition to this MS. four others preserve the poem more or less perfectly, and with considerable differences, as exhibited in the following text. These MSS. and the peculiarities of their texts will be described hereafter; it is only necessary here to note that the poem appears to have been originally by a Scottish author, though all the copies of it now exist in English MSS., and that the strongly northern character of the language as preserved by Robert Thornton, who, as a northern Englishman, would leave it nearly as he found it, is more or less modified in the others, especially in the Lansdowne and Sloane, which are also comparatively late in their transcription. The various modifications introduced by southern or midland transcribers may be well seen in lines 357—372. In these repeated transcriptions also the proper names of Scottish families, and of battles, have suffered so much at the hands of scribes to whom they were devoid of meaning, as often to become quite unintelligible. The results of the battles also are often altered in the different texts, doubtless because the transcribers in many cases did not understand the application of the predictions, and perhaps patriotically changed their burden, in accordance with their own wishes or hopes.

9. I look upon the greater part of the predictions in Fytt III as in reality adaptations of legendary prophecies, traditionally preserved from far earlier times, and refurbished up anew at each period of national trouble and distress in expectation of their fulfilment being at length at hand. The origin of these effusions takes us back to the period of Arthur himself, and the expiring efforts of the Britons against Saxon conquest. It is well known that the flush of enthusiasm and hope which swelled the breasts of his countrymen, during Arthur's series of victories over the pagan invaders, was too fondly cherished to be willingly renounced on his premature removal from the scene. Their hero could not be really dead, he had only withdrawn from them for a while—gone on a pilgrimage to a far-off land, retired to some desert sanctuary, or fallen asleep with his warriors in some secret cavern,—and would yet return to rule “broad Britaine to the sea” and scatter

the Saxons to the winds of heaven.¹ "*Hic jacet Arturus, rex olim rexque futurus*"—Here lies Arthur, king of yore and king to be,—reported to have been found inscribed on his coffin at Glastonbury, represented, it is certain, the sacred belief of his people. That belief was common to all the relics of the Cymric race, from Strathclyde to Cornwall, and the shores of Armorica, and was preserved not least faithfully in that Northern land, which, according to all early authority, had witnessed alike Arthur's most splendid achievements and his death. The belief in the "kyd conqueror" yet to come must have cheered the Cumbrian Britons during the long struggle which ended in their incorporation with the Scottish monarchy, and fusion into the mingled stock which produced the later Scottish nation. Even after that fusion, and the loss of their ancient tongue, the loss even of all memory of the actual events to which these expectations and beliefs and dreams of the "good time coming" originally referred, the dreams and prophetic aspirations themselves survived, as dim mysterious legends of the future, foreboding great national crises, perils, and deliverances. Hence the legends of "a bastard in wedlock born, who should come out of the west," "a chieftain unchosen that shall choose for himself, and ride through the realm and Roy shall be called," "a chiftane stable as a stone, stedfast as the christull, firme as the adamant, true as the steele, immaculate as the sun, without all treason," whose "scutifers shal skail all the faire South, fra Dunbertane to Dover, and deil al the lands—he shall be kid conqueror, for he is kinde lord, of al Bretaine that bounds to the broad sea—" against whom in vain

the Saxonys shall chose them a Lord
That shall make them greatly to fall vnder.
The ded man shall rise : and make them accord
And this is much wonder and slight,
That he that was dead and buried in sight
Shall rise again and live in the land ;—

¹ A similar belief was cherished by the Britons as to Cadwaladyr, son of Cadwallawn, who, a century and a half after Arthur, "waged, in conjunction with Penda, a successful war against the Angles of Northumbria. For one year he had actually been in possession of that kingdom, and his successful career of upwards of twenty years roused the courage and hopes of the Cymry to the highest." When Cadwaladyr died in the pestilence of 664, his countrymen could not realize that he was gone; "the death was denied, and he was said to have retired to Armorica, whence the Cymry looked for him to return, and re-establish their supremacy over the Angles."—Skene: *The Four Welsh Books*, vol. I, p. 75. It is interesting to see that this British legend also had been preserved in the north. "The prophecy of Merlin," afterwards quoted, has

When the Calualider of Cornwall is called
And the Wolfe out of Wales is wencust for ay.

who should conquer "Gyane, Gaskone, and Bretane the blyth," and

turne into Tuskane but trey or true,
And busk him ouer the mountaines on mid winter euen,
And then goe to Rome and rug downe the walles,
And ouer all the region Roy shall be holden ;

who should ride with pride over England and Scotland, and overthrow all false laws, and establish righteousness, till

"bothe the londes breton shal be ;"

who should finally, like a true Christian knight, die in the Holy Land—

For euerie man on molde must de—
But end he shall in the land of Christ
And in the valle of Josaphat buried shall be.

The resemblance of many of these expressions, and actual identity of many of the epithets, with those to be found in the old Northern "Morte Arthur," and other kindred works, is very notable.

10. During the wars between England and Scotland, under the three Edwards, and after, down even to the reign of Henry VIII, these scraps of old traditional prophecy were eagerly called to mind, and their dim light anxiously sought for in each successive crisis, the English, as we may suppose, dwelling specially on any passages which brought the "kyd conqueror" out of the south, or spoke of his ruling from "Cornwall to Caithness all Britain the broad," the Scots finding encouragement in the promise that he should finally extirpate the "Saxons," a name which, from its being used by their Celtic fellow-subjects as equivalent to "English" in a linguistic or ethnological sense, the Lowlanders now adopted as equivalent to "English" in the political sense. Strictly speaking, they also were "Sasunnach," or Saxon, to the Celts ; but the effect of the struggle with England was to make them disclaim all "Saxon" connexion, and to use the term only of their enemies of England. Prior to the death of Alexander III, Scotland had enjoyed peace and tranquillity for many generations, and no wonder that the sudden outburst of calamity, with which the country was then assailed, stirred deeply the minds of the people, and led them to anticipate that the mighty overturnings, which were the mysterious burden of these ancient saws, were at length at hand.

Is it too much to suppose that Thomas of Erceldoune may, from his literary tastes, have been a repository of such traditional rhymes, and himself have countenanced the application of their mysterious indications to the circumstances of his country, and thus to some extent at least given currency to the idea of his own

prophetic powers? It is certain at least that many of these ancient fragments were mixed up with the prophecies attributed to him, even as fragments of the latter were from time incorporated in, and blended with, later "prophecies" or prophetic compilations, which continued to be supplied whenever the demand arose, down to the union of the Kingdoms, and to be revered and consulted even as late as the Jacobite risings in the '15, and the '45. In these the name of Thomas Rymour is associated with those of Merlin, Bede, Gildas, and others; and collections of this mystic literature, such as the Sloane MS. 2578, and Lansdowne 762 in the British Museum, from which two of the following texts are printed, and Rawlinson C. 813 in the Bodleian, already existed in the fifteenth and sixteenth centuries when Sir David Lyndesay entertained the boyhood of James V with

The prophesies of Rymour, Beid, and Marlyng,

and the author of the "Complaynt of Scotland" in 1529 found it necessary to warn his countrymen against "diuerse prophane prophesies of merlyne, and vther ald corruptit vaticinaris, the quhilkis hes affermit in there rusty ryme, that scotland and ingland sal be vndir ane prince," to which "the inglismen gifis ferme credit." Merlin, whose name takes us back to the Arthur period itself, was evidently the oldest of these "vaticinaris," and at one time the most venerated, but in Scotland the fame of Thomas Rymour gradually outshone that of all his rivals, so that his pretended sayings were interpolated, and even his authority quoted, to give greater authority to theirs. This is well seen in a collection of these occult compositions printed in Edinburgh in 1603, and since then constantly reprinted down to the beginning of the present century, some of the contents of which must have been written as early as the reign of the Scottish James I (died 1437), while of others, MS. copies are in existence belonging to the same century.

11. The oldest printed edition yet discovered bears the following title: "The Whole prophecie of Scotland, England, and some part of France and Denmark, prophesied bee meruellous Merling, Beid, Bertlington, Thomas Rymour, Waldhaue, Eltraine, Banester, and Sibbilla, all according in one. Containing many strange and meruelous things. Printed by Robert Waldegrau, Printer to the King's most Excellent Maiestie. Anno 1603." To the goodly fellowship of Prophets here exhibited the later editions add "Also Archbishop Usher's wonderful prophecies."

As several of the pieces in this collection quote Thomas by name, and illustrate the subject of this volume, it seems desirable to give some account of them. The first piece is, like all the older ones, in alliterative verse, and begins, without any title:—

Merling saies in his booke, who will reade right,
 Althoight his sayings be vncouth, they shalbe
 true found
 In the vij. chap. reade who so will

One thousand and more after Christes birth
 When the Calualider of Cornwall is called
 And the Wolfe out of Wailles is win cust for ay
 Then many ferlie shall fall & many folke die.

As to the long-expected return of Calualider, or Cadwaladyr, see p. xxviii, note. This article really consists of three distinct compositions, of which the first predicts that a “Freik fostered farre in the South” shall return to the “kyth that he come from” with much wealth and worship, on whose arrival in Albanie many shall laugh; but his severity will soon give others cause to weep :

At his owne kinde bloode then shall he begin
 Choose of the cheifest and chop of there heads,
 Some haled on sleddes, and hanged on hie
 Some put in prison & much pain shal byde.
 In the month of Arrane an selcouth shal
 fall,

Two bloodie harts shall be taken with a false
 traine,
 And derflie dung downe without any dome.
 Ireland, Orknay, and other lands manie
 For the deth of those two great dule shall
 make—

in which we see a description of the return of James I. from his detention in England, and his severity against the family of his uncle who had prolonged his captivity. The latter part of this passage was a century later quoted in connexion with the execution of the Regent Morton. “When that nobleman was committed to the charge of his accuser, captain James Stewart, newly created Earl of Arran, to be conducted to his trial at Edinburgh, Spottiswoode says that he asked ‘Who was earl of Arran?’ and being answered that Captain James was himself the man, after a short pause, he said, ‘And is it so? I know then what I may look for!’ meaning, as was thought that the old prophecy of the Falling of the heart (the cognizance of Morton) by the mouth of Arran should then be fulfilled. Whether this was his mind or not, it is not known; but some spared not, at the time when the Hamiltons were banished, in which business he was held too earnest, to say that he stood in fear of that prediction, and went that course only to disappoint it. But if it was so, he did find himself now deluded; for he fell by the mouth of another Arran than he imagined.”—*Spottiswoode*, 313. In all ages, it would appear, it has been orthodox to wrest a verse of prophecy from its context and circumstances, and find a fulfilment for it in spite of these.

The second and third sections of this piece are found in a much older form in the Cambridge University Library MS., Kk. i. 5, whence they were printed for the E. E. T. S. by Rev. J. R. Lumby in 1870. (Bernardus de cura rei familiaris; with some Early Scottish Prophecies, &c. p. 18.) This MS. is late fifteenth century, but the character of the language shows it to be a copy of one belonging to the first half of that century. The order of the two divisions is here reversed, the *first* part

of the poem in the Cambridge MS., lines 1—72 of the E. E. T. S. edition being the *third* in the edition of 1603, and following lines 73—139, which forms the second part in the Edinburgh prophecy. This second part quotes a figure found also in “Thomas of Ersseldoune,” and recurring in almost all the prophecies, which thus appears in the older copy (line 103 of Mr Lumby’s copy).

In his fayre forest sall ane ern bygye,
 And mony on sall tyne *thar* lyff in the mene tyme ;
 They sall founde to the felde, and *then* fersly fyght,
 Apone A brode mure þar sall A battell be,
 Be-syde a stob crose of stane *that* standis on A mure :
 It sall be coueret wyth corsis all of a kyth,
 That the craw sall nocht ken whar the cross standis.

Compare lines 567—576 of Thomas ; both are evidently borrowed from some traditional prophecy :—

A Raven shall comme ouer the moore,
 And after him a Crowe shalle flee,
 To seeke the moore, without(en) rest
 After a crosse is made of stane
 Ouer hill & dale, bothe easte & weste ;

Bot wite wele, Thomas, he sall find nane.
 He sall lyghte, whare the crose solde bee
 And holde his nebbe vp to the skye ;
 And drynke of gentill blode and free ;
 Thane ladys waylowaye sall crye.

This section does not quote or name Thomas ; it ends with a reference to the legend of “wily Vivien.”

For *bedis* buke haue I seyn, & banysters¹ als ;
 And *merwelus* merlyne is wastede away
 Wyth A wykede womane—woo mycht sho bee !—
 Scho has closede him in a cragege of cornwales coste.

The third part is in rhyme, with much alliteration, and begins—

Qwhen the koke in the northe halows his
 nest,
 And buskys his birdys and bunnys to flee,
 Than shall fortune his frende *the* zattis vp-
 caste,
 And Rychte shall haue his Free entree ;

Then *the* mone shall Ryse in the northwest
 In A clowde als blak as the bill of A crowe ;
 Then shall the lyonne be lousse, the baldest
 & best
 That euer was in brattane sen in Arthuris
 daye.

It was one of the most popular prophecies of the fifteenth and sixteenth centuries, and besides forming, as already mentioned, the first half of Mr Lumby’s “Ancient Scottish prophecy” from the Cambridge Kk. MS., it occurs in two of the MSS. that contain “Thomas of Erceldoune”—viz. in Lansdowne 762, fol. 65, with the title “Brydlington,” and twice over in Sloane 2578 (leaves 15 *b* and 100 *b*). It names Thomas’s prophecy as an authority, and mentions several of the mysterious episodes of the third fyfte of our romance ; thus :—

¹ “William Banister, a writer of the reign of Edward III. The *Prophecies of Banister of England* are not uncommon among MSS.”—*Warton*. Among the contents of Rawl. C. 813 is “*Pars visionis Domini Willielmi Banistre, milytis*” (leaf 142 *b*).

At Sandyfurde, for-suthe, in the south syde,
 A pruede prunce in the prese lordly sall lythe,
 Wyth-balde bernes in bushment *the* batell sall mete ;
Thar sall profecy proffe *that* thomas of tellys, &c.

Betuix Setone and *the* See sorow sall be wrought.

Then the lyonne wyth *the* lyonisses efter *that* sall Reigne ;
Thus bretlingtone bukis and banestre us tellis,
 Merlyne and mony moo *that* mene of may mene,
 And *the* expositoris Wigythoune & thomas wytht-all tellis.

In the printed edition of 1603 the two last lines run :—

Merling & many more that with meruels melles
 and also Thomas Rymour in his tales telles.

What follows is also reproduced in many later prophecies :—

Sone at <i>the</i> Saxonis shall chese þame a lorde,	He that is dede ande beryde in syght
And full sone bryng hyme at vnder,	Sall Ryse ayane, and lyffe in laude,
A dede man sall make [thame] A-corde	In comforte of A yhong knyght
And <i>that</i> sall be full mekyl wonder.	<i>That</i> fortune has schose to be hir husbande.

The “prophecie of Beid,” the second in the collection, appeals to Thomas for confirmation, and mentions Sandeford, as in l. 624 of our Romance :—

Who so trusts not this tale, nor the tearme knowes,
 Let him on Merling meane, and his merrie words,
 And true Thomas tolde in his time after
 At Sandeford shall be seen example of their deeds.

Bede died five hundred and fifty years before True Thomas ; but clearly the support of the latter was too valuable to be sacrificed to a trifling question of dates !

His prophecy is specially directed to Berwick-on-Tweed, formerly the first of the four great burghs of Scotland, but now, alas ! in the grip of the English :

Though thou be subiect to the Saxons, sorrow thou not,
 Thou shall be loosed at the last, belieue thou in Christ !

The year MCCCCLXXX is indicated by a method of which many imitations occur after, for the prophets had on the whole but little original genius, and when one of them started game, however poor, the rest all followed in the chase till it was done to death :—

Who so doubts of this dead or denyes heereon,	
I doe them well for to know, the dait is deuised,	
Take the forrest of midleird, & marke by the selfe	[M]
With foure crescentes, closed together,	[CCCC]
Then of the Lyon the longest see thou choose	[L]
Loose not the Lyones, let her lye still,	
If thou castes through care, the course of the heauen,	
take Sanctandrois Crose thrise	[XXX]
Keep well these teachments as Clarkes hath tolde	
thus beginnes the dait, deeme as thou likes,	
thou shall not ceis in that seit assumed in the text.	

The year 1480 was that in which James III allowed himself to be enticed by the King of France into breaking the truce with Edward IV, as a result of which Berwick was captured by the English in 1482, and in spite of the prophecy, which was no doubt composed or compiled soon after, was never again recovered by Scotland. As to the influence which pretended prophecies had upon the conduct of the king at this very time, see Tytler's History of Scotland, p. 214. Nor was the belief in such occult agencies less powerful in England: see Greene's History of the English People, p. 268.

"The prophecie of Merlyne," which follows, after 16 lines of alliterate rhyme, beginning—

It is to fal when they it finde
that fel on face is faine to flee
That commed are of strolings strinde,
Waxing through the worke of winde

The Beare his musal shal vpbinde,
And neuer after bund shal be
Away the other shal waxe with winde
And as they come so shall they flee—

introduces an ancient alliterative poem of marked Arthurian cast, which I have reprinted in my Introduction to the "Complaynt of Scotland," p. xlvi. From its contents, I am inclined to think that it may have been compiled shortly after the death of Alexander III, and I think the description of the "kid conqueror" and "kind lord of all Britaine that bounds to the broad See," is clearly derived from obscure legends of the expected return of Arthur.

"The prophecie of Bertlington"—the Brydlyngton,¹ to whom the Lansdowne MS. attributes the "Cok in the North" prophecy—is a medley of older fragments of various ages, some alliterative, some in rhyme, some in both, and some in neither, ingeniously adapted and fitted together, and interpolated with others here first met with, about the son of a French wife, a descendant of Bruce within the ninth degree, who should unite England and Scotland in one kingdom. This, which became in the sequel by far the most famous of all the prophecies, was skilfully analyzed by Lord Hailes in his "Remarks on the History of Scotland" (Edin., 1773), and shown to have been intended originally for John, Duke of Albany, son of Alexander, brother of James III and his French wife, the daughter of the Count of Boulogne, who came to Scotland, after the death of James IV in the Battle of Flodden, and from whose regency great things were hoped. Lord Hailes, however, has inadvertently accused the author of inventing many things, which he really found in prophecies of the preceding century, and transferred, as they were still

¹ "John Bridlington, an Augustine Canon of Bridlington in Yorkshire, who wrote 3 books of '*carmina vaticinalia*,' in which he pretends to foretell many accidents that should happen to England. MSS. Digby, Bibl. Bodl. 89 and 186. He died, aged 60, in 1379, and was canonized."—*Warton*.

unfulfilled, to his own prediction, honestly believing, no doubt, that they were now to be accomplished. Such were the prediction that Albany should land in the Forth (which he did not), and the “thrice three” years after '13, given him for the performance of his doughty deeds (which he utterly failed to do). He starts with alliterative verse :—

When the Ruby is raised, rest is there none,
But much rancour shall rise in River & plane.
Throw a tretie of a true,¹ a trayne shall be made,
That Scotland shall rew, and Ingland for ever,
For the which Gladsmoore, & Gouan mure gapes thereafter.

Then, an adaptation of some lines in the prophecy of Merlin introduces the new prediction :—

Betwixt Temptallon & the Basse
thou shall see a right faire sight,
Of barges & bellingars, and many broad saile,
With iij Libertes and the flouredlice hie vpon
hight
And so the dreadful Dragon shall rise from
his den
And from the deepe doughtelie shall draw to
the height.
Of Bruce's left side shall spring out a leif,
As neere as the ninth degree,
And shall be flemed of faire Scotland
In France farre beyond the see;

And then shall come againe riding
With eyes that men may see,
At Aberladi he shall light
With hempen halters & hors of tree ;
On Gosforde greene it shall be seene,
On Gladsmoore shall the battle be.
Now Albanie thou make the boun,
At his bidding he thou prompt, [? yare]
He shal deile both towre and towne,
His guiftes shal stand for euer more.
[? mare]

Then boldly boun the thereafter.

The original of this is in the “Ancient Scottish Prophecy,” No. 1 in E. E. T. S., No. 42, edited by Mr Lumby, already referred to :—

Fra bambwrgh to the basse on the brayde See,
And fra farnelande to the fyrth salbe a fayr syght
O barges and ballungerys, and mony brod sayle :
and the lybberte with the flurdowlyss sall fayr ther apou.
Thar sal A huntter in hycht come fra the Southe.
Wytþ mony Rechis on Raw Rewleyd full Ryght.

Then the stob-cross and the crow, the dead man rising, and Gladsmoor, as before :—

Upon a broad moore a battle shal be,
Beside a stob crose of stone,
Which in the Moore stands hie,
It shal be clearly cled ouer with corps of
knights,
That the crow may not find where the crose
stoode,
Many wife shal weepe, and Sice shall vnder,
the ded shal rise, and that shal be wonder,

And rax him rudely in his shire shield,
For the great comfort of a new King.
Now hie the powok with thy proud showes,
Take thy part of the pelfe when the pack opens.
It shall not be Gladsmoore by the sey
It shall be Gladsmoore where euer it be
And the little lowne that shall be
Is betwixt the Lowmond and the sea.

¹ True, tren, the proper singular of *trenvis*, *trenves*, *truce*, now treated in English as a singular ; Fr. *trève*, pl. *trèves*.

Then,—after much alliterative matter about a hound out of the south, an Egle out of the north, a Ghost out of the west, and the bastard in wedlock born, as in Thomas, to do doughty deeds, and bring all to peace again,—comes a clearer delineation of Albany, several quotations from Thomas and Merlin, and appeals to them and Bede for confirmation, ending appropriately with an Arthur bit to clench all :—

How euer it happen for to fall,
 The Lyon shal be Lord of all.
 The French wife shal beare the sonne,
 Shal welde al Bretane to the sea,
 And from the Bruce's blood shall come.
 As near as the ninth degree.
 Meruelous Merling that many men of tells,
 And Thomas sayings comes all at once
 Thogh their sayings be selcouth, they shal be suith found.
 And there shal all our glading be,
 The Crowe shal sit upon a stone
 And drink the gentle blood as free
 Take of the ribes, and beare to her birdes,
 As God hath said, so must it be,
 Then shal Ladies laddes wed,
 And brooke Castles, and Towers hie.
 Bede hath breued in his booke, and Banister also,
 Meruelous Merling, and al accordes in one,
 Thomas the trew, that neuer spake false
 Consents to their saying, & the same terme hath taken,
 Yet shall there come a keene Knight ouer the salt sea,
 A keene man of courage, and bolde man of armes,
 A Duke's son doubled, a born man in France,
 That shal our mirthes amend, and mend all our harmes,
 After the date of our Lord 1513. & thrise three there after,
 Which shal brooke al the braid Ile to him selfe,
 Betwixt xij. and thrise three the Threip shal be ended,
 the Saxons shal neuer recouer after,
 He shal be crowned in the kith, in the Castle of Douer,
 Which weares the golden garland of *Julius Cesar*
 More worship shal he win, of greater worth,
 Than euer Arthur himselfe had in his daies,
 Many doughtie deedes shal he doe there after,
 Which shal be spoken of many dayes better.

I have treated this composition at greater length, because it illustrates very clearly the history of the prophecies generally, which were formed by compiling the unfulfilled portions of older predictions already current, and giving them point and application to events now in view or expectation. The prophecy of the French wife's son was a very striking one, and was fondly cherished by the nation. After miserably failing in its original application to Albany, it was served up again and again in new combinations all through the sixteenth century.

It reappears in the next piece in the collection of 1603, “the prophecie of Thomas Rymour” himself, which, from its nominal connexion with the subject of this work, I print entire in the Appendix. Although unconnected with the older poem, it bears a considerable resemblance to it in imagery. There is a vision of a lady on a “louely lee,” whose mount and array is fully described, and several lines and couplets are actually taken from the older Thomas. It seems originally to have appeared shortly after the battle of Flodden, referring in lines 109—125 to the doubtful fate of James IV, and in

The sternes three that day shall die,
That beares the harte in silver sheen,—

to the death of the heir of the house of Douglas.

But it seems to have been interpolated to suit the time of the battle of Pinkie, which is cleverly identified with the “Spyncarde clow” in line 496 of our Romance. Now also the prediction of “the French Wife” and her son was added to the prophecy, being awkwardly interpolated into an inquiry as to the narrator’s name, at the close. The origin of this prediction, forty years before, being now quite forgotten, it was accepted as a genuine deliverance of the Rymour himself, and continued to be held in the highest credit as his. It was applied to Queen Mary, as having been the wife of a French prince, by the poet Alexander Scott in his “New Year’s Address to the Queen,” and finally, when her son James VI actually succeeded to the English throne, the renown of Thomas as the accredited author of the prophecy filled all Britain, and excited attention even beyond the seas.

“The prophecie of Waldhaue,”¹ which comes next, is in fine alliterative measure, reminding one in its commencement of “Piers Plowman” :—

Upon Loudon Law a lone as I lay
Looking to the Lennox, as me leif thought,
The first morning of May, medicine to seeke
For malice and melody that moud me sore.

While in this situation the author “hears a voice which bids him stand to his defence ; he looks round, and beholds a flock of hares and foxes pursued over the mountains by a savage figure, to whom he can hardly give the name of a man. At the sight of Waldhave, the apparition leaves the object of his pursuit, and assaults him with a club. Waldhave defends himself with his sword, throws the savage to the earth, and refuses to let him rise till he swear, by the law and leid he lives

¹ St Waldhave or Waltheof, the most famous of the early abbots of Melrose (1148—1159), was grandson of the great Earl Waltheof, by his daughter Matilda, wife of Simon de St Liz, earl of Northampton, and afterwards of David I. His life, full of miraculous legends, was written by Josceline, a monk of Furness Abbey.

upon, 'to do him no harm.' This done, he permits him to rise, and marvels at his strange appearance :—

He was formed like a freike, all his foure quaters
And then his chin and his face haired so thick,
With haire growing so grime, fearful to see.

He answers briefly to Waldhave's inquiry concerning his name and nature, that he 'drees his weird,' *i. e.* endures his fate, in that wood; and having hinted that questions as to his own state are offensive, he consents to tell 'the fate of these wars,' and concludes with—

Go musing upon Merlin if thou wilt
For I mean no more, man, at this time."

The whole of this scene is exactly similar to the meeting of Merlin and Kentigern as related by Fordun. Merlin's prophetic outpourings consist chiefly of short apostrophes to the principal towns and fortresses of Scotland; for example :—

What Jangelst thou Jedburgh, thou Jages for nought,
there shal a gyleful groom dwel thee within,
The Towre that thou trustes in, as the truth is,
Shal be traced with a trace, trow thou non other.

The next piece,—“Here followeth how Waldhaue did coniure this Spirit to shew much more of sindrie things to come, as foloweth,”—seems to be a later compilation, made up of pieces from the older prophecies in the name of Merlyne and true Thomas. The transactions of “the Lillie, the Lyon, and the Libbart,” form its immediate burden, but it quotes the legend of the dead man rising again,—

'as meruelous Merling hath said of before.'

There are also many references to Thomas :—

The first roote of this war shal rise in the north,
That the Iles and Ireland shal mourne for them both,
And the Saxons seased into Brutes landes.
This is a true talking [takyn] that Thomas of tells,
that the Hare shal hirpil on the hard stones,
In hope of grace, but grace gets she non,
Then Gladsmoore and Gouane shal gape there after.

The “token” here alluded to is in the very ancient prophecy of Thomas to the Countess of Dunbar, in the Harleian piece already quoted (p. xviii). The date fixed on seems to be 1485, and the prophecies of Merling, Bede, Thomas and Waldhave, are quoted as already existing :—

When the Moone is dark in the first of the number,
 With foure Crescentes to eik forth the daies
 And thrise ten is selcouth to see,
 With a L. to lose out the rest of the number,
 Syne let three and two Threipe as they will
 This is the true date that Merling of tells,
 And gauē to King Uter, Arthures father :
 And for to mene and muse with there merrie wordes,
 For once Brittainē shal be in a new knightes handes,
 Who so hap to hyde shall see with his eies,
 As Merling and Waldhaue hath said of before,
 And true Thomas told in his time after,
 And Saint Beid in his booke breued the same,
 Mute on if ye may, for mister ye haue,
 I shal giue you a token that Thomas of tells,
 When a lad with a Ladie shal goe ouer the fields,
 And many faire thing weeping for dread,
 For loue of there dear freindes lies looking on hilles,
 That it shal be woe for to tel the teind of there sorrow.

[M]
 [CCCC]
 [XXX]
 [L]
 [V]

The token of the “Lad,” or man-servant and “the Lady,” is found both in the old Harleian piece and our Romance ; in the former, among the paradoxical things to happen before the war’s end—

When ryzt and wrong ascentē to gedere,
 When laddes weddeþ levedies ;

in the latter, l. 651, as a result of the carnage in the last battle at Sandyford,

ladys shallē wed laddys 3yng,
 when þer lordis ar ded away.

See the same figure repeated in the “Prophecie of Bertlington,” already cited, p. xxxvi.

Waldhave’s pieces are followed by “the Scottes prophesies in Latine,” and “the prophesie of Gildas,” seemingly directed against reformation in the church. Older still than Bede by three centuries, Gildas, to do homage to Thomas, still more daringly defies chronology :—

Prepare thee, Edinburgh, & pack up thy packes,
 thou shalt be left void, be thou leif or loath,
 Because thou art variant, and flemed of thy faith
 through Envie & couetousnes that cumbered thee euer.
 True Thomas me told in a troublesome time
 In a haruest morning at Eldound hilles.

Passing “the prophecie of the English Chronicles,” an extract from Higden, we come to “the prophecie of Sibylla and Eltraine,” which appears to refer to the troubles during the regency of the Earl of Arran in the minority of Mary :—

When the Goate with the gilden horne is chosen to the sea	And the longest of the Lyon,	[L]
The next yeare there after Gladsmoore shal be	Foure Crescentes under one Crowne	[CCCC]
Who so likes for to reade,	With Saint Andrews Crose thrise,	[XXX]
Mereuelous Marling and Beid,	then threescore and thrise three,	[LX.IX]
In this maner they shal proceede,	Take tent to Merling truly,	
Of things unknowne	Then shal the warres ended be	
the truth now to record,	And neuer againe rise.	
And that from the date of our Lord,	In that yeare there shal ring	
Though that it be showne,	A Duke and no crowned king.	
take a thousand in Calculation	Because the prince shall be young	
[M]	and tender of yeares.	

“The date above hinted at seems to be 1549, when the Regent, by means of some succours derived from France, was endeavouring to repair the consequence of the fatal Battle of Pinkie. Allusion is made to the supply given to the Moldiwarte [England] by the fained hart [the Earl of Angus]. The regent is described by his bearing the antelope; large supplies are promised from France, and complete conquest promised to Scotland and her Allies.”

Thus shall the warres ended be
Then peace and pollicie
Shall raigne in Albanie
Still without end,

And who so likes to looke,
The description of this booke,
This writes Beid who will looke.
And so doth make an end.

“Thus was the same hackneyed stratagem repeated, whenever the interest of the rulers appeared to stand in need of it.”

Happily the need was not to last for ever. That Union, so long expected, and so oft deferred, of England and Scotland, under one sovereign was at length accomplished. To add lustre to it, the Queen of Sheba and the Cumæan Sibyl are rolled into one, and furnish the crowning “prophecy” of the book:—

“Heere followeth a prophesie pronounced by a Noble Queene and matron called Sibylla Regina Austre. That came to Solomon through the which she compiled foure bookes at the instance and request of the said King Solomon and others diuers, and the fourth booke was directed to a noble King called Baldwine, King of the broade Ile of Britaine: of the which she maketh mention of two Noble princes and Emperours the which is called Leones of these two shall subdue and ouercome all earthlie princes, to their Diademe & Crowne, and also be glorified and crowned in the heauen among Saints. The firste of these two, Is, Magnus Constantinus that was Leprosus, the Son of S. Helene that found the Croce. The second is, the Sixte King of the name of Steward of Scotland the which is our most Noble King!”

12. It was in the year that James VI ascended the English throne that the prophecies, having at length been accomplished, were in greatest credit and renown. Robert Birrell, in his Diary, tells us that “at this time all the haill commons of Scotland that had red or understanding, wer daylie speiking and

exponing of Thomas Rymer hes prophesie, and of vther prophesies quhilk wer prophesied in auld tymes." John Colville, in his funeral oration on Queen Elizabeth, mentioned the "carmina" of Thomas the Rhymer, which as a boy he had heard quoted by *balathrones ceraulas*, and then looked upon as only subjects for laughter, but now recognized as serious and authentic; though, like his predecessor Wyntown, he was equally in doubt whether the inspiration of Thomas was Delphic or divine. Sir William Alexander, Earl of Stirling (1580—1640), in dedicating his "Monarchicke Tragedies" to King James, refers to the same belief:—

Ere thou wast borne, and since, heaven thee endeeres,
Held back as best to grace these last worst times;
The world long'd for thy birth three hundreth yeeres,
Since first fore-told wrapt in propheticke rimes.

Nor does his more celebrated contemporary, William Drummond of Hawthornden (1585—1649), neglect to offer to his royal patron the same flattering incense:—

This is that king who should make right each wrong,
Of whom the bards and mysticke Sibilles song,
The man long promis'd, by whose glorious raigne
This isle should yet her ancient name regaine,
And more of Fortunate deserve the stile
Than those where heauens with double summers smile.

Forth Feasting, Edin., 1617.

Archbishop Spottiswood (1565—1639) was a firm believer in the authenticity of these compositions. In his "History of the Church of Scotland" he says, "the prophecies yet extant in Scottish *Rithmes*, whereupon he was commonly called Thomas the Rhymer, may justly be admired, having foretold, so many ages before, the union of England and Scotland, in the ninth degree of the Bruce's blood, with the succession of Bruce himself to the crown, being yet a child, and other diuers particulars which the event hath ratified and made good. . . . Whence or how he had this knowledge, can hardly be affirmed; but sure it is, that he did divine and answer truly of many things to come." (Spottiswoode Society's Ed., Vol. I, p. 93. Edin., 1851.)

13. These alleged revelations received considerable attention even during the Jacobite rising in 1745. It appears that the final accomplishment of the unfulfilled parts of Thomas's predictions was now expected. The Duke of Gordon, one of the friends of the Stuart cause, was recognized as the "Cock of the North;" and in the flush of triumph at their easy victory of Prestonpans, within six miles of the parish church of Gladsmuir in East-Lothian, and not a third of that distance

from Seaton, a village about a mile from the sea, on the line of the railway between Edinburgh and Dunbar, the Jacobites identified it with the great Armageddon of the prophecies, the "Battle of Gladsmoor" itself. Hamilton of Bangor sang—

As over Gladsmoor's blood-stained field,
Scotia imperial goddess flew,
Her lifted spear & radiant shield,
Conspicuous blazing to the view ;

* * * * *

With him I plough'd the stormy main,
My breath inspir'd the auspicious gale ;
Reserv'd for Gladsmoor's glorious plain,
Through dangers wing'd his daring sail.

while in other songs we find—

Cope turn'd the chace, & left the place ;
The Lothians was the next land ready ;
And then he swore that at Gladsmuir
He would disgrace the Highland plaidie.

The battle of Gladsmoor, it was a noble stour, And weel do we ken that our young prince wan ;	For Master Johnnie Cope, being destitute of hope,
The gallant Lowland lads, when they saw the tartan plaids,	Took horse for his life & left his men ;
Wheel 'round to the right, and away they ran.	In their arms he put no trust, for he knew it was just That the king should enjoy his own again.

It was no doubt in reference to the use thus made of them, that Lord Hailes, in his Remarks on the History of Scotland (Edin., 1773), thought it necessary to give a serious refutation of the alleged prophecies of Thomas the Rhymer ; "for, let it be considered," he says, "that the name of Thomas the Rhymer is not forgotten in Scotland, nor his authority altogether slighted, even at this day. Within the memory of man, his prophecies, and the prophecies of other Scotch soothsayers, have not only been reprinted, but have been consulted with a weak, if not criminal curiosity. I mention no particulars ; for I hold it ungenerous to reproach men with weaknesses of which they themselves are ashamed. The same superstitious credulity might again spring up. I flatter myself that my attempts to eradicate it will not prove altogether vain."

The "Whole Prophecies" continued to be printed as a chap-book down to the beginning of the present century, when few farm-houses in Scotland were without a copy of the mystic predictions of the Rhymer and his associates.

14. Nor was the name of Thomas of Erceldoune less known and revered in England than in Scotland. Exclusive of the fact that all the copies we have of the old romance and prophecies have come down to us at the hands of English transcribers, the English prophetic writings of the 15th and 16th centuries abound in appeals to his authority and quotations acknowledged and unacknowledged from the predictions attributed to him. The period in English History, when these

predictions were most in vogue, was that which intervened between the decline of the fortune of the House of Lancaster, about 1430, and the full establishment of the Tudors, and completion of the rupture with Rome under Henry VIII. The numerous battles during the Wars of the Roses, especially that of Barnet, the overthrow of the Yorkist cause at Bosworth, the appearance of Yorkist pretenders under Henry VII, the defeat of the Scots at Flodden, and the daring of Henry VIII in defying the pope and suppressing the religious orders, were all the theme of *soi-disant* prophetic rhymes. One of these, claiming to be a joint production of "*Venerabilis Bede, Marlionis, Thome Arslaydown, et aliorum*" (the last being by far the most certain of the ingredients), and which is in all probability the actual "Prophesies of Rymour, Beid, and Marlyng," with which Sir David Lyndesay regaled the childish ears of James V, I have printed in Appendix II. In its commencement it is identical with the Scotch "Prophesie of Thomas Rymer," in Appendix I, and the two have evidently been expanded from the same original nucleus. It occurs both in the Lansdowne MS. of 1529, which supplies one of the copies of our romance, and in the Rawlinson MS. C. 813 at Oxford. Both texts, as will be seen, are transcripts of older ones.

The Sloane MS. 2578 also contains many kindred productions, one of which, concerned with the battles "between Seton and the Sea," at Gladsmoor, and at Sandeford, and other mysterious episodes of Fytt III of "Thomas of Ersseldowne," and giving to these an English application, is added in Appendix III; shorter "prophesies" of the same nature appear among the illustrative notes to Fytt III of the romance.

15. In Thomas's own locality of Tweedside, as well as elsewhere in Scotland, many traditional predictions ascribed to him have long been current. Several of these were recorded by Scott in "the Minstrelsy of the Scottish Border," others have since been given in the "History of the Berwickshire Naturalists' Club" and other local publications, and by Robert Chambers in his "Popular Rhymes of Scotland." (New Edition, 1870.) Among these, "the Rhymer" is said to have prophesied of the ancient family of Haig of Bemerside,—with an early member of which, Petrus de Haga, we have already seen him connected, and whose family motto, according to Nisbet, was "Tide what may,"

Betide, betide, whate'er betide,
Haig shall be Haig of Bemerside.

"The grandfather of the present (1802) proprietor of Bemerside had twelve daughters, before his lady brought him a male heir. The common people trembled for the credit of their favourite soothsayer. The late Mr Haig was at length born,

and their belief in the prophecy confirmed beyond a shadow of doubt."—*Minstr. Scott. Bord.*, vol. iii. p. 209. Dr R. Chambers, in a note to this "prophecy" in "Popular Rhymes of Scotland," p. 297, says, "1867—The prophecy has come to a sad end, for the Haigs of Bemerside have died out." My local correspondents inform me that the condolence is premature, as Miss Sophia Haig, the 21st in un-interrupted line from Petrus de Haga, is still alive in Italy.

Sir Walter Scott continues, "Another memorable prophecy bore that the old Kirk at Kelso (fitted up in the ruins of the Abbey) should fall when at the fullest." At a very crowded sermon, about 30 years ago (1770), a piece of lime fell from the roof of the Church. The alarm for the fulfilment of the words of the seer became universal, and happy were they who were nearest the door of the doomed edifice. The church was in consequence deserted, and has never since had a chance of tumbling upon a full congregation.

"Another prediction, ascribed to the Rhymer, seems to have been founded on that sort of insight into futurity, possessed by most men of sound and combining judgment. It runs thus :—

At Eldon tree if you shall be,
A brigg ower Tweed you there may see.

The spot in question commands an extensive prospect of the course of the river; and it was easy to foresee that when the country should become in the least degree improved, a bridge would be somewhere thrown over the stream. In fact, you now see no less than three bridges from that elevated situation."

Others of these traditional predictions are recorded as :

Vengeance! vengeance! when & where?
On the house of Coldingknow, now & ever mair!

The burn o' breid, [Bannockburn]
Sall rin fu reid.

A horse sall gang on Carolside brae
Till the red girth gaw his sides in twae.

The hare sall kittle [litter] on my hearth stane
And there will never be a laird Learmont again.

The three latter of these are evidently distorted echoes of passages in the old prophecies. The last of them, in the form "When hares kendles o the herston," is really a line of the old Cottonian prophecy describing the desolation to which Scotland was to be reduced before the end of the English War, but locally it has been adapted to the fate of Thomas's own roof-tree, and in this acceptation says Mr Currie, "I saw it, with my own eyes, fulfilled in 1839, as it may easily have been

many times before. The rumour spread in Earlstoun that one of the Rhymer's most celebrated prophecies had been fulfilled, and I well remember running with all the rest of the town, to see the hare's nest; and sure enough there it was—two young hares in a nettle bush in the fire place!"

"One of the more terrible predictions of the Rhymer is as follows:—

At Threeburn Grange, in an after day,
There shall be a lang and bloody fray;
Where a three thumbed wight by the reins shall hold
Three kings' horse, baith stout and bauld,
And the Three Burns three days will rin
Wi' the blude o' the slain that fa' therein.

"Threeburn Grange (properly Grains) is a place a little above the press, Berwickshire, where three small rills meet, and form the water of Ale. 'Thirty years ago, this rhyme was very popular in the east end of Berwickshire; and about the time of the French Revolution, a person of the name of Douglas being born in Coldingham parish with an excrescence on one of his hands, which bore some resemblance to a third thumb, the superstitious believed that this was to be the identical 'three-thumbed wight' of the Rhymer, and nothing was looked for but a fearful accomplishment of the prophecy."¹

"The following," says Dr R. Chambers, "is perhaps not ancient, but it expresses that gloomy fear of coming evil which marks so many of the rhymes attributed to Thomas:

When the white ox comes to the corse,
Every man may tak his horse.

Similar in spirit is:

Atween Craik-cross and Eildon-tree,
Is a' the safety there shall be,

varied in Galloway—

A' the safety there shall be,
Sall be atween Criffel and the sea.

"The first space is one of about thirty miles; the second much narrower. Sir Walter Scott relates that the first of these rhymes was often repeated in the Border Counties during the early years of the French revolutionary war, when the less enlightened class of people laboured under the most agonizing apprehensions of invasion. In the south of Scotland, this prophecy then obtained universal credence; and the tract of country alluded to was well surveyed, and considered by many wealthy persons, anxious to save their goods and lives, as the place to which they would probably fly for refuge 'in case of the French coming.'"

¹ *History of Berwickshire Naturalist's Club*, vol. i. p. 147.

Within my own memory a prophecy used to be quoted of a time when "men shall ride to the horses' reins in blude,—

And if any safety there shall be
'Twill be 'tween Craig House & Eildon Tree,"

often varied, however, with "'tween Hawick & Eildon Tree." Craig House is a small estate, between Leader-foot and Smailholm, about a mile from Bemerside, and thus at a very short distance from Eildon. The oldest form of this couplet is found in the "Prophecy of Bertlington" of 1515, already quoted p. xxxv :

And the little lowne [shelter] that shall be
Is betuixt the Lowmond and the sea.

"A verse referring to the future improvement of the country may be taken as a curious specimen of foreseeing wisdom. Thomas had the sagacity to discover that the ground would be more generally cultivated at some future period than it was in his own time ; but also knowing that population and luxury would increase in proportion, he was enabled to assure the posterity of the poor that their food would not consequently increase in quantity. His words were :

The waters shall wax, the wood shall wene,
Hill and moss shall be torn in ;
But the bannock will ne'er be braider."

"It is certain that many rhymes professedly by our hero were promulgated in consequence of particular events. Of this character is :

There shall a stone wi' Leader come,
That'll make a rich father, but a poor son ;

an allusion to the supposed limited advantage of the process of liming. The Highlanders have also found, since the recent changes of tenantry in their country, that Thomas predicted that 'The teeth of the sheep shall lay the plough on the shelf.' I have been assured that the name of Thomas the Rhymer is as well known at this day among the common people in the Highlands, nay, even in the remoter of the Western Isles, as it is in Berwickshire. His notoriety in the sixteenth century is shown in a curious allusion in a witch-trial of that age—namely, that of Andro Man, which took place at Aberdeen in 1598. In his ditty, Andro is charged with having been assured in his boyhood by the Queen of Elfin, 'that thow suld knaw all things, and suld help and cuir all sort of seikness, except stane deid, and that thow suld be weill intertenit, but *wald seik thy meit or thow deit, as Thomas Rymour did*' [that is, beg his bread]. Also : 'Thow affermis that the Quene of Elphen hes a grip of all the craft, but Christsondy [the devil] is the guidman, and hes all power vnder God, and that thow kennis sindrie deid men in

thair cumpanie, and that *the kyng that deit in Flowdown and Thomas Rymour is their*.—*Spalding Club Miscellany*, i. 119—121.

“The common people at Banff and its neighbourhood preserve the following specimens of the more terrible class of the Rhymer’s prophecies :

At two full times, and three half times,
Or three score years and ten,
The ravens shall sit on the Stones o’ St Brandon,
And drink o’ the blood o’ the slain !

The Stones of St Brandon were standing erect a few years ago in an extensive level field about a mile to the westward of Banff, and immediately adjacent to the Brandon How, which forms the boundary of the town in that direction. The field is supposed to have been the scene of one of the early battles between the Scots and Danes, and fragments of weapons and bones of men have been dug from it.

“An Aberdeenshire tradition represents that the gates of Fyvie Castle had stood for seven years and a day *wall-wide*, waiting for the arrival of True Tammas, as he is called in that district. At length he suddenly appeared before the fair building, accompanied by a violent storm of wind and rain, which stripped the surrounding trees of their leaves, and shut the castle gates with a loud clash. But while the tempest was raging on all sides, it was observed that, close by the spot where Thomas stood, there was not wind enough to shake a pile of grass or move a hair of his beard. He denounced his wrath in the following lines :

Fyvie, Fyvie, thou s’ never thrive,
As lang’s there’s in thee stanis three :
There’s ane intill the highest tower,
There’s ane intill the ladye’s bower,
There’s ane aneath the water-jett,
And thir three stanes ye s’ never get.

The usual prose comment states that two of these stones have been found, but that the third, beneath the gate leading to the Ythan, or water-gate, has hitherto baffled all search.

“There are other curious traditionary notices of the Rhymer in Aberdeenshire ; one thus introduced in a *View of the Diocese of Aberdeen* written about 1732 : ‘On Aiky Brae here [in Old Deer parish] are certain stones called the *Cummin’s Craig*, where ’tis said one of the Cummins, Earls of Buchan, by a fall from his horse at hunting, dashed out his brains. The prediction goes that this earl (who lived under Alexander III.) had called Thomas the Rhymer by the name of Thomas the Lyar, to show how much he slighted his predictions, whereupon that famous fortune-teller denounced his impending fate in these words, which, ’tis added, were all literally fulfilled :

Tho' Thomas the Lyar thou call'st me,
 A sooth tale I shall tell to thee :
 By Aiky side thy horse shall ride,
 He shall stumble and thou shalt fa',

Thy neckbane shall break in twa,
 And dogs shall thy banes gnaw,
 And, maugre all thy kin and thee,
 Thy own belt thy bier shall be.'

"It is said that Thomas visited Inverugie, which in later times was a seat of the Marischal family, and there from a highstone poured forth a vaticination to the following effect :

Inverugie by the sea,
 Lordless shall thy landis be ;
 And underneath thy hearth-stane
 The tod shall bring her birdis hame.

This is introduced in the manuscript before quoted, at which time the prophecy might be said to be realized in the banishment and forfeiture of the late Earl Marischal for his share in the insurrection of 1715. The stone in which the seer sat was removed to build the church in 1763 ; but the field in which it lay is still called *Tammas's Stane*.

"One of Thomas's supposed prophecies referring to this district appears as a mere deceptive jingle :

When Dee and Don shall run in one,
 And Tweed shall run in Tay,
 The bonny water o' Urie
 Shall bear the Bass away.

The Bass is a conical mount, of remarkable appearance, and about 40 feet high, rising from the bank of the Urie, in the angle formed by it at its junction with the Don. The rhyme appears in the manuscript collections of Sir James Balfour, which establishes for it an antiquity of fully two hundred years. It is very evident that the author, whoever he was, only meant to play off a trick upon simple imaginations, by setting one (assumed) impossibility against another.

"A native of Edinburgh, who in 1825 was seventy-two years of age, stated that when he was a boy, the following prophetic rhyme, ascribed to True Thomas, was in vogue :

York was, London is, and Edinburgh will be
 The biggest o' the three.

In his early days, Edinburgh consisted only of what is now called the Old Town ; and the New Town, though projected, was not then expected ever to reach the extent and splendour which it has since attained. Consequently, it can scarcely be said that the prophecy has been put in circulation after its fulfilment had become a matter of hope or imaginable possibility. It is to be remarked, however, that there is a similar rhyme popular in England. Stukely, in his *Itinerarium Curiosum*, after expatiating upon the original size and population of Lincoln, quotes as an old adage :

Lincoln *was*, London *is*, and York *shall be*
The fairest city of the three.

“One of the rhymes most popular at Earlstoun referred to an old thorn-tree which stood near the village, and of which Thomas had said,

This thorn-tree, as lang as it stands,
Earlstoun shall possess a' her lands.

The lands originally belonging to the community of Earlstoun have been, in the course of time, alienated piecemeal, till there is scarcely an acre left. The thorn-tree fell during the night in a great storm which took place in the spring of 1814.

“The Rhymer is supposed to have attested the infallibility of his predictions by a couplet to the following effect :

When the saut gaes abune the meal
Believe nae mair o' Tammie's tale.

In plain English, that it is just as impossible for the price of the small quantity of salt used in the preparation of porridge to exceed the value of the larger quantity of meal required for the same purpose, as for his prophecies to become untrue.” *Popular Rhymes of Scotland*, by Robert Chambers, LL.D. New Edition, 1870, pp. 211—224. (See some additional particulars after the *Notes*.)

There is said also to have been a popular tradition, how far independent of the written remains, one does not know—of the intercourse between Thomas and the Fairy Queen as related in the Ballad. “The popular tale bears, that Thomas was carried off at an early age to the Fairy Land, where he acquired all the knowledge which made him afterward so famous. After seven years' residence he was permitted to return to the earth, to enlighten and astonish his countrymen by his prophetic powers ; still, however, remaining bound to return to his royal mistress, when she should intimate her pleasure. Accordingly, while Thomas was making merry with his friends in the Tower of Ercildoune, a person came running in, and told, with marks of fear and astonishment, that a hart and hind had left the neighbouring forest, and were composedly and slowly parading the street of the village. The prophet instantly arose, left his habitation, and followed the wonderful animals to the forest, whence he was never seen to return. According to the popular belief, he still ‘drees his weird’ in Fairy Land, and is one day expected to revisit earth. In the meanwhile his memory is held in most profound respect. The Eildon Tree, from beneath the shadow of which he delivered his prophecies, now no longer exists ; but the spot is marked by a large stone called Eildon Tree Stone. A neighbouring rivulet takes the name of the Bogle Burn (Goblin Brook), from the

Rhymer's supernatural visitants." ¹—*Border Minstrelsy*, Vol. III, p. 209. Scott adds that "the veneration paid to the dwelling-place of Thomas even attached itself in some degree to a person, who, within the memory of man, chose to set up his residence in the ruins of Learmont's tower. The name of this man was Murray, a kind of herbalist; who, by dint of some knowledge in simples, the possession of a musical clock, an electrical machine, and a stuffed alligator, added to a supposed communication with Thomas the Rhymer, lived for many years in very good credit as a wizard." But Dr R. Chambers, in a note (*Pop. Rhymes*, p. 214), pronounces this account a strange distortion and mystification of the fact that a respectable and enlightened physician, Mr Patrick Murray, who "pursued various studies of a philosophical kind not common in Scotland during the eighteenth century," and is known as the author of some medical works, lived in the tower of Thomas of Ercildoun, then a comfortable mansion; and adds, "when we find a single age, and that the latest and most enlightened, so strangely distort and mystify the character of a philosophical country surgeon, can we doubt that five hundred years have played still stranger tricks with the history and character of Thomas the Rhymer?"

16. Eildon Tree, referred to in the Romance, and connected traditionally with Thomas's prophecies, stood on the declivity of the eastern of the three Eildon Hills, looking across the Tweed to Leader Water, Bemerside, Earlstoun, and other places connected with Thomas. Its site is believed to be indicated by the *Eildon Stone*, "a rugged boulder of whinstone" standing on the edge of the road from Melrose to St Boswell's, about a mile south-east from the former town, and on the ridge of a spur of the hill.² "The view from this point," says a correspondent, "is unsur-

¹ My friend, Mr Andrew Currie of Darnick, has sent me the following tradition of the disappearance of Thomas, which he took down 35 years ago from the mouth of "Rob Messer, a very intelligent matter-of-fact man, well versed in all traditional lore about Earlstoun, and possessing a wonderful memory for a man of 85":—"Ye want to ken if ever aw heard how Tammas the Rymer disappeared?—Weel, aw can tell ye something aboot that, as aw had it frae ma graanfaither, an' nae doot he had it frae his fore-bears, for we're als auld a family in Yerlsten,—or rather Ercildoun, as it was caa'd i' thae days—we're als auld as the Learmonts. D'ye see thae auld waa's i' the front o' yeir ain shop? weel man, aw mind o' that bein' a gay an' substantial hoose i' maa young days, an' Tammas the Rymer was last seen gaan' oot o' that hoose eae nite afore the derknin', an' he set off up Leader for Lauder Cas'le; but he ne'er gat there—he never was sene againe. Aw've heard 'at he geade in there to get some deed signed or wutness 't, an' that he was carryan' money wi' him to some Lord or great man up there, 'at he was inimate wi'. But ma graanfaither uist to say—an' nae doot he had it handit doon—that Leader was i' great fluid at the time, an' that Tammas the Rymer had been robbit an' murdert an' his body thrawn into the water, whulk micht take it to Berwick. Au' that's likker-like than the Fairy story! Sae ye hae 'd, as aw had it, frae thaim 'at was afore us."

² Mr Currie has a verbal tradition that the tree stood not by the stone, but a quarter of a mile higher up the base of the hill, where he says "the site of it was pointed out to me thirty years ago by the late James Williamson of Newstead, and I believe I could still plant my stick

passed ; on the north you have the vale of Leader almost up to Earlston, and Cowdenknowes with its 'Black Hill' rising abruptly from the bed of the stream ; while downward to Tweed the undulating expanse of woody bank is so beautiful, that in the time of the 'bonny broom,' I am often tempted to bend my steps to the spot, and 'lie and watch the sight,' from a spot once 'underneath the Eildon Tree.' In the close vicinity is the 'Bogle Burn,' a stream which rises on the slope of the Eastern Eildon, and flows down a deep glen into the Tweed a little to the north of Newtown St Boswell's. From the Eildon Stone the road descends some 500 yards in a straight line to the bed of the burn, and rises at the same angle to the opposite bank in true Roman fashion. In all probability the name of Bogle Burn is derived, as Sir Walter Scott suggested, from the Rhymer's supernatural visitants."

About half a mile to the west of the Eildon Stone, and on the slope of the same hill, we find the "Huntlee bankis" of the old romance. The spot lies a little above the North British Railway, at the point where it is crossed by the road to St Boswell's already referred to, about a quarter of a mile after leaving Melrose Station. The field next the road and railway at this point (No. 2405 on the Ordinance Map) is called *Monks' Meadow* ; and higher up the hill above this are two fields (Nos. 2548 and 2408) which have preserved the name of *Huntlie Brae*, and to which in old John Bower's time tradition still pointed as the scene of Thomas's vision of the "Ladye." West of these lie the site of *Gallows Hill* and *Bower's Brae*, and a long narrow strip to the east, ascending from the road to the top of Huntlie Brae, is called the *Corse Rig*, and still burdened in its charter with an annual payment for the maintenance of the Town Cross of Melrose. From the small plantation at the head of the Corse Rig, at the east end of Huntlie Brae, a magnificent view is afforded of the surrounding locality, and in particular the eye has a full sweep along the road and hill side as far as the Eildon Stone and site of the ancient Tree.¹

on the spot." But the general voice of tradition is, and apparently has been, that the tree stood by the stone itself. "This spot," says T. B. Gray, Esq., in a note to me on the subject, "is in fact the point of vantage whence the most extensive view in the neighbourhood is commanded. Higher up the hill, or lower down the hill, or farther back on the road, Melrose and all its beauties are lost, and Huntlee Brae itself shut out from sight ; while from the stone, Bemerside, Smailholm Tower, Gladswood, Drygrange, Cowdenknowes, the Black Hill, Earlston (almost), Leader-foot and bridge, Galtonside, Galawater, and a long stream of silvery Tweed, start at once upon the view." Mr Gray also thinks that the spot was probably in olden times the site of a cross for the special devotion of pilgrims catching their first glimpse of St Mary's shrine from the east. There was a similar one on the west, at a point called to this day "High Cross," between Melrose and Darnick ; and according to old Milne, in 1743, "a little to the southwest of Dingleton was a famous Cross, yet called the Crosshillhead, but anciently the Halesing of St Wada ; for those that came from the South had first a view of the church here, and of the Tomb of St Waldhaue, and bowed and said their *Ave*."

¹ For the satisfactory identification of "Huntley Bankes" I am indebted entirely to

Sir Walter Scott seems at first to have looked for "Huntlee bankis" in the vicinity of the Eildon Tree, but, as is well known, he afterwards affected to identify the name with a wild and picturesque ravine, then called "Dick's Cleuch," which runs by the base of the Western Eildon, two or three miles to the west of this, which he, "with his peculiar enthusiasm, purchased at probably fifty per cent. above its real value, in order to include it in his estate of Abbotsford." By skilfully planting the steep and often rugged sides, and leading a romantic pathway up the margin of the burn, which with many a cascade flows through it, he made "the Rhymer's Glen," as he christened it, a place of beauty to be visited by every tourist, albeit its real associations are with the modern "wizard of Tweedside," and not with the ancient seer of legend and tradition. The locality in fact possesses no view, and is not even in sight of the Eildon Tree, distant more than two miles on the other side of the mountain mass of the Eildons, and it may be more than suspected that the desire of bringing some of the romance of the old story to his own estate, was Sir Walter Scott's reason for naming it "the Rhymer's Glen;" although he had this "hair to mak a tether o'," that the name of "Huntley Wood" appears to have been borne by a small plantation which once stood on the hill side above Chiefswood, and so not far from his glen, and his "Huntley-burn."

17. Scott, in the "Border Minstrelsy," and Robert Jamieson, in his "popular Ballads and Songs," Edinburgh, 1806, give what professes to be a traditional ballad of "Thomas and the Queen of Elfland," considered by the former to be a genuine descendant of the old romance modified by oral tradition. "It will afford great

T. B. Gray, Esq., already mentioned, who by indefatigable perseverance has succeeded in seizing the last vestiges of an expiring tradition as to the site. Mr Gray first called my attention to the following passage in old John Bower's Account of Melrose:—"At the foot of the Eildon Hills, above Melrose, is a place called *Huntlie Brae*, where Thomas the Rhymer and the Queen of the Fairies frequently met, according to tradition. A little to the east of this is the *trysting-tree stone*." Mr Gray expressed his opinion that the place referred to must be the field or bank, adjoining what is called the Gallowes Hill, but he was as yet unable to find the faintest tradition of the place having borne this name. Subsequently however he writes (8th Nov. 1875): "I am happy to say that I have identified *Huntlie-Brae* to my entire satisfaction, and in such a situation as to give a vivid tone of reality to the old Romance. Through the kindness of James Curle, Esq., of Messrs Curles & Erskines, solicitors here, I have been able to confirm old Bower's statement that there was such a place, and the senior partner of the firm assures me that he recollects quite well his father (an old man when he died) pointing out the very field my suspicions had fallen upon, as 'Huntlie-Brae.' By the Parish Ordinance Map Mr Curle was able to put his finger on the identical spot as fields 2408 and 2584. And now I am pleased to add that the locality is in entire harmony with the poetical reference; for if 'True Thomas' lay on Huntlie Brae or Bank, he would have a clear and distinct view of the 'ladye gaye' all the way along the road, or the hill side, to the Eildon Stone, a distance of fully half a mile. I had the pleasure on Friday afternoon to lead our friend Mr Currie over the spot, and he agrees with me as to the entire harmony between the site and the description in the ballad."

amusement," he says, "to those who would study the nature of traditional poetry, and the changes effected by oral tradition, to compare the ancient romance with the ballad. The same incidents are narrated, even the expression is often the same; yet the poems are as different in appearance, as if the older tale had been regularly and systematically modernized by a poet of the present day." That the "as if" in the last sentence might safely be left out, and that the "traditional ballad" never grew "by oral tradition" out of the older, is clear enough to me, even without the additional particulars that the source of the verses was that Mt Athos of antique ballads, Mrs Brown's MS. Jamieson only says his copy was "procured from Scotland." The two copies differ in extent and expressions. To complete our Thomas literature they are here added in parallel columns.¹

THOMAS THE RHYMER.

JAMIESON.

True Thomas lay o'er yonder bank,
And he beheld a lady gay,
A lady that was brisk and bold,
Come riding o'er the fernie brae.

Her skirt was of the grass-green silk,
Her mantle of the velvet fine;
At ilka tate o' her horse's mane
Hung fifty siller bells and nine.

SCOTT.

True Thomas lay on Huntlie bank;
A ferlie he spied wi' his ee;
And there he saw a ladye bright,
Come riding down by the Eildon tree.

Her shirt was o' the grass-green silk,
Her mantle o' the velvet fyne;
At ilka tett of her horse's mane,
Hung fifty siller bells and nine.

¹ Jamieson's copy apparently came from the same source as Scott's; see the following extract from a letter of Anderson, of the "*British Poets*," to Bishop Percy, given by Nicholl: "Mr Jamieson visited Mrs Brown on his return here from Aberdeen, and obtained from her recollection five or six ballads and a fragment. . . . The greatest part of them is unknown to the oldest persons in this country. I accompanied Mr Jamieson to my friend [Walter] Scott's house in the country, for the sake of bringing the collectors to a good understanding. I then took on me to hint my suspicion of modern manufacture, *in which Scott had secretly anticipated me*. Mrs Brown is fond of ballad poetry, writes verses, and reads everything in the marvellous way. Yet her character places her above the suspicion of literary imposture; but it is wonderful how she should happen to be the depository of so many curious and valuable ballads." See Nicholl's *Illustrations of Literature*, p. 89.

Elsewhere in the same letter we read: "It is remarkable that Mrs Brown never saw any of the ballads she has transmitted here, either in print or manuscript, but learned them all when a child by hearing them sung by her mother and an old maid-servant who had been long in the family, and does not recollect to have heard any of them either sung or said by any one but herself since she was about ten years of age. She kept them as a little hoard of solitary entertainment, till, a few years ago, she wrote down as many as she could recollect, to oblige the late Mr W. Tytler, and again very lately wrote down nine more to oblige his son, the professor."

JAMIESON.

True Thomas he took off his hat,
 And bow'd him low down till his knee ;
 " All hail, thou mighty queen of heaven !
 For your like on earth I never did see ! " 12

" O no, O no, True Thomas," she says,
 " That name does not belong to me ;
 I am but the queen of fair Elfland,
 And I am come here to visit thee. 16

" But ye maun go wi' me now, Thomas,
 True Thomas, ye maun go wi' me ;
 For ye maun serve me seven years, 27
 Through weal and wae, as may chance to be."

She turned about her milk-white steed,
 And took true Thomas up behind,
 And ay when'er her bridle rang,
 Her steed flew swifter than the wind. 32

O they rade on, and farther on,
 Until they came to a garden green ;
 " Light down, light down, ye lady free,
 Some o' that fruit let me pull to thee." 40

" O no, O no, True Thomas," she says,
 " That fruit maun no be touch'd by thee ;
 For a' the plagues that are in Hell
 Light on the fruit o' this countrie. 44

" But I have a laef here in my lap,
 Likewise a bottle of clarry wine ;
 And now, ere we go farther on,
 We'll rest a while, and ye may dine." 48

When he had eaten and drank his fill,
 The lady said, " ere we climb yon hill,
 Lay your head upon my knee,
 And I will show you ferlies three. 52

SCOTT.

True Thomas, he pull'd aff his cap,
 And louted low down to the knee,
 " All hail, thou mighty queen of heaven !
 For thy peer on earth I never did see."—

" O no, O no, Thomas," she said,
 " That name does not belong to me ;
 I am but the queen of fair Elfland,
 That am hither come to visit thee. 16

" Harp and carp, Thomas," she said ;
 " Harp and carp along wi' me ;
 And if ye dare to kiss my lips,
 Sure of your bodie I will be."— 20

" Betide me weal, betide me woe,
 That weird shall never daunton me"—
 Syne he has kissed her rosy lips,
 All underneath the Eildon tree. 24

" Now ye maun go wi' me," she said ;
 " True Thomas, ye maun go wi' me ;
 And ye maun serve me seven years,
 Thro' weal or woe as may chance to be." 27

She's mounted on her milk-white steed ;
 She's ta'en True Thomas up behind :
 And aye, when'er her bridle rung,
 The steed flew swifter than the wind.

O they rode on, and further on ;
 The steed ga'ed swifter than the wind ;
 Until they reached a desert wide,
 And living land was left behind. 36

" Light down, light down, now, true Thomas,
 And lean your head upon my knee ;
 Abide and rest a little space,
 And I will show you ferlies three.

JAMIESON.

' O see you not yon narrow road,
So thick beset with thorns and briers?—
That is the path of righteousness,
Though after it there's few inquires. 56

" And see ye not yon braid, braid road,
That lies across yon lily leven?
That is the path of wickedness,
Though some call it the road to heaven. 60

" And see ye not that bonny road,
That winds about the fernie brae?
That is the road to fair Elfland,
Where you and I this night maun gae. 64

" But, Thomas, ye maun hald your tongue,
Whatever ye may hear or see; 66
For gin a word ye should chance to speak,
You will ne'er get back to your ain countrie."

For forty days and forty nights
He wude through red blood to the knee;

And he saw neither sun nor moon
But heard the roaring of the sea. 72

He's gotten a coat o' the even cloth,
And a pair of shoes of velvet green;
And till seven years were past and gone,
True Thomas on earth was never seen. 92

SCOTT.

" O see ye not yon narrow road,
So thick beset with thorns and briers?
That is the path of righteousness,
Though after it but few enquires.

" And see ye not that braid braid road,
That lies across that lily levin?
That is the path of wickedness,
Though some call it the road to heaven.

" And see ye not that bonny road,
That winds about the fernie brae?
That is the road to fair Elfland,
Where thou and I this night maun gae.

" But Thomas ye maun hold your tongue,
Whatever ye may hear or see;
For, if you speak a word in Elflyn land,
Ye'll ne'er get back to your ain countrie."

O they rade on, and farther on,
And they waded through rivers aboon the
knee,
And they saw neither sun nor moon,
But they heard the roaring of the sea.

It was mirk mirk night, and there was nae
stern light,
And they waded through red blude to the
knee;
For a' the blude that's shed on earth 75
Rins through the springs o' that countrie.

Syne they came to a garden green,
And she pu'd an apple frae a tree—
" Take this for thy wages, true Thomas:
It will give thee the tongue that can never
lee." 80

" My tongue is mine ain," true Thomas said;
" A gudely gift ye wad gie to me!
I neither dought to buy nor sell,
At fair or tryst where I may be. 84

" I dought neither speak to prince or peer,
Nor ask of grace from fair ladye."—
" Now ask thy peace!" the lady said,
" For as I say, so must it be."— 88

He has gotten a coat of the even cloth,
And a pair of shoes of velvet green;
And till seven years were gane and past
True Thomas on earth was never seen.

DESCRIPTION OF THE MSS.

THE three fyttes of Thomas of Erceldoune are preserved in four MSS. : the THORNTON MS. in the Library of Lincoln Cathedral ; the MS. Ff. 5. 48. in the University Library, CAMBRIDGE ; the COTTON MS., Vitellius E. x. ; and the Lansdowne MS. 762, in the British Museum ; while the prophecies alone, without the introductory Fytt I., are found in a fifth, the SLOANE MS. 2578, also in the British Museum.

The THORNTON MS. (Lincoln A. 1. 17.) is a well-known repository of romances and devotional pieces in the Northern dialect, many of which have already been printed by the Early English Text Society, written mainly by Robert Thornton of East Newton, Yorkshire, about A.D. 1430—1440. It "is written on 314 leaves of paper, in a somewhat small hand, in folio, measuring $11\frac{1}{2}$ in. by $8\frac{1}{4}$; but unfortunately imperfect both at the beginning and end, and also wanting leaves in a few other places." The first piece which it contains, a "Life of Alexander the Great," appears to be in an older hand, and to have been originally a distinct MS. In it the letters "þ" and "y" are distinct ; while elsewhere in the MS. they are represented by the same character, except in the Romance of *Syr Percyuelle of Galles*, also in a different hand. "Tomas of Ersseldowne" occupies nine pages, beginning at top of leaf 149, back, and ending on the 2nd column of leaf 153, back, with 15 lines, and the remainder of the column blank. It is written in double columns of from 36 to 40 lines in a column. All these leaves are more or less injured ; leaf 149 very slightly so, at the lower corner, where the beginnings of ll. 35, 36 are worn off. In leaf 150, the bottom lines in the outer columns—178 on the front, and 218 on the back—are torn through ; at bottom of leaf 151, the ends of lines 336—339 and the beginnings of lines 377—379 are torn off. Leaf 152 is greatly injured, the lower part having been torn out by a tear extending diagonally across from beginning of l. 446 to end of l. 440, and from beginning of l. 478 to end of 475 on the front, and from beginning of l. 512 to end of 514, and beginning of l. 555 to end of 560 on the back. Of leaf 153 there remains only a fragment containing on the front 20 lines of the first column nearly entire, the first letters of 15 more, and the four last with the whole of col. 2 gone ; on the back similarly, col. 1 is gone entirely, and col. 2 wants a large part of the beginnings of the lines. The mutilated state of this MS. is the more to be regretted, that it occurs at a part of the poem originally found in the Thornton only, and now therefore entirely lost.

This MS. presents, on the whole, a very careful and accurate text ; only in a few places, as mentioned in the subsequent notes, Robert Thornton has misread his original, which can however generally be restored. It is, in date probably, in form certainly, the oldest of the existing MSS., retaining the original Northern form of the language little altered ; while it is free from most of the corruptions with which the next two MSS., the Cambridge and Cotton, abound.

MS. CAMBRIDGE, Ff. 5. 48. A paper manuscript in quarto, of 140 leaves, with about 30 lines on a page, English handwriting of the middle of the 15th century. It consists of five parts, whereof the first, leaves 1—66, contains 13 different pieces, the majority being devotional poems ; the second, leaves 67—78, five pieces similar in character ; part third, leaves 79—94, Homilies for St Michael's day, the feast of the Annunciation, Palm Sunday, &c. ; part 4, leaves 95—114, four articles, of which the first is entitled *Principium Anglie* ; and part 5, leaves 115—140, four articles, of which the second (No. 26 in the MS.) is *Thomas of Erseldoun*. It begins without any title on leaf 119 *a*, and ends leaf 128 *b*, occupying nearly 10 leaves, in single columns. The writing, besides confusing *o* and *e*, *c* and *t*, which in most cases can only be distinguished by the sense, is in many places so much effaced as to present great difficulties to the reader. R. Jamieson, who printed it in his *Ballads and Songs* at the beginning of the present century, says : "The Cambridge MS. has suffered by rain-water nearly as much as the Cotton has by fire, a great part of each page having become illegible by the total disappearance of the ink. By wetting it, however, with a composition which he procured from a bookseller and stationer in Cambridge, the writing was so far restored in most places, that, with much poring and the assistance of a magnifying glass, he was able to make it out pretty clearly. The greatest difficulty he met with was from the unlucky zeal and industry of some person who long ago, and in a hand nearly resembling the original, had endeavoured to fill up the chasms, and, as appeared upon the revival of the old writing, had generally mistaken the sense, and done much more harm than good." Jamieson little thought that his own "unlucky zeal and industry" would in process of time entitle him to equal or even greater reprobation, for the "composition," which he so naïvely confesses to have applied to the MS., has dried black, and both disastrously disfigured the pages and seriously increased their illegibility. Nevertheless, with the experienced help of Mr Bradshaw, to whose kindness words fail to do justice, I have been enabled to reproduce the text with greater accuracy than either of its previous editors, leaving only a very few blanks where words are quite illegible. It presents a Southernized version of the

original, with the sense not seldom, and the rhyme and phraseology often, sacrificed in transliteration (as where *myght and mayne* becomes *mode and mone*, in order to rhyme with *gone*). It has also many scribal blunders, due apparently to its transcriber not being able perfectly to read his original. In its extent it often agrees with the Thornton MS. as against later interpolations and omissions, but it has also large omissions of its own. Where its readings differ from the Thornton, it is generally unsupported by the other MSS. In some places where it presents the greatest discrepancy, it can be seen that originally it had the same reading as T., but was subsequently altered, and this not always, as Jamieson thought, by some one trying to restore indistinct passages, for the original is quite distinct, but crossed through and something substituted. In several instances it misplaces one or more stanzas as to the order of which all the other MSS. agree. My opinion of its text is therefore different from that of Mr Halliwell, who calls it "the earliest and best," and attributes it to the early part of the 15th century, not to mention the idea of Mr Wright, who considered it of the age of Edward II. Nevertheless, it is a valuable MS., especially for those parts where the Thornton and Cotton are partially or wholly destroyed.

MS. COTTON, Vitellius E. x. "A paper volume in folio, in very bad condition, consisting of 242 leaves." This is one of the MSS. that suffered severely in the fire, and consists of charred fragments of greater or less extent of the original leaves, inlaid and rebound. It contains 26 different articles of the most varied character, in very different handwriting, but apparently all of the 15th century, a "Colloquium de rebus aulicis sub initio regni Edwardi IV.," "A sermon preached at the beginning of Parliament, anno 1483," and other similar sermons in the reigns of Edward V. or Richard III. The copy of Thomas of Erseldown which it contains is in a heavy clumsy handwriting of "about or slightly after 1450." It begins on the middle of leaf 240 *b*, with the rubric, "Incipit prophecia Thome de Arseldon," and this page contains two columns of 30 lines each. But the rest of the poem is written in double lines across the page of about 50 (i. e. 100 lines) to the page, divided in the middle by a heavy red line, or (on leaves 241 *b*, 242 *a*, and part of 242 *b*) by a red paragraph mark. Occasionally the scribe has only got one line in, which throws him out, so that his following lines consist not of the two first and two last lines of a stanza respectively, but of the 2nd and 3rd, followed by the 4th and 1st of the next. The poem is written without a break from beginning to end, except that after line 301-2, line 309-10 (the first two of Fytte II.) immediately follows, but is struck out in red, and repeated after leaving a blank space

of one line. Fytt I. thus wants its last three (i. e. six) lines. The poem ends at the very bottom of leaf 243 *a*, with the rubric . . . *hecia thome de Arseldoune*. From the burning of the inner side of the leaves of the MS. scarcely one line of the poem is perfect; very often half the double line is burned away, so that when printed in single lines it shows in many places only the alternate ones. See lines 221, &c. The text of this MS., so far as it goes, agrees closely with the Thornton, but it omits stanzas very often, and, like all the MSS. except the Thornton, it has not ll. 577—604. It has also some singular additions of its own, as lines 109—116, and others near the end.

MS. LANSDOWNE 792, a small 4to MS. of 99 leaves of mixed parchment and paper, of about 1524—30. It contains a memorandum of the different orders of Friars in London, and their quarters, as then existing, "the writing of Valeraunce upon the xxi conjunccion of planetes in the moneth of February, the yere of our Lord 1524;" a few lines satirizing the craving for prophecies, ending

your tethe whet in this bone
Amonge you eue^rychone
And lett Colen' cloute alone.
The prophecy of Skylton
1529

also a prediction of signs and prodigies to happen

In the yere of our lorde I vnderstande
xv^e & one and thirty folowand.

as well as various similar predictions for later years. The second half of the MS. consists almost entirely of prophetic literature, articles 45, 61—74, 79, 82, 83, being of this description. "Thomas of Arsildoun" begins without title on middle of leaf 24 *a*, and breaks off on leaf 31 *a* with the first line of a stanza, some 70 lines from the end, and leaving a blank space of several lines' extent on the page. Leaves 24—28 are paper, 29—31 parchment. The writing is very neat and distinct, in single columns of 32 lines to the page, and without a single break from beginning to end, or any larger letter at the fytttes; but it is divided (in this MS. only) into double stanzas of eight lines, by paragraph marks down the margin. The omission of two lines in the 6th stanza (ll. 71, 72) causes the paragraph marks for a short way to be displaced. In addition to its unfinished ending, this MS. omits long passages, and has three additions of its own, lines 141—156, with its counterpart 237—248, and the reference to Robert II., l. 465—468.

MS. SLOANE 2578 is a paper MS. of Prophecies, small 4to (8½ × 6 in.) of 117 leaves, of the year 1547. It contains several (unfulfilled) predictions of prodigies

for the years 1550, 1553, and 1556; and the following table, which no doubt applies to the year of its compilation (leaf 31):

The Sum of y^e Age of ye worlde vnto y^e yeare
of Christ 1547 after the computacion

of	}	the Ebrues	5509
		mirandula	5041
		Eusebius	6737
		Augustyne	6891
		alphonse	8522

I copy from the Catalogue the following abstract of its contents, with additions of my own:—

1. Alphabetical index of persons, places, and subjects to the ensuing collection, ff. 1—4.
2. Prophecies relative to events in English History, written in verse and prose. Among them the following may be distinguished.

[Of him that shall wyne the holy cross, leaf 5, *a*]

The second canto of the prophetic rhymes of Thomas of Ercildon, ff. 6—11 *b*.

The prophecy of Cadar and Sibilla, ff. 12—15. Beginning:—

“Cadar and Sibell bothe of them sayes

The name of Fraunce in his writinge

Kinge to be clepid in many case

In all his lyfe and his lykinge.”

Ending :

“As traytours attainte all shalbe tyde

And thus their sorrow shall wax newe.”

Extract from a prophecy by Merlin, ff. 15 *b*—17 *a*. Begins :

“When the cock of the northe hathe buylde his neaste.”

[See ante, p. xxxii.] Ends :

“desteny shall him not dere.”

[Many leaves of short prose prophecies, including those in Appendix II., and at p. lxxx, of this volume; also the computation of the year 1547 already given.]

Prophecy of events to happen in the year 1553, ff. 61—64. Begins :

“To judge the trouthe as before us hathe bene,

So judge we maye all that shall us beseme.”

Stanzas f. 64. Begins :

“An Egle shall flye

Up into the Skye

With fyer in his mowthe.”

Of the York and Lancaster contests, ff. 68—79. Begins :

“The Scotts shall ryse and make ado

But the Bull shall purvey therfore,

That they shall vanishe & home againe go

And forthink ther rysinge for evermore.”

A prophecy of events in English History, ff. 79 *b*—86. Begins :

“The lande of Albion shall come to corruption by the synne of pride, letcherye, herysye and tratorye.”

A prophecy of the persecutions of the Church, ff. 86—88 *b*. Begins :

“In the yere of our Lorde God a M.v^o lxxv a great tyrant ageynste the Church with might and mayne shall sley many of the Churche.”

Another copy of the verses begins :

“When the cocke of the Northe hathe bilde his neste.”—f. 100 *b*.

3. A key to the prophecies comprised in the foregoing collection, ff. 112 *b*—116.

It might be worth while for one of our publishing societies to print the whole of this MS., as illustrating one phase of English thought in the middle of the 16th century. One of the prose prophecies which specially illustrates Fytt III. of Thomas of Erceldoun is here added in Appendix II., and two other short ones will be found in the Notes.

The prophecy of Erceldoun begins at top of leaf 6 *a*, with the heading,

¶ Heare begynethe þe ij^d fytt I saye
of *Sir* thomas of Arseldon.

It is written in single columns of 28 lines each, uninterrupted by a single break, and ends at foot of leaf 11 *b* with the word “Finis.” A peculiarity of the text of this MS. is the very frequent omission of the first line of a stanza, to supply the place of which another is generally interpolated at the end, or some lines farther on, so as to complete the rhyme. The conclusion is also very much abridged, the writer seemingly being impatient of everything not prophetic. In other respects the text agrees very closely with the Thornton MS. both in its extent and readings, always excepting lines 577—604, found only in that MS.

PRINTED EDITIONS.

FYTTE I. of *Thomas of Erseldoune* was printed by Scott from the fragmentary Cotton MS. as a note or Appendix to the so-called “traditional ballad” in the *Border Minstrelsy*.

The whole poem was shortly after printed by Robert Jamieson in his *Popular Ballads and Songs from Tradition, Manuscripts, and Scarce editions*, Edin. 1806, from the Cambridge MS., with collations from the Lincoln and Cotton MSS. Jamieson’s edition presents many misreadings and not a few wanton alterations of the text.

It was also printed in full by David Laing, Esq., LL.D., in his *Select Remains of the Ancient Popular Poetry of Scotland*, Edin. 1822, from the Lincoln MS., with the blanks of that manuscript partially supplied from the Cambridge text.

In 1845 it was printed by J. O. Halliwell, Esq., in his “Illustrations of the

Fairy Mythology of a Midsummer Night's Dream" for the "Shakespeare Society." The Editor used the Cambridge MS. (which he calls the "earliest and best," and attributes to "the early part of the 15th century"), but printed it with much more care than had been done by Jamieson. He also first indicated the existence of copies of the poem in the Lansdowne and Sloane MSS., mentioning at the same time a later transcript to be found in MS. Rawlinson C. 258, in the Bodleian Library. But a careful examination of this MS. (now C. 813) by Mr Cox shows that it contains no copy of Thomas of Erceldoune, but that its second half consists of prophecies, embracing many of those found in Lansdowne 792 and Sloane 2578, some of which quote Thomas's authority. The Rawlinson C. MSS. have lately been catalogued, and no copy of "Thomas of Erceldoune" appears among them.

Finally, Professor F. J. Child of Harvard University, U.S., in the first volume of his *English and Scottish Ballads*, London, 1861, reprinted the first fyfte of the Thornton text from Dr Laing's edition of 1822, with corrections. He endorses Dr Laing's opinion that the Thornton is the earliest text, and "in every respect preferable to that of either of the other manuscripts;" an opinion, the correctness of which will be apparent on a very slight examination of the following pages.

THE PRESENT EDITION.

THE following text exhibits all the MSS. printed in parallel columns. In Fytte I., where there are only four versions, they are printed in the following order: THORNTON, COTTON: LANSDOWNE, CAMBRIDGE. But from Fytte II., where the SLOANE MS. begins, it takes the place of the Cotton in the parallels, and the fragmentary Cotton text is printed below. Up to line 88 of this edition, the lines of the Cotton text represent those of the MS., but at that point the latter begins to be written in double lines across the page, so that the printed lines represent the half lines of the MS. indicated by a red paragraph mark in middle of the line. This will explain why, in many places, full lines alternate with defective ones or blank spaces, where the beginning or end of the MS. lines are burned. But from Fytte II., where the Cotton text occupies the foot of the page, the lines are printed as in the MS. with a dot separating the two halves, though for convenience of reference they are numbered to agree with the single lines above. I have used the thorn (þ) all through wherever the MSS. represent *th* by a single character,

whether or not this is identical in form with the *y* of the MS. In the Lincoln MS., the *thorn* is identical with the *y*, and except at the beginning of a line is regularly used for *th* in the 2nd personal pronoun and demonstrative words, according to the ordinary MS. usage. In the Cambridge and Cotton MSS., where also the *þ* is in form identical with the *y*, its use for *th* is still more regular. The Lansdowne uses the *thorn* sparingly, but where it does occur it is usually a true *þ* with a tall head, and quite distinct from *y*. Its usual place is here in the 2nd personal pronoun forms, also often in *oþer*, *anoþer*; and occasionally it turns up in strange positions, as in *fryþ*, l. 319; *þryue* and *þe*, l. 344; *þryue* again 464; *boþe*, l. 525.¹ In the Sloane MS. the *thorn* is more frequent, and always like a *y*.

The punctuation and inverted commas are the Editor's, but the capital letters are as in the MSS. In the Cambridge and Lansdowne MSS., however, it is often doubtful to say whether the initial A is meant for a capital or not; both in form and size, it has a sort of medial or hybrid character which passes insensibly into either the capital or small letter. In the Thornton the single and final *i* has always a tail extending below the line. It is here printed 'j'; but of course it was not a distinct letter, only a "distinguished *i*" used when the letter stood alone, or at the end of a word to render it more prominent. The barred H and h, tagged n), and other marked letters, whose meaning—if they had any—is doubtful, are retained in the text. Letters and words accidentally omitted, illegible, obscure, or in any way doubtful, are enclosed in brackets. These will be found very frequent in the Cambridge text for reasons already given in describing that MS.; and it will be understood that all words there enclosed in brackets indicate indistinct places in the MS., as to the reading of which there exists a reasonable certainty. Where I have put dots the words are quite gone, although comparison with the other texts there also generally indicates what is to be supplied.

On account of the different extent of the poem in the various MSS., and the fact that passages which are found in one are wanting in another, the arrangement of the texts in parallel columns necessitates frequent breaks in every text, and in almost every page. *There are no breaks or paragraphs in the MSS.*, which are written *straight on uninterruptedly*, with no recognition of any omitted passages. The stanzas, if indicated, are shown only by lines connecting the ends of the rhyming lines, except in the Lansdowne, which indicates them by marginal paragraph

¹ Through an error in the press the *thorn* appears in the printed text in the following places where the MS. has *th* full: l. 44 *the*, 108 *whethere*, 133 *clothyng*, 135 *other*, 139, 140 *the*, 171 *that*, 188 *the*, 231 *the*, 261 *The*, 284 *there*, 292 *the*, 296 *There*, 449 *The*, 544 *the*. In every other place it is as in the MS.

marks. There are no breaks even at the beginnings of Fyttes II. and III., though some of the MSS. commence these with large initial letters as shown in the printing.

In a few places where the Cambridge MS. misplaces stanzas, so that the parallel arrangement cannot be maintained, the transposition is carefully noted by the numbering of the lines, as, for example, ll. 264, 272 ; 628, 640.

The poem is really in 8-syllabic four-line stanzas, the first line rhyming with the third and the second with the fourth—ordinary “Long Metre” indeed—and would have been here printed as such, but for difficulties occurring where the second line of one text answers to the first of another, as is the case several times with the Sloane MS.

In numbering the lines, every line and stanza is counted that occurs in any MS., except such as are clearly accidental interpolations, like the two lines in the Thornton, between l. 136 and 137, or those added in the Sloane MS. to make up for a line previously omitted. To this numbering, which is applicable to all the texts, all references are made. To show, however, what would be the actual numbering of the separate texts, and to what lines of each any given lines of the printed edition answer, the following Collation is added, which will also serve to show more distinctly the passages present and absent in each MS. In cases where a different order of stanzas or lines occurs in different MSS., I have followed the order of the majority, or if there are only two texts, that which the sense seemed to recommend.

COLLATION

OF THE CONTENTS OF THE FIVE MANUSCRIPTS OF THOMAS OF ERCELDOUNE,

showing the lines present and absent in the various MSS., and the actual lines in each, which answer to each other and to those numbered in the printed text.

The black line indicates the absence of the passage in that MS.

(For example, the *five* lines, 89—93 of the printed text, represent ll. 81—85 of the Thornton MS., 59—63 of the Lansdowne, 61—65 of the Cambridge, and originally answered to 61—65 of the Cotton, destroyed through the partial burning of the MS. They are altogether *wanting* in the Sloane.

The *four* lines 229—232 represent 199—202 Thornton, 169—172 Cotton, 183—186 Lansdowne, 173—176 Cambridge, in which MS. they are misplaced between ll. 224 and 225 of the general numbering.)

PROLOGUE.

PRINTED TEXT	THORNTON	SLOANE	COTTON	LANSDOWNE	CAMBRIDGE	LINES
1—24	1—24	—	—	—	—	24
FYTT I.						
25—41	25—41	—	1—17	1—17	1—17	17
42—45	—	—	—	18—21	—	4
46—64	42—60	—	18—36	22—40	18—36	19
65—68	—	—	37—40	—	37—40	4
69	(61) <small>accidentally omitted</small>	—	41	41	41	1
70	62	—	42	42	42	1
71—72	63—64	—	43—44	—	43—44	2
73—88	65—80	—	45—60	43—58	45—60	16
89—93	81—85	—	(61—65)lost	59—63	61—65	5
94—108	86—100	—	66—80	64—78	66—80	15
109—116	—	—	81—88	—	—	8
117—136	101—120	—	89—108	79—98	81—100	20
(unnumbered)	121—122	—	—	—	—	[2]
137—140	123—126	—	109—112	99—102	101—104	4
141—156	—	—	—	103—118	—	16
157—160	127—130	—	113—116	119—122	105—108	4
161—164	131—134	—	—	—	109—112	4
165—188	135—158	—	117—140	123—146	113—136	24
189—192	159—162	—	—	147—150	137—140	4
193—196	163—166	—	141—144	151—154	141—144	4
197—200	167—170	—	—	—	145—148	4
201—208	171—178	—	145—152	155—162	149—156	8
209—212	179—182	—	—	163—166	157—160	4
213—224	183—194	—	153—164	167—178	161—172	12
[229—232]	(see below)	—	(see below)	(see below)	173—176	[4]
225—228	195—198	—	165—168	179—182	177—180	4
229—232	199—202	—	169—172	183—186	(see above)	4
233—236	203—206	—	173—176	189—190	181—184	4
237—248	—	—	—	193—202	—	12
249—260	207—218	—	177—188	203—214	185—196	12
[269—272]	(see below)	—	(see below)	(see below)	197—200	[4]

PRINTED TEXT	THORNTON	SLOANE	COTTON	LANSDOWNE	CAMBRIDGE	LINES
261—268	219—226	—	189—196	215—222	201—208	8
269—272	227—230	—	197—200	223—226	(see above)	4
273—302	231—260	—	201—230	227—256	209—238	30
303—308	261—266	—	—	257—262	238—244	6

FYTT II.

309—316	267—274	1—8	237—244	261—270	245—252	8
317—320	275—278	9—12	—	269—274	253—256	4
321—324	279—282	13—16	245—248	273—278	257—260	4
325—328	283—286	17—20	249—252	—	261—264	4
329	287	(21) <small>accidentally omitted</small>	253	—	265	1
330—332	288—290	22—24	254—256	—	266—268	3
333—336	291—294	25—28	—	—	269—272	4
337—340	295—298	29—32	257—260	—	273—276	4
341—352	299—310	33—44	261—272	277—290	277—288	12
353—356	311—314	45—48	—	—	289—292	4
357—360	315—318	49—52	273—276	289—292	293—296	4
361—364	319—322	53—56	277—280	293—298	*297—300	4
365—372	323—330	57—64	281—288	297—306	301—308	8
373—376	—	—	—	—	309—312	4
377—384	331—338	65—72	289—296	305—314	313—320	8
[397—400]	(see below)	(see below)	297—300	(see below)	—	[4]
385—388	339—342	73—76	—	313—318	321—324	4
389—396	343—350	77—84	301—308	317—326	—	8
397—400	351—354	85—88	(see above)	325—330	—	4
401—412	355—366	89—100	309—320	329—342	—	12
413—416	367—370	101—104	—	341—346	—	4
417—418	371—372	105—106	—	345—348	325—326	2
419—420	373—374	107—108	321—322	347—350	327—328	2
421—422	375—376	—	323—324	349—352	329—330	2
423—424	377—378	—	325—326	351—354	—	2
425—426	379—380	109—110	327—328	355—356	—	2
427—428	381—382	111—112	329—330	357—358	331—332	2
(extra lines)	—	—	331—332	—	—	[2]
429—430	383—384	113—114	333—334	—	333—334	2
431—432	—	115—116	335—336	—	335—336	2

PRINTED TEXT	THORNTON	SLOANE	COTTON	LANSDOWNE	CAMBRIDGE	LINES
433—440	385—392	117—124	337—344	359—366	337—344	8
441	393	125	345	367	—	1
442	394	—	346	368	—	1
443—450	395—402	126—133	347—354	369—376	—	8
(extra line)	—	134	—	—	—	[1]
451—466	403—418	135—150	355—370	377—392	—	16
467—470	—	—	—	393—396	—	4
471—472	419—420	151—152	371—372	397—398	—	2
473—474	421—422	153—154	(see below)	399—400	—	2
475—476	423—424	155—156	373—374	401—402	—	2
[473—474]	(see above)	(see above)	375—376	(see above)	—	[2]
477—478	425—426	157—158	377—378	403—404	345—346	2
479—480	(427—428)	159—160	379—380	405—406	347—348	2
481	(429)	—	381	407	349	1
482—484	(430—432)	161—163	382—384	408—410	350—352	3
[extra]	—	164	—	—	—	[1]
485—488	(433—436)	165—168	385—388	411—414	353—356	4

FYTT III.

489—492	437—440	—	389—392	415—418	—	4
493—500	441—448	169—176	393—400	419—426	357—364	8
501—504	449—452	177—180	401—404	427—430	—	4
505—508	453—456	181—184	405—408	—	365—368	4
509—512	457—460	185—188	409—412	431—434	369—372	4
513—514	458—462	189—190	413—414	435—436	—	2
515—524	(463—472)	191—200	415—424	437—446	—	10
525—527	(473—475)	201—203	425—427	447—449	373—375	3
528	476	204	428	450	376	1
529	477	—	429	451	377	1
530—536	478—484	205—211	430—436	452—458	378—384	7
[extra]	—	212	—	—	—	[1]
537—548	485—496	213—224	437—448	459—470	—	12
549—552	497—500	225—228	—	—	385—388	4
553—560	501—508	229—236	449—456	—	389—396	8
561—564	—	—	(457—460)	—	397—400	4
565—571	(509—515)	237—243	461—467)	—	401—407	7

PRINTED TEXT	THORNTON	SLOANE	COTTON	LANSDOWNE	CAMBRIDGE	LINES
572—576	516—520	244—248	468—472	—	408—412	5
577—591	525—535	—	—	—	—	15
592—604	(536—548)	—	—	—	—	13
605—606	(549—550)	249—250	473—474	—	413—414	2
607—608	(551—552)	251—252	475—476	—	415—416	2
609—614	(553—558)	253—258	477—482	471—476	417—422	6
615—616	(559—560)	—	483—484	477—478	423—424	2
617—620	(561—564)	259—262	485—488	479—482	425—428	4
[637—644]	()	(see below)	(see below)	—	*429—436	[8]
621—628	(565—572)	263—270	489—496	483—490	437—444	8
629	(573)	*271	497	491	445	1
630—632	(574—576)	*272—274	498—500	—	446—448	3
633—636	(577—580)	275—278	501—504	—	—	4
637—640	(581—584)	*279—282	—	—	(see above)	4
641—644	(585—588)	*283—286	505—508	—	(see above)	4
645—660	(589—604)	287—302	509—524	—	449—464	16
661—664	(605—608)	—	525—528	—	465—468	4
665—677	(609—621)	303—315	529—541	—	469—481	13
678—680	622—624	316—318	542—544	—	482—484	3
681—684	—	—	545—548	—	—	4
685—686	625—626	319—320	549—550	—	—	2
687—688	627—628	—	551—552	—	—	2
689—692	—	—	553—556	—	—	4
693—695	629—631	—	557—559	—	485—487	3
696	632	321	560	—	488	1
697—700	633—636	—	561—564	—	489—492	4

NOTES TEXTUAL AND EXPLANATORY.

The PROLOGUE is found only in the Thornton MS., and is presumably no part of the Romance in its original form, although from its occurrence in the earliest MS. it must be little later than the completion of the poem itself as we now have it. It takes the form of a prelude by a minstrel or reciter to commend the poem to the attention of his audience who are twice committed as "ynglyschemen" to the safe keeping of Christ. Unless the word may have been changed for "Scottismen," the prologue is therefore the addition of a northern English author. Its dialect is pure Northern, less altered even than the text itself.

L. 1 *lystyns*, l. 2 *takis*, l. 10, 12 *hase*. In the Northern dialect since the 12th or 13th century the plural of the present indicative and imperative has ended in -s, when unaccompanied by its proper pronoun *we*, *ye*, *they*. When these are present there is no termination. See *Dialect of Southern Scotland*, pp. 211—214.

l. 2. *takis gude tente*, take good heed; *tent*, *no.*, care, attention, *vb.* to attend, take heed; "Tent me, billie—there's a gullie!"—*Burns*.

l. 7. *pristly*, readily, quickly, actively. l. 8. *blyne*, cease.

l. 11. *sere*, various, several. l. 15. *tyte*, soon, quick.

l. 16. *sythene*, for the Northern *sen*, *syne*, as in l. 6, which would improve the rhyme.

l. 22. *by-leue*, remain; German *bleiben*, Dutch *b-lijven*.

FYTTE I.

l. 25—28. The Cotton differs considerably from the others, Th. and Ca. showing the original reading.

l. 25. *Endres-day* = *ender day*, this by-gone day. Icel. *endr*, of yore, formerly. Lat. *ante*.

"As I myself lay this enderz nyght
All alone withowten any fere."—*MS. Rawl. C.* 813, leaf 54.

l. 26. *grykyng*, the graying, or gray of the morning:

"It was na *gray day-licht*."

l. 28. *Huntle bankys*, on Eildon Hills, near Melrose. See Introduction, p. li.

l. 30. *Maves, mavys*; L. corruptly *maner* for *maues*, the mavis or song thrush; but the *throstyll* of the preceding line is also the thrush, which L. accordingly changes into the *merle* or blackbird. *menyde*, Co. corruptly *movyde*, bemoaned herself, sung plaintively.

l. 30, 32. *songe, ronge*, doubtless originally the Northern *sang, rang*, as in l. 56.

l. 31. The *Wodewale*, the wood-lark. *beryde*, Ca. corruptly *farde*, vociferated, made

a noise; "the rumour of rammasche foulis and of beystis that maid grete *beir*."—*Compl. of Scott.*, p. 38, l. 24.

l. 32. *shawys* in L. for *wode* of others, still used as an equivalent, in the north. Isl. *skóg*, Dan. *skov*.

l. 36. *louely*, Ca. and L., is no doubt the original, corrupted by T. to *longe*, and glossed by Co. as *fayre*. In Ca. *lonely* would be as good a reading of MS., but was *lonely* = *al-onely*, then in existence?

l. 37. *3ogh*, Co. for *þogh*, the *þ* and *3* frequently confounded by ignorant scribes.

l. 38. *wrabbe* and *wrye*: *wrobbe*, *wrabbe* = warble? sing; *wry* = *wray*, bewray, reveal. Or perhaps Sc. *wrable*, *warble*, *wurble*, to wriggle, and *wrye*, to twist; to wriggle and twist *with the tongue* in the attempt to find language to describe her.

l. 40. *askryed*, *skryed*, *discryued*, described; Fr. *escri-re*, *descri-re*.

l. 41—72. The description of the lady, in which T. and Ca. closely agree, varies much in Co. and L., the latter inserting l. 42—45.

l. 46—48. *none*, *schone*, *bone*, *stone*, in pure Northern would be *nane*, *schane*, *bane*, *stane*; which the original doubtless had. See ll. 81, 83; 345, 347.

l. 49. *Selle*, *sadyl*, *sege*, equivalents, the latter properly a seat (of honour). *Roelle bone*, called also *rewel bone*, *rowel bone*, *reuyll bone*, "an unknown material of which saddles especially are in the romances said to be made." See Chaucer's "Sir Topas," which presents several points of contact with the description here:—

"His jambeux were of cuirbouly,
His swerdes sheth of ivory,
His helme of latoun bright,
His sadel was of rewel-bone,
His bridel as the sonne shone,
Or as the mone light.

His spere was of fin cypress
That bodeth werre, and nothing pees,
The hed ful sharpe y-ground;
His stede was all dapple gray,
It goth an amble in the way
Fully softely and round
In lond."

Rev. W. W. Skeat suggests that "*rowel* = Latin *rotella*, Fr. *rouelle*, i. e. bone rounded and polished, for the front or peak of the saddle."

l. 52. *Crapotee*, toad stone: smaragdus or emerald, "which often contains a flaw, in shape suggesting a toad." The *Promptorium Parvulorum* has "Crepawnde, or crapawnde, precyous stone (crepaud, P.) Samaragdus."

Note. "Crapaude, a precious stone, crapaudine." Palsgrave. Cotgrave explains crapaudine as signifying "the stone chelonitis, or the toad stone." In the Metrical Romance of Emare is described a rich vesture, thickly set with gems, rubies, topaze, "*crapowtes* and *nakette*;" the word is also written *crapawtes*. More detailed information will be found in Gesner, de quadrup. ovip. II. 9. See also Douce's Illustrations of Shakespeare, "As You Like It," Act 2, Sc. i.; and the word "toadstone" in Nares' Glossary.

l. 53. *Stones of Oryente*, Eastern or Oriental gems; the name may have been given definitely to some stones or varieties of stones only found in the East, as the *Turquoise*, which derives its name (*Pierre turquoise*) from Turkestan, where alone it is found. "The name *Oriental Emerald* is given to a very rare beautiful and precious green variety of Sapphire." "The finest red rubies are generally called *Oriental Rubies*." So also in "Alliterative Poems," edited by Dr Morris, we have

"þe grauayl that on grounde can grynde
Wern precious *perlez of oryente*."

Oryons in Ca. may be *oryens*, as *o* and *e* are generally indistinguishable in this MS.

l. 54. *hang*, Northern past tense of *hing*.

l. 55, 56 are properly wanting in L., but lines 71, 72 are brought from their own place instead; ll. 57—60 are quite altered in L. and Co.

l. 56. a *whyllle*, one while; indef. article and numeral, identical in N. dialect.

l. 57. *garthes*, girths or garters?

l. 60. *perelle*, pearl; Ca. *perry*, *pierreries*, jewels, precious stones.

l. 61. *payetrelle*, "breast-leather of a horse"; Fr. *poitrail*; L. corruptly *parrell*, apparel.

Iral, T. *jral fyne*, Ca. *riall fyne*, Co. *gra* L. *Alarane*; the original probably, *Iral-stane*, rhyming with *schane*. So in the "Anturs of Arthur at Tarn-wathelan," the Ireland MS. has

"Betun downe berels, in bordurs so bryzte
That with *stones iraille* were strencult and strauen,
Frettut with fyne gold that failis in the fizte."

And the Thornton MS. of the same:—

"*Stones of iral* they strenkel, and strewe,
Stipe stapeles of stele þey strike don styt."

I can get no light on *iral-stane*; the scribes also seem not to have understood it, and hence their alterations, *rial*, *alarane*, &c.

l. 62. *Orphare*, *orfevrie*, goldsmiths' work; Lat. *aurifaber*, Fr. *orfèvre*, a goldsmith.

l. 63. *Reler* in L. perhaps corrupt for *silver*, as *gold*, which the others have, had been already put in the rhyming line.

l. 65—68 in Co. look like a variation of the stanza before, with the lines,

"A semly syzt it w[as to se]
In euery joynt [hang bellis thre]."

l. 65. Ca. for *ijj*, *four* was originally written and struck out.

l. 67—70 in Ca. are clearly an awkward interpolation in the midst of an original stanza; the lines are omitted in MS., but written at side and foot with marks of insertion.

l. 68. *lire* in Ca. (A.S. *hleor*) face, cheek.

l. 69. *grewe hound*, the Grey hound or Greek hound, *Canis Graius*, still called in Scotland a *Grewe*, which was the Older Scotch for a *Greek*.

l. 70. *rache*, a hound that follows by the *scent*, as the *Grewe* does by *sight*.

l. 71. *halse*, neck; A.S. *heals*.

l. 72. *flone*, properly *flane*, to rhyme with *rane* above, an arrow; A.S. *flán*.

l. 74. *ane semely tree*, bespeaks a Scotch original.

l. 75. *He sayd*: so l. 87, *and sayd*; l. 157, *scho sayd*; l. 161, *And sayd*. These words, as in the old Romances generally, are *extra-metrical*, and are rather directions to the reader or reciter, like the names of speakers in a Shakspearian play, or our modern inverted commas, than part of the poem, to be said or sung. They were *real* only by a change of tone or a gesture.

l. 75, 77. *zone*, Th.; the other MSS. show that this demonstrative was already little used in English proper.

l. 80, 84. *Eldoune tree*. A solitary tree that formerly stood on the slope of one of the three Eildon Hills near Melrose; see Introduction, p. l. Ca. does not understand the local reference, and makes *eldryne* = *eldern*, like oaken, beechen.

- l. 81. *radly, rathely*; A.S. *hrædlice*, quickly, readily. The Northern *rase*, when altered to *rose* in the other three MSS., ceases to rhyme with *sayes*.
- l. 83. *als the storje sayes*, and again 123, *als the storje tellis full ryghte*, implies an older version of the tale than that in the poem. See Introduction, p. xxiv.
- l. 87. *and sayd*, T. and Co. See l. 75, n.
- l. 89. *mylde of thought* in T. and L., shown by the rhyme to be the original.
- l. 94. *payrelde*, apparelled.
- l. 95. *fee* in the original sense of A.S. *feoh*, Germ. *Vieh*, beasts, cattle.
- l. 96. *rynnys*, Northern pl. with noun subject, of which Ca. *rannen* for *rennen* is Midl., and L. *rennyng*, a scribal misconception of the latter.
- l. 98. *balye* in Ca. mistake of scribe for *folye*; so l. 31, *farde* for *beird*.
- l. 99. *wysse, wyce, wise*, rhymes with *price*. It is still always so pronounced in North.
- l. 102. Ca. reads *let meb me be*.
- l. 104. *synne* in T. probably an interpolation; gives rise to mistake in L. of *syne*, then, thereafter.
- l. 106. L. read *dwelle*. l. 107. *trouche* = *trouthe*.
- l. 108. *by leues*. See l. 22.
- l. 109—116, interpolated in Co., are not in keeping with the context, but probably the boast which the lady fears was true to the manners of the age.
- l. 115. *crystenty*; Fr. *chretiené*, Christendom.
- “Three blither lads that lang lone nicht
Were never found in *Christendee*.”—*Burns*.
- l. 116. Co. *wryede*, accused, bewrayed; A.S. *wræzan*, *wræzod*.
- l. 119. T. *cheuys þe werre*; Co. *cheuyst*, achievest, succeedest, comest off, the worse; Ca. glosses *thryuist*, and L. corrupts to *chece hit*, perhaps *chesit*, chose!
- l. 125. *the[e] lykes*, impersonal, *te delectat*.
- “At first in heart *it liked me ill*
When the king praised his clerkly skill.”—Scott, *Marmion*, vi. 15.
- l. 126. *byrde*, bride, married lady; Piers Plowman has *burde*, *buirde*, *birde*, *berde*; *deel* = *dele*, deal, probably the original; Ca. has *dwel*.
- l. 132. *are*, A.S. *ær*, ere, before.
- l. 135. *hir a schanke blake*, her one leg black, her other grey. Ca. had originally,
“þe too shanke was blak, þe toþur gray
and alle hir body like þe leede.”
- which is the same as T. (*þe too*, *þe toþur* = *þet oo*, *þet-oþur*, the one, the other); but the second hand has altered it into the reading of the text, where *bloo*, *beten*, and *leed*, may be equally *blee*, *beton*, *lood*.
- l. 139. *fasyd* in L., a scribal error for *fadyd*.
- l. 141—156. L. The conduct attributed to Thomas is unworthy, and the whole scene out of keeping. The rhymes also break down into mere assonances.
- l. 157. *scho sayd*, T. See l. 75, n.
- l. 158. Ca. again brings in the *eldryne tre*.
- l. 159. *gone* can hardly be original, as the pure Northern would be *gaa*. I suggest *wome* = dwell.

l. 160. *Medill-crthe*; A.S. *middan-eard*; Isl. *mid-gard*, the Earth, as the *middle* region of the Old Northern cosmogony.

l. 161—164. Ca. has a remarkable variation, bringing out more clearly that Thomas invokes not the lady, but the *Queene of Heuene, Mary mylde*.

l. 167. *by-teche, be-teche*; A.S. *be-taccan*, to deliver, commit.

l. 169. *Eldone Hill*, on the Tweed, near Melrose; a mountain mass divided into three summits. See Introduction, p. xlix. Ca. again says *eldryne tre*, but the latter word is erased, and *hill* substituted.

l. 170. *derne*, secret. Ca. has *grenewode tre*, the last word obliterated, and *lee* substituted.

l. 171. Ca. had originally,

“It was derk as mydnyght myrke,”

as in Th., but this is altered to,

“Wher hit was derk as any hell.”

The former would seem to be the correct reading, though it rhymes with itself, instead of l. 169, and the attempt to make it rhyme with the latter has caused the three different readings in Ca., Co., and L.

l. 173. *montenans*, amount; glossed *space* in Ca., mistaken in L.

l. 176. *fowte* in Ca. looks like *fewte*; *fawte* is correct; Fr. *faute*, failure, want.

l. 177. *herbere*, garden of herbs or trees, enclosed garden, *later* summer-house. The original word appears to have been the O.Fr. *herbier*, a herbary, in O.E. *herber, erber*; but to have been confounded with the O.E. *herberze, hereberwe, herborwe, herbor, herber*, A.S. *hereberge*, Icel. *herbergi*, O.H.G. *heriberga*, harbour, shelter, hospitium. “*Wo bist du zur Herberge*,” John i. 38.—*Luther*. Then it has been misspelt in modern times *arbour* from its assumed connexion with *trees*. At Cavers, in Roxburghshire, there is a hill called the *Herber Law* or *Pleasure-garden Hill* (pronounced as in “to *herber* [harbour] thieves.” The *Herbere* in the poem was clearly a garden of fruit trees. Note that *Orchard* (in South Sco. *Wurtshert*) now a *garden of fruit trees*, was originally also a *garden of herbs or vegetables, Wyrtyeard*.

l. 180. *damasee*, the Damascene, or Damson:

“þer weore growyng so grene
þe Date wip the Damesene.”—*Pystil of Swete Susanne*.

“The plum is a native of Caucasus and Asia Minor. Cultivated varieties, according to Pliny, were brought from Syria into Greece, and thence into Italy. Such was, for instance, the *Damson* or *Damascene Plum*, which came from *Damascus* in Syria, and was very early cultivated by the Romans.”—*Treasury of Botany*, p. 932.

l. 181. *wyneberye*, the grape; A.S. *wín-berize*. *pynnene* in L. is perhaps adjective from *pine*, but *fre* is no doubt for *tre*.

l. 182. T. *nyghtgale*, A.S. *nihtegale*, night-singer, night-gladdener; the others have the inserted *n*, *nyghtyn-gale*, found in the South as early as Chaucer.

l. 183. *papeioys*; Ital. *papagallo*, i.e. Pope-cock; Sp. *papagay*; O.Fr. *papegay*, Russian *popagay*, a parrot or “popinjay;” Sc. *Papingo*.

l. 191. *or, ere, before*; “*or ever they came at the bottom of the den*,” Dan. vi. 24. *Or* is still the regular Northern form of *ere, antequam*.

l. 193. *hyghte*, call, command, *past* used for *present*.

l. 199. *paye*, to pacify, please, satisfy, and hence pay; Lat. *pacare*; Ital. *pagare*; Fr. *payer*.

l. 201—216. The MSS. differ much in particulars, but, with exception of Co., all make four ways, which seem to be to heaven, purgatory, and hell, and (but coming first in the list) from purgatory to heaven, "whan synful sowlis haue duryd ther peyn."

l. 204. *rysse*, *ryce*, *rese*, *rise*; A.S. *hris*, twig, brushwood. Still in common use in N.

l. 209—212. Wanting in Co., and varies greatly in the others. *tene & traye*, pain and trouble; A.S. *teóna* and *tréga*. *drye*, Ca. endure; A.S. *dreógan*; Sc. *dree*.

l. 219. *it bearis the belle*, occupies the first rank, surpasses all, alluding to the leader of a flock or herd which has a bell round its neck.

l. 223. *me ware leuer*, impersonal, *mihi fuerit satius*, I had rather = I would rather have it.

l. 225. Here Ca. transposes two stanzas, but the order is obvious. The lady takes the most certain means of preventing Thomas from divulging secrets by binding him to answer no one but her.

l. 230. L. *thirty bolde barons and thre*: this jingling combination of numbers distinguishes the later prophecies, and modern-antique ballads, but is not found in the earlier.

l. 231. *desse*, *deyce*, the raised daïs (O.Fr. *deis*; Lat. *discus*) at top of the hall.

l. 235. *as white as whelys bone*, the ivory of the narwhal or walrus.

l. 237—252. These inquisitive demands of Thomas are only in L., but seem old.

l. 250. *hir raches couplede*, her hounds having been coupled again.

l. 261. Ca. here again transposes three stanzas.

l. 267. T. *bryttened*, cut up, broke down; A.S. *brytan*, to break; *brytnian*, to dis-pense; L. *tryllege*, scribal error for *brytting*, as in Ca.; *wode*, mad.

l. 274. *parde*, per deum.

l. 276. *My lufy lady sayd to me*; so all the older MSS. L. alone changes it into 3rd person,

"To hym spake that ladye fre."

l. 277. *þe buse* = (it) behoves thee; past tense, *bud*, *byd*, behoved; he *byd* be a fule!

l. 286. *thre zere*; Ca. says *seuen*, which is the traditional period.

l. 288. *skylle*, reason, cause, as well as the reasoning faculty.

l. 289. *to-morne*, still Northern English, "to-morn 't morn," to-morrow morning; Scotch *the morn*.

l. 290. *amange this folke will feche his fee*, refers to the common belief that the fairies "paid kane" to hell, by the sacrifice of one or more individuals to the devil every seventh year.

"Then wod I never tire, Janet,
In Elfis land to dwell;
But aye at every seven years
They pay the teind to hell;
And I'm sae fat and fair of flesh,
I fear twill be my-sell."

"I'd paid my kane seven times to hell
Ere you'd been won away."—*The Young Tamlane*.

l. 291. *hende*, gentle, also skilful.

l. 294. *hethyne*, hence; the scribes, with the exception of Co., misunderstand this Northern word, and write *heven*.

- l. 296. *I rede*, I counsel; A.S. *raedan*; Germ. *rathen*.
 l. 200. *fowles singes*; see l. 1.
 l. 301—304. This stanza, though in all, comes in very awkwardly, nor can I explain to what it refers.
 l. 303. T. *Erlis*; Ca. *yrons*, an *erne's* or sea eagle's.
 l. 306. *yon bentlis browne*. L. distorts into *youre brutes broume*.
 l. 303—308. These lines are wanting in the Co. MS., which after l. 301-2 proceeds to l. 309-10, but this is first struck out, and then repeated after one blank line.

FYTTE II.

The Sloane MS. begins here. For the first 70 lines, the MSS. closely agree, though L. omits numerous passages, as all that about the Baliols, l. 324—340.

l. 313. *carpe*, speak, or sing. Thomas has the choice of excelling in instrumental, or in vocal (rather *oral*) accomplishments; he prefers the latter, "for tonge is chefe of mynstralsie."

l. 314. *chose*, the choice; often so spelled in Scotch.

"in our Inglis rethorick the rose,

As of Rubeis the Charbunckle bene *chose*."—*Lyndesay, Papyngo*, 26.

l. 317. *spelle*, discourse; A.S. *spellian*; in Ca. corruptly *spill*; L. and S. gloss, *speke*.

l. 318. *lesynge*, lying, falsehood. *Lesynge thow sall neuer lee*; from this characteristic Erseldown derived the name of "True Thomas," generally given to him in the later prophecies and traditional rhymes.

l. 319. *frythe or fell*, enclosed field or open hill.

l. 324. *ferly*, a wonder, strange thing or event. Usually derived from A.S. *fêrlíc*, sudden; *fêr*, fearful; but I think more truly both in form and meaning from A.S. *feorlic*, *feorlen*, far away, foreign, strange. Compare *strange* from *extrancus*.

l. 327. *wyte*; A.S. *wit-an*, to depart, decease. Ca. has *duyne*; A.S. *dwin-an*, to pine, dwindle away.

l. 329. T. *bayllyolfe* for *bayllyolse* or *bayllyolfs*; Co. *balí]oves*; S. misreads *baly of*; Ca. scribal error *folkys*; see before, l. 101, *balye* for *foly*. The Baliols' blood, the family of John Baliol, the rival of Robert Bruce for the Scottish crown, and his son Edward, rival of David Bruce.

l. 331—332. The *Comyns*, *Barclays*, *Russells*, and *Frisecals*, or *Frasers*. *Semewes* in Ca. is a very simple misreading of *Comenes* in old writing, and the *Sea-mews* suggest the *teals*, *telys*, probably for *barclays*, with the *ar* contracted, of the original. The *Comyns* and *Frasers* were prominent, though on different sides, during the English War in the minority of David II. David Cumyn, the dispossessed Earl of Athol, was one of Edward Baliol's leaders, when the latter invaded Scotland in 1332, was appointed viceroy of Scotland by Edward III. in 1335, and soon after slain in the forest of Kilblane, by Sir Andrew Moray, when, according to Buchanan, "fortissimus quisque Cuminianorum aut in praelio aut in fuga caesus est." This is the battle for which Barbour quotes a prophecy of the Rhymer, ante, p. xvii. Walter Cumyn was also slain in the Battle of Annan, 1332, and his brother Thomas executed after the battle. Of the *Frasers*, Buchanan has, "*Fraser vel Frisel*, cog. in varias familias tributum in quibus eminet Lovetiae, Saltonii, & Fraseriæ Reguli, cum suis quisque tribulibus."

Alexander Fraser was one of the commanders at Dupplin, 1332; James and Simon Fraser, after capturing Perth from Baliol, were slain at Halidon Hill, 1333. Of the Barclays: in 1345 David de Berklay waylaid and assassinated William Bullock, the able English ecclesiastic so intimately connected with the intrigues of the period. Sir Walter de Berklay was also concerned in the plot against Robert Bruce, and tried before the Black Parliament of 1320, and in 1322, according to Fordun's Annals, "on the 1st of October, Andrew Barclay was taken, and having been convicted of treachery, underwent capital punishment." The *Russels* I cannot trace; and the word may be a scribal error for some of the other names conspicuous in the history of the period—the *Rosseis*, for instance.

l. 333. *wyte, dwyne*. See l. 327.

l. 335. *spraye*, to spread out, sprout out, like *spray* of water, or a *spray* of blossom; Platt-Deutsch *sprenden, spreën*; G. *sprühen*, to sputter, flow forth.

l. 341—348. Thomas's inquiry is as to the issue of the doubtful contest between the Bruce and Baliol families, 1332—1355.

l. 341. *whatkyns*, of what kind; used adjectively, "what kind of" *qualis*.

l. 344. *thryue* and *thee* (A.S. *þéon*) are synonymous; S. changes to *vathrive*.

l. 345. *none*; *tane* in l. 347 shows that the original had the Northern *nane*.

l. 352. Co. *halyndon hill*; L. *helydowne hill*; T. and L. *Eldone*; Ca. *ledyn* for *Eldyn*.

I think there is little doubt, though the two oldest MSS. say otherwise, that the Battle of Halidon Hill, 1333, is meant. "So great was the slaughter of the nobility, that, after the battle, it was currently said amongst the English that the Scottish wars were at last ended, since not a man was left of that nation who had either skill or power to assemble an army or direct its operations."—*Tytler*, quoting *Murimuth*, p. 81. But there may have been a legendary prophecy as to Eldone Hill, which was after the event changed to Halidown Hill, as "Spincarde Clough" was to Pinkie-cleuch.

l. 353—354. *Breton's—Bruyse blode*, the common terms in this Fytte for *English* and *Scotch*. The English claims to the superiority of Scotland were founded upon the Cymric version of the legend of the Trojan *Brutus*, from whom the name of Britain was "derived," who was said to have divided the realm, after he had conquered it from the giants, between his three sons, Loerinus, Cymber, and Albanactus, eponyms of English, Welsh, and Scotch, with the feudal supremacy to Loerinus. Thus adopting the *Brute*, *Breton*, or *British* legend, the English were the *Brutes* or *Bretons blode*. There was, of course, an alliterative antithesis between *Bretons* and *Bruces*; but in some of the MSS. the latter word might be either *Bruces* or *Brutes*, confounding the two opposites. I have printed *Bruces*, the word originally meant, though perhaps the scribes thought it *Brutes*.

l. 354. *spraye*; Gaelic *spreidh*, booty, prey. Gawain Douglas has *spreith, spreicht*.

l. 357. The foregoing passage refers to a cluster of events in the minority of David II., 1332—1345. They seem to have been written at that time. What follows to the end of the Fytte, and perhaps even to l. 520 in Fytte III., is a general sketch of battles and other events in Scotland from 1298 to 1400 or so, and was probably written about the latter date, when the poem took its present form. l. 357—364 refer to the battle of *Falkirk* (S. and L. do not understand the proper name); Ca. Co. and L. erroneously make the Scotch win.

l. 367—376. The lady wishes to go because her hounds are impatient. Thomas detains her, giving (in Ca. only) a reason.

l. 371. *god schilde*, Dieu defende! God defend! God forbid.

l. 375. *Ca. reyke*, roam, ramble.

holtely or ? *holteby* I cannot explain; it is probably a proper name. *Holt* is of course a *wood*, but it is a word not now current in the North.

l. 377—388. The battle of Bannockburn, June, 1314; here all the MSS. agree that the *Brucys blode* shall win, though *Ca.* corrupts to *Brutys*, and *L.* to *Ebruy*s (!).

l. 379—380 seem to be the origin of the traditional prophecy attributed to Thomas (ante, p. xlv),

“ The burn of breid
Sall rin fu' reid.”

a *bannock* being a cake of (home made) bread.

l. 381—385 describe the well-known device of Bruce of defending his flank by pits dug, and concealed by hurdles and turf. *snapre* *L.* = stumble.

l. 389, 390. The death of Robert Bruce, leaving a son of 6 years old, so that Scotland kingless stood.

l. 391—412. The tercelet, or young falcon, is Edward Baliol, who now seeing his opportunity took with him *tereelettes grete & gay*, the dispossessed lords, Henry Percy, Lord Wake, Henry Beaumont, David Cumyn and others, and landed (l. 401) at Wester Kinghorn, 1332, where Alexander Seton, with a handful of followers, threw themselves upon them, but was overpowered and cut in pieces on the sands (l. 402). They then pushed on towards Perth, surprised the Scottish army at Duplin Moor, by the River Earn, which flows over the old red-sandstone (ll. 403—408), with great slaughter, and next day took Perth, the “town of great renown near the water of Tay.”

l. 400. *T. Royalle blode*; *S. baly of blod*, corruptly for *Balyolues blode*, as in *Co.*

l. 414. *cheuede*, achieved.

l. 415. *bowne*, ready.

l. 416. *the werre of Fraunce*. Edward III., thinking Scotland reduced under Baliol, declared war against France in 1337, and in 1339 invaded that country.

l. 417—436. The text is here in great confusion, none of the MSS. apparently being complete. The event itself is also misplaced, as the coronation of David II. really occurred before Baliol's invasion, and not now (1341) when he returned from his exile in France to reign. *Ca.* does not mend the matter by reading *Robert*, as the events which follow belong to David.

l. 427, 428 in *L.* refer to the special bull obtained from Rome for the anointing of David II.

l. 423. *More and myne*, greater and lesser.

l. 425. *skyme*, *T.*, error for *Skyne* = *Scone* or *Skune*.

l. 427. *beryns* = *bernys*; *A.S. beorn*, chieftains, barons, nobles.

l. 429—448. David II.'s invasion of England in 1346, six years after his return from France, when he took Hexham (l. 431); was defeated at Bearepair, close to Durham (l. 433, 434); and himself, after being grievously wounded (l. 440), taken prisoner (l. 444), and led to London (l. 447).

l. 430. *lygges*, lies (*A.S. licgan*); the Northern form still well-known.

l. 437. *taggud*, *togged*, confined, encumbered, for *tane* of *T.*, *Ca.* has *teyryd*, ? for *teþryd*, *tethered*.

l. 439. *nebbe*, nose; *A.S. nyb*.

l. 441, 442. *fode*, a brood. The *fals fode*, who betray the king, points to the High

Steward, and the Earl of March, who escaped with their division from the field, and were blamed for not adequately supporting David.

l. 448. *the goshawke fynd his Make*, David II. find his *mate* or consort, Joanna, sister of Edward III.

l. 453—456 I cannot explain, unless they refer to the slaughter in Ettrick Forest of the Knight of Liddesdale, who had been gained over to the English interest by Edward.

l. 457—460 describe the great exertions made in Scotland to raise the enormous sum of the king's ransom (equal to £1,200,000 of modern money); for *fulle and fere* I suggest *felle and flese*, or *Wolle and fell*, full many *ane*. The money was principally raised by granting to the king all the wool and wool-fells in the kingdom at a low rate, to be exported and sold at a profit abroad.

l. 464. *bygge & browke the tre*, apparently to *build* (their nests) and *use* or enjoy the tree.

l. 467. Robert II., the first of the Stewarts, ascended the throne 26 March, 1371.

l. 469—484. The *Cheuanteyne* or *Cheftan* is the Earl of Douglas (l. 480), who invaded England 1388, burned and plundered, especially in the bishopric of Durham (l. 473-4), rode to Newcastle, and challenged Hotspur (l. 475-6), and was by him overtaken and slain at Otterbourne, in a marsh by the Reed (l. 477—480). Hotspur was taken prisoner (l. 481) and led to Scotland.

l. 479. *in fere*, together, in company (A.S. *gefera*).

l. 480. Co. *doglas*, i. e. Douglas; misunderstood, and variously corrupted in the others.

l. 486. The original seems to have been as in l. 306, *Me by-houis ower yone bentis browne*, variously corrupted in L. and S.

FYTTE III.

The first stanza, wanting in Ca. and S., differs greatly in the others.

l. 489. *gente*, handsome, elegant; *hende*, see l. 291.

l. 492. *worthe*, become, A.S. *weorðan*.

l. 494. *wandrethe*, trouble, sorrow. Isl. *vandrædi*; *woghe*, A.S. *woh*, injustice, wrong; *wankill*, A.S. *wancol*, unstable, shaky.

l. 496. *spynkarde cloughe*, slough, *spynar hill*; I can find no trace of this locality, and do not know if it refers to any actual event (unless it be the skirmish between Sir John Gordon and Lilburn "in a mountain pass" on the border, in 1378); but it was quoted in the later prophecies as *Pinken* or *Pinkie cleuch*.

l. 505—512 perhaps refer to the invasion of Scotland and siege of Edinburgh by Henry IV. in 1400, although it more recalls that of Richard II. in 1385.

l. 509. T. *Sembery* is a curious error for *Edinbery*, but very simply made in the MS.

l. 513—516, a repetition of l. 409—412 in the preceding Fytte.

l. 521. From this point the prophecies are not historical; they constitute a series of legendary predictions. They are principally occupied by three battles, that between Seton and the Sea, and those of Gladsmoor and Sandysford, and the career of "the Bastard out of the west," which I take to be a distorted Arthurian legend. These four ideas fill all the later prophecies, Scottish and English alike, of the battles. Dr Robert Chambers says:—"It is broadly notable throughout the history of early prophecy in

Scotland, how strongly the notion was impressed that there was to be a great and bloody conflict near Seton, or at the adjacent Gladsmuir, both in East Lothian [about 7 miles E. of Edinburgh]. There had existed, before the battle of Pinkie (1547), a prophetic rhyme :

Between Seton and the sea,
Mony a man shall die that day.

And we know that the rhyme and the day were so from the following passage in Patten's *Account of the Expedition of the Duke of Somerset*, printed in 1548: 'This battell and feld [Pinkie] the Scottes and we are not yet agreed how it shall be named. We cal it Muskelborough felde, because that is the best towne (and yet bad inough) nigh to the place of our meeting. Sum of them cal it Seton felde (a town thear nigh too), by means of a blind prophecy of theirs, which is this or sum such toye: Betwene Seton and the seye, many a inan shall dye that day.' The same rhyme is incorporated in the long irregular and mystical poems which were published as the prophecies of Thomas in 1615. We humbly think that our countrymen strained a point to make out the battle of Pinkie as the fulfilment of a conflict at Seton, which is four or five miles distant; not to speak of the preciseness of the prophecy in indicating *between Seton and the sea*.

"That there should be a great and bloody fight at Gladsmuir appears in the old Scotch prophecies. A traditional one, attributed as usual to 'True Thomas,' bare reference to the fate of Foveran Castle in Aberdeenshire, long ago the seat of a family named Turing :

'When Turing's Tower falls to the land,
Gladsmuir then is nigh at hand :
When Turing's Tower falls to the sea,
Gladsmuir the next year shall be.'

A local writer about 1720 (*View of the Diocese of Aberdeen, Spalding Club*) gives this rhyme, and adds: 'It seems that Gladsmuir is to be a very decisive battle for Scotland; but if one fancy the place of it to be Gladsmuir on the coast of East Lothian, he will find himself mistaken; for

'It shall not be Gladsmoor by the sea,
But Gladsmoor wherever it be.'

[See before, p. xxxv; also the English Prophecy in Appendix II. l. 80.] That is, the number of corpses will make it a resort of birds of prey, and so a *Gled's muir*.

"When the battle of Prestonpans took place in 1745, the victorious Highlanders were for calling it 'Gladsmuir,' in reference to the old prophecy [see before, p. xli, xlii]; but in truth, the scene of conflict was nearly as far from Gladsmuir as Pinkie was from Seton. It must be admitted to have been near to Seton, though not strictly *betwixt Seton and the Sea*."—*Popular Rhymes of Scotland*, 1870, p. 218.

The "Whole Prophecies of Scotland, &c.," 1603, already discussed (p. xxx), are full of references to these battles. But they were equally famous in England, as is shown by the prose prophecy of 1529, quoted in Appendix II. from the Sloane MS., and many other references in the same volume. At an earlier date, the Battle of Barnet, doubtless on account of the enormous carnage by which it was distinguished, as well as its decisive effect on the Wars between York and Lancaster, was called by contemporaries the Battle of Gladsmoor. In the following quotation from Holinshed, the name occurs as belonging to the site, but I suspect it was an *ex post facto* one: "Hervpon remouved

they towards Barnet, a towne standing in the midwaie betwixt London and saint Albons aloft on a hill; at the end whereof towards saint Albons there is a faire plaine for two armies to meet vpon, named Gladmore heath, on the further side of which plaine towards saint Albons the earle pight his campe."—*Holinshed*, ed. 1587, vol. iii. p. 684.

Compare Dravton, *Polyolbion*, Song xxii (Chalmers's English Poets, vol. iv. p. 345):—

"the armies forward make,
And meeting on the plain to Barnet very near,
That to this very day is called Gladmore there."

As to *Sandyford*, I can offer no conjecture, even of the place hinted at; but the battle at Sandyford is equally prominent in the other Scottish and English prophecies, as in the following, culled from the Sloane MS. already quoted:—

"Ouer Sandiford shalbe sorowes sene on the southe side on a mondaye, where gromes shall grone on a grene, besides englefield yere standethe a Castelle on a mountaine Clif the which shall doo yeir enemyes tene, & save england yat day./ (leaf 41 a.)

"At Sandiford betwix ij parkes a pallace & a parishe churche, a hardy prince downe shall lyghte. troye vntrue yen shall tremble & quake yat daye for feare of a deade man when yei heare him speake. all thoffyceris yerin shall caste him the keyes, from vxbridge to hownslowe y^e bushment to breake, and fare as a people that weare wudd. the ffather shall sleye y^e sone y^e brother y^e brother, y^t all London shall renn bludde." (leaf 44 b.)

l. 541—544. A vivid picture of the desolation to be produced; this seems the origin of one of the traditional sayings of Thomas quoted on p. xliv:

"A horse sal gang on Carolside brae,
Till the red girth gaw his side in twae."

Carolside, properly *Crawhillside*, lies on the bank of the Leader about a mile above Earlstoun.

l. 549. T. omits *baners*. This line and the next in Ca. have been overwritten so as to make the original words irrecoverable. The words *eneglych shal rone away* have thus been inserted, probably for *nyght shal dec*.

l. 553. *trewe*, the correct singular; of which *trewis*, *trewes*, *truce* is properly the plural. Fr. *trève*, *trèves*.

l. 555. *dere*, A.S. *derian*, to hurt, harm.

l. 557. *betwene twa sainte Marye dayes*. The same date is given to Gladsmoor in the English prose prophecy in Appendix III.

l. 560. S. *claydon moore*, above this in the MS. *donnes more* is written, referring perhaps to Dunse Moor, and the "Warden Raid" of 1378.

Ca. *gleydes more*, the moor of the *gleydes* or kites; but in the next stanza in Ca. only, and evidently an afterthought, the word is played on as *glads-moor*. This stanza is quoted in the prophecy of Bertlington, ante, p. xxxvi, and in many other prophecies, Scotch and English.

l. 565—576. See as to the Crow and the Raven, Introduction, p. xxxii, &c.

l. 576. *wayloway*, A.S. *wá lá wá, wo! O wo!*

l. 577—604. In T. only (where also l. 592—604 are lost) contain a list of the lords described by their armorial bearings, by which they might no doubt still be identified. "The publication of predictions, either printed or hieroglyphical, in which noble

families were pointed out by their armorial bearings, was, in the time of Queen Elizabeth, extremely common; and the influence of such predictions on the minds of the common people was so great as to occasion a prohibition, by statute, of prophecy by reference to heraldic emblems. Lord Henry Howard also directs against this practice much of the reasoning in his learned treatise, entitled 'A Defensation against the Poyson of Pretended prophecies.'—Scott, *Border Minstrelsy*.

l. 619. *boune*, ready, prepared.

l. 621—644. In great confusion in the MSS. Ca. seems to transpose two stanzas, putting the death of the bastard before Sandyford, while the others put it last, and make it the cause of the lady's emotion. S. agrees with Co. and L. so far as these are entire, in the order of the stanzas, but as elsewhere mixes up their lines greatly.

l. 625. *braye*, T. had probably *braa*, a brae, or steep incline. Ca. corruptly *uroo*.

l. 633. *Remnerdes*, what this word is corrupted for cannot be ascertained through the defects in the other MSS.

l. 635. *dyng*, Isl. *dænga*, Sw. *dänga*, to knock, push violently, drive.

l. 640. *bod-word*, message.

l. 644. *that mycull may*, who hast great might.

l. 651. *ladys shall wed laddys zong*; compare the Harleian prophecy, addressed to the Countess of March, "When laddes weddeth lovedies," and Waldhaue's quotation of Thomas's prophecy, ante, p. xxxix.

l. 660. S. *annes*, perhaps rather *aunes*. *Blak Agnes of Donbar*, the heroic daughter of Earl Thomas Randolph, and wife of Patrick Earl of March, so famed for her defence of the Castle of Dunbar, which, in absence of her husband, she held for five months (1338) against the assault of an English army, led by the earls of Salisbury and Arundel, and at last obliged them to raise the siege. Her husband's career was marked by much oscillation between Scotland and England, and his son finally took the English side, which may account for the hostility to the family here displayed. Thomas of Erceldowne lived a whole generation earlier than Black Agnes, and it is probable that traditions of his relation with an earlier Countess of March, who was "sothely lady at arsyldone" (see *Introd.*, p. xi, xiv), were transferred to her more famous successor.

l. 661—664 differ much in Ca. and Co. The latter is doubtless the original.

l. 664. *ploos*, Ca. looks as like *plees* or *ploes*. l. 666. *the*, thrive, flourish.

l. 672. *magrat*, O.Fr. *malgrat*, *maugret*, in spite of.

The conclusion, l. 673—700, differs a good deal in the four MSS. which possess it. Co. being fullest, T. next, and perhaps had all the original text. S. is roughly curtailed.

l. 695. *Helmesdale* in Sutherland, in the far north, whence fairies and witches were believed to come.

APPENDIXES I. AND II.

It is not very easy to define the relations between these two compositions, which have about 70 lines in common at the beginning, but are otherwise entirely different. Apparently, the original nucleus consisted of a prophecy referring to the Wars of the

Roses, and the Battle of Glad-moor, seemingly identified with Barnet. This seems to be preserved in lines 1—44, and 73—180 of the English prophecy. Afterwards this composition was extended to embrace the early fortunes of the House of Tudor, and the Battle of Flodden, and probably at this time, 1515—1525, the episode of the English and Scottish knight, l. 45—72, which comes in very awkwardly, was introduced, as well as the later part of the poem. The compiler of the Scottish prophecy then borrowed this introduction as far as line 72, and made it the commencement of a different account of the Battle of Flodden suited to Scottish needs, and alluding, l. 119, to the idea long cherished that James IV. did not die in the battle. Apparently, after the Battle of Pinkie, 1547, and perhaps about the time of the marriage of Queen Mary to the Dauphin, 1558, this was rewritten with interpolations referring to these events—lines 193 and 194 being cleverly adapted from l. 496 of the Romance of Thomas, and lines 239—244 from “the Prophecy of Bertlington:” see ante, p. xxxvi. The copy printed in 1603, and here followed, is much modernized, and bears traces in every line of the original having been pure northern. Thus in l. 65, *gone* must have been *went*; l. 69, *said* for *saw*; l. 71, *two* for *twa*; l. 79, *so* for *swa*, rhyming with *ta* = *take*; l. 114—121, the rhyme breaks down, and the text is in confusion; l. 139, *two* for *twa*, rhyming with *na ma*, changed into *no more* in l. 141; l. 146, *hurte and woe* for *trouble and tene*, rhyming with *shene*; l. 163 is corrupt; l. 171, *blew* for *bla*, rhyming with *sla* in 173, and in l. 178, 180, *blew, two*, for *bla, twa*; l. 182, 184, *goe, slay* for *ga, sla*; l. 224, *stone* for *stane*. Many lines and pairs of lines are also lost at various places. Perhaps one day an older and more perfect copy may be found.

APPENDIX II. I have ventured to apply to this a title recorded by Sir David Lyndesay, about 1528 (*The Dreame*, l. 43), which agrees also with the rubric at end of the MS. It is found in the Lansdowne MS. of 1529, which supplies one of the texts of the Romance of Thomas, and in the Rawlinson MS. C. 813, of a later date. The Lansdowne is evidently a copy by a southern scribe of an older northern text, the true readings of which he has often mistaken and made into nonsense. Still more frequently the rhyme has been injured in the transliteration, as in lines 229—236, where the rhyming words *blowe, lee*; *knowe, swaye*; *fall, hie*; *call, dye*, represent an original *blaw, le*; *knaw, swe*; *fa', he*; *ca', de*. The Rawlinson copy is still more modernized, and as a whole weaker, but it contains fewer absolute blunders, and so often enables us to restore the sense of the original. Only the more important of its variations are here given as notes to the Lansdowne text; but occasionally where the latter is very corrupt, it is relegated to the notes (there marked L.), and the Rawl. reading placed in the text. Words, &c., added from R. in the text are in brackets.

The last historical event recorded in it is the Battle of Flodden, or rather the capture of Tournay by Henry VIII. a few days later. Its date is no doubt shortly after this, and nearer to 1515 than 1525. England is of course still faithful to Rome, and the pope occupies a prominent place in the concluding events; but in the Rawlinson copy, curiously enough, the word “pope,” wherever it occurs, is struck out by a line drawn across it, a witness to the feelings of a later date.

Besides the ascription at the end, the authorities for the different sections of the prophecy are cited at l. 135, as “saint Bede;” l. 291, “bredlynton;” l. 292, “bede;” l. 294, “Arseldowne;” l. 346, “Arsalldoune;” l. 380, “Merlyon;” l. 409, “Marlyon;” l. 444, “Arse[l]doun;” l. 445, “the holly man that men calles Bede.” Opposite some of these the name is repeated in larger letters in the margin; thus, opposite

to l. 346, *Arysdon*; opp. l. 380, *Merlyon*; opp. l. 409, *Marlyon*; opp. lines 428 and 445, *Bede*.

l. 15, 16. Comp. l. 195, 196 of *Thomas*.

l. 21, &c. Comp. the description of the lady in l. 41 of *Thomas*.

l. 45—72. An interpolation dislocating the natural sequence between the l. 44 and 73. The two knights, St George and St Andrew, of course symbolize England and Scotland.

l. 60 *bis*, a superfluous line, interpolated as if the first of next stanza. Allowed for in R. by omitting l. 72; but of course the proper one to omit was l. 68.

l. 68. Note the Anglo-Saxon and Danish 'burgh and by.'

l. 70. *wrong heyres*. e. g. Henry IV., Edward IV., Richard III., Henry VII.

l. 72. The fling at the Scots here and in line 183 indicates an English author.

l. 73 naturally follows 44. The Lady having consecrated the ground, now declares that it will be the site of the battle of *Gladmoor* (? Barnet), and vanishes. The writer applies to the "lytell man" to give him more distinct information about Gladmoor; the latter predicts the dissension (between the Nevilles and Woodvilles); the son fighting against the father (Clarence and Warwick); falsehood and envy (the House of York) reigning in England for 33 years. (The Duke of York took up arms in 1452, and the Battle of Bosworth was in 1485.) A king reigning without righteousness (Edward IV.); then a break when "he that hath England hent (Warwick) shall be made full lowe to light." Two princes have their deaths with treason dight; then when all expect peace, the landing of Henry VII. and Battle of Bosworth. Henry is crowned, and known as the "king of covatyce." "The fourth leaf of the tree (the house of York) dies, that lost hath bowes moo"—almost all the descendants of Edward III. are extinct; traitors taste the Tower (Warwick and ? Richard, Duke of York, nicknamed by the Tudors, Perkin Warbeck), and Henry VII. dies.

l. 77. gladismore that shall glad vs all,
yt shalbe gladyng of oure glee;

identical with lines 561-2 of *Thomas*.

l. 79. yt shalbe gladmore wher euer yt fall,
but not gladmore by the see.

Also in the prophecy of Bertlington, p. xxxv; and see *Notes* to l. 521 of *Thomas*.

l. 181—284 describe the Battle of Flodden, naming the localities of Millfield, Branxton, and Flodden itself. The "red lion" is of course James IV.; the "white lyon," Sir Edmund Howard; and the "Admyrall," Thomas Howard, who commanded the English right. The MS. (Lansd. 762) contains, on leaf 70, a contemporary explanation of the emblems under which various persons are designated in the prophecies. They include the following:—

The mowlle the Erle of Westmerlonde.
The wolffe the lorde Martyne.
The mone the Erle of Northumberlonde.
The Blew bore Erle of Oxforde.
The Red dragoun barne of Clyforde.

The white Lyoun Duke of Norffolk.
The Crepawde Rex Franacie.
The Red Lyoun Rex Scotorum.
The Lylve the Duke of Lancaster.
Pye, Lorde Ryvers.

The Scots are referred to in l. 250 and 298 as "*Albenactes blode*," from the legendary Albanactus, son of Brutus, eponyms of the *Albannaich* or Scottish Celts.

l. 285. "*The prynce that is beyonde the flode*" (Henry VIII. now in France) takes two towns (Terouanne and Tournay).

l. 296. An allusion to True Thomas's absence from earth, which the later tradition extends to seven years. See *Thomas*, l. 286, Cambridge Text.

l. 297. The passage commencing here may originally have referred to the arrival in Scotland of the Duke of Albany, already mentioned more than once; but at this point the "prophecy" ceases to be historical.

l. 305. *stanis more*, this battle figures also in the prose prophecy in Appendix III.

l. 317. "*A king*" or "*duke of Denmark*," and "*the black fleet of Norway*," shew that even now, five hundred years after their invasions had come to an end, the name of the Danes and Norseman was still mentioned in terror.

l. 341. *sondysfurth*, on the south side, and l. 371, "*beside a well there is a stronde*," compare the prophecy of Merlyne, p. xxxiii, and the prose prophecy in Appendix III.; see also l. 624—632 of *Thomas*, and *Notes* to l. 521 of the Romance.

l. 373. *Snapeys-more* is referred to also in the prose prophecy, Appendix III.

l. 385—388. *Gladmore* and its doubtful issue; see in *Thomas*, l. 549—560.

l. 405—408. The "*okes thre*" and the "*headless cross of stone*," compare *Thomas*, l. 569—578, and l. 629, 630. See also various similar passages in "the Whole Prophecies of Scotland."

l. 543. "*In the vale of Josephate shall he dye*." So in the end of the "koke of the north" prophecy, edited by Mr Lumby; see ante, p. xxxii, and *Thomas*, l. 641; "The bastarde shall dye in the holy land."

l. 609. *he sayd*, "*a long time thow holdest me here*;" compare the lady's repeated remonstrances in *Thomas*.

l. 627. *when he thynketh tyme to talle*. Query *too tall*, i. e. *too long*; or error for *to calle*.

ADDITIONAL NOTES TO THE INTRODUCTION.

EARLSTOUN CHURCH AND RYMOUR'S STONE.—In part correction of the note to p. xiii Mrs C. Wood of Galashiels, a native of Earlstoun, writes:—"The present church was renewed in 1736, but there are many stones in the churchyard as old as 1600, and the bell, which was cast in Holland, bears the date of 1609. The older building stood a few yards further forward, more to the south. Chambers, in his 'Picture of Scotland,' says that the inscription on the stone built into the wall of Earlstoun Church was defaced by a person named Waterstone, who considered it interfered with his right of property to the burial-place. I believe that this is quite correct, and also that the characters of the former inscription were very ancient. In a plan I have of the churchyard, made in 1842, there are 16 graves belonging to 'Lermonts,' 11 of which lie in a row, and the first of these has the date 1564. But none of the Learmont graves are near the church; in fact, there is only one gravestone in the vicinity of the Rhymer's Stone, and this belongs to the Waterstones." This disposes of any inference in favour of Rymour's name having been Learmont.

HAIG OF BEMERSIDE, p. xlili.—In the account of the family of Haig, written by the Earl of Buchan, we find: "Zerubabel Haig, 17th Baron of Bemerside, who married Elizabeth Gordon, daughter of Thomas Gordon, Esq., Clerk to the Court of Justiciary,

by whom he had one son and twelve daughters. This Zerubabel Haig died in 1752." This was the gentleman referred to by Sir Walter Scott.

RHYMER'S THORN, p. xlix.—Mr James Wood, Galashiels, says, "Rhymer's Thorn stood in a garden belonging to the Black Bull Inn, occupied by a man named Thin. It was a large tree, and sending out its roots in all directions, it absorbed much of the growing power of the soil. Thin set his son to cut the roots all round, and clear the garden of them. This was in the spring of 1814, and the Thorn which had defied the blasts of probably 900 years, now shorn of its roots, succumbed shortly after to a violent westerly gale. It was immediately replanted, with several cart loads of manure dug in round about it; but, notwithstanding all the efforts of the people to keep it alive, it never took root again. In 1830 the ground on which it stood came into the possession of the late John Spence, writer, Earlstoun, who built a high wall round the garden, leaving a square opening near the top to mark the site of the tree.

"The Thorn is described by John Shiel, a native of Earlstoun, 12 years old when the tree was blown down, and now 73, as 'the grandest tree ever I saw; it was a big tree, wi' a trunk as thick as a man's waist, an' its branches were a perfect circle, an' sae round i' the tap! I' the spring it was a solid sheet o' white flourishin', scentin' the whole toon end, an' its haws—there was na the like o' them in a' Scotland! they were the biggest haws ever I saw in my life; ay, I've been up the tree scores o' times pu'ing them when I was a laddie.'

"Rhymer's Thorn must have been an object of the utmost veneration to the people of Earlstoun, as they believed their prosperity to be bound up in its existence; and on the day it was blown down, a great many people ran with bottles of Wine and Whisky, and threw their contents on it, so as, if possible, to preserve it alive. It was always said that the Rhymer prophesied that Earlstoun should prosper so long as the Thorn stood; and it was a remarkable coincidence that the year it was blown down all the merchants in Earlstoun 'broke.'

THOMAS'S DISAPPEARANCE, p. l.—"The late Mr Whale, who was a great repository of the traditions of Earlstoun, said, that the Public House, at the door of which the Rhymer sat when the white hind went through the village, stood in the Close, behind the present Reading-Room. There is, however, another tradition known in Earlstoun connected with the sudden disappearance of Thomas. It is said, that on the night when he so mysteriously disappeared, he had attended a banquet given by the Earl of March at his Castle in Earl's Town, and on his way home to the Tower was waylaid and murdered, either by some of the neighbouring barons, or by agents of the Earl of March, to whom he was an object of fear and dislike, in consequence of his close and intimate friendship with Sir William Wallace. The road between Earl's Town and Ersildoun passed in those days to the south of the present road, and a large two-handed sword, which was dug up a good many years ago in the garden (through which the old road is said to have crossed) of the late Mr George Noble, was purchased lately by a descendant of the Earlstoun Learmonts, on account of its supposed connection with this tradition."—C. W.

"This 'sword of Thomas the Rhymer' was a huge two-handed sword, in pretty good preservation. From the form of handle, it may have possibly been of the 12th or 13th century."—A. C.

THE OLD HARLEIAN PROPHECY, p. xviii.

I DID not think of insulting the reader by a translation of this, but as I have been asked more than once "what does it mean?" here it is:—

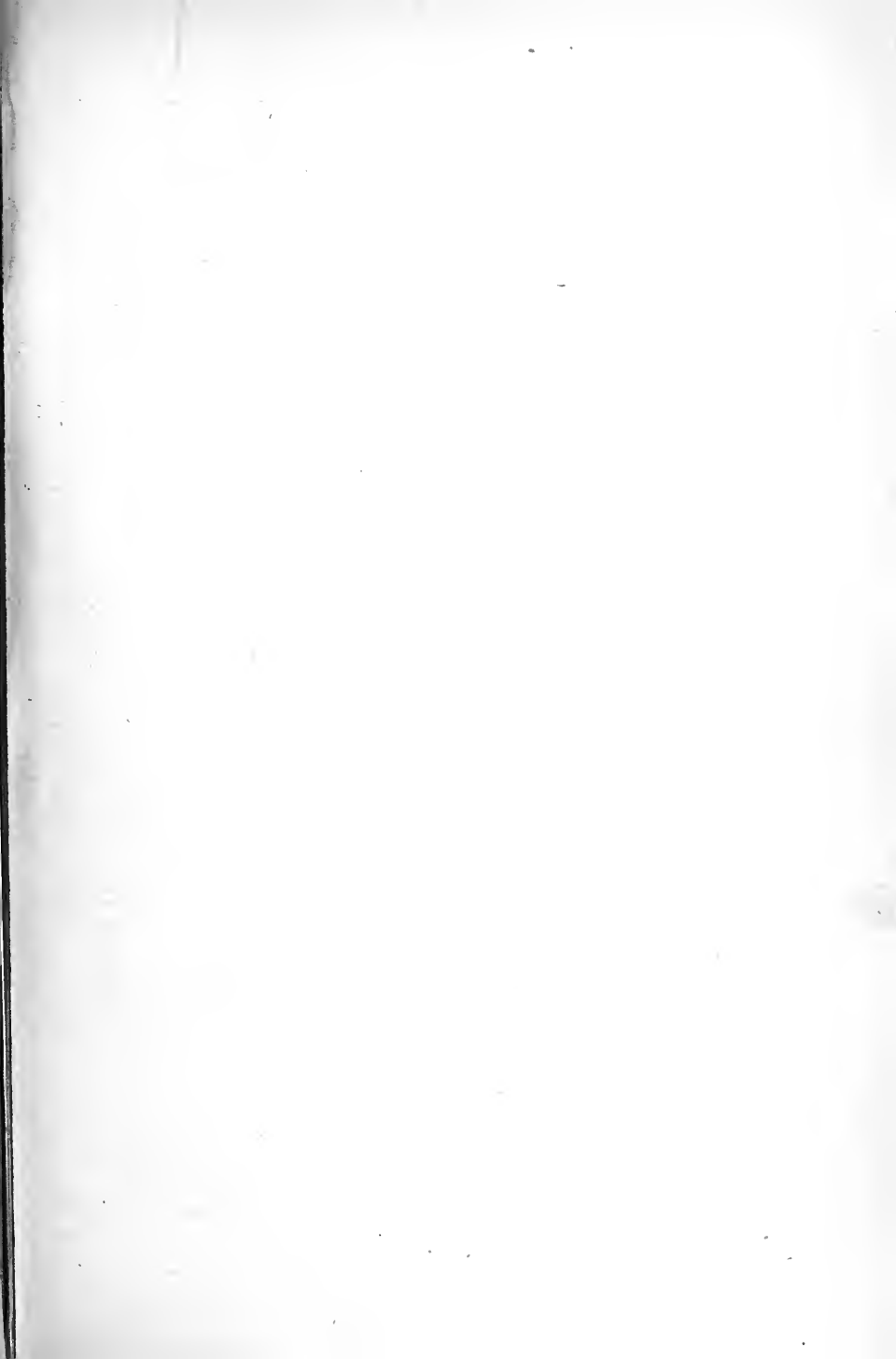
The Countess of Dunbar asked Thomas of Erceldoune when the Scottish war should have an end, and he answered her and said :

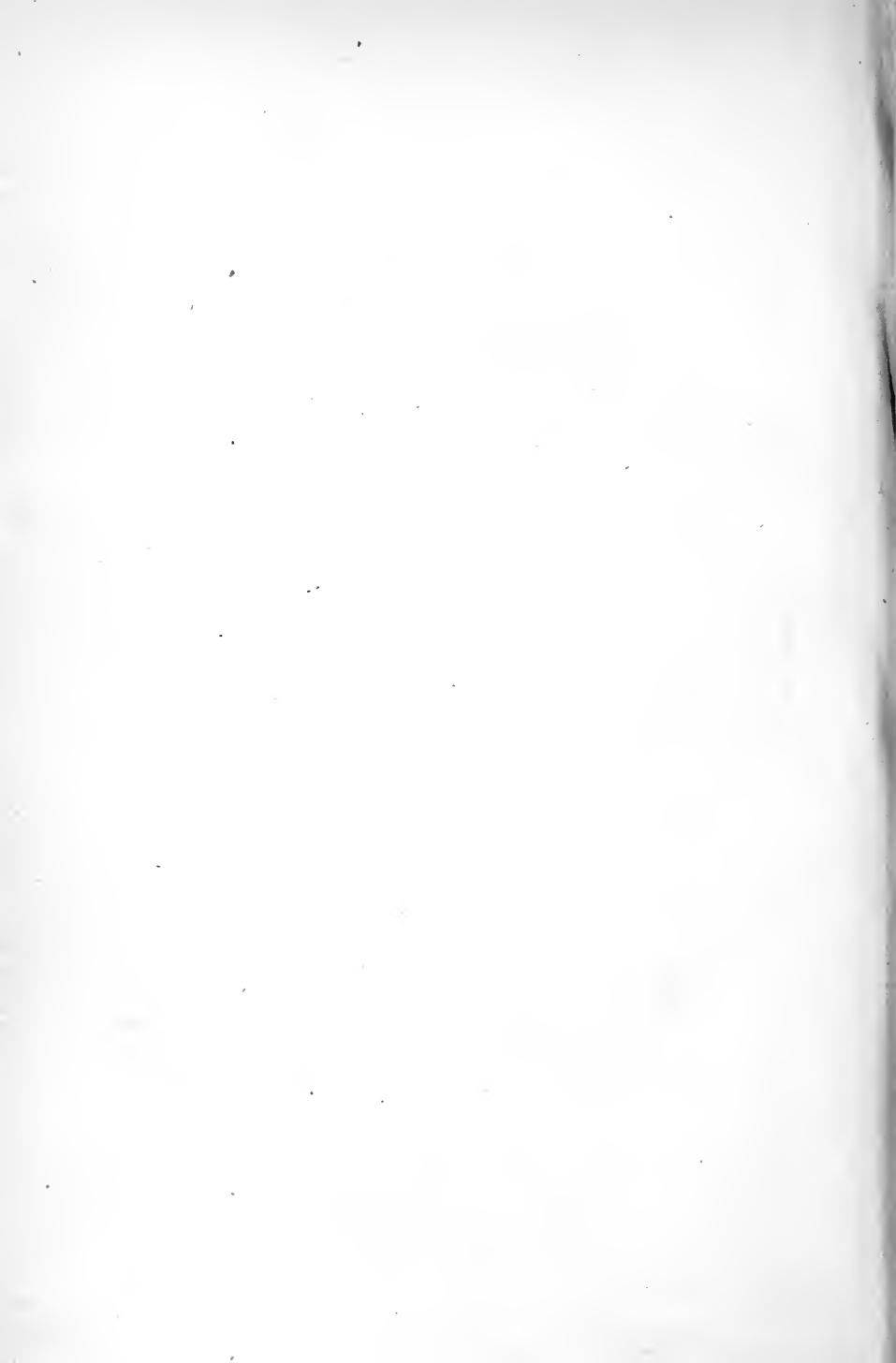
When people have (*man has*) made a king of a capped man ;
 When another man's thing is dearer to one than his own ;
 When Loudyon [or *London?*] is Forest, and Forest is field ;
 When hares litter on the hearth-stone ;
 When Wit and Will war together ;
 When people make stables of churches, and set castles with styes.
 When Roxburgh is no burgh, and market is at Forwylee ;
 When the old is gone and the new is come that is worth [*or do*] nought ;
 When Bannockburn is dunged with dead men ;
 When people lead men in ropes to buy and to sell ;
 When a quarter of 'indifferent' wheat is exchanged for a colt of 10 merks ;
 When pride rides on horseback, and peace is put in prison ;
 When a Scot cannot hide like a hare in form that the English shall not find him ;
 When right and wrong assent together ;
 When *lads* marry *ladies* ;¹
 When Scots flee so fast, that for want of ships, they drown themselves.
 When shall this be ? Neither in thy time nor in mine ;
 But [shall] come and go within twenty winters and one.

¹ In the 14th, of course, and not the 19th century meaning of these words, when the "lads" in a shop may wed the "ladies" behind the counter, without any disparity. But *lads* have "looked up," and *ladies* gone, well-a-day! a long way down, since Thomas's time ; although in old-fashioned country districts the farm-servants are still "the lads," and the daughters of the baron "the leddies."

One might suppose that Shakspeare had these lines in view, where he makes the Fool in *Lear* (Act III. Scene ii.) parody these species of composition :

<p>"He speake a Propheisie ere I go : When Priests are more in word, then matter ; When Brewers marre their malt with water ; When Nobles are their Taylors Tutors No Heretiques burn'd, but wenches Suturs ; When every Case in Law, is right ; No Squire in debt, nor no poore Knight ; When slanders do not liue in Tongues ; Nor Cut-purses come not to throngs ;</p>	<p>When Vsurers tell their Gold i' th' Field ; And Baudes, and whores, do churches build ; Then shal the Realme of <i>Albion</i>, Come to great confusion ; Then comes the time, who liues to see 't That going shalbe vs'd with feet. This prophecie <i>Merlin</i> shall make, for I liue before his time."</p>
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Thomas Off Erseldoune.

[Thornton MS. leaf 149, back, col. 1.]

Lystyns, lordyngs, bothe grete & smale,
And takis gude tente what j wiþ saye :
I saß 3ow telle als trewe a tale,
Als euer was herde by nyghte or daye : 4
And þe maste merueHe ffor owttyne naye,
That euer was herde by-fore or syene,
And þer-fore pristly j 3ow praye,
That 3e wiß of 3oure talkyng blyne. 8
It es an harde thyng for to saye,
Of doghety dedis þat hase bene done ;
Of feHe feghtyngs & bateßs sere ;
And how þat þir knyghtis hase wonne þair schone. 12
Bot jhesu crist þat syttis in trone,
Safe ynglysche mene bothe ferre & nere ;
And j saß telle 3ow tyte and sone,
Of Bateßs donne sythene many a 3ere ; 16
And of bateßs þat done saß bee ;
In whate place, and howe, and whare ;
And wha saß hafe þe heghere gree,
And whethir partye saß hafe þe werre ; 20
Wha saß takk þe flyghte and flee,
And wha saß dye and by-leue thare :
Bot jhesu crist, þat dyed on tre,
Saue jnglysche mene whare-so þay fare. 24

[*Thornton, continued.*]

[FYTTE THE FIRSTE.]

Als j me wente þis Endres daye,
ffuð faste in mynd makand my
mone,

In a mery mornynge of Maye,
By huntle bankkes my selfe allone, 28
I herde þe jaye, & þe throstyð cokke,
The Mawys menyde hir of hir songe,
þe wodewale beryde als a beðe,
That aHe þe wode a-bowte me ronge. 32
Allonne in longynge thus als j laye,
Vndyrene the a semely tree,
. j whare a lady gaye
. ouer a longe lee. 36
If j solde sytt to domesdaye, [col. 2]
With my tonge, to wrobbe and wrye,
Certanely þat lady gaye,
Neuer bese scho askryede for mee. 40
Hir palfraye was a dappið graye,

Swylke one ne saghe j neuer none ;
Als dose þe sonne on someres daye,
þat faire lady hir selfe scho schone. 48
Hir seHe it was of roeHe bone,
ffuð semely was þat syghte to see !
Stefly sett with precyous stones,
And compaste aH with crapotee, 52
Stones of Oryente, grete plente ;
Hir hare abowte hir hede it hange ;
Scho rade ouer þat lange lee ; 55
A whylle scho blewe, a-noþer scho sange.

THORNTON

[*Cotton, Vitell. E. x. leaf 240, back.*]¹Incipit *prophecia* Thome *Arseldon*
[*col. 1.*]

IN a lande as I was lent,
In þe grykyng of þe day,

Me a lone as I went,
In huntle bankys me for to play.
I sawe þe throstyl & þe lay ;
þe mawes moyde of hyr songe ;
þe wodwale sange notes gay,
þat all þe wod a boutte range.
In þat longynge as I lay,
vndir nethe a dern tre,
I was war of a lady gay,
Come rydyng ouyr a fayre le.
30gh I sulde sitt to domysday,
With my tonge to wrabbe & wry,
Sertenly, all hyr aray,
It beth neuer discryuyd for me.
hyr palfra was dappyll gray,

Syche on say I neuer none ;
. . . als son in somers day,
All abowte þat lady schone.
hyr sadyl was of a jewel bone,
A semely syzt it was to se ;
. [w]roght with mony a precyouse stone,
And compasyd all with crapote.
Stones of [?]osrt gret plente ;
. a boutte hyr hede it hang ;
. þe fair le
. shee blewe anoþer she sange.

COTTON

[Lansdowne 762, leaf 24.]

[Cambridge Univ. Lib. MS. Ff., leaf 119.]

[FOOTT THE FIRST.]

[FYTTE THE FIRSTE.]

As I me went this thender day,
So styll makyng my Mone,

As I me went þis Andyr's day,
ffast on my way makyng my mone,

In a Mery Mornyng of May,
In huntly bankes My self alone, 28
I harde the Meryll and the Iay,
the Maner Menede of hir song,
the wylde wode-wale song notes gay, 31
that alle the shawys abowte hem Rong.

In a mery mornyng of may,
Be huntley bankis my self alone,
I herde þe iay, & þe throstell,
þe mavys menynd in hir song,
þe wodewale farde as a bell.
þat þe wode aboute me rong.
Alle in a longyng, as I lay,
Vndurneth a cumly tre,
Saw I wher a lady gay
Came ridand ouer a louely le. 36
3if I shuld sitte till domusday,
Alle *with* my tong to know & se,
Sertenly, alle hur aray,
Shalle hit neuer be scryed for me.
Hir palfray was of dappull gray,

¶ But in a loning, as I lay,
Vnder neth a semely tre,
I saw where a lady gay
Cam rydyng ouer a louely le. 36
thowh that I lene styll tyll domys day,
with any my tonge to worble or were,
The certayn sothe of hir Array
May neuer be descreued for me. 40

¶ Hir palfray was of daply gray,
The farest Molde that any myght be ;
here sadell bryght as any day. [leaf 24, bk]
Set *with* pereles to þe kne. 44

And furthermore of hir Aray,
Diuers clothing she had vpon ;
And as the sonne in somerys day,
Forsouthe the ladye here sylffe shone. 48

¶ here sege was of ryall bone,
Syche one sau I neuer with ye !
Set *with* many A precious stone,
And cumpasyde all *with* crapote. 52
With stonys of oryoles, grete plenty ;
Dyamondes thick aboute hir honge ;
She bare a horne of gold semely,
And vnder hir gyrdell a flone. 56

Sike on se I neuer non ;
As dose þe sune on somers day,
þe cumly lady hir selfe schone.
hir sadill was of reuyll bone,
Semely was þat sight to se !
Stiffy sette *with* precious ston,
Compaste aboute *with* crapote,
Stonys of oryons, gret plente ;
hir here aboute hir hed hit hong
She rode out ouer þat louely le
A while she blew, a while she song ;

Hir garthes of nobyH sylke þay were,	er of cristall cler,
The bukyHs were of BereHe stone, 58	war þay sett;
Hir steraps were of crystaffe clere,	Sadyll & brydil wer a [col. 2]
And aH with pereHe ouer-by-gone. 60	with sylk & sendell fy
Hir payetrefHe was of jrale fyne,	hyr paytrel was of y
Hir cropoure was of Orpharë ;	And hir croper of yra
And als clere golde hir brydiH it schone,	hyr brydil was of g
One aythir syde hange bellys three. 64	on euery syde for soth
	hyr brydil reynes w
	A semly syzt it w
	Croper & paytrel
	In euery joynt
[. no break in the MS.]	She led thre gre
And seuene raches by hir þay rone ;	& raccltes cowpled
Scho bare an horne abowte hir halse,	She bare an horn a
And vndir hir belte fuH many a flone. 72	& vndir hyr gyrdyll
Thomas laye & sawe þat syghte,	Thomas lay & sawe
Vndir-nethe ane semly tree ;	In þe bankes of h
He sayd, 'zone es marye moste of myghte,	he sayd 'zonder is ma
þat bare þat childe þat dyede for mee. 76	þat bar þ ^e child þat
Bot if j speke with zone lady bryghte,	certes bot I may s
I hope myne herte wiH bryste in three !	ellys my hert w
Now saH j go with aH my myghte,	I shal me hye with
Hir for to mete at Eldoune tree.' 80	hyr to mete at zo
Thomas rathely vpe he rase, [leaf 150]	Thomas rathly up a
'And he rane ouer þat Mountayne hye ;	& ran ouyr mountay
Gyff it be als the storye sayes,	if it be sothe þe story
He hir mette at Eldone tree. 84	he met hyr euyne a
He knelyde downe appone his knee,	Thomas knelyd down on h
Vndir-nethe þat grenwode spraye ;	vndir nethe þe gr
And sayd, 'luffy ladye ! rewe one mee,	And sayd 'louely lad
Qwene of heuene als þou wele maye !' 88	Qwene of heu
Than spake þat lady Milde of thoghte,	. . . . . [leaf 241]
'Thomas ! late swylke wordes bee ;	. . . . .
Qwene of heuene ne am j noghte,	. . . . .
ffor j tuke neuer so heghe degre. 92	. . . . .

¶ She blewē A note, and t̄rebyld Als, 2
 the Ryches into the shaḡe gan) gone; hir boculs þei were of barys ston; ^[2 leaf 119, back]
 There was nō man) that herd þe noyes, hir stiropis thei were of cristall clere,
 Saue thomas there he lay a lone. 60 And alle *with* perry aboute be gon.
 here cropyng was of ryche gold, Hir paytrell was of a riall fyne,
 here parrell alle of Alarañ; Hir cropur was of Arafe;
 here brydyll was of Reler bolde; Hir bridull was of golde fyne;
 On euery side hangyd bellys then. 64 On every side hong bellis thre.

She led iij grehoundis in a leessehe,
 viij rachis be hir fete ran;
 To speke *with* hir wold I not seesse;
 Hir lire was white as any swan.

¶ She led iij greue hwndes in a leshe,
 Seue richys aboute hir syde ran; 70
 fforsothe, lordyngis, as I yow tell,
 Thus was þis lady fayre begon;
 She bare a horne aboute hir halce,
 And vndur hir gyrdill mony flonne.

Thomas lay and beheld this syght,
 vnder neth a sembly tre;
 'yendyr ys that ladye most of myght,
 That bare the chylde that blede for me.
 But yf I speke with that lady bryght, 77
 I trowe my harte wolde breke in thre;

¶ I wyll go wyth all my myght,
 And mete *with* hir at Elden tre.' 80
 Hir to mete at eldryn tre.

Thomas Raythly vp A Rose,
 And Ran ouer that Montayne hye;
 yf it be as the story sais, .
 And certainly, as þe story sayes,
 He met *with* hir at elden tre. 84
 he hir mette at eldryne tre.

He knelyd vpon his kne, [1 leaf 25]
 he knelid downe vpon his kne,
 Vndernethe a grene wode spraye;
 Vndurneth þe grenewode spray;

¶ 'Louely lady! rewe on me;
 Quene of heuyn), as ye wele may!' 88
 Then said that lady Mylde of þoughit,
 'Thomas, lat suche wordes be!
 For quene of heuyn) am I not,
 I toke neuēr so hye degre. 92
 I toke neuēr so hye degre.

Bote j ame of ane oþer coundree,	96	. . . . .
If j be payrelde moste of prysse ;		. . . . . most of prise
I ryde aftyre this wylde fee,		. . . . .
My raches rynnys at my devyse.'	96	. . . . . at my devys.'
'If þou be parelde moste of prysee,		. . . . .
And here rydis thus in thy folye,		. . . . . lady in strange foly,
Of lufe, lady, als þou erte wysse,		. . . . .
þou gyffe me leue to lye the bye !'	100	þou 3eue me leue to lige 3e by.'
Scho sayde, 'þou mane, þat ware folye,		. . . . . oly
I praye þe, Thomas, þou late me bee ;		'I pray þe, thomas, late me be !
ffor j saye þe fuþ sekirlye,	103	. . . . . erly
þat synne wiþ for-doo aH my beaute.'		þat wolde fordo all my bewte.'
'Now, lufly ladye, rewe one mee,		. . . . . rew on me,
And j wiþ euer more with the dueþe ;		& euyr more I shal with þe dwell ;
Here my trouthe j wiþ the plyghte,		. . . . . nowe I plyght to þe,
Whethir þou wiþ in heuene or heþe.'	108	where þou byleues in heuyn or hell.'
		' t þou myght lyg[e] me by,
		vndir nethe þis grene wode spray,
		. . . . . tell to morowe full hastely,
		þat þou hade layne by a lady ga[y.]'
		' I mote lygge by þe,
		vndir nethe þis gren wode tre,
		. . . . . ll þe golde in crystyenty,
		sulde þou neuyr be wryede for me.'
'Mane of Molde ! þou wiþ me marre,		' . . . on molde, þou will me marre,
Bot zitt þou saH hafe aH thy wiþ ;		And þe, bot þou may hafe þi will,
And trowe it wele, þou chewys þe werre,		. . . þou wele, thomas, þou cheuyst þe
ffor aHe my beaute wiþ þou spyþe.'	120	fol al my bewte wilt þou spyl[l.]' [warre,
Downe þane lyghte þat lady bryghte,		. . . une lyghtyd þat lady bryght,
Vndir-nethe þat grenewode spraye ;		vndir nethe þe gren wod spray ;
And, als the storye tellis fuþ ryghte,		. . . . þe story sayth full ryzt,
Seuene sythis by hir he laye.	124	Seuyn tymes by hyr he lay.
Scho sayd, 'mane, the lykes thy playe :		' yd, man, þou lyste þi play,
Whate byrde in boure maye delle with the?		what berde in boure myzt dele with 3e ?
Thou merrys me aH þis longe daye, [col. 2]		. . . . . es me all þis longe day,
I praye the, Thomas, late me bee !'	128	I pray þe, thomas, lat me be !'

¶ I am of a nothere contre,
 Thowgh I be perlyd moste in pryce ;
 And ryde here after the wylde fe,
 My raches rennyng att my deuyce.' 96
 'Yf þou be perled most in price,
 And ryde here in thy foly,
 louely lady, ware wyce,
 yeue me leue to lye the bye.' 100

¶ She said, 'man, that were foly ;
 I pray the Thomas lett me be ;
 For I the say sekerelye,
 Syn wolde þou for-do al my bewte.' 104
 'A lowly lady ! reu ofe me,
 And euer I wole withe the dwell .
 My trowche I plyght to the,
 where þou wylt to hevyn or hell.' 108

But I am a lady of anoþer cuntre,
 If I be parellid moost of price ;
 I ride aftur þe wilde fee,
 My raches rannen at my deuyse.
 If þou be pareld most of price,
 And ridis here in þi balye,
 Lufly lady, as þou art wyse,
 To gif me leue to lye þe by.
 Do way, thomas, þat were foly ;
 I pray þe hertely let me be ;
 ffor I say the securly,
 þat wolde for-do my bewte.
 Lufly lady, þou rew on me,
 And I shaft euermore with þe dwell ;
 here my trowth I plight to þe,
 Whedur þou wilt to heuon or hell.

¶ 'A Man of Molde ! þou wolte me Mare,
 And yete þou shalte haue all thy wyll ;
 But wete þou well, þou chece hit the war,
 For all my bewte þou wolte spyll.' 120
 A downe alyght that lady bryght,
 vnder nethe that grene wode spraye ;
 And, as the story tellythe ryght,
 Seuend sythes by hir he laye. 124

¶ 'A man, þe lykythe wele thy playe :
 Whate byrde in boure may dele with the?
 Thou marrest me here this long day,
 I pray the, Thomas, [lett] me be !' 128

Man of molde ! þou wilt me marre,
 But zet þou shalt haue thy wille ;
 But trow þou well, þou thruist þe warre,
 ffor alle my beute þou wille spille.
 Down þen light þat lady bright,
 Vndurneth a grenewode spray ;
 And, as þe story tellus ful right, [120, b1]
 vij tymes be hir he lay.

She seid, thomas, þou likis þi play :
 What byrde in boure may dwell with þe ?
 þou marris me here þis lefe long day,
 I pray the, Thomas, let me be !

Thomas stode vpe in þat stede,		. . . . . ode vp in þat stede,
And he by-helde þat lady gaye ;		& behelde þat lady gay ;
Hir hare it hange aH ouer hir hede,		. . . . . hange downe a bowte hyr hede ;
Hir eghne semede owte, þatare weregraye.		hyr eyn semyt oute be sorow grey. 132
And aHe þe riche clothyng was a-waye,		. . . . . thyng was all away,
þat he by-fore sawe in þat stede ; 134		þat he before had sene in þat stede ;
Hir a schanke blake, hir oper graye,		. . . . . blake, þat oper gray,
And aH hir body lyke the lede. 136		hyr body als blo as ony lede.
Thomas laye & sawe þat syghte,		
Vndir-nethe þat grenewod tree ;		
þan said Thomas, 'allas ! allas ! 137		. . . . . de, & sayd 'allas !
In faythe þis is a dullfuH syghte ;		Me thynke þis is a dulfull syght ;
How arte þou fadyde þus in þe face,		. . . . . fadyd in þi face,
þat schane by-fore als þe sonne so		before þou shone as son so bryzt.'
bryght[e] !' 140		

[& Mon[e],
 Scho sayd, 'Thomas, take leue at sonne
 And als at lese þat grewes on tree ; 158
 This twelmoneth saH þou with me gone,
 And MediH-erthe saH þou none see.' 160
 He knelyd downe appone his knee,

... . e, thomas, at son & mone,
 at gresse & at euery tre ;
 . . . ethe sal þou with me gone,
 Medyl erth þou sall not se.'

Thomas stode vp in that stede, [leaf 25, bk]	Thomas standand in þat sted,
And behelde that shulde be gay ;	And beheld þat lady gay ;
hure here honge aboute hir hede,	hir here þat hong vpon hir hed,
here yene semyd out that were gray. 132	hir een semyd out, þat were so gray.
¶ And all hir cloþyng were Awaye,	And alle hir clothis were Away,
There she stode in that stede ;	þat here before saw in þat stede ;
her colour blak, oþer gray,	þe too þe blak, þe toþur gray,
And all hir body as betyn lede. 136	þe body bloo as beten leed.

T[h]an said Thomas, 'Alas ! alas !	Thomas seid, Alas ! Alas !
This is A dewellfull sight ;	In feith þis is a dolfull sight ;
now is she fasyd in þe face, 139	þat þou art so fadut in þe face,
that shone be fore as þe sonne bryght !'	þat before schone as sunne bryght !

¶ On euery syde he lokyde abowete,
 he sau he myght no whare fle ;
 Sche woxe so grym and so stowte,
 The Dewyll he wende she had be. 144
 In the Name of the trynite,
 he coniueryde here anon Ryght,
 That she shulde not come hym nere,
 But wende away of his syght. 148

¶ She said, 'Thomas, this is no nede,
 For fende of hell am I none ;
 For þe now am I grete desese,
 And suffre paynis many one. 152
 this xij Mones þou shalt with me gang,
 And se the maner of my lyffe ;
 for thy trowche thou hast me tane,
 Ayene þat may ye make no stryfe. 156

¶ Tak thy leue of sone and Mone,	Take þi leue, thomas, at sune & mone,
And the lefe that spryngyth on tre ;	And also at levys of eldryne tre ;
þis xij monthes þou most with me gone,	This twelmond shall þou with me gon,
Middyлле erthe þou shalt not se. 160	þat mydul erth þou shalt not se.
	he knelyd downe vpon his kne,

Vndir-nethe þat grenewod spraye ; 162
 And sayd, 'luffly lady ! rewe on mee,
 Mylde qwene of heuene, als þou bestemaye.
 Allas !' he sayd, '& wa es mee !
 I trowe my dedis wyH wirke me care ;
 My saulle, jhesu, by-teche j the, 167
 Whedir-some þat euer my banes saH fare.'
 Scho ledde hym jn at Eldone hiH,
 Vndir-nethe a derne lee ;
 Whare it was dirke als mydnyght myrke,
 And euer þe water tiH his knee. 172
 The montenans of dayes three,
 He herd bot swoghyng of þe flode ;
 At þe laste, he sayde, 'fuH wa es mee !
 Almaste j dye, for fawte of f[ode.]' 176
 Scho lede hym in-tiH a faire herbere,
 Whare frwte was g[ro]wan[dgretplentee ;]
 'Pere and appiH, bothe ryppe þay were,
 The date, and als the damasee ; [17150, bk]
 þe fygge, and als so þe wyneberye ; 181
 The nyghtgales byggande on þair neste ;
 þe papeioyes faste abowte gane flye ;
 And throstyHs sange wolde hafe no reste.
 He pressede to pulle frowyte wiH his
 hande, 185
 Als mane for fude þat was nere faynt ;
 Scho sayd, 'Thomas ! þou late þame stande,
 Or eHs þe fende the wiH atteynt. 188
 If þou it plokk, sothely to saye,
 Thi saule gose to þe fyre of hette ;
 It commes neuer owte or domesdaye,
 Bot þer jn payne ay for to dueHe. 192
 Thomas, sothely, j the hyghte,
 Come lygge thyne hede downe on my knee,
 And [þou] saH se þe fayreste syghte,
 þat euer sawe mane of thi contree.' 196
 He did in hye als scho hym badde ;

. Il wo is me !
 I trowe my dedes will werke me care :
 ake to þe,
 Whedir so eyur my body sal fare.'
 h wiH all hyr myzt,
 vndir nethe þat derne lee ;
 s derke as at mydnyzt,
 & eyur in watyr vnto þe kne.
 of dayes thre
 he herde but swowyng of a flode ;
 s sayde, 'ful wo is me,
 Nowe I spyll for fawte of fode.'
 she lede hym tyte ;
 þer was fruyte gret plente ;
 les þer were rype,
 þe date & þe damasee ;
 fylbert tre ;
 þe nyghtyngale bredyng in hyr neste ;
 a bowte gan fle.
 þe throstylkoke sange welde hafe no . . .
 pulle fruyt wiH hys hande ;
 as man for fawte þat was
 'lat all stande,
 er els þe deuyll wil þe ataynte, 188
 tomas, I þe hyzt,
 & lay þi hede vp on my kne ;
 a fayrer syzt,
 þat eyur sawe man in þu kontre.

'Alas!' he said, 'full wo is me,
I trowe my werkes wyll wryche me care;
My soule, Ihesu, I be take the,
Where on erthe my body shall fare.' 168

¶ She lede hym downe at elden hyl,
vnder neth a derne le, [leaf 26]
In weys derke þat was full ylle,
And euer water vp to his kne. 172
The monetaynis of dayes thre
he harde but swoyng of the flode;
Att the last he said, 'full wo is me!
All most I dye for defawte of fode.' 176

¶ Sche browgħt hym tyl A fayre erbore,
where fruyt growyd grete plente;
Peres and Apples Rype they were,
Datys and the damyse; 180
the fyges and the pyunene fre;
the nyghtyngalle byldyng hire nest;
the popyngay abowte gan fle,
the throssell song hauyng no rest. 184

¶ Thomas presyd to pull the frute with
his hand,
As man for fode hade been feynte;
Sche said, 'Thomas, let that stonde, 187
Or elles þe dewele wole the Ateynte:
Yf þou pull there of Asay,
Thowe mygħt be damned into hell;
Thowe commyst neuer owte agayne,
But euer in payn þou shalt dweH. 192

¶ But Thomas southly I the hegħt,
Come ley thy hed on my kne,
And þou shall se the farest sight,
that euer saw man of thy contrey. 196

To mary mylde he made his mone:
Lady! but þou rew on me,
Alle my games fro me ar gone.
Alas! he seyde, woo is me, [leaf 121]
I trow my dedis wil wyrk me woo;
Ihesu, my soule betече I the,
Wher so euer my bonys shall goo.
She led hym to þe eldryn hiġt,
Vndurneth þe grenewode lee,
Wher hiġt was derk as any hell,
And euer water tille þe knee.
þer þe space of dayes thre,
he herd but þe noyse of þe flode;
At þe last, he seide, wo is me!
Almost I dye, for fowte of fode.
She led hym into a fayre herbere,
þer frute groande was gret plente;
peyres and appuls, bothe ripe þei were,
þe darte and also þe damsyn tre;
þe fygge and also þe white bery;
þe nyghtyngale biggyng hir nest,
þe popyniay fast about gan flye,
þe throstill song wolde haue no rest.
he presed to pul þe fr[ute with] his honde,

As man for fode was nyhonde feynte;
She seide, thomas, let þem stande,
Or ellis þe feend [will] þe ateynte.
If þou pulle, þe sothe to sey, [leaf 121, back]
þi soule goeth to þe fyre of hell;
hit cummes neuer out til domus day,
But þer euer in payne to dwelle.
She seide, thomas, I þe hight,
Come lay þi hed on my kne,
And þou shalle se þe feyrest sight,
þat euer saw mon of þi cuntre.
He leyde down his hed as she hym badde;

Appone hir knee his hede he layde,
 ffor hir to paye he was full glade,
 And þane þat lady to hym sayde : 200
 ‘Seese þou nowe 3one faire waye,
 þat lygges ouer 3one heghe mountayne ?—
 3one es þe waye to heuene for aye, 203
 Whene synfull sawles are passede þer
 Seese þou nowe 3one oþer waye, [payne.
 þat lygges lawe by-nethe 3one rysse ?
 3one es þe waye þe sothe to saye,
 Vn-to þe joye of paradysse. 208
 Seese þou 3itt 3one thirde waye,
 þat ligges vndir 3one grene playne ?
 3one es þe waye, with tene and traye,
 Whare synfull saulis suffirris þaire payne.
 Bot seese þou nowe 3one ferthe waye,
 þat lygges ouer 3one depe deHe ? 214
 3one es þe waye, so waylawaye,
 Vn-to þe birnande fyre of heHe.
 Seese þou 3itt 3one faire castelle,
 [þat standis ouer] 3one heghe hiH ? 218
¹Of towne & towre, it beris þe beHe ;
 In erthe es none lyke it vn-tiH. [¹ col. 2]
 ffor sothe, Thomas, 3one es myne awenne,
 And þe kynges of this Countree ; 222
 Bot me ware leuer be hanged & drawene,
 Or þat he wyste þou laye me by.
 When þou comes to 3one castelle gaye,
 I pray þe curtase mane to bee ; 226
 And whate so any mane to þe saye,
 Luke þou answeere none bott mee.
 My lorde es seruede at ylk a mese,
 With thritty knyghttis faire & free ; 230
 I saH saye syttande at the desse,
 I tuke thi speche by-3onde the see.
 Thomas stiH als stane he stude,
 And he by-helde þat lady gaye ; 234

. tomas, 3one fayre way,
 þat lyggyss ouyr 3one fayr playn ?
 ay to heuyn for ay,
 whan synfull sawles haf ful 204
 is 3one secund way,
 þat ligges lawe vndir þe rese ?
 ay, sothly to say,
 . . . to þe joyes of paradysse.
 s 3one thyrde way,
 þat lygges ouyr 3one . . .
 sothly to say,
 to þe brynyng fyer of hell.
 3one fayr castell,
 þat standes ouyr 3one . . .
 [leaf 241, back]

 tomas

 hade leuer be han . . .

 whan þu comyst in 3one . . .

 what so any man to þe say,
 s
 My lorde is seruyd at eche mese,
 with thry
 I sall say, syttyng on þe dese,
 I toke þi sp
 Thomas stode as still as stone,
 & byhelde þat lady

Seest thou yender that playn way,
 That lyeth ouer youre playn so cwayne?
 That is the way, sothely to say,
 To the hight blysse of hewyne. 200
 ¶ Seyst þou yendyr, A noþer way,
 That lyeth yendyr vnder the grene Ryce?
 T[h]at is the way, sothely to say,
 To the Ioye of paradyce. 204
 Seyst þow yender thrid way,
 That lyeth vnder that hye Montayne?
 that is the way, sothely to say, [leaf 26, bk]
 where synfull soulis sofferis payne. 212
 ¶ Seyst þou yendur forthere way,
 that lyeth yendur full fell?
 hit it the way, sothely to saye,
 To the brynyng fyr of hell. 216
 Seist þou yonder, that fayre castell,
 that standyth hie vpon that hyll?
 of Townys and towris it berys the bell;
 On erthe is lyke non oþer tyll. 220
 ¶ Forsothe, Thomas, that is myne owne,
 And the kyngis of this countre;
 Me were as goode be hengyd or brent,
 As he wist þou layst me bye. 224
 when thou commyst to þe þendyr castell
 I pray the curtace man þou be; [gay,
 And what any man to the say,
 loke þou answere no man but me. 228
 . ¶ My lorde is seruyd at the Messe,
 with xxx^{ti} bolde barons and thre.
 And I wyll say, sitting at þe deyce,
 I toke the speche at elden tre.' 232
 Thomas stode styll as stone,
 And behelde this lady gay;
 His hed vpon hir kne he leide,
 hir to pleese he was full gladde,
 And þen þat lady to hym she seide:
 Sees þou zondur fayre way
 þat lyes ouer zondur mownteyne?
 zondur is þe way to heuen for ay,
 Whan synful sowlis haue duryd þer peyn.
 Seest þou now, thomas, zondur way,
 þat lyse low vndur zon rise?
 zondur is þe way, þe sothe to say,
 Into þe ioyes of paradyse.
 Sees þou zonder thrid way,
 þat lyes ouer zondur playne?
 zonder is þe way, þe sothe to say,
 þer sinfull soules schalle drye þer payne.
 Sees þou now zondur fourt way, [leaf 122]
 þat lyes ouer zondur felle?
 zonder is þe way, þe sothe to say,
 Vnto þe brennand fyre of hell.
 Sees þou now zondur fayre casteH,
 þat stondis vpon zondur fayre hiH?
 Off towne & toure, it berith þe bell;
 In mydul erth is non like þer-till.
 In faith, thomas, zondur is myne owne,
 And þe kyngus of þis cuntre;
 but me were bettur be hengud & drawyn,
 þen he wist þat þou lay be me.
 My lorde is serued at ilk a messe, (229)
 with xxx^{ti} knyztis fayre & fre;
 And I shalle say, sitting at þe deese,
 I toke þi speche be zonde þe lee. (232)
 Whan þou comes to zondur casteH gay,
 I pray þe curtes man to be; (226)
 And what so euer any man to þe say,
 Loke þou answer non but me. (228)
 Thomas stondyng in þat stode,
 And be helde þat lady gay;

Scho come agayne als faire & gude, þan was she fayr & ryche onone,
 And also ryche one hir palfraye. 236 & also ryal on hyr

Hir grewehundis fillide <i>with</i> dere blode ;	þe grewhondes had fylde þaim on þe dere,
Hir raches couplede by my faye ;	& ratches
Scho blewe hir horne, <i>with</i> mayne & mode,	she blew hyr horne, thomas to chere,
Vn-to þe casteHe scho tuke þe waye. 252	& to þe castel she to
In-to þe hauHe sothely scho went ;	þe lady in to þe hall went,
Thomas foloued at hir hande ;	thomas folowyd at hyr h
Than ladyes come, bothe faire & gent,	þar kept hyr mony a lady gent,
With curtassye to hir knelande. 256	<i>with</i> curtasy & lawe kne
Harpe & fethiH bothe þay fande,	harpe & fedyl both he fande,
Getterne, and als so þe sawtrye ;	þe getern & þe sawtery ;
Lutte and rybyþe bothe gangande,	Lut & rybib þer gon gange,
And aH manere of mynstralsye. 260	þer was all maner of mynstralsy.
þe moste merueHe þat Thomas thoghte,	þe most ferly þat thomas thoght,
Whene þat he stode appone þe flore ;	whan he come o myddes
ffor feftty hertis jn were broghte,	fourty hertes to quarry were brozt,
þat were bothe grete and store. 264	þat had ben before both sty . . .
Raches laye lapande in þe blode,	lymors lay lapyngge blode,
Cokes come <i>with</i> dryssyngge knyfe ;	& kokes standyng <i>with</i> dressyngge . . .
Thay brittened þame als þay were wode,	& dressyd dere as þai were wode,
ReueHe amanges þame was fuH ryfe. 268	& reuell was þer wonder r . . .
¹ Knyghtis dawnesede by three and three,	knyztes dansyd by two & thre,
There was revelle, gamene, and playe ;	all þat leue lange day ;
Lufly ladyes faire and free, [1 leaf 151]	ladyes þat were gret of gre,

Sche was as white as whelys bone,
And as Ryche on hir palefray. 236

¶ Thomas said, 'lady, wele is me,
that euer I baide this day ;
nowe ye bene so fayre and whyte,
By fore ye war so blake and gray ! 240
I pray you that ye wyll me say,
lady, yf thy wyll be,
why ye war so blake and graye ?
ye said it was be cause of me.' 244

¶ 'For sothe, and I had not been so,
Sertayne sothe I shall the tell ; [leaf 27]
Me had been as good to goo,
To the brynnynng fyre of hell ; 248
My lorde is so fers and fell,
that is king of this contre,
And fulls sone he wolde haue y^esmell,
of the defaute I did *with* the.' 252

¶ In to the halle worldely they went,
Thomas folowde at hir honde ;
Forthe came ladyes fayre and gent,
Curtesly Ayene hir kneland. 256
Harpe and fythell bothe they foynd,
the sytoll and the sawtery ;
the gytorne and rybbe gan goyn),
And all maner of Menstrally. 260

¶ þe noeste ferly that thomas hade,
when he was stondyng on the flowre,
the gretest hert of alle hys londe,
that was stronge, styfe, and store ; 264
Raches lay lapyng of his blode,
And kokes *with* dressyng knywys A hande,
Trytlege the dere, as they were wode,
there was Ryfe, reuoll Amonge. 268

¶ Knyghtys dawnsyng by iij and thre,
there was reuell, game, and play ;
louely ladyes, fayre and fre,

She was as feyre and as gode,
And as riche on hir palfray.

¹Hir greyhoundis fillid *with* þe dere blode ;
Hir rachis coupuld be my fay ; [1 ff 122, bk]
She blew hir horne, on hir palfray gode,
And to þe castell she toke þe way.

Into a haß sothly she went ;
Thomas folud at hir hande ;
Ladis came, bothe faire & gent,
fful curtesly to hir kneland.
harpe and fidul both þei fande,
þe getern, and also þe sautry ;
þe lute and þe ribybe both gangand,
And alle maner of mynstralcy. 260

knyȝtis dawnsyng be thre & thre,
þer was revel, both game & play ;
þer ware ladyes, fayre and fre,
Dawnsyng [one ric]he aray. (272)
þe grettist ferlye þat thomas thoȝt,
when xxxth hartis ley [up]on flore ;
And as mony dere in were broght,
þat was largely long & store. (264)

Rachis lay lappand on þe dere blode,
þe cokys þei stode *with* dressyng knyves ;
Bryttrand þe dere as þei were wode ;

That satte and sange one riche araye. sat & sange of ryche aray.

Thomas duellide in that solace 273 Thomas sawe more in þat place,
 More þane j 3owe saye *parde* ;
 TiH one a daye, so hafe I grace,
 My lufly lady sayde to mee : 276 My louely lady sayd to . . .
 ‘ Do buske the, Thomas, þe buse agayne ;
 ffor þou may here no lengare be ;
 Hye the faste *with* myghte & mayne,
 I saH the brynge tiH Eldone tree.’ 280
 Thomas sayde þane *with* heuy chere,
 ‘ Lufly lady, nowe late me bee,
 ffor certis, lady, j hafe bene here
 Noghte bot þe space of dayes three !’ 284
 ‘ ffor sothe, Thomas, als j þe teHe,
 þou hase bene here thre 3ere & more ;
 Bot langere here þou may noghte dueHe,
 The skyHe j saH þe teHe whare-fore : 288
 To Morne, of heHe þe fouHe fende.
 Amange this folke *with* feche his fee ;
 And þou arte mekiH mane and hende,
 I trowe fuH wele he wolde chese the.
 ffor aHe þe golde þat euer may bee, 293
 ffro hethyne vn-to þe worldis ende,
 þou bese neuer be-trayed for mee ;
 þere-fore *with* me j rede thou wende.’
 Scho broghte hym agayne to Eldone tree,
 Vndir-nethe þat grenewode spraye ; 298
 In huntlee bannkes es mery to bee,
 Whare fowles synges bothe nyght & daye.
 ‘ fferre owtt in 3one Mountane graye,
 Thomas, my fawkone bygges a neste ;
 A fawconne es an Erlis praye, 303
 ffor-thi in na place may he reste. [1 col. 2]
 1 ffare wele, Thomas, j wend my waye,
 fferme by-houys ouerthir benttis browne.’
 loo here a fytt more es to saye,
 AH of Thomas of Erselldowne. 308

- Satte syttyng in A ryall Araye. 272 Reuell was among þem rife. (268)
 Thomas dwellyd in that place There was reuell, game, & play, [leaf 123]
 longer þan I sey, *parde*, More þan I yow say *parde*
 Tyll one day, by fyll that cace, Tille hit fel vpon a day,
 To hym spake that ladyes fre. 276 My luffy lady seid to me :
 ¶ ‘Buske the, Thomas, thou most Buske þe, thomas, for þou most gon,
 for here þou may no lenger be ; [Ayene, ffor here no longur mayst þou be ;
 hye the fast with Mode and Mayne, hye þe fast, *with* mode and mone ;
 I shalte the bryng at elden tre.’ [1127, bk] I shalle þe bryng to eldyn tre.
 Thomas said, *with* heuy chere, 281 Thomas answerid *with* heuy chere,
 ‘louely lady, lat me be ! Luffy lady, þou let me be ;
 For certaynlye, I haue beñ here ffor certenly, I haue be here
 But the space of dayes þre.’ 284 But þe space of dayes thre.
 ¶ ‘Forsoth, Thomas, I wolle the tell, ffor sothe, thomas, I þe telle,
 thou hast been her iij yere and More ; þou hast bene here seuen 3ere *and* more ;
 And here þou may no lenger dwell, ffor here no longur may þou dwell,
 I shall the tell A skele wherefore ; 288 I shal tel þe the skyl wherfore :
 To morowe, a fowle fend of hell, To morou, on of hel, a fowle fende,
 A Mongis this folke shall chese his fe, Among þese folke shal chese his fee ;
 And for thou arte long man and hende, þou art a fayre man and a hende,
 I lewe wele, he wyll haue þe. 292 fful wel I wot he wil chese the.
 ¶ And forall the goodethat euer myght be, ffor alle þe golde þat euer myght be,
 For hevene to the worldris ende, ffor heuon vnto þe wordis ende,
 Shalt þou neuer be bytrayed by me ; þou beys neuer trayed for me ;
 þere fore I rede the *with* me wend.’ 296 ffor[th] *with* me I rede the wende.
 She browght hym Ageyn to elden tre, She broght hym agayn to eldyn tre,
 Vnder neth A grene wode spray ; Vndurneth þe grenewode spray ;
 In huntely bankes is man to be, In huntley bankis þis for to be, [leaf 123, bk]
 Where fowlis syngith nyght and day. 300 ther foulys syng boþe ny3t & day,
 ¶ ‘For ouere youre Montayne graye, ‘ffor out ouer 3on mownten gray,
 Where my fawcone beldith his nest, Thomas, a fowken makis his nest ;
 the fawcone is the herons pray, A fowkyn is an yrons pray,
 therefore in no place may she Rest. 304 ffor þei in place with haue no rest.
 Faire wele, Thomas, I wende my way, ffare wel, thomas, I wende my way,
 Me þous ouere yowre brwtes broume.’ ffor me most ouer 3on bentis brown.’
 Here is A foott, And tway to say, This is a fyttte ; twayn ar to sey,
 Of Thomas of Assildoun. 308 Off Thomas of Erseltown.

[FYTT THE SECONDE.]

Fare wele, Thomas, j wend my waye,
 I may no lengare stande *with* the!
 ‘Gyff me a tokynynge, lady gaye,
 That j may saye j spake *with* the.’ 312
 ‘To harpe or carpe, whare-so þou gose,
 Thomas, þou saħ hafe þe chose sothely.’
 And he saide, ‘harpynge kepe j none;
 ffor tonge es chefe of mynstralsye.’ 316
 ‘If þou wilł speħe, or tales telle,
 Thomas, þou saħ neuer lesynge lye,
 Whare euer þou fare, by frythe or fetħe,
 I praye the, speke none euyħ of me!
 ffare wele, Thomas, *with*-owttyne gyle,
 I may no lengare dueħe *with* the.’ 322
 ‘Lufly lady, habyde a while,
 And telle þou me of some ferly!’
 ‘Thomas, herkyne what j the saye:
 Whene a tree rote es dede, 326
 The leues fadis þane & wytis a-waye;
 & froyte it beris nane þane, whyte ne rede.
 Of þe baylliolfe blod so saħ it fatte:
 It saħ be lyke a rotyne tree; 330
 The comyns, & þe Barlays aħe,
 The Russeħs, & þe ffreseħs free,

THORNTON

[Sloane 2578, leaf 6 (begins at Fytt 2).]

[FYTT THE SECOND.]

¶ Heare begynethe þe ij^d fytt I saye
 of *Sir* thomas of Arseldon.
 ‘Farewell, thomas, I wend my waye; 309
 I may no lenger dwell *with* the.’
 ‘Guyve me some token, Lady gaye,
 that I may saye I spake *with* the.’ 312
 ‘to harpe or carpe, whither thowe can,
 thomas, þou shalt haue sothely.’
 he said ‘herpynge kepe I none;
 for tonge is chief of mynstrelsy.’ 316
 ‘& þou wilt speake, & tales tell,
 thowe shalt neuer leasyng lye;
 whither þou walke by frythe or fell,
 I pray the, speake none ivell by me! 320
 Fare well, thomas, *with*outen gile,
 I may no lenger abide *with* the.’
 ‘Lovly lady, abide a while,
 and some ferly tell thowe me!’ 324
 ‘thomas, herken what I shall saye:
 when a tre rote is deade,
 the leaves faden & fallen awaye,
 Fruyt it beareth none on in elde. 328
 [No break in the MS.]
 the baly of blod it shalbe,
 their comens, & þer barons all,
 the Russelles, & þe fresselles fre, 332

SLOANE

Continuation of Cotton Manuscript.

[FYT THE SECOND.]

Fare wele thomas I wende my way · I may no lang
 [Gyfe] me a tokyn lady gay · If euyr I se þow w 312
 [To ha]rpe or carp wher þat þou gon · þou sal hafe þ
 thomas sayde harpyng kep I non · for tonge is che[f 316
 [Fare] wele thomas for nowe I go · I wilł no langer sta[y

[FOOTT THE SECOND.]

¶ 'Fare wele, Thomas, I wend my way;
I may no langer dwell *with* the.'
['G]yf sum tokyne, my lady gay, [leaf 28]
that euer I saw the *with* my ye' 312
'To harp or carp, where euer I gone,
Thomas, þou shalt chese soþele.'
'I, lady, harpyng wyll I none,
For townge is cheffe Mynstralye.' 316
¶ 'Yf þou wolte speke, or talis tell,
lesynges shalt þou neuer lye;
But where þou go by fryþ or fell,
I pray the, speke no ewylle by me! 320
Fare wele, Thomas, I wend my way;
I may no langere dwell *with* the.'
'yete, louely lady! goode and gay,
A byde and tell me More ferlye.' 324

LANSDOWNE

[FYTTE THE SECOND.]

'Fare wel, Thomas, I wend may,
I may no lengur stand *with* the!'
'gif me sum tokyn, lady gay,
þat I may say I spake *with* the.' 312
To harpe or carpe, thomas, wher so euer
Thomas, take þe chese *with* the. [3e gon]
harpyng, he seid, kepe I non,
ffor tong is chefe of mynstralse. 316
'If þou wil spiþ, or talys telle,
Thomas, þou shal neuer make lye;
Wher so euer þou gos, be frith or felle,
I pray þe, speke neuer no ille of me! 320
ffare wel, Thomas, and wel þou be;
I can no lengur stand þe by.'
'Lovely lady, fayre & fre,
Tel me 3et of som farley!' 324
'Thomas, truly I þe say: [leaf 124]
Whan a tre rote is ded,
þe levys fal, and dwyne away;
ffrute hit berys, nedur white nor red. 328
So shalle þis folkys blode be faþ,
þat shal be like 3on roten tre;
þe semewes & þe telys aþ,
þe resuþ & þe frechel fre, 332

CAMBRIDGE

COTTON

[Louely] lady wo is me so · A byde & tell me [some] fe 324
[Herken] thomas as I þe sey · whan þe trees rode is de
[The leues] fallyth & wastyth a way · it beryth no fruy 328
[.] bali]oves blode be fall · I lyken to þe ro
[.] & þes elders all · all for soth a way 332

AH saH þay fade, and wyte a-waye ;		all shall fade & fall awaye,	
Na ferly if þat froyte than dye.	334	no farly then if þat fruyt dye !	
And mekiH bale saH after spraye,		and mykell bale shall after spraye, [r6, b6]	
Whare joye & blysse was wonte [to bee ;]		wheare that blis was wont to be.	336
ffare wele, Thomas, j wende m[y waye]		farewell, thomas, I wend my waye ;	
I may no langer stand w[ith the.]'	338	I maye no lenger stande w ^{ith} the.'	
'Now luffy lady gud [and gay]		'Lovly Lady, good & gaye,	
Telle me 3itt of some ferly !'	[leaf 151, back]	tell me yet of somme farle !'	340
'Whatkyns ferlys, Thomas gude,		'what kyns farly, thomas good,	
Sold j þe telle, and thi wiHs bee?'	342	shuld I the tell, if thi will be?'	
'Telle me of this gentiH blode,		'tell, of the gentle blud	
Wha saH thrife, and wha saH thee :		who shall vnthrive, & who shall the ;	344
Wha saH be kyng, wha saH be noHne,		who shalbe kyng, who shalbe none,	
And wha saH welde this northe countre ?		who shall weld þe northe contre ?	
Wha saH fle, & wha saH be tane,	347	who shall fle, who shalbe tane,	
And whare thir bateHs donne saH bee?'		& wheare þe battell; done shalbe?'	348
'Thomas, of a BateHe j saH þe telle,		'of a battelle I will the telle,	
þat saH be done righte sone at wiHle :		that shalbe done sonne at will :	
Beryns saH mete bothe fers & fette,	351	birdes shall mete, both fresshe & fell,	
And freschely fighte at Eldone hille.		& fyersly fight at eldon hill.	352
The Bretons blode saH vndir fete,		the brusse blud shall vnder gonge,	
þe Bruyse blode saH wyne þe spraye ;		the bretens shall wynne all þe praye ;	
Sex thowsande ynglysche, wele þou wete,		thre thowsand scottes, on þe grownde,	
SaH there be slayne, þat ilk daye.	356	shalbe slayne that ilk daye.	356
ffare wele, Thomas, j wende my waye ;		farewell, thomas, I wend my waye ;	
To stande w ^{ith} the, me thynk fuH jrke.		to stand w ^{ith} the me thynk it irk.	
Of a bateH j wiH the saye,		of a battell I will the saye,	
þat saH be done at fawkirke :	360	that shalbe done at fowse kyrk ;	360

THORNTON

SLOANE

COTTON

[Farew]ele thomas I wende my waye · I may no langer s	
[Louely lady] gentyl & gay · a bide & tele me so	340
{ [2 lines lost at top of page]	[leaf 242]
{	
ll] weld þ ^e north cun	

Alle shalle falle, & dwyn away ;
 No wondur þoʒ þe rote dy.
 And mekiH bale shal aftur spray,
 þer ioy and blisse were wont to be. 336
 ffare wel, thomas, I wende my way ;
 I may no lengur stand þe by.
 ‘ luffy lady, gude and gay,
 telle me ʒet of som ferly !’ 340
 ¶ ‘ What kynne, Thomas, ferly gode,
 wold ye fayn wete of me ?’
 ‘ Lady, of this gentyll blode
 who shall þryue, and who shall þe ; 344
 who shalbe kyng, and who shall be none,
 And where any battell done shall be,
 who shall be slaye, who shalbe Tane,
 And who shall wyne the north Contre ?’
 ¶ ‘ Of A batell I shall the tell, 349
 that shalbe done sone at wyll :
 Barons shall mete, both fers and fell,
 And freslye fyght at helydowne hyll. 352
 Fare wele, Thomas, I wende my way,
 To stande here me thinke it yrke ;
 But of A batell I shall the say
 that shalbe don at faw Chirch. 360

LANSDOWNE

‘ luffy lady, gude and gay,
 telle me ʒet of som ferly !’ 340
 ‘ What kyns ferly, thomas gode,
 Shuld I tel þe, if þi wil be ?’
 ‘ telle me of þis gentil blode,
 Who shal thrife, and who shal the ; 344
 Who shal be kyng, who shall be non,
 And who shal weld þe north cuntre ;
 Who shall fle, & who shal be tane,
 And wher þes batelis don shal be ?’ 348
 ‘ Off a batelle I will þe tell,
 þat shall come sone at will : [leaf 124, back]
 ‘ Barons shaH mete, both fre and felt,
 And fresshely feʒt at ledyn hill. 352
 the bruceys blode shalle vndur faH,
 the bretens blode shaH wyn þe spray ;
 C. thowsand men þer shal be slayn, 355
 Off scottysshe men þat nyght and day.
 ffare wel, thomas, I wende my way ;
 To stande with the, me thynk full yrke !
 Off þe next bat[elle] I will þe say,
 þat shall be at fawkyrke : 360

CAMBRIDGE

COTTON

e] wher þes batels don sal b[e] 348
 þ^t sal be done ful son at wyll
 r]yke & fell · & freshly fyʒt at halyndon hill 352
 e]nde my way · to stonde with þ^e me thynk ful yrke
 sall] ye say · þat sal be don at fawkyrke 360

Baners saff stande, bothe lang & lange ;	banerz shall stand, longe & longe ;
Trowe this wele, <i>with</i> mode & mayne ;	trowe þou well, <i>with</i> mode & mayne ;
The bruyse blode saff vnder gane, 363	the brusse blod shall vnder gonge, <small>leaf 71</small>
Seuene thowsande scottis þer saff be slayne.	v. thowsand scottes shalbe slayne. 364
fiare wele, Thomas, j pray þe sesse ;	farewell, thomas, I praye the cease ;
No lengare here þou tarye mee ; 366	no lenger heare þou tary me ;
My grewehundis, þay breke þaire lesse,	my greyhowndes broken the flesshe,
And my raches þaire copihs in three.	& my ratchettes their coupulles in thre.
Loo! whare þe dere, by twa and twa,	loke howe þe deare, by ij & ij, 369
Haldis ouer zone Montane heghe.' 370	rvnn ouer yonder mountain high !'
Thomas said, 'god schilde þou gaa !	thomas said, 'god shild thowe goo !
Bot telle me þitt of some ferly.' 372	but tell me yet of some farly.' 372

[' Of a] batelle, j saff the saye, 377	' of a battell I will the saye,
[That saff] gare ladyse morne in mode ;	that shall garr ladies to morne in mode :
[. . .]e, bothe water & claye	at bannokburne, bothe water & claye,
Saff be mengyde <i>with</i> mannes blode: <small>[col. 2]</small>	it shalbe mynged <i>with</i> red blud. 380
Stedis saff stombiH <i>with</i> tresoune, 381	steades shall stvmbull <i>with</i> treason,
Bothe Baye & broune, grysselle and graye ;	<i>with</i> blak & browne, grysell & graye ;
GentiH knyghtis saff stombiH downe,	& ientill knightes shall tvmbull downe,
Thorowe þe takynge of a wykkide waye.	thurghe takinge of a wicked waye. 384
þe Bretons blode saff vnder faffe ; 385	þe bretens blud shall vnder fall,
The Bryusse blode saff wyne þe spraye ;	the brusse shall wyzne all the praye ;

THORNTON

SLOANE

COTTON

sal stonde both large & lange · trowe þou wel .t. *with* mode & mayn
 blode sal vnder gange · vj thowsand of ynglych þer sal be sla[yn] 364
 le .t. for now I go · I may no langer stande *with* þe
 hondes breke þair leches in two · my raches shere hyr coples in thre 368
 zone dere by two & two · holdes ouyr zone lange le

¶ Baners shall stande there A longe,
Trowe þe wele, *with* Mode and Mayne;
the bratones blode shall vnderẽ gange,
¹A thowsand englysche there shalbe
slayne. [¹ leaf 23, back]

fare wele, Thomas, I pray þou sese, 365
I May no langere dwele *with* the;
My greyhondes brekyng here leyse,
And my Raches here Cowples a thre. 368

¶ Lo, where the dere, by two and ij,
holdes owere yoñe Montayn hye!’
‘God forbeide!’ saide Thomas, ‘þou fro
me go,
Or More of the warres þou tell me.’ 372

‘Of a batale I shall the say,
that shall Make ladies morne in Mode:
Bankes *bourne*, wattere and clay, 379
Shall be Mengyd *with* Mannis blode;

¶ Stedes shall snapre throwghit tresoun,
Bothe bay and browñe, bresyll and gray;
Gentyll Knyghtes shall tumbell downe,
thrwgh takyn of A wrong way. 384
Bretons blode shall vnderẽ fall,
the Ebruyes there shall wyne the pray;

LANSDOWNE

þe bretans blode shalle vndur fall,
þe brucys blode shalle wyn þe spray;
vij thowsynd Englysshe men, grete &
smalle,

ther shalbe slayne, [þat] nyght and day.
ffare wel, [tho]mas, [I] pray þe sees; 365
No lengur here þou tary me;
lowher my grayhoundis breke þer leessehe;
My raches breke þeir coupuls in thre. 368

lo, qwer þe dere goos be too & too,
And holdis ouer zonde mownten hye!’
Thomas seid, ‘god [schilde thou] goo,

But tell me zet of sum ferly! 372
holde þi greyhoundis in þi h[onde,]
And coupil þi raches to a [tre;] [² leaf 125]
²And lat þe dere reyke ouer þe londe;
ther is a herde in holtely.’ 376

‘Off a batell I wil þe say,
þat shalle gar ladys mourne in mode:
At barnokys barne is watur & clay, 379
þat shal be myngyd *with* mannys blode.
And stedys shalle stumbut for treson,
bothe bay and brown, grisell & gray;
And gentil knyztis shalle tombuff down,
thoro tokyn of þat wyekud way. 384
the Bretans blode shalle vndur fall,
the brutys blode shalle [wyn] þe spray;

CAMBRIDGE

COTTON

say lady gode shelde ze go · abyde & tel me som ferle 372
· attel I can þe say · Sal gar ladies morn in mode
kes borne both water & clay · It sal be mengyd *with* rede blode 380
· [Stedes] sal stumbyl thwugh tresoun · both bay & broun gresel & gray
l knyghtes sal tumbyl down · for takyng of a wylsom way 384

Sex thowsand ynglysche, grete & smalee, Sah there be slane, þat jlk a daye. 388	vj thowsand Englishe, greate & small, shalbe slayne þat ilk daye. 388
Than sah scotland kyngles stande ; Trow it wele, þat j the saye !	then shall scotland stande ; trowe thowe well, as I the saye !
A tercelet, of the same lande, To bretane sah take þe Redy waye, 392	a tarslet of the same land to breten shall wynde þe redy waye ; 392
And take <i>tercelettis</i> grete and graye, With hym owte of his awene contree ;	& take tarslettes, greate & gaye, with him, owte of his awne contre ;
Thay sah wende on an ryche arraye, And come agayne by land and see. 396	ther shall winde in riche araye, [leaf 7, back] & <i>comme</i> againe by land & seye. 396
He sah stroye the northe contree, Mare and lesse hym by-forne ;	he shall stroye þe northe contree, moare & les him before ;
Ladyse sah saye, alas ! & walowaye ! þat euer þat Royalle blode was borne.	lades, welawaye ! shall crye, þat euer þe baly of blud was borne. 400
He sah ryse vpe at kynke horne, 401	he shall ryse vp at kynkborne,
And tye þe chippis vn-to þe sande.	& slaye lordes vpon the sand ;
At dipplynge more, appone þe Morne, Lordis wiþ thynke full lange to stande ;	to foplynge moore, vpon þe morne, lordes will think full longe to stand. 404
By-twix depplynge and the dales, 405	betwin þe depplinge & þe dassé—
The watir þat rynnes one rede claye—	þe water þer rennyng on þe red claye—
There sah be slayne, for sothe, Thomas, Eleuene thowsandez scottis, þat nyghte & daye.	þer shalbe slayne, forsothe, thomas, 407 xi thowsand scottes, þat night & daye.
Thaysah take a townne of grete renownne, þat standis nere the water of Taye ; 410	they shall take a towne of greate renownne, that standethe nere þe water of taye ;
þe ffadir & þe sone sah be dongene downe, And with strakis strange be slayne-waye.	the father & þe sonne shalbedongedowne, with strokes stronge be slaine awaye. 412

THORNTON

SLOANE

COTTON

w on al þat day · both by hynde & als be fore	398*
s]al syng welaway · þat eyr þe balyolues blod was bore	400*
nge kyngles be · trowe þou wele thomas as I þ ^e say	
l take flyzt & fle · to bruces lande þe redy way	392
seletes gret & gray · with hym of hys awn contre	
n ryche aray · bothe by lande & eke by see	396

vij thousand ynglis, grete and smalle, viij thousand englisemen, grete & small,
In a day there shalbe slay. 388 ther shal be slayn, þat nyght & day.

¶ then shall scotland kyngles be,
Trou þou well, that I the say !
A tarslet shall take his flyght, & fle
To bretons lande the Redy wey ; 392
And take tarslettes grete and gray,
With hym, oute of his lond ;

he shall wende in A Ryche Aray, 395
And come agayne by seye and londe.

¶ He shall stroye the north Contre,
More and les hym be-forne ;
Ladies shall say ' waleway !
that euer in scotland war we borne.' 400
He shall Ryñ vt at kynges horne,
And sley lordis on the sonde ; [leaf 29]
At deplyng More vpon the Morowe,
Lordesshall thynke there long stonde. 404

¶ By twyx duplyng and the gray stoñ,
the water that Rynnes gray,
there shalbe slayne v thousand englisemen,
that nyght and that day. 408

And yet they shall take A walled Towne ;
the fader and the sone be slayn away ;
A knyght shall wyn the warisoun,
with dynt of swerd for ones and ay. 412

LANSDOWNE

CAMBRIDGE

COTTON

[397—400, see above]

vp at kynche horn · fele lordes vp on þe sande
more vp on þe morn · lordes sal thynke ful lang to stand 404
ge] & a dale · þat water of Erne þat rynnes gray
with myche bale · x thowsand scottes a nyzt & a day 408
wallyd toune · standynge ful nere þe water of tay

Whene þay haue wonne þat wallede towne,

[leaf 152]

And ylke mane hasecheuede þayre chance,

Than saH thir bretoñs make þame bowne,

And fare forthe to þe werre of fraunce.

Than saH scotland kyng-lesse stande,

And be lefte, Thomas, als j the saye ;

Than saH a kyng be chosene, so 3ynge,

That kane no lawes lede *par faye* : 420

Dauid, *with care* he saH be-gynne,

And *with care* he saH wende awaye.

Lordis & ladyse, more and Myne, 423

SaH come appone a riche araye,

And crowne hym at the towne of skyñe,

Appone an certane solempe daye. 426

Beryns balde, bothe 3onge and alde,

SaH tiH hym drawe *with-owt*tyne naye ;

Euyne he saH to ynglande ryde,

Este and weste als lygges the waye. 430

Be-twixe a parke and an abbaye,

A palesse and a paresche kyrke,

Thare saH *your* kyng faH of his praye,

And of his lyfe be wondir jrke. 436

He saH be tane, so wondir sare,

So þat a-waye he saH noghte flee ;

THORNTON

when þei haue wonne þe walled towne,

& euery man chosen his chaunce,

þe bretens they shall make þem bowne,

& forthe to þe warres of Fraunce. 416

þen shall scotland *without* kinge stand ;

beloue, thomas, as I the saye !

thei shall chuse a kinge full yonge,

þat can no lawes leade, *parfaye* ; 420

& crowned at þe towne of scone,

on a *serteine* solemne daye. [leaf 8]

birdes bolde, bothe olde & yonge,

shall to him drawe *without* naye ; 428

into England shall thei ride,

caste, weste, as ligges the waye,

& take a towne *with* greate pride,

& let þe menn be slaine awaye. 432

betwixt a parke & an abbaye,

a pales & a parishe kirk,

there shall *your* kinge faile of his praye,

& of his lyfe be full irk. 436

he shalbe taggud wunder sare,

so þat awaye he maye not fle ;

SLOANE

COTTON

yn a doun · *with* sore dyntes be kylled a way 412

n]ge þat is ful 3ynge · he kan no lawes lede *parfay*

he sal be gyn · *with* sorowe sal he wende a way 420

ppes both more & myn · al sal gedir to þer a ray

m]at þ^e toun of scoyne · vp on þe trinyte Sunday 424

both 3onge & alde · sall fal to hym *with* owtyñ naye 428

¶ Whan they haue take that wallyd
towne,

And euery man has chosyn his chañs,
the bretons blode shall make hym bone
And fare to the warres of fraunce. 416

And then shall scotland be withoute kyng,
Trowe the wele that I the sey!
they shall chese a kyng full yonge,
that can not lede no laweys, parfay. 420

¶ Dauid, withoute care he shall begyne,
And withoute care he shall wend away;
Bysshoppes and lordes, More and myne,
Shall come to hym in Ryche A Raye,
And Crowne hym at A Towne of Scone,
Forsothe vpon A Setterday. 426

Bornes blode shall wend to Rome,
To get lyve of the pope yf they may. 428

¶ By twyخته a parke and ane Abbey,
A palys and A perishe church,
there shall that kyng fayll at his pray,
And of his lyfe he shall be full yrke.
He shall be togged, the wonde sore, 437
that Away he maynot fle;

LANSDOWNE

þen shalle scotland kyngles be sen;
trow þis wel, þat I þe say!
And thei shalle chese a kyng ful zong,
þat can no lawes lede, parfay: 420
Robert, with care he shal be gynne,
And also he shaft wynde away. 422

lordys and ladys, bothe olde & yongg,
shalle draw to hym with outyn nay; 428
And they with pryde to Englund ryde,
Est and west þat liggys his way;
And take a toune of myeul pryde,
And sle [.] knyȝtes veray. 432

Betwene a parke & an abbay, [leaf 125, back]
A palys and a parissh kyrke,
ther shalle þe kyng mys of his way,
[And] of his life be full yrke. 436
He shal be teyryd(?) ful wondur sore,
So a way he may not fle;

CAMBRIDGE

COTTON

sal he holde · And bryn & sla al in hys way extra
sal he ryde · þar sal he þat ilke day
þat wondes wyde · þat werne ful bolde in hyr aray 432
ke & an abbay · a paleys & a paryshe kyrke
a]yle of hys pray · & of hys lyfe he sal be yrke 436
ke in e ful sare · so þat a way he may not fle

Hys nebbe saH rynne, or he thethyne fare,	his nebbe shall or he thens fare,	
þe rede blode tryklelandevn-to his kn[ee].	of red blud, <i>trikell</i> to þe kne.	440
He saH þan be, with a false f . . .	he shall, <i>with</i> a false fode,	441
Be-trayede of his awene	[<i>No break in the MS.</i>]	
And wheþer it torne	whither it <i>turne</i> to ivell or goode ;	
He saH byde	& he shall bide in a ravens hand.	444
þat rau	the ravin shall þe Goshawke <i>wynne</i> ,	
Tho	if his fethers be <i>neuer</i> so black ;	
.	& leide him strayte to London,	447
.	þer shall your fawcone fynde his make.	
[5 lines lost at foot of page in MS.]	þe ravin shall his fethers shake,	
.	& take tarslettes gaye & greate,	
.	<i>with</i> him, owte of his awne contre; [Inter- pol.]	
.	& þe kinge shall him M ^r make,	
In þe northe to do owtraye. [col. 2]	in þe northe to do owtraye.	452
And whene he es mane moste of Mayne,	when he is man of moste mayne, [18, bk]	
And hopis beste þane for to spede,	& hopes beste for to spede,	
On a ley lande saH he be slayne,	on a leye land he shalbe slayne,	
Be-syde a waye for-owttyne drede.	beside a waye <i>without</i> drede.	456
Sythene saH selle scotland, <i>par</i> ma faye,	then shall they sell in scotland, <i>parfaye</i> ,	
ffulle and fere, fuH many ane,	fewles & fee full many one,	
ffor to make a certane paye ;	for to make a <i>sertein</i> paye ;	459
Bot ende of it saH <i>neuer</i> come nane.	but end þer of <i>commethe</i> <i>neuer</i> none.	460
And þane saH scotland kyngles stande ;	þen shall scotland kingles stand ;	
Trowe this wele, þat j telle the !	trowe þou well, as I the saye !	
Thre <i>tercelettis</i> of þe same lande	<i>ijj</i> tarslettes, of that same land,	463

THORNTON

SLOANE

COTTON

l ren <i>with</i> myche care · of rede blode doun to hy[s kne]	440
a fals fode · betrayed of hys awn lande	
rn) to euy l or gode · be sesyd in to a rauyn[es hande]	444
.. goshauke wyn · be hyr fethyrs <i>neuyr</i> so [blake]	
reght to london <i>with</i> hym · þer sal <i>zour</i> foule [fynd his make]	448
hyr fethyrs folde · & take þ ^e tarsletes [grete & gay]	

¹His nose shall Rynne, or he theñse go, his neb shaft rise or he then fare,
the blode shall trykle downe to his kne. the red blode triklond to his knee. 440

¶ He shall, throwght a fals fode, 441
Be betrayde of his owne lond ; [¹ leaf 29, bk]
Wherere it turne to ewyll or good,
He shall Abide a Rauenes honde. 444
the Rauyne shall the goshawke woym,
thowght his fedres be neuer so blake ;
And lede hym to London Towne, 447
there shall the goshawke fynd his Make.

¶ þe Rawyn shall his fedres shake,
And take tasletis grete and gay ;

the kyng shall hym Maister Make,
In the north for to do outray. 452
And whan he is most in his mayn,
And best wenes for to spede,
On a ley londe he shall be slayn,
By side away *without* dred. 456

¶ And than most scotland, *parfay*,
By se & land, mony one,
For Daid make certayn pay ; 459
But end of hym *commyth* neuer none.
then most scotland kyngles stond ;
Trowe the wele, þat I say the !
A taslet of A nother land. 463

LANSDOWNE

CAMBRIDGE

COTTON

hym maystyr bold · In þe north [sal he dō owtray] 452

[? 2 lines lost at top of page.]

[leaf 242, back]

. en of dauy[d] 459 . —
sall ryde & go hyr wa[y] ?
þan sal scotlande kyngles 461 . —
thre lordes of þat same londe 463 . —

SaH stryfe to bygg & browke þe tree.	to breten þen shall wend þer waye.	464
He saH bygg & browke the tree,	he shall bigge & breake þe tre,	
That hase no flyghte to flei a-waye;	þat hathe no flight to fle away,	466

They saH <i>with</i> pryde to y[n]gland ryde,	þai shall, <i>with</i> pride, to england fre,	
Este & weste als lygges þe waye. 472	easte & weste as lygges þe waye. 472	
Haly kyrke bese sett be-syde,	holy kirk be sett beside,	
Relygyous byrnede on a fyre;	& religious men <i>burne</i> in fyre;	
Sythene saH þay to a castelle gl[yde],	thei shall to a castell glide,	
And schewe þame þare <i>with</i> . . . 476	& shewe þem there <i>with</i> mykell ire. 476	
By-syde a wyH	betwixt a well & a weare,	
A wh[yt]	a withwell & a slyke stone,	
.	þer shall ij cheftens mete in fere,	
.	the on shall doughbles be slayne. 480	
.		

.	the brusse blud shall <i>with</i> him fle,	
. 483	& leade him to a <i>worthi</i> towne;	
[10 lines lost at foot of page in MS.]	and close him in a castell lyght, [leaf 9]	
.	theare to be <i>with</i> greate renowme. [Inter- pol.]	
.	Farewell, I wend my waye;	
.	me behoves ouer yonder bent so browne.'	
.	here endethe þe ij ^d fytt, I saye,	
.	of <i>sir</i> thomas of Arselton. 488	

THORNTON

SLOANE

COTTON

þat hath no flyzt to fle a way · In to [yng	466 . 471
& bryn & sla day by day · To a towre þan	472 . 475
And hald þer in myche ire · holychyreche is set	476 . 473
relegious þai bryn hym in a fyre	474
þytwys a wethy & a water · a well & a haly stane	

Shall pryue & bygge, & browke þat tre.

¶ He shall bygge, and broke þat tre

He toke his flygh, & flye A wey ;

Robert steward kyng shalbe 467

of scotland, and Regne mony A day.

¹Acheuanteyne then shall ryse *with* pride,

of all scotland shall bere the floure ;

he shall into Englonde Ride, [leaf 30]

And make men haue full sharpe schoure.

¶ holy chirche to set on syde, 473

And religyons to bren on fyre ;

he shall to the new castell Ryde,

And shew hym there *with* grete Ire. 476

By twyx A wey of water,

A well, & A grey stone,

there cheuanteynes shall mete on fere,

And that o dowghty ther shall be slayne.

¶ that other cheuanteyne shall there

be tayne, 481

And proude blode *with*ie hyme shall fle,

And lede hyme tyll A worthe Towne,

And close hym vp in A castell hye. 484

Fare wele, Thomas, I wend my wey ;

Me bus ouer your brutes broñe.'

here is a fote ; anoper to sey,

of Thomas of Assilldone. 488

LANSDOWNE

be twene A wycked way & A watur, 477

A parke and A stony way then ;

ther shal a cheften mete *in* fere,

A ful dutey þer shal be slayn. 480

the todur cheftan shal be tane,

A pesans of blode hyme shal slee ;

And lede hym a[w]ay in won,

And cloyse hym *in* a casteH hee. 484

ffare wel, thomas, I wende my way ;

ffor I must ouer zond . . bentis brown.'

here ar twoo fyttis ; on is to say,

Off Thomas of Erseldown. 488

CAMBRIDGE

COTTON

þer sal two chyftans met *in* fere · þ^o doglas þer sall be s[l] 480

A tarslet sal *in* haldè be tane · chyftans a way *with* hym

& lede hym to an hold of stane · & close hym *in* a castel [h] 484

Whar wele thomas I wend my way · me most ouyr zone be

anoper fyt more is to say · of þe prophecy of arselldoun 488

[FYTT THE THIRD.]

[¹ leaf 152, back]

1¹ **N**owe, lufly lady, gente and hende,
 TeHe me, zif it thi willis bee,
 Of thyes BateHs, how pay schaff
 ende,

And whate schaffe worthe of this northe
 countre ?' 492

'This worlde, Thomas, sothely to teHe,
 Es noghte bot wandrethe & woghe !

Of a bateHe j wiH the teHe, 495

Thatschaff be donne at spynkarde cloughe :

The bretons blode schaffe vndir faHe,

The bruyse blode schaffe wyne þe spraye ;

Sex thowsande ynglysche, grete & smaHe,

SaHe thare be slayne þat nyghte & daye.

The rerewarde saH noghte weite, parfaye,

Of that jlke dulfuHe dede ; 502

Thay saH make a grete journaye,

Dayes tene *with-owt*tyne drede.

And of a bateHe j wiH þe teHe, 505

That saH be donne now sone at wiH :

Beryns saH mete, bothe ferse & feHe,

And freschely fyghte at pentland hyH.

By-twyx Sembery & pentlande, 509

þe hauHe þat standis appone þe rede
 claye—

THORNTON

[FYTTE THE THIRD.]

'thies wordes, thomas, þat I saye,
 is but wanderyng & wough ;

of a battell I shall the tell,

that shalbe done at Spenkard slough : 496

the bretens blud shall vnder fall,

the brusse blud shall wyne þe praye ;

vij thowsand englishe, greate & small,

shalbe slayne þat ilk daye. 500

the reaward shall not witt, parfaye,

of þat same dolfull dede ;

thei shall make a greate iornaye,

dayes x *without* drede. 504

of a battell I will you tell,

that shalbe done sonne at will :

barons shall mete, bothe fyers & fell,

& fyersly fight at Eldon hill. 508

betwin Edynburgh & Pentland,

at þe hall þat standethe on þe redd claye,

SLOANE

COTTON

[FYT THE THIRD]

Far wel thomas I wende my way · me most ouyr zone bro . .
 sothly .t. I þe say · men sal haf rome ryzt ny þaire dor 492

Sothly .t. as I þe say · pis world sal stond on a wondir w
 of a batel tel I þe may · þat sal be don at spynkar cl 496

þ^o gret wreth sal not persayuyd be · of þat gret vnk . .

[FOTE THE THIRD.]

[FYTTE THE THIRD.]

¶ 'Fare wele, Thomas, I wend my way;
I may no longer duell *wit* the.'
yet, louely lady, goode and gey,

Abyde, & tell me more ferele !' 492

' And þus, thomas, truly to tell,
hyt Is wondrand & wow ;
but of a batyll I shall the tell,
that shall be don at spincar clow : 496

¶ the bretonys blode there shall vnder-
the Ebrues ther shall wyn the pray ; ^{[fall,}
v thousand yngleff there, gret & small,
In a sunday mornynge shall be slay. 500
the fowarde shall not wit, *parfey*,
Certeyn of that dolfull dede ;
they shall make agayne a grete Iorney,
Dayes x *wit*houten drede. 504

^[leaf 30, back] ^{[lond}
¶ Bytwix Eden brought and the Pent-
the hall that stond on the Rede glay—

' Thomas, truly I þe say,
þe worlde is wondur wankill !
Off þe next batell I wyll the say,
that shal be done at spynard [?] hiH : 496
the brucis blode shall vndur faH,
the brettens blode schall wyn [the spray ;]
xiiij thousand þer shal be slayne, ^[leaf 126]
Off scottisshe men þat nyght & day. 500

Off the next batell I wil þe telle,
þat shal be done sone at wiH :
Barons bothe flesshe & feH
shalle fresshely fyzt at pentland hyll. 508
but when pentland & edynborow,
And þe hill þat standis on þe red cley,

LANSDOWNE

CAMBRIDGE

COTTON

v. thowsande slayn sal be · of scottes men <i>wit</i> h outyn	500
Fare wele .t. I wend my way · I may no longer stand	
louely lady gentyll & gay · a byde & tel me more f	504
Of a batel I can þe tell · þat sal be done hastely at	
bernes sal met both fryk & fel · & fresshely fyzt at	508
by twys edynburgh & pentlande · an hyl þer stand	
ERCILDOUN.	3

There schalt be slayne Eleuene thowsande
[Of scot]tis mene, þat nyghte & daye.

. a townne, of grete renowne,

. e water of Taye 514

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[13 lines lost at foot of page in MS.]

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The toþer oste at barboke. [col. 2] 528

fforyours furthe saht flee,

On a Sonondaye, by-fore þe messee ;

Seuene thowsandes sothely saht be slayne,

One aythir partye, more and lesse. 532

ffor þer saht be no baneres presse,

Bot ferre in sondir saht thay bee ;

Carefull saht be þe after mese, 535

THORNTON

there shalbe slayne xij thowsand,
forsothe, of scottes, þat night & daye. 512

thei shall take a walled townne, [leaf 9, bk]

the father & þe sonne bene slayne awaye ;

knightes shall wynne þer warysone,

thurghe dynt of swerd for euer & aye. 516

when þei haue wonne the wallid townne,

and euery mann chosen his chaunce,

the bretens þen shall make them bowne,

and forthe to þe warres of Fraunce. 520

thei shalbe in fraunce full

thomas, I saye, iij yeares & mare ;

and dyngge downe tower3, & castelles

to euery mann in sonder fare. [stronge,

then shall thei be bought full stronge,

betwixt Seiton & þe seye ;

the bretens shalbe þe greaves amonge,

the other este at Barwik fre. 528

[No break in the MS.]

on a Sondaye before þe masse,

v thowsand sothely slayne shalbe,

of brusse blud, bothe moare & les. 532

for þat daye shuld no baner3 presse,

but farr in sonder shall thei be ;

carefull shalbe the enter messe,

SLOANE

COTTON

þer sal be slayn twelf þowsande · of Scottes [m 512

þan sal þai take a wallyd toun) · fadir & [s

knyztes of yngland wyn þair warysoun) · th 516

whan þai haf tak þis wallyd toun) · & ich man hath

hym to hys chance · þan sal þe bretons make

& fare in to þe werres of fraunce 520

there shall be slayne vij m^l vij thousande shal be slayn þere, 511
of scottes men, that nyght & day. 512 Off scottisse men þat nyght & day.
And þet they shall take A walled Towne
that stonde on the water of Tay ;
knyghtes shall wyne the waryson, 515
By dyntes of swerde for ones & Aye.

¶ And whan they haue toke þat walled
towne,

And eche man hathe take his chaunce,
the britons blode shall make hym boune,
And fare agan to werres of fraunce. 520
then shall they be in fraunce full longe ;
Thomas, iij yere & more ; [stronge,
And dyng downe castellis & towres
And then shall euery mañ home fare. 524

¶ they shall mete, boþe fers & stronge,
By twyx Cetoñ and the see ;
the englyshe shall ly in craggis amonge,
That othere oste at barkle. 528
A sore semble there shall be,
On a sonday by fore the Masse ;
v thousande shalne¹ shall be, [? slayne]
of bothe partes more & lesse. 532

¶ For there shall no baner presse,
Bot fer in sundre shall they be ;
Carefull shall be there last Masse,

LANSDOWNE

then shalle they met, bathe stiff & strong,
Betwene seton and þe see ;
the englisshe shalle lyg þe cragys among,
the toþur at þe est banke faþeþ hye. 528
the fflorence forth shall fare,
Vpon a sonday before the masse ;
v thousande þer shalbe slayne,
off bothe partyes more and lesse. 532
ffor þat þer shaft no barrons presse,
but fer asondur shalle they be ;
Carfull shalbe þe furst masse,

CAMBRIDGE

COTTON

þaj sal be in fraunce ful lang · sothly .t. thre 3er
& bet down) tounes & castels strangē · to do owtr 524
þan sal þai mete both styf & strang · by twys Seton
þ^e Inglyshe sal lyg þe craggēs amang · þ^e frenshe 528
[freres] fast a way sal fle · On a sonday be for þe
. thowsande slayn sal be · of bernēs both m 532
[þer] sal no man wyn þ^e prise · sertenly þis I tell þ

By-twixe Cetone and þe See.		betwin seytone & þe seye,	536
Schippis saff stande appone þe Sande,		of þe brusse, bothe moare & les.	[Interpolation]
Wayffande with þe Sees fame; 538		shipp3 shall stand vpon the sande,	
Thre zere and mare, þan saff þay stande,		wavand with þe seye fome,	
Or any beryne come foche þame hame.		thre yeares & moare, vnderstand,	[leaf 10]
Stedis awaye Maysterles saff flynge,		or any barons fetche them home	540
Ouer þe Mountans too and fraa;		steades maisterles shall flynge,	
Thaire sadihs one þaire bakkis saff hynge,		to the mountains to & fro;	
Vn-to þe garthis be rotyne in twaa. 544		þer sadel3 on þer backes hynge,	
3itt saff þay hewe one alle þe daye,		till þer girthes be rotten in to.	544
Vn-to þe sonne be sett nere weste;		thei shall hewe on helme & sheld,	
Bot þer es no wighte þat 3itt wiete maye,		to þe sonne be sett neare weste;	
Wheþer of thayme saff hafe þe beste.		no mann shall witt, in þat fyeld,	
Thay saff plante downe þaire thare, 549		whithether partie shall haue þe beste. 548	
		thei shall caste downe banner3 there;	
Worthi mene al nyghte saff dye;		wonden many one þat night shall dye;	
Bot One þe Morne þer saff be care,		vpon the morne there shalbe care,	
ffor nowþer syde saff hafe þe gree. 552		for neither partie shall haue þe degre. 552	
Than saff þay take a trewe, and swere,		thei shall take a trewce, & sware,	
ffor thre zere & more, j vndirstande,		ij yeares & moare, I vnderstand,	
þat nane of þame saff oþer dere,		þat none of them shall other dare,	
[Nowþer] by See ne 3itt by lande. 556		neither by water ne by land. 556	
. saynte Marye dayes		betwin ij Saint mary dayes,	
. d]ayes lange		when þe tyme waxethe longe,	558
. Baners rayse		then shall thei mete, & banner3 raise,	
. e lande 560		on claydon moore, bothe styf & stronge.	

THORNTON

SLOANE

COTTON

[.] sal þ ^t ost be aftyr mes · by twys seton &	536
[Shi]ppes sal be on þe strande · wallyng with þe s	
T[hr]e 3er & more þer sal þai stande · no man to f	540
[Sted]es maysterles a way sall flynge · to þe mountt	
[Sadels on] hyr bakkes sall hynge · to þe gyrthes be	544

Bytwyx ceton & the see.

536 be twene seton & the see.

536

Shippes shall stonde ther on þe sonde,
hem selfe mene the the fome ;
Seue yere & more theyr shall they stonde
And no barne shall bryng hem home. 540

^{1¶} And sted^{es} shall maisterles fleng
To the Montayns them fro ; ^[¹ leaf 31]
the saddles shall on ther bakes hyng,
Thyll þe gerthes be rotten them fro. 544
they shall hewe on, all that day,
Tyll the sonne be sett west ;
ther is no man, that wete may,
which of them shall haue the best. 548

þen shalle þei [fɛʒt] with helmys & shyld
there, ^{[away ;}
And woundyt men al eneglych shal rone
but on þe morne þer schal be care,
ffor nedyr [side] shaH haue þe gree. 552
²Then shalle þei take a truce & swere,
thre ʒere and more, I vndurstonde ;
þer nouþer side shalle odir dere, <sup>[² leaf 126,
back]</sup>
Nouþer be se nor be londe. 556
betwene twoo seynt mary dayes,
When þe tyme waxis nere long,
then shalle thei mete, and banerse rese,
In gleydes more, þat is so long. 560

LANSDOWNNE

CAMBRIDGE

COTTON

[þai sal plantt] doun hir baners þar · & wondid men s
[þis is þe] begynnnyng [of þer] care · whan nouþer party sa 548
[þen sal þai] take a trew & swere · thre ʒer & more 554
[þat none of] þem sal [oþer dere · nouþer] by se
[.] saynt mary dayes · [when] þe da 558
[.] 560

[7 lines lost at foot of page in MS.]

¹Bot wiete wele, Thomas, he saH fynd
nan[e]. [leaf 153] 572

He saH lyghte, whare þe crose solde bee,
And holde his nebbe vp to the skye;
And drynke of gentiH blode and free;
þane ladys, waylowaye, saH crye. 576

Ther saH a lorde come to þat werre,
þat saH be of fuH grete renown[ne];
And in his Banere saH he bere,
Triste it wele, a rede lyone. 580

Thar saH anoþer come to þat werr[e],
þat saH fyghte fuH fayre in []
And in his banere saH he ber[e] 583

A Schippe with an ankyre of golde.
þitt saH an oþer come to þat werre,
þat es noghte knawene by northe n[e]
southe]; 586

And in his Banere saH he bere
A wolfe with a nakede childe in his
mo[uthe].

þitt saH þe ferthe lorde come to þat w[erre],
þat saH grete Maystries after ma[ke];
And in his B[anere sa]H he b[er]e
The bere 592

THORNTON

ijj crowned kinges, with dyntes sore,
shalbe slayne, & vnder be.
a Raven shall comme ouer þe moore;
and after him a crowe shalle flee, 568
to seke þe moore, without reste,
after a crosse is made of stone, [leaf 10, back]
ouer hill & dale, bothe easte & weste;
but trowe þou well, he shall fynde none.

he shall lyght wheare þe crose shuld be,
& holde his nebbe into þe skye;
& drynk of ientle blud & fre, 575
of doughti knightes þat downe shall lye.

SLOANE

[Lines 577-604 not in this MS.]

Gladysmore, þat gladis vs aþ,
 This is begynnyng of oure gle ;
 gret sorow þen shaþ fall,
 Wher rest and pees were wont to be. 564
 Crowned kyngus þer shal be slayn,
 With dyntis sore, and wondur se ;
 Out of a more a rauen shaþ cum ;
 And of hym a schrew shall flye, 568
 And seke þe more, with owten rest,
 Aftur a crosse is made of ston ;
 Hye and low, boþ est and west,
 But vp he shaþ [fynde] non. 572

He shalle list þer the crosse shuld be,
 And holde his neb vp to þe skye ;
 And he shaþ drynk of [],
 Ladys shaþe cry welaway ! 576

LANSDOWNE

CAMBRIDGE

[Lines 577-604 in no MS. but the Thornton.]

COTTON

[5 lines lost at top of page.]

[leaf 243]

[fynd no] 572

neb vp to þe sky 574

[w]elaway sal cry 576

[Lines 577-604 not in this MS.]

And þa		
Wh		
Bot		
þer	596	
An		
Th		
þe		
An	600	
Be		
Wh		
Th		
The	604	
þa		frely þei shall fight þat daye, 605
V	606	to þat þe sonne be sett neare weste ;
.		none of them shall witt, I saye,
[4 lines entirely lost at bottom of column.]		whither partie shall haue þe beste. 608
.		a basted shall comme owte of a fforreste,
.		in sothe england borne shalbe—
[col. 2]		he shall wynne þe gre for þe beste,
.		& all þe land after bretens shalbe. 612
.		then he shall into England ryde,
.		easte weste, as we heare sayne. 614
.		
[Col. 2 entirely torn off.]		
.		all false lawes he shall laye downe,
.		þat ar begonne in þat contre ;
.		trewthe to do, he shalbe bone,
.		& all þe land, after, bretens shalbe. 620
	THORNTON	SLOANE

COTTON

sunn]e syt eyn weste	
w]yt may · whethir party sal hafe þe best	608
of þe forest · In south yngland born sal be	
f]or best · And al ledes bretayns sal be	612

¶ A basterd shall come out of the west,
 And there he shall wyne the gre ;
 he shall bothe Est and west,
 And all the lond breton shall be. 612
 he shall In to Englond Ryde,
 Est and west in hys tyme ;
 And holde A parlament of moche pryde,
 that neuer no parlament by forewasseyne.
 And fals lawes he shall ley doune, 617
 that ar goyng in that countre ;
 And treu workes he shall begyn,
 And bothe londes bretton shalbe. 620

LANSDOWNE

pen shal they fyt *with* he[lme &] schilde,
 Vnto þe sun be set nere west ; [leaf 127]
 þer is no wyzt in þat fylde, 607
 þat wottis qwylke side shaft haue þe best.
 A basterde shal cum fro a forest,—
 Not in ynglond borne shaft he be ;—
 And he shalle wyn þe gre for þe best,
 Alle men leder of bretan shal he be. 612
 And *with* pride to ynglond ride,
 Est and west as layde
 And holde a parlement w[.]
 Where neuer non before was sayd 616
 Alle false lawes he [shalle laye doune],
 þat ar begune in þat cuntre ;
 Truly to wyrke, he shal be boune ;
 And alle leder of bretans shal he be. 620

CAMBRIDGE

COTTON

s]al he ryde · est & west *with* myche tene
 ment *with* myche pryde · þ^t neuyr non sych be for was sene 616
 es he sal dyng down · þat wer begun in hys cuntre
 o wirke he sal be bown · trewly thomas as I tell þe 620

[Leaf 153, col. 2, and 153, back, col. 1,
torn out of MS.]

thomas! trowe þat I the tell,
that it be so, eueriche worde.
of a battell I shall the spell,
that shalbe done at sandyford: 624
ney þe forde þer is a braye,
and ney þe braye þer is a well; [leaf 11]
a stone þer is, a lytell fraye,
& so þer is, þe sothe to tell. 628
thowe may trowe this, 'euery wurde— 632
growand þer be okes iij; 629.
that is called the sandyford, 630.
þer the laste battell done shalbe. 631.
Remnerdes & Clyffordes bolde shalbe, 633
in Bruse land iij yeares & mare, 634
& dyngedowne tower; & castell; high;
to do owtraye thei shall not spare. 636.
þe basted shall gett him power stronge,
all þe fyue leishe lande— 639
thereshall not on him bodword brynged, 640
as I am for to vnderstand.
þe basted shall die in þe holly lande; 641
Ihesu Criste! þat mykell maye, 644
his sowle þou take into þi hande, 643
when he is deade & layed in claye!' [Interpo-
lation]
& as she tolde, at the laste, 645
þe teares fell ouer hir eyen graye.

And thus is that I you tell ;
 belefe it wele euery word !
 And of A baytale I wote full wele,
 that shalbe done at Sawdyngford. 624
 By that forde there is a bro,
 And by that bro ther is A well :
 A stone there is a lityll there fro ;
 And by the stone sothe to tell, 628
 And at þat stone Ar craggess iij, 629

[The MS. here ends abruptly though
 there is more room on the page.]

LANSDOWNE

CAMBRIDGE

COTTON

owe þis ful wele · þat þis is soth euery worde
 [Of a bate] I can þe telle · þat sal be done at Sandyforde 624
 [Nere þe] forde þar is a bro · & nere þe bro þer is a well
 standes þe welle euyn fro · & nere it a ston sothely to tell 628
 [& nere] þat ston growith okes thre · þat men call sandyforde
 [þar þe la]st batel don sal be · thomas trowe þou wele þis euery worde 632
 e]s & clyffordes in werre sal be · In bruces lande thre zere & more
 n) tones & castels fre · to do owtray þai sal not spare 636
 e] þat I þe say · þe bastard sal de in þe holy lande
 þou wele may · sese hys sawle into þi hande 644
 d with mych care · þe teres ran doun of hyr eyn grey

þe bastarde shal get hym power strong,
 And alle his foes he shall doune dyng ;
 Off alle þe v kyngus landis,
 þer shal non bad[word] home bryng. 640
 þe bastard shal dye in þe holy land ;—
 Trow þis wel [I] þe sey ;—
 Take his sowle to his hond,
 Ihesu criste, [that] mycuht may ! 644
 Thomas, [truly] I þe say,
 þis is [trewth] ylke a worde !
 Off þat laste battel I þe say,
 It [shall] be done at Sandeford : 624
 Nere sendyforth þer is a wroo, [11127, bk]
 And nere þat wro is a weht ;
 A [ston] þer is þe wel euen fro ;
 And nere þe wel, truly to tell, 628
 On þat grounde þer groeth okys thre,
 And is called sondyford ;
 þer þe last battel done shal be,
 Thomas, trow þou ilke a worde.' 632
 þen she seid with heuy chere ;
 þe terys ran out of hir een gray.

[leaf 153, back, col. 1]

[Leaf 153, back, col. 1, torn out of
Thornton MS.]

'Lady, or you wepe so faste,
take *your* leave & goo *your* waye!' 648
'I wepe not for my waye wyndinge,
but for ladyes, faire & fre,
when lordes bene deade, *without* leasyng,
shall wedd yomen of poore degre. 652
he shall have steades in stabull fedd;
a hawke to bare vpon his hand;
a lovely lady to his bedd; [leaf 11, back]
his elders before him had no land! 656
farewell, thomas, well the be!
for all this daye thowe wilt me marr.
'nowe, lovely lady, tell thowe me,
of blak annes of Dvnbarr.' 660

'of blak annes *comme* neuer gode,
therfor, maye she neuer the:
for all hir welthe, & worldes gode,
in london shall she slayne be. 668
the greateste *merchaunte* of hir blud,
in a dike shall he dye;
hounds of him shall take *per* fode,
mawger all *per* kynne & he.' 672

THORNTON

SLOANE

COTTON

þou wepe so sare · take þi houndes & wende þi wey 648
my way wending · sothly thomas as I þe say
e]s sal wed ladyes *with* ryng · Whan hyr lordes be slain [away 652
des in stabil fed · a fayr goshawk to hys hande
to hys bed · hys kyn be fore had neuyr lande 656
m]as & wele þe be · al þis day þou wil me mare
· of blake aunes of Dunbare 660

'lady, or þou wepe so sore,
 Take þi houndis & wend þi way!' 648
 'I wepe not for my way-walkyng,
 Thomas, truly I þe say;
 But fer ladys, shaH wed laddys zong,
 When þer lordis ar ded away. 652
 He shaH haue a stede in stabul fed,
 A hauk to beyre vpon his hond;
 A bright lady to his [bed],
 þat be fore had none [londe]. 656
 ffare wel, thomas, I wende my way;
 Alle þis day þou wil me [mar]!',
 'Lufly lady, tel þou me,
 Off blake Agnes of Don[bar]; 660
¹And why she haue gyven me þe warre,
 And put me in hir prison depe; [¹ leaf 128]
 ffor I wolde dwel *with* hir,
 And kepe hir ploos and hir she[pe]. 664
 'Off blak Agnes *cum* neuer gode:
 Wher for, thomas, she may not the;
 ffor al hir welth and hir wordly gode,
 In london cloysed shal she be. 668
 þer *preuisse* neuer gode of hir blode;
 In a dyke þen shaH she dye;
 Houndis of hir shaH haue þer fode,
 Magrat of aH hir kyng of le.' 672

LANSDOWNE

CAMBRIDGE

COTTON

þe war & put me depe in hyr prisoune
 with hyr · sothely lady at arsyldoun 664
 e] neuyr gode · thomas sche may do not to þe
 & wordely gode · In london sal she closyd be 668
 xt of hyr blode · In a foule dyke sal sche dye
 r sal hafe her fode · mawgre of al hyr kyn & she 672

.	thomas, dreere mann was he,	
.	teares fell ouer his eyen so graye.	
.	'nowe, lovly lady, tell þou me,	
.	if we shall parte for euer & aye?' 676	
.	'naye!' she saide, 'thomas, parde,	
[leaf 153, back, col. 2]	when thowe sitteste in Arselton,	
To huntlee bankkis þou take the way[e];	to hontley bankis þou take þe waye;	
[T]here saH j sekirly be bowne, 679	þer shall I sykerly to the recomme. 680	
[And] mete the Thomas whene j maye.		
[lines 681-4 found only in Cotton MS.]		
[I sa]H the kenne whare euer thou gaa,	I shall reken, wheare euer I goo, 685	
[To ber]e þe pryce of curtaysye; 686	to beare the price of curtese.' 686	
[For tu]nge es wele, & tunge es waa,		
[And tun]ge es chefe of Mynstrallsye.'		
[lines 689-692 found only in Cotton MS.]		
[Scho ble]we hir horne on hir palfraye,		
[And left]e Thomas vndir-nethe a tre;		
[To Helmesd]ale scho tuke the waye;		
[And thus] departede scho and hee!	and thus departid she & he! 696	
[Of swilke] an hird mane wolde j here,	Finis.	
[þat couth] Me teHe of swilke ferly. 698		
[Ihesu], corounde with a crowne of brere,		
[Bry]nge vs to his heuene So hyee!		
amene, amene. 700		

Explicit Thomas
Of Erseledownne

THORNTON

SLOANE

COTTON

a dreery man was he · þ ^e teres ran of his eyn grey	
y tel þou me · if we sal part for onys & ay	676
at arseldown · to huntly bankes tak þi way	
edy bound · to mete þe þar if þat I may	680
ende my way · I may no langer stande with þe	
þe pray · tel neuery þ ⁱ frendes at home of me	684
y a lady fre · I sal þe comfort wher þat þou go	

þen Thomas, a sory man was he,
 þe terys ran out of his een gray ;
 ‘luffy lady, ȝet [tell þou] me,
 If we shaH parte for euer and ay?’ 676
 ‘Nay! when þou sitt[es] at erseldown,
 To hunteley [bankes] þou take thi way ;
 And þer shal I be redy bowne,
 To mete þe thomas, if þat I may.’ 680

She blew [hir] horne, on hir palfray,
 And leff[ed] thomas at eldryn-tre ;
 Til helmesdale she toke þe way ; [128, bk]
 thus departed þat lady and he! . 696
 Off such a woman wold I here,
 That couth telle me of such ferly !
 Ihesu, crowned with thorne so clere,
 Bryng vs to thi haH on hye ! 700

Explicit

LANSDOWNE

CAMBRIDGE

COTTON

profe of curtasy · tong is weke & tong is wo 688
 e of mynstralsy · tong is water & tong is wyne
 [Tong is che]fe of melody · & tong is thyng þat fast wil bynd 692
 [þen went] forth þat lady gay · vpon hyr wayes for to w[ende]
 [She blewe hi]r horn on hyr palfray · & lefte thomas vndir a [tre] 696
 man wold I here · þat couth tel more of þis ferly
 kyng so clere · bryng vs to þi halle [on hye] 700
 [Explicit prop]hecia thome de Arseloun

APPENDIX I.

From "The Whole prophesie of Scotland," &c. Edinburgh, Robert Waldegrave, 1603.
Collated with Andro Hart's Edition, 1615.



The Prophecie of Thomas
Lymour.

[B 1, back]

<p>Still on my waies as I went, Out throgh a land, beside a ¹lie, I met a ²beirne vpon the ³way. Me thought him seemlie for to see, I asked him ⁴holly his intent, Good Sir, if your ⁵will be, Sen that ye byde vpon the bent Some vncouth tydinges tell you me, When shal al these warres be gone, That leile men may ⁶leue in lee, Or when shall falshood goe from home and laughtie blow his horne on hie. I looked from me not a mile, And saw two Knights vpon a ⁷lie, they were armed seemely new, two Croces on ⁸there brestes they bare, and they were ⁹clad in diuers hew, Of sindrie countries as they were, the one was red as any blood, Set in his Shield a ¹⁰Dragone keene, He ¹¹steird his Steed as he were ¹²mad, With crabbid words sharpe and keene Right to the other beirne him by. His Horse was al of siluer sheene His Shield was shaped right seemlie, In it a Ramping Lyon keene. Seemly into golde was set, His bordour was of Asure sheene,</p>	<p>5 10 15 20 25</p>	<p>With silke and Sabil well was plet, I looked from me ouer a greene, And saw a Ladie on a lie, That such a one had I neuer seene. the light of her shined so hie, Attour the moore where ¹³at she fure, The fields me thought faire and greene She rode vpon a Steid ful sture, That such a one had I seldome seene : Her Steid was white as any milke, His top his taile ¹⁴war both full blae A side ¹⁵saydle sewed with silke, As al were golde it glittered so, His harnessing was of silke of ynde, Set with precious stones free, He ambled on a noble kinde : Vpon her head stooede Crownes three : Her garment was of Gowles gay, But other colour saw I none, A flying fowle then I saw, Light beside her on a stone A stoope into her hand she baere, and holy water she had readie, She sprinkled the field both here & there Said heere shal many dead corpes lie, At yon bridge vpon yon burne, Where the water runnes bright and sheene, There shal many steides spurne,</p>	<p>[B 4] 30 35 40 45 50 55</p>
--	--------------------------------------	--	--

¹ Ley ² bairne ³ bent ⁴ wholly ⁵ wils ⁶ liue ⁷ Ley ⁸ their
⁹ clad ¹⁰ Dragon sheene ¹¹ stirde ¹³ wood ¹³ as ¹⁴ wer ¹⁵ saddle

And Knightes die throw battles keene
¹To the two Knightes did she say,
 Let be your strife my Knightes free,
 Ye take your Horse and ride your way 60
 As God hath ordained so must it be, [B ij, back]
 Saint Andrew thou hast the ²hight,
 Saint George thou art my owne Knight,
 they ³wrongous aires shall worke thee woe,
 Now are they one there ⁴waies gone, 65
 The Ladie and the Knightes two,
 to that beirne then can I ment,
 and asked ⁵tythines be my fey,
 What kinde of sight was that I said ?
⁶Thou shewed to me upon yone lie, 70
 Or wherefrom came those Knights two
 They seemed of a farre countrie,
 That Ladie that I let thee see,
 that is the Queene of heauen so bright
 the fowle that flew by her knee, 75
 that is Saint Michael much of might
 the knightes two the field to ta
 Where manie men in field shall fight.
 know you well it shal be so,
 that die shal manie a gentle knight. 80
 With death shall manie doughtie daile,
 the Lordes shal be then away,
 there is no Harret that can tell,
 who shal win the field that day,
 A crowned King in armes three 85
 Vnder the Baner shal be set,
 two false and feyned shal be,
 the third shal light and make great let
 Baners fise againe shal striue,
 and come in on the other side, 90
 the white Lyon shall beate them downe,
 and worke them woe with woundes wide,
 The ⁷Bares heade with the ⁸read Lyon, [B iij]
 So seemely into ⁹read golde set,
 That day shal slay the King with Crowne, 95
 Though many Lordes make great let,
 there shal attour the water of Forth

Set in golde the read Lyon.
 And many Lords out of the North
 to that battell shal make them boun, 100
 there shal Crescetes come ful keene,
 that weares the Croce as read as blood.
 On euerie side shal be sorrow seene,
 Defouled is many doughtie foode,
 Beside a Lough, vpon a lie, 105
 they shal assemble vpon a day,
 And many doughtie men shal die
 Few in quiet shal be found away,
 Our Scottish King shal come full keene,
 The read Lyon beareth he, 110
 A feddered arrow sharpe I weene
 Shal make him winke and warre to see,
 Out of the ¹⁰filde he shal be led
 When he is bloodie and woe for blood,
 Yet to his men shall he say 115
 For Gods loue ¹¹you turne againe
 and giue ¹²those Sutherne folke a ¹³fray,
 Why should I lose, the right is mine.
 My date is not to die this day.
 Yonder is ¹⁴falshoode fled away, 120
 and ¹⁵laughtie blowes his horne on hie,
 Our bloodie King that weares the Crowne,
 Ful boldlie shal ¹⁶he battell byde,
 His Baner shal be beaten downe, 124
 And hath no hole his head to lide, [B iij, back]
 the Sternes three that day shall die,
 That beares the ¹⁷Harte in siluer sheene :
 there is no riches golde nor fee,
 May lengthen his life ¹⁸an howre I weene, 129
 Thus through the field ¹⁹that Knight shal ride
 And wise reskew the King with Crowne,
 He will make many a Banner yeeld,
 the Knight that beares the toddes three,
 He wil by force the field to ta,
 But when he sees the Lyon ²⁰die, 135
 Thinke ye wel he wil be wae,
 Beside him lightes beirnes three,
 Two is white the third is blae,

¹ Knightes then did they sey ² right ³ wrangous heires ⁴ waies ⁵ tydings by
⁶ Then ⁷ Beares ⁸ red ⁹ red gold ¹⁰ field ¹¹ turne you ¹² these
¹³ frey ¹⁴ falset ¹⁵ loudlie ¹⁶ the battell bide ¹⁷ heart ¹⁸ one houre
¹⁹ the ²⁰ dee

the toddes three, shall slay the two, The third of them shall make him die, 140 Out of the field shall goe no more, But one Knight and knaues three. There comes a Banner red as ¹ blud, In a Ship of siluer sheene, With him comes many ² ferlie fude, 145 to worke the Scottes much hurte and woe, There comes a Ghost out of the west, Is of another language then he, to the battle bownes him best, As soone as he the Senyour can see, 150 the Ratches workes them great waurest, Where they are raycd on a lie, I cannot tell who hath the best Each of them makes other die A white Swane set into blae, 155 Shal semble from the South sey, To worke the ³ Northern folk great wae, [B 4.] For knowe you well thus shal it be, the staikes ⁴ aucht with siluer set, Shal semble from the other side, 160 till he and the Swan be met, They shal worke woe with woundes wide, throw woundes wide, there weeds hath wet So boldlie will ⁵ there beirnes byde, It is no ⁶ rek who gets the best, 165 they shal both die in that same tide. There comes a Lord out of the North, Riding vpon a Horse of tree, that broad landes hath beyond Forth, The white Hinde beareth he, 170 And two Ratches that are blew, Set ⁷ iuto golde that is so free, that day the ⁸ Egill shal him slay, and then put up his Bannier hie : The Lord that beares ⁹ the Losanes three, 175 Set into gold with Gowles two, Before him shal a battel be, He weares a banner that is blew,	Set with Pecok tailles three : and lustie Ladies heads two, 180 ¹⁰ Vnfane of one, each other shal be, all through griefto gether they goe I cannot tel who wins the gree, Each of them shal other slay, the ¹¹ Egill gray set into greene, 185 that weares the ¹² hartes heades three, Out of the South he shal be seene, to light and ray him on a lie, With ¹³ 55. Knights that are keene, [B 4, back] And Earles either two or three, 190 From ¹⁴ Carlel shal come ¹⁵ bedene, Againe shal they it neuer see, at Pinkin Cleuch ¹⁶ their shal be spilt, Much gentle blood that day, ¹⁷ Their shal the ¹⁸ Baire lose the ¹⁹ gylt, 195 And the Eagle beare it away, Before the water ²⁰ man calles Tyne, And there ouer ²¹ lyes a brig of stone, the ²² Baires three, looses the gree, there shall the Eagle win his name. 200 There comes a beast out of the west With him shal come a faire manie, His Baner ²³ hes beene seldome seene, A bastard trowe I best he be, Gotten ²⁴ with a Ladie sheene, 205 ²⁵ With a Knight in priuitie His armes are full eath to knowe, the ²⁶ read Lyon ²⁷ bears he, that Lyon shall forsaken be, and ²⁸ he right glad to ²⁹ flee away 210 Into an Orchyard on a lie, With hearbs greene and allayes gray, there will he inlaiked be, His men sayes harmesay, the Eagle puts his Baner on hie 215 and sayes the field he woone that day. their shal the Lyon lye full still, Into a vallie faire and bright,
---	--

¹ blood ² ferly food ³ Northerne ⁴ eight ⁵ their bairnes bide ⁶ reck
⁷ in golde ⁸ Egile ⁹ omits the ¹⁰ Unfaine ¹¹ Egile ¹² hearts heads
¹³ fiftie fue ¹⁴ Carlill ¹⁵ bedene ¹⁶ There shall ¹⁷ There ¹⁸ Beare
¹⁹ guilt ²⁰ men cals ²¹ lies ²² Beares ²³ bath bene ²⁴ betweene ²⁵ And
²⁶ red ²⁷ beareth ²⁸ be ²⁹ be

A Ladie shoutes with words shrile, and sayes woe worth ¹ the coward knight	220	and drink the gentle blood so free.	
Thy men are slaine vpon yon hil,	[B 5]	When all these ferlics was away	235
To dead are many ² doughtie dight,		then sawe I non, but I and he	
Theareat the Lyon likes ill,		then to the ⁴ birne couth I say	
And raises his baner hie on hight		Where dwels thou or in what countrie :	
Vpon the moore that is so gray,	225	Or who shal rule the Ile of Bretaine	
Beside a headles Croce of stone,		From the North to the South sey :	240
There shal the Eagle die that day,		a French ⁵ wife shal beare the Son,	
And the read Lyon win the name		Shall rule all Bretaine to the sey,	
The Eagles three shal lose the gree,		that of the Bruces blood shal come,	
that they haue had this manie day,	230	As neere as the nint degree	
the read Lyon shal win renowne,		I franed fast what was his name,	245
Win all the field and beare away,		Where that he came from what countrie ?	
One ³ Crowe shal come, another shal goe,		In Erslingtoun, I dwell at hame	
		Thomas Rymour men calles me.	248

¹ thee ² doughtie ³ Crowne ⁴ Bairne could ⁵ Queene ⁶ which

[My idea at first was to print the above in 4-line stanzas, thus :

Still on my waies as I went,
Out through a land, beside a lie,
I met a beirne vpon the way ;
Me thought him seemlie for to see.

But, though this is clearly the original structure, it breaks down in twelve places, in the copy as we have it (a clear proof of its imperfections), and in others is so uncertain, that I finally resolved to let it alone, and give it in the form in which I found it. An examination will show :—

<i>Three</i> regular stanzas	1—12	:	<i>two</i> lines (half stanza)	12—14 ;
<i>two</i> " "	15—22	:	<i>three</i> uncertain lines	23—25 ;
<i>nine</i> " "	26—61	:	<i>three</i> lines of a stanza	62—64 ;
<i>twelve</i> " "	65—112	:	<i>nine</i> uncertain lines	113—121 ;
<i>two</i> " "	122—129	:	<i>three</i> odd lines	130—132 ;
<i>one</i> " "	133—136	:	<i>two</i> lines (half stanza)	137—138 ;
<i>ten</i> " "	139—178	:	<i>two</i> lines (half stanza)	179—180 ;
<i>four</i> " "	181—196	:	<i>six</i> uncertain lines	197—202 ;
<i>one</i> " "	203—206	:	<i>two</i> lines (half stanza)	207—208 ;
<i>six</i> " "	209—232	:	<i>two</i> lines (half stanza)	233—234 ;
<i>one</i> " "	235—238	:	<i>two</i> lines	239—240 ;
<i>one</i> doubtful	241—244	:		
<i>one</i> regular	245—248.]			

APPENDIX II.

"THE PROPHISIES OF RYMOUR, BEID, AND MARLYNG:"

AN ENGLISH PROPHECY.

[Lansdowne MS. 762, leaf 75, collated with Rawl. MS. C. 813, leaf 72, back.]

WELL on my way as I forth wente
ouer a londe beside a lee,
I met *with*¹ a baron² vpon a bente,
Me thought hym semely for to see. 4
I prayed hym *with* good entente
To abide awhile and speke *with* me :
Som vncowth tidynges [in] verament
³That he wolde tell me ij or iij.³ 8

'Whan shall all these warres be gone⁴
Or trewe men lyve in love &⁵ lee ?
Or whan shall falshed fange⁶ from home,
Or Trewth shall blow his horne on hye?'

He said, 'man, set thy fote on myne,
And ouer my Shulder loke thyn lie⁷
The fairest sight I shall shewe the [syne]⁸
That euer saw⁹ man in¹⁰ thy countre.'

Ouer a lande forth I blynte,¹¹
A semely sight me thought I se—
A crowned quene in verament,
With a company of Angelles fre. 20

Her stede was grete & dappyll gray,
her aparell was of silke of Inde ;
with peryll and perrye¹² set full gay,
her stede was of a ferly kynde. 24

¹³So Ryally¹⁴ in her Arraye,
I stode and mwsyd in my mynde ;
all the clerkes a live to day
So fayre a lady colde¹⁵ none ffynde. 28

An Angyll kneled on his kne,
and other many apon that land
went to that faire of ffelycite,
and gave her a holy water sprynckell
in hand. 32
her crowne was Graven in graynis iij,
she halowyd the grownd *with* her
owen¹⁶ hand,
both ffrythe & ffelde and fforest free ;
and I behelde¹⁷ and styll did stand. 36

She halowed yt both¹⁸ farre & nere ;¹⁸
the Angelles after her did hie ;
She said, 'Iesu, that bowght vs dere,¹⁹
what here shalle many a dede corse
lye! 40
'here most barnies²⁰ be brought on
bere,
and welle away²¹ shall ladyes crye,
Iesu, that bowght mankynde so dere,
vpon the[r] soules haue mercye! 44

then I lokyd ouer a lovely lande—
that was a selcowth thinge²² in
sight—

I se come ouer a bent rydaunde
²³A goodly man as armyde knyght.²⁴ 48
he shoke his spere ferselye²⁵ in hand,
Right cruell[ye] and kene ;
Styffy & stowre as he wolde stonde,
he bare a shyld of Syluer shene. 52

¹ R. omits. ² buron ³⁻³ to tell me what hereafter shulde be. ⁴ done ⁵ L. or
⁶ be founde ⁷ thow nye ⁸ R. ffyne, L. nil. ⁹ see ¹⁰ of

¹¹ Ouer a louely lande as I was lente ¹² L. perle = perre ¹³ leaf 75, back.

¹⁴ Soo Ryall she was ¹⁵ can ¹⁶ om. ¹⁷ L. behinde yt and ¹⁸⁻¹⁸ L. fere & nye

¹⁹ L. man kynde ²⁰ burons ²¹ L. wyll away ²² L. inserts 'to se' ²³ leaf 76.

²⁴ He semed In felde as he wolde flight ²⁵ L. furyously

A crosse of gowles therin ¹did be ;¹
 he carpyd wordes cruell & kene,
 And shoke a shaffe of a suer tree ;
²I blent wele forder apon a² grene :
 A nother armyd knyght I see,
 In his crest he bare, I wene,
 A Rede lyon that did rawmpyng be ;
 he spake wordes cruell & kene 60
 to that other³ that was hym by.

This crowned quene rode them betwene,
 Right as fast as she colde⁴ hie,
 She saith, 'men what do you meane ?
 stente your Stryff & your follye, 64
 Remember that ye⁵ be sayntes in heven ;
 and fro my dere soñ comen am I
 to take this felde you [twoo] betwene.
 whereuer yt shall⁶ fall in ⁷burghe
 or bye.⁷ 68

⁸She said 'Seint G[e]orge thow art my
 knyght
 oft wronge heyres haue done the tene ;
 Seint Andrew yet ⁹art thow in the⁹
 right,
 of thy men if it be syldom sene.¹⁰ 72
 here [dye] shall many a doughty knyght,
 And gromes shall grone apon yat
 grene,
 here lordly leedes loo shall lyght, 75
 And many a douty knyght bydene.¹¹
 here shalbe gladismore that shall glad
 vs all,
 yt shalbe gladyng of oure glee ;
 yt¹² shalbe gladmore wher euer yt fall,
 but not gladmore by the see. 80
¹³ouer cache more¹³ a coke shall crowe,
 of[ter] tymes¹⁴ then tymes thre,
 In the thirde yere a ferly shall fall, 83
 At yermes¹⁵ broke a kyng shall dye.'

This crowned quene vanysshed awaye
 with her company of Angilles bright,
 so dide both these knyghtes that day ;
 no more I ¹⁶sawe them¹⁶ in my sight.
 to a¹⁷ lytell mañ I toke my waye, 89
 I¹⁸ prayed hym with mayn & myght,
¹⁹more of this matier he wold me saye ;
 he answered me with reason²⁰ Right :

'I ²¹wyll the tylle²¹ with trew Intent,
 but I haue no space to bide with the,
 To tell the [the] trouth in varament
 what shall fall & ²²gladismore be. 96
 dissencion amonges your²³ lordes shalbe
 lent,
 of them that are of blode full nye,
 where many a man shall their be shent,
 And doughtyly in batell dye. 100

Charyty shalbe layed awaye,
 That ryffe in londe hath been ;
 Come shall tene and tray,
 This man can melle & mene. 104
 those²⁴ that love[s] well to-day
 belyve ²⁵shall tray & tene,²⁵
 In batell ²⁶shall barons²⁶ them araye
 Right doughtely²⁷ by dene. 108

gret batell[es] in Englund men shall see,
 be yt wronge or Right ;
 The sone ageinst the father shalbe,
 Right frussely²⁸ to fyght. 112
²⁹then shall truth be banysshed ouer
 the see,
 And falle [bothe] mayn and myght ;
 then shall falcede³⁰ and envy

blowe³¹ their hornes on high[t]. 116
 This shall Reigne vnto the space
 of xxx^{ti} yeres and thre ;
 In Englund shalbe la[k]ke of grace,
 So much treson shall be. 120

¹⁻¹ I dyd see ²⁻² & past fforwarde vpon the ³ other buron ⁴ might
⁵ ther ⁶ om. ⁷⁻⁷ L. bought or by ⁸ leaf 76, back. ⁹⁻⁹ thou art In
¹⁰ This line omitted in R. ¹¹ These four lines omitted in R. ¹² per
¹³⁻¹³ on Cachemore ¹⁴ offer ¹⁵ yernes ¹⁶⁻¹⁶ see them ¹⁷ that ¹⁸ and
¹⁹ leaf 77. ²⁰ reason and ²¹⁻²¹ wolde tell the ²² or ²³ om. ²⁴ these
²⁵⁻²⁵ shalbe traied by teene ²⁶⁻²⁶ buryns shall ²⁷ dullyfully ²⁸ fercelye ffor
²⁰ leaf 77, back. ³⁰ falshede ³¹ L. browe

- A kynge shall reigne without Right-
wysnes,
And put downe blod full hye;
Another shalbe lost for fawlte of grace,
To here shalbe [grett] petye. 124
- yet shall deth haue a dynt
In ¹tor[na]ment and fyght;¹
he that hath ynglond hent
²shalbe made lowe in leght.² 128
- ³Then wenis men³ that ware shall stynt,
but yt Ryseth new on hight;
Then shall ij prynces harnes hent,
with treason ther dedys be dyght. 132
- wrongwise werkes lokes after wrake
with ⁴clerkes on-wissely⁴ wrought;
Seint Bede in booke did make
⁵When the profycies was sought, 136
that god he will vengyance take,
when all Englund is on lofte;
A duke shall suffer for their sake,
which he to dede hath brought. 140
- when euery [man] wenys that ware is
goone,
And Rest and pese shall be,
Then shall entre at Mylford haven
vpon a horse of tree 144
A banyshed barone⁶ that is borne
of brutes blode shalbe;
through helpe of a[n] Egyll an-one
he shall broke all⁷ bretayne to the see.
- be side bosworth a felde shalbe pight,⁸
ther mete shall bores two,
of dyuerse colors shalbe dight;⁹
the one shall the other sloo. 152
- A hartes hed with tenes¹⁰ bright
shall werke his armes¹¹ woo;
The white bore [to dethe] shalbe dight:
The profycies saith soo. 156
- ¹²After Lordes shall to London Ride
That mykyll is of prise;¹³
A parliament shalbe sett that tyde,
and chose a kynge at ther devisse. 160
euery man of englond large & wyde
¹⁴wene[s] they ar sett of pryce,¹⁴
yet he shalbe called in that tyde
the kynge of covetyse.¹⁵ 164
- when sonday goth by B and C,
And pryme by one¹⁶ and two,
the[n] selcouthe[s] men shall see,
that seme not to be soo. 168
Barnes¹⁷ in batell shall brednet¹⁸ be,
And barors¹⁹ of blod full bloo;
the iiijth lefe of the tree shall dye,
that lost hath bowes moo. 172
- A ffedder from heth shall falle in hast,
his name shall torne to a²⁰ tree:
²¹dulfull dede shall women wast,²¹
²²And make folke to felde flec.²² 176
Traitors shall towers tast,
And doughtlesse be done to dye;
All London shall trymble in hast, 179
²³A dede kynge when they shall²⁴ see.
- A prynce shall bowne [hym] ouer a
flood,
Ouer ²⁵a streme straye:²⁵
those that were neuer of Consciens good
shall breke truse on a daye. 184
Mekyll ²⁶care barnes brues;²⁶
when they cast there trutthes awaye;
then in englonde men shall here newes,
And A kynge slaine on a day. 188
- betwene a traytise of trust,²⁷
with a fialse assent,
A castell sone shall lost be
Apon a Ryver [in] varament. 192
- ¹⁻¹ tournament off flight
²⁻² shall make hym lowe to light
³⁻³ R. then men weneth; L. then wyns men
⁴⁻⁴ ? werkes, R. dedes vnwisely ⁵ leaf 78.
⁶ buron ⁷ om. ⁸ L. piched ⁹ L. Right ¹⁰ tynes ¹¹ enemyes
¹² leaf 78, back. ¹³ L. pryde ¹⁴ R. thinke they be sett att prise; L. pryde
¹⁵ L. covitous ¹⁶ ij ¹⁷ burons ¹⁸ beyton ¹⁹ barons ²⁰ om.
²¹⁻²¹ dulfull dedes shall warnes waste ²²⁻²² make ffolkes to ffelles to fflye ²³ leaf 28.
²⁴ om. ²⁵⁻²⁵ the stremes staye ²⁶⁻²⁶ bale burons bruen ²⁷ truse

[betwen] Seyton) & the see
 then) shalbe warre In verement,]
 And many a towne brent shalbe
¹when ware is *with* assent.¹ 196

²then shall wacone woo & wrothe³
 and barnys to batell shalbe bowne :⁴
 their shall com ouer the water of⁵ forth
 wele arrayed in golde, a rede lyon; 200
with many a lorde out of the North,
 for to bete their enymys downe.
 mikell⁶ blode *with* hym ⁷& broth⁷
 shalbe spyllyd vpon [bentis browne].⁸

⁹out of the south shall entre Right
 a whyt lyon [vpp]ow) a daye,
 ageinst the Rede lyon for to fyght; 207
 but their shall begyne a dulfull fraye.
 their shall dye many a doughty knyght,
 And ladys [shalle] crye welle awaye!
 Men of the chirch shall¹⁰ fiersly fyght,
with shaft and shelde them to¹¹ asaye:

Est and west, north and south,
 shall ¹²some Ryall¹² in their araye:
 At mylnefylde they shall splaye banars
 couth

Ageinst the Rede lyon that day. 216
 they shall begyne at yernezrowth,
 many a Ryall¹³ knyght in fay;

¹⁴Many a doughty¹⁴ that day be put to
 deith;
 A[tt] flodden felde begynnys the
 afraye: 220

¹⁵Att Branstone¹⁵ hill shall semble a
 herd,
 and bright baners shall dysplaye;
 And many frekes shalbe a-ferde,¹⁶
 and fewe to bere the¹⁷ lyff away. 224

those that is brede of vnconthe erde
 shall doubtlesse lese they[r] lyffes yat
 day:

¹⁸The Rede Lyon was neuer a ferde, 227
 he shall¹⁹ doubtlesse dy²⁰ that day.

A beme full ²¹burle shall ther²¹ blowe
 vnder a montayne apon a lee;

A splayd egle that men do know
 shall make a C standertes [swe].²² 232
 ther shall frekes full frely fall,

and of them he shall wyne the mon-
 tane hie;

doutye knyghtes shall clype²³ & call, 235
 and many a man that day shall dye.

A bull & a bastarde together [shalle]
 mete,

shall fyght in fylde full manfully;
 the Rede blode shall rone as rayne in
 strete,

and many a doughty that day shall
 dye. 240

the Rede lyon made shalbe full meke,
 and come downe from a mountayne
 hie;

belyve be [fallen downe]²⁴ vnderfete
 and in yernez; broke slayne shall he²⁵
 be. 244

A white lyon shall kepe a stale,
 An admyrall shall come from the see,
 And make²⁶ his enymys ²⁷for to fall,²⁷

And dryve them to the mountayn hie:
 their shal be-gyn a dulfull swale, 249
 when the Albenackes²⁸ blod begyn-

nyth to fle;

²⁹they shall be dreven) downe into a
 dale,³⁰

ther fayrest flower [ther] lost shalbe.

¹⁻¹ and warre shall waken In violent

² R. inserts as first line of stanza: That many a wiffe shall wydoo ben ³ orthe ⁴ L. bounde

⁵ L. at ⁶ L. Muche ⁷⁻⁷ ys broghte ⁸ L. a bent of brome (*this line is omitted in R.*)

⁹ leaf 79, back. ¹⁰ om. ¹¹ selfe ¹²⁻¹² semble rially ¹³ doughtye

¹⁴⁻¹⁴ and many ¹⁵⁻¹⁵ L. on bramstone ¹⁶ L. a-frayde ¹⁷ ther ¹⁸ leaf 80.

¹⁹ shalbe ²⁰ dede ²¹⁻²¹ borle ther shall ²² L. to shake & swaye ²³ clepe

²¹ L. falled, ? fouled ²⁵ om. ²⁶ doo ²⁷⁻²⁷ mekell bale ²⁸ almanakes [1]

²⁹ leaf 80, back. ³⁰ *This line is omitted in R.*

the mowle¹ and the ²mayre mayden
shall be layed awaye,²
and shalbe done dulfully to dye;
The golde anker shalbe slayne that day,
So shall the besand³ with the beres
thre;⁴ 256
A white lyon in ⁵armyn graye⁵
shall fyght that day full manfully,
to helpe the Egell [in] all he maye, 259
And make his enymys fayne to fle.⁶

the day shall fayle⁷ both leme & light,
the nyght shall entre vpon them tho,
their enymys ther [shalbe] put to flyght
with bloody woundes & hartes woo. 264
then shall they cry & call on hight,
vnfaithfull⁸ frendes that ⁹are goo;⁹
their shall mysse manye a Ryall knyght
that gladly to that fælde dyd goo. 268

on morow the day shalbe full bright.
the people shall asemble fare in fere,
som with hevy hartes & som with ligh[t];
who fyndes his frynde[s] shall make
good chere. 272
¹⁰But the Rede lyon¹¹ to dede shalbe¹¹
dight,
and by the adwise of a woman clere
ther shall they fynde hym sone¹² full
Right,
or elles¹³ they wiste nott¹³ which he
were. 276

then leyve¹⁴ every lorde shall take,
and bowne¹⁵ them home to their
contry,
som with weale, & som with wrake, 279
who that haue lost their frendes fre.
but the rede lyon, wele I wot,
to London towne browght shalbe;
the whit lyon shall grath his gate 283
and to London [shalbe] cary that fre.

then ther shall happen such a chauns;
the prynce that is beyonde the flode
two townes shall take that longe¹⁶ to
Fraunce, 287
with lytyll shedyng of Crysten blod;
boldely his people he shall avaunce,
and nother spare for golde ne good.
bredlynton¹⁷ this profficy grauntes, 291
and so did bede that well vndirstoud.

when euery man said yt shulde be were,¹⁸
Arsaldowne¹⁹ then proficied he,
And said in englond ²⁰y not dere²⁰ 295
²¹tyll vij yere com and goan shulde be.
In hast ther shall²² a messynger
In Albanack²³ from ouer the see,
that many a man shall suffer dere
th[r]ought his falsed and sotylty. 300

A childe with a chaplet shall raye hym
right,
with many a hardy man of hande,
with many a helme that clyderith²⁴ bright
And he shall com ouer soelway sand;
on ²⁵stansys more begyn to²⁵ fyght, 305
wher lordes shall light vpon that londe,
And ²⁶aske Nothing²⁶ but his Right,
yet shall his enymys hym with stand.

holly chirch shall harnys hent,
and iij yeres stonde on stere,
mete & fyght vpon a bent,
Even as the[y] seculers were. 312
the Ruff shall Ruffully be Rent,
And stond in grete daunger,
vnto the synne of Simony be shent
that they haue vsed here. 316

A kinge²⁷ of Denmarke shall hym dyght
²⁸Into Englond vpon a day,
[pat] shall make many a lorde low²⁹ to
lyght,
And ladyes³⁰ to say wele away! 320

¹ mule ²⁻³ mairemedon shalbe awaye ³ bason ⁴ L. ther; R. om. beres thre ⁵⁻⁵ harnes gaye
⁶ flye ⁷ ffade ⁸ on feithfull ⁹⁻⁹ is agoo ¹⁰ leaf 81. ¹¹⁻¹¹ vnto dede is
¹² om. ¹³ L. not wyt ¹⁴ L. lyvye ¹⁵ L. Bounde ¹⁶ L. belongeth ¹⁷ Bridlynton to
¹⁸ warre ¹⁹ L. Arsedowne ²⁰⁻²⁰ itt shulde not deire ²¹ leaf 81, back. ²² is
²³ Almanake ²⁴ gliderethe ²⁵⁻²⁵ Stanesmore begynneth the ²⁶⁻²⁶ askethe noo thyng
²⁷ Duke out. L. had also originally duike ²⁸ leaf 82. ²⁹ full lowe ³⁰ many a ladye

then frekys in felde shall frely fyght ;

A kynge shall com̄ out of Norway ;
The blake flet *with* mayn and myght
their enymys full¹ boldly shall²
asay. 324

In bretayn londe shalbe a knyght,
on̄ them shall make a felon̄ fray,
A bytter bere *with* mayn and myght 327
shall brynge a Ryall Rowt that day.
ther³ shall dy³ many a [stalworthe]

knyght,
And dryve them to [the] flodes graye ;
they shall losse both sayle & syght,⁴
And a crowned kynge be slayne that
day. 332

then shall the North Ryse ageinst y^e
south,

And the est ageinste the west :
care in contry shalbe couthe,⁵
vntyll couyctye downe be caste. 336
out of a dene shall drawe a wolf
Right Radly in that rest,
And he⁶ shall come in at the south,
And bett downe of the best. 340

⁷ on sondysforth shall this⁷ sorow be
sene,

⁸ ⁹ on the south syde vpon a monday ;⁹
The[r] gromes shall grone vpon a grene,
besyde the greues¹⁰ graye. 344
their standith a castell on̄ a montayn
clene—

thus Arsalldoune¹¹ did saye—
which shall do there enymys tene,
and save englond that day. 348

to gethers ther shall mete *with* banars
bright

crowned kynges tare,
And hew on other *with* mayne and myght,
tyll one of them slayne shalbe. 352

the blake flet of Norway shall take y^{e[r]}
flyght,

And be full fayne to flee ;
they shalbe dreven ouer¹² Rockes &
clyffes,¹²
And many one drowned shalbe. 356

they shall flee in the salt strond,¹³
fer forthe in¹⁴ the fome :

xx¹⁴ thowsand *without* dynt of hand,
shall losse their lyves ylke one. 360
A darf¹⁵ dragoñ, I vnderstonde,
shall come yet ouer the fome,
And *with* hym bryng a Ryall
baunde,¹⁶
ther lyves shall yet be lorne. 364

this darf¹⁵ dragoñ, I vnderstond,
that comyth ouer the flode[s] browne,
¹⁷ when his tayle is in Ireland,
his hede shalbe in stafford towne ; 368
he shall so boldly bryng his bonde,¹⁸
thynkyng to wyn Renowne ;
beside a welle ther is a stronde¹⁹
ther he shall be beten downe. 372

on Snapys more they shal be-gyne,
these doughty men & dere,
with sterne stedes together thring,²⁰
and hew on helmes clere. 376
an Egyll shall mount *without* lettyng
and freshely fyght in²¹ fere,
and in a ford [shalle] kyll a kynge ;
thus marlyon²² said in fere.²³ 380

knyghtes shall rydd²⁴ in ryche araye,
and hew on²⁵ helmes bright :²⁵
a gerfacon̄ shall moun̄te that day, 383
and iij²⁶ merlyon[s] fers of flyght.²⁶
on gladmore, I dare well say,
dye shall many a knyght ;
who shall bere the gree²⁷ away
no sege can rekyne²³ right. 388

¹ om.

² ffor to

³⁻³ dye shall

⁴ fight

⁵ L. wroght

⁶ om.

⁷⁻⁷ on the Southe side Sondiforde shall

⁸ leaf 82, back.

⁹⁻⁹ vpon a munday In the morninge gaye

¹⁰ grayves

¹¹ L. arsedoune

¹²⁻¹² Rocke & Cliffe

¹³ strounde

¹⁴ on

¹⁵ derffe

¹⁶ L. bownde

¹⁷ leaf 83.

¹⁶ bande

¹⁹ fforde

²⁰ L. therin

²¹ on

²² merlyn

²³ prophesye

²⁴ counter

²⁵⁻²⁵ helmettes clere

²⁶⁻²⁷ marleons In ffere

²⁷ L. gere

²⁸ L. reke a

the egypt shall so wery be
 for fyghtynge, as I wene,
 he wyll take ¹an Ilande¹ in the see,
 wher ²herbes is faire & alsoo grene;²
³then shall mete hym a faire Lady, 393
 she shall speke *with* voice so clene:
 'helpe thy menne Right hardely⁴
 loke where they dye in batelles kene!'

then shall this egypt buske *with* pride,
 th[r]ought counsell of this faire lady,
 entre ⁵in [on] euery side,⁵ 399
 make xx^{ti} standertes ⁶for to swey.⁶
 A rampyng lyon, mekyll of pride,
 In syluer sett *with* Armyⁿ⁷ free,
 shall helpe the egypt in that tyde,
 where shall many a doughty dye. 404

In a forest stonidith⁸ Ookes thre,
 In a fryth all by ther one;
 beside a hedlesse crosse of tree
 A well shall Ronne of blode alone. 408
 Marlyon^d said in his profecy
 that in ⁹their stonidith⁹ a stone:
 A crowned kyng shall heddid be
 And¹⁰ to losse his lyffe alone. 412

The egypt shall fyersly fyght that day—
 to hym shall draw hys frendes nere;¹¹
 a Reunaunde¹² hounde, *withoute* delaye,
 shall ¹³brynge the chace¹³ both fere &
 nere. 416
 barnes¹⁴ shall on helmettes laye
¹⁵doubtfull dyntes on sides nere;
 twis for sworne, I dare well say,
 ther song shalbe on^d sorow ther.¹⁶ 420

the derf dragon shall dye in fight,
 the bere shall holde his hede on^d high;
 A wyld wolf low shall light;
 the brydelyd stede shall manfully 424

In felde ageinst his enymes fight,
 the dowble flowre maynteyn shall he;
 a swane shall Swymne *with* mayn and
 myght;
 this bede saith in his profecy. 428

The bull of westmerlande shall bell &
 bere,
 the boldest best in varament;
 he shall afterward *withoute* were 431
 be made Iustice from tyne¹⁷ to trent.
 a bastard shall do dedys dere,
 the fox he shall in handes hent,
 the ffullemarte¹⁸ shalbe disfigured in
 fere,
 what side souer he be [on] lent. 436

then shall the egypt calle on hight,¹⁹
 and say this fylde is *our*²⁰ to day;
 then shall aliens take their flyght,
 their song shalbe wele awaye! 440
 the duble Rose shall laughe²¹ full Right,
 And bere the gre for euer & aye,
 when false men^d shall take ther flyght,
 as arse[l]down²² hymself did say. 444

then spake the²³ holly man that men
 called²⁴ Bede—
 In profecy saith [he] in fere:
 A childe *with* a chaplet shall do a dede
²⁵That is doughtye & deere;²⁵ 448
 In handes he shalbe take[n] at nede,
 and brought to his blode full nere.
 he shalbe saved that day from drede
with a prynce that hath no pere; 452

And ²⁶of that barne he shall haue grete²⁶
 pety
 [that] tyll hym is leve²⁷ & dere;
 And afterward, in profecy
 as clerkes sayne²⁸ in fere, 456

¹⁻¹ L. in Irelande ²⁻² L. herkes ar faire & ale is ³ leaf 83, back. ⁴ egerlye
⁵⁻⁵ shall In on the Southe side ⁶⁻⁶ to filee ⁷ hermene ⁸ standes
⁹⁻⁹ the fforde ther standes ¹⁰ & ther ¹¹ neere ¹² ravande ¹³⁻¹³ ring the shawes
¹⁴ burons ¹⁵ leaf 84. ¹⁶ here ¹⁷ L. tyme ¹⁸ L. fyluer or syluer
¹⁹ R. heght; L. high ²⁰ owres ²¹ L. lought ²² Arsaldoune ²³ that ²⁴ calles
²⁵⁻²⁵ L. that doughty dere & fere ²⁶ om. ²⁷ leafe ²⁸ saye

he shall Rayne in¹ Ryaltie
 v & fyfty yere.
 then ² of them lordes shall a² coun-
 sell be
 that doughty are³ & dere. 460

when all this is comprehended to⁴ ende,
 than men may bide & blyne;
 to London then⁵ lordes shall wende
 with that Ryall⁶ kyng. 464

⁷ then all wares is brought to ende
 [that] hath been englonde withiñ;
⁸ Suche a⁸ grace god shall send,
 [that] exyled shalbe all synne. 468

then A parliament he shall make,
 that kyng of high degre:
⁹ truse In⁹ englonde shalbe take
 with his blod full nye. 472

then ¹⁰ goo shall ware¹⁰ & wyked wrake
 that longe in englonde hath be,
 then shall all sorow in englonde slake
 this saith the profecye. 476

then¹¹ the blake flett of Norway is
 commyn¹² & gone,
 And drenchid in the ¹³ flode truly;¹³
 Mekelle¹⁴ ware hath bene beforen,
 but after shall none be; 480

then shall truth blow his horne
 truly lowde and hye;¹⁵
 he shall Reigne both even & morne, 483
 And falsched ¹⁶ shalle banished be.¹⁶

then shall this kyng a protector make—
 his cosyn of his kynne;
 then the farre¹⁷ flode he shall take,
 vncouthe londes to wyne, 488

for to fyght for Iesus¹⁸ sake,
¹⁹ that dyed for all our synne,
 And he shall worke them woo and wrake,
 or euer he byde or blyne. 492

at bareflet²⁰ he shall do battelles thre—
 this prince of mekyll²¹ myght,
 And to parys wend shall he
 with many a doughty knyght. 496

ther shall they yelde hym vp the kaye²²
 of all the Citie wyght,
 [And] vnto Rome wend shall he
 with many A doughty knyght. 500

The pope of rome with possession
 shall mete hym the²³ same day,
 And all the cardynalles shalbe bowne²⁴
 In their best araye. 504

Ther shall knele ij kinges with crowne,
 and homage make that day,
 And many of the spirituall of Rome
 shall bryng hym on the waye. 508

to the woodes²⁵ then shall he Ryde—
 this comly kyng with crowne,
 And wyn his enymys on euery side,
 And boldly bete them downe. 512

Ther shall advaile²⁶ no erthly pride
 in castell, towre, ne townne,
 but geve they warkyng wondes wyde,
²⁷ who²³ ageinst hym in batell is
 bowne.²⁸ 516

then to Iherusalem this prince²⁹ shall fare
 as conqueror of myght
 vij mortalle³⁰ batelles shall he wyne
 there
 And the turkes to dede shall dight. 520

[then to the sepulcre shalle he ffare
 To see that gracious sight,
 where cryst ffior vs suffred sare³¹
 when he to dethe was dight.] 524

All the Citie of Iherusalem
 shall a-Raye them with Ryalte,
 And for to fyght shalbe [fulle] fayne
 vpon the heithen meynye. 528

¹ In welthe & ² shall lordes off ³ is ⁴ to an ⁵ these ⁶ noble ⁷ leaf 85.
⁸⁻⁹ And suche ⁹⁻⁹ L. the ruffin ¹⁰⁻¹⁰ shall goo woo ¹¹ when ¹² L. compis
¹³⁻¹³ ffome so free ¹⁴ L. much ¹⁵ L. hight ¹⁶⁻¹⁶ L. shalbe vanysched awaye
¹⁷ faire ¹⁸ Iesu ¹⁹ leaf 85, back. ²⁰ harefleete ²¹ L. mylke ²² L. kyng
²³ that ²⁴ L. bound ²⁵ Rodes ²⁶ L. avale them ²⁷ leaf 86. ²⁸ L. bownd
²⁹ L. parrys ³⁰ L. Mortye ³¹ MS. sore

- To Synay that *prince* shall bowne anone,
wher seint Kateryn doth beryed be ;
vij hethen kynges ther shalbe slayne,
that sight or euer he [se]¹ 532
- xxxij² batelles that crowned kynge
shall wyn, I vnderstonde,
[and] then the holly crosse he shall
wyne,
And bryng yt into crison lande. 536
In hast their³ shall serue³ to hym,
that dare not him *with*stonde ;
xxxij² hethen kynges
he shall *cristen with* his hand. 540
- he shall send this rich Relycke to Rome,
to that worthy wones :
All the belles, I tell you sone,
they shall ryng [alle] at ons ; 544
the pope⁴ shall mete yt *with* prosses-
sioun,
⁵ And ⁶ all the cardynalles for the
nones,
And all the senators of Rome
shall knele on knes at ons. 548
- then towardes⁷ Iherusalem this kynge
shall hie
with many a crysten wight,
In the vale of Iosephate y^{er}⁸ shall he
dye
without batell or fyght. 552
xxiiij⁹ kynges that do crystened be
shall take that¹⁰ worthy wight,
[and] bryng hym to Rome Right hastely
before the popes¹¹ sight. 556
- all the belles of Rome at one[s],
ye¹² shall wele vnderstond,
they shall ryng *withyn* those¹³ wones
without helpe of mannes hand. 560
- the pope shall bowne [hym] to bery his
bones
in seint peter[3] mynster wher yt doth
stonde,
¹⁴ All that clerkes [of Rome] that ons¹⁴
Shall not styre that bere¹⁵ *with* hand.
then the pope, *with* many a kynge
and cardenalles grete plenty,
to the cite of Colyñe they shall hym
bryng,
where ther lyes kynges three, 568
that offred to Iesu a ryche thinge¹⁶
that nyght he borne did be,
¹⁷ bethelme that burgh¹⁷ *withyn*,
¹⁸ of a Mayden free. 572
- Than balthaser shall speke on heght¹⁹
and say to ²⁰ Melchore in fere :²⁰
'Make a rome, curteys knyght,
²¹ our fourt felow²¹ is here,' 576
A grete²² of golde hath Rased²³ in sight,
vpon a good maner,
And ther they shall bery this worthi wight
betwene thes kynges dere. 580
- the pope²⁴ shall ²⁵grave hym²⁵ *with* his
hond
trewly, this holly kynge,
And all the lordes of faire england
he shall geve them his blessinge. 584
They shall bowne²⁶ ouer [the] stalworth
strond
Fayre england *withyn* ;
Many shall wayle & wryng ther hande²⁷
when they here that tydyng²⁸. 588
- [then] he that was protector england
withyn
hath wrought so wordely,²⁹
In London they [shalle] crowne hym kynge
with gret solempnytie. 592
- ¹ MS. be ² Two and thritte ³⁻³ shall be sworne ⁴ pope offe Rome [pope *crossed through*]
⁵ leaf 86, back. ⁶ with ⁷ to ⁸ om. ⁹ ffoure & thrittye ¹⁰ this
¹¹ *Crossed through* in R. ¹² yow ¹³ this ¹⁴⁻¹⁴ butt all the clerkes of Rome this ons
¹⁵ beere ¹⁶ relike ¹⁷⁻¹⁷ In Bethelme that riall borough ¹⁸ leaf 87.
¹⁹ L. high ²⁰⁻²⁰ Melchesser in ffere ²¹⁻²¹ our ffourthe brother ²² grate ²³ resyd
²⁴ *Crossed through* in R. ²⁵⁻²⁵ laye In grave ²⁶ bowne them ²⁷ L. handes
²⁸ R. tithing ; L. tydynges ²⁹ worthelye

And so noble shalbe ¹ his reigne, ¹		In the yere of <i>our</i> lorde, I vnder-	
In tyme when yt ² shalbe,		stonde,	
³ lv yere ³ Englund <i>with</i> yn,		¹³ xvc yere, ¹³	
so long his Rayne shalbe.	596	& one and thirty folowand,	
than shall falshe ⁴ de be vanys ⁴ hed away ⁴		all this shall apere;	616
⁵ and trouth shalbe redy		¹⁴ the crosse in ¹⁴ <i>cristen</i> mennes hande, ¹⁵	
trew men both by nyght & day		that is worthi and dere,	
shall lyve in charytie	600	yt shalbe brought I vnderstond	
daily, me ⁶ thynke, we ought to pray		to Rome ¹⁶ wythouten were. ¹⁶	620
to god in trynytie,		betwene the walcoen & the wall	
for ⁷ to exele all vickednes away ⁸		this lytyll man mett <i>with</i> me,	
pray we [vn]to <i>our</i> lady	604	¹⁷ tolde me this proffecy all,	
I pray[ed] this littell man in fere		And what tyme it shulde be.	624
that he wolde truly [vnto] me say,		god that dranke esell & gall	
when shall ⁹ this ende <i>without</i> [en] were,		and for vs dyed on a tree,	
or when shall come that day?	608	when he thynketh tyme to tall,	
he said, 'a long tyme thou holdest me		to heven bryng you & me! Amen.	
but yet I wyll the say, [here,			
of yt ¹⁰ I shall not fayle a ¹¹ yere,		Explicis proficia Venerabilis	
And thou ¹² wylt take hede ¹² what I		bede, Marlionis, Thome Asslaydon	
say :—	612	et <i>Aliorum</i>	

¹⁻¹ thys realme ² thys ³⁻³ ffyve & ffyftyte yeres ⁴ ffor aye ⁵ leaf 87, back.
⁶ L. my ⁷ om. ⁸ ffor aye ⁹ L. *inserts* all ¹⁰ that ¹¹ on
¹²⁻¹² take good hede ¹³⁻¹³ ffyffetene hundreth In fferre ¹⁴⁻¹⁴ The holly cross In-to
¹⁵ L. handes ¹⁶⁻¹⁶ L. *without* ware; R *adds*, ¶ *finis, and ends here.* ¹⁷ leaf 88.

The Lansdowne MS. 762 also contains, among a collection of short propheticall notes, the following of

THOMAS OF ERCELDOUNE.

leaf 49, back.

Thomas of Ashledoñ sayth the faderis of the moderis church / shall cause the Roses bothe to dye in his Avne fonte ther / he was cristened.

leaf 50.

Thomas of Asheldoñ sayeth the egle of the / trewe brute shall see all inglund in peas & rest / both spirituall and temporall; and every estate of / in thaire degre and the maydens of englonde / bylde your howses of lyme and stone.

APPENDIX III.

AN ENGLISH PROPHECY

OF

GLADSMOOR, SANDISFORD, AND SEYTON AND THE SEYE,

PREDICTED OF 1553.

[*Sloane 2578, leaves 38 b—41.*]

The begynninge of warres & myschef in england as Bede saiethe is *anno domini* 1553. The first battell shalbe fowght betwin englishe men & the scottes *with* y^e frenchmen on *yer* company at Somerhill beside Newecastell (the battell shalbe sore¹) the scottes & frenchemen shall ouercom, scape who that maye, vntill a newe yeare. ¶ The next yeare after this battell, shall Philip of Spayne com in *with* a greate hoste betwin Seyton & the seye, beside Westcheschester,² and at a Skyrmyshe there shalbe slaine 5000 on bothe parties. Then shall thei mete *with* *yer* greate battelles at Gladismore we & they, & there shall *our* nobles fyght so greate a battell *with* them that it shalbe hard to saye who shall haue the better. on the morowe thei shall mete agayne at Snapes moore³ therby wheare he shalbe slaine & all his men, and thende shalbe at ⁴Sandisford downe, wheare *yer* shippes shall lye till y^e crowes buylde *yer* neastes in them. ¶ Then shall com owte of Denmark a Duke and he shall come into England *with* 16 Lordes, *with* whose conent he shalbe crowned kinge in a towne of Northumberland, and shall raign 3 monethes & odd dayes. he shall fight a battell at Snapes more,³ wheare he shalbe slaine, & xx^m of his men drowned in the seye. ¶ Then comethe Pole owte of rome and his power shalbe so greate *yat* he shall not cease vntill he win to London and then shall he fight so soare a battell *yat* none shall knowe who shall haue y^e better and so on the morowe bi the mone light thei shall come to London, and thei shall fight an other battell betwin Peter, John, Jamys Gyls, & charynge crosse, then at that battell shall thei wynne London & contynue there a while doinge *yer* will. Then shall a Cardynall *yat* neuer was worthy of that estate, come to the tower of London, and take one by the hand, & saye come forthe ientle brother & though the poles haue bene so longe drye in england *yat* men myght wade ouer them in pynsons, *which* nowe ouerflowe all England. ⁵ ¶ Then shall come the frenche kinge at

¹ The words between () are inserted in another hand.³ "Sandes more" written over in another hand^d⁴ fol. 39.² Sic.⁵ fol. 39, back.

waburne holte (or hoke)¹ 15 myles from norwiche, there shall he be lett in bi a false mayre and that shall he kepe for his lodging a while, then at his retorne he shalbe mett at a place callid the redd bank, y^e place is 30 miles from Westchester wheare at y^e first assaye shalbe slaine ix^m welchmen, and y^e dowle nombre of enemies, then on y^e morowe shall y^e stranger desire a peace for 3 yeares moare, but y^e peace shall endure no lenger then ij maye² dayes when y^e dayes waxe somewhat longe, then shall mete bothe parties at Sandisforde, and yer shalbe so mortall a battell that xx^m enemyes shalbe dryven into the seye without dent of sverd ¶ then shall our noble kinge toward London ryde, & at Stanesmore yer shall he mete & fight with y^e pole & y^e spiritualetie a greate battel, so yat yer shalbe slaine xxx^m prestes & prestes servauntes which shall haue shaven crownes as yer maisters, & made to beleve yat thei shall dye goddes servauntes then shall the kinge ryde to London & 23 Aldermen shall lease yer heddes & a besom³ of equitie shall swepe all thinges cleane, holly churche shall tremble & quake, therfor lett them to yer prayourz take. ¶ A prophet of portyngale saythe, Awake englishemen & guive hede, for a tyme shall come when a kinge with a myter shall raigne ouer you & he shalbe a wulf of y^e seye, he shall holde in him y^e strengthe of ij bisshoppz, & the shadowe of a pope shall lye in him by y^e sufferance of a Lion, & he shall take his iourney northward, & shall come againe into his contrey, & in the hemme of his mantell shalbe lapped ij thinges hunger, pestilence, & sorowe. ¶ An hermyt of Fraunce saithe Woo be to you englishmen, drawe neare, for it shalbe said emonge you, wuld god I weare for 3 monethes a Foxe in a hole lyenge, a bird in the Aire Flyenge, or a fishe in y^e seye swymyng. ¶ Bede saythe, vnto a councell in winter englishmen make haste, and from a Feaste in Somer Fle, fle, fle. ¶ An Abbott of the land said, gyve you hede englishmen when a privie hatred shal be in merlyn castell⁴ betwin a larke, or a rearemouse, and a Raven, which shalbegynne in one daye, but shall not be endid in 3 yeares. but within yat yeare shalbe a councell in winter and in somer folowinge shall y^e greate men of england be bidden to a feaste, amonge whom thei shall saye, woo, woo, woo, what shall we doo, whither shall we goo, but to y^e messenger of deathe. ¶ M. shall Raise vpon you greate tribulacion & sorowe, the kinge of y^e romans & grekes shall com vpon you with a greate fury, and E. shall rise owte of his slepe like a lyve man, whom all men thought to be deade. ¶ The trone of constance, & thomas with his tales all said, yat y^e saxons shuld chuse them a Corde yat shuld brynge them all vnder. A deade man shuld make betwin them a corde, & yat shuld be right myche wonder, that he yat deade is & buried in sight, shuld rise againe & live in laude, thurgh y^e comfort of a yonge knight, yat fortune hathe chosen to hir husband, y^e wheale shall turne to hym right, yat fortune hathe chosen to be hire feere. ¶ When Father blithe the begger can saye ij credes, & hathe libertye to walke with his wallet, and mother symkyn of the sowthe takethe againe hir beades, then thowe preste take hede of tli pallett.

Finis.

¹ Added by another hand.

² "Midsomer" is written over "maye."

³ fol. 40.

⁴ "Salisbury castell" written over these words.

⁵ fol. 40, back.

⁶ fol. 41.

JOHN CHILDS AND SON, PRINTERS.

ADDITIONS FOR *MEDITATIONS*.

NO. 60,* ORIGINAL SERIES.

VARIOUS READINGS OF A MS. IN TRIN. COLL. CAMB. B. 14. 19.

BY THE REV. J. R. LUMBY, B.D.¹

- Line 16. . . . þei may lere.
 „ 18. But þat þat is proved of cristis fay.
 „ 38. þat in þis cene crist haþ wrouzt,
 „ 40. þe secounde his disciplis waischyng.
 „ 46. To make redi his pask azenus he come.
 „ 49. . . . as þou herd seie.
 „ 54. . . . þei saten him bi.
 „ 58. So trist so trewe as was Joon.
 „ 73. . . . men han seen.
 „ 74. . . . of Laterain
 „ 75. An oþer manere þou understonde.
 „ 80. To slepen on his brest Ioon þan liste.
 „ 86. For as a seruaunt . . .
 „ 92. Crist seide þese wordis wiþ sad chere.
 „ 95. Forsope forsope I wole þou seie.
 „ 101. *For ye this MS always spells ize.*
 „ 105. Priueli Ioon to crist gan seie.
 „ 127. Biholde and þenke þis in þi mynde.
 „ 133. To an inner hous gunnen þanne tee.
 So seyn þat þe houshold hanne see.
 He dide hem sitten adoun in þat stide.
 „ 166. Whanne he waischide . . .
 „ 175. In stidfast praier . . .
 „ 178. Into his blis þei wolen þec lede.
 „ 180. Hou dereworþili aforn his ende
 „ 181. *om.* with.
 „ 183. *alþer* in one word. It is genitive plural of *all*, and
 probably is only written *divisim* here by accident.
 „ 185. . . . he gan sowne.
 „ 195. In memorauunce . . .
 „ 203. . . . more cleer.

¹ Mr Lumby also notes that there is a prose version of the *Meditations* in the Bodleian MS. 789 (new number: 2643 in the ordinary catalogue), leaves 1-51, bk; and that the tract "To kunne deie" in the same volume is of worth for its dialect.

- Line 207. From hevене he list . . .
 „ 214. To 3yve þee peyne . . .
 „ 216. . . quyk not deed.
 „ 245. þe þridde he tauzte hem bi monesting
 To kepyng his comaunding
 „ 264. þat schulen . . .
 „ 267. þese wordis and opere þat he hem tolde
 kitten her hertis and waxen coolde.
 „ 271. . . wiþ manye sizyng.
 „ 277. þis sermoun at his brest he souke.
 „ 283. Forþ þei wente . . .
 „ 286. As chikenes crepten to þe dammes wyng
 „ 291. Faste þei wenten þei camen anoon.
 „ 295. *om. yn.*
 „ 299. Schame . . .
 „ 300. For he schamed not to die for þee
 „ 305. He biddiþ . . .
 „ 328. . . have 3olden a stounde.
 „ 336. þei han me prisid my woo to make.
 „ 347. . . delven . . .
 „ 356. He foond hem slepyng and summe he woke
 Her iþen weren slepyng . . .
 „ 362. . . and dide more
 „ 372. . . praie þi god abone.
 „ 406. To my fadir in his sete. . .
 „ 414. Al bisprongen . . .
 „ 427. Summe bynden summe blenden him sum on him spit
 Summe buffetiden him and summe seyn telle who þe
 smyt
 Summe scornen him sum syngen on hym a song.
 „ 436. þerfor þou schalt have deþ as riht
 „ 438. Help þi silf if þou be boun.
 „ 441. Summe drugge him summe drawe him fro see to see.
 „ 450. þei wepen þei weilen her wristis þei wryngen.
 „ 464. Be brouzt
 „ 473. Thenke man and rewe of her sekyng
 „ 477. Boþe lorels and ech gadlynge.
 „ 490. Aswoun sche fel down in þe feeld.
 þanne crist was torment in moost care.
 „ 502. þo was maad frenschip þere firste was bate.
 „ 505. þei crieden on him as foule on owle.
 „ 516. þei beten him and renten hym wounde to wounde.
 „ 520. Biholdiþ he . . .
 „ 522. Til þei ben weeri þei moun no more.
 „ 538. þe doyng of þe þridde our now wole I ryme.
 „ 541. . . a reehed þei took.
 „ 543. þei setten hym openli in her clepyng

- Line 546. þou modi man þi sauour biholde
 „ 548. And for oo word þou woldist men grame
 Eft soone to pilat þei camen accusyng
 And seiden saif sir Cesar we han no kyng.
 „ 567. þei punchid him forþ þorou ilke a slowþ
 „ 573. þei hiȝen hym he goiþ wiþouten striif
 „ 583. . . foloweþ a fer.
 „ 585. A schort weie sche is goon to chese.
 „ 599. For evere it semeþ aȝenus his wille.
 „ 627. To þe cross forth þei drowen him defiyng.
 „ 632. A schortere laddere biforn was set,
 þere as þe feet schortere weren.
 „ 637. Wiþout aȝen seiȝing . . .
 „ 642. . . cruciferis hem bereiȝt.
 „ 648. . . be merciful . . .
 „ 654. þat oon Jew . . .
 „ 655. þe oþere him drowen til veynes to brest.
 „ 663. Eueri ioȝnt þanne brast atwynne.
 „ 702. I praie þee somdeel hise peynes lisse.
 „ 715. . . was nome.
 „ 728. . . me takist.
 „ 733. He taastiþ sumdeel his þreste to lipen.
 „ 737. ȝit treuli man þirstide on rode.
 „ 746. . . calle me to þee.
 „ 760. . . I take.
 „ 763. . . centurio gan torne.
 „ 812. Whiche I bar wemles of mij bodi.
 „ 817. . . grete sone . . .
 „ 823. To sle hem and caste her cors awei
 þat noon schulde se hem on sabat dai
 „ 835. . . scharpli sche ran.
 „ 856. . . þorow merci . . .
 „ 859. þorou out his herte he preent him wiþ mood.
 „ 888. If we goon hennes þis bodi worþ stole
 „ 896. Joseph of Armathie . . .
 „ 934. . . for feyntise . . .
 „ 944. A grettir pris myȝte nevere be brouȝte.
 „ 949. . . seide marie . . .
 „ 960. Prikid, brisid . . .
 „ 990. And greiþide hem faste þennis to goon.
 „ 1007. But I hadde trist to his seyng
 Myn herte schulde aborst at his diing.
 „ 1015. I must do nedis as þou me biddest.
 „ 1023. . . now departid.
 „ 1027. If þou risist up as þou me behiȝtist
 Myn herte schal rise wiþ þe liȝtest
 „ 1030. I am stoon deed for oones and ay

- Line 1032. And kipe þat þou art goddis sone.
 „ 1034. Sche romyde . . .
 „ 1047. Sche sai þe cros : Abide, sche seide
 „ 1087. . . maistras.
 „ 1118. . . he soukide it . . .
 „ 1123. Fro fendis bounde to make þee free.

ADDITIONAL NOTES BY THE REV. W. W. SKEAT, M.A.

- Line 328. Read ‘a stounde,’ two words. At any rate, it means ‘at any time.’
 „ 414. Read ‘be-sprunge,’ with a hyphen.
 „ 513. Read ‘vndyr-neme,’ with a hyphen.
 „ 570. Read ‘a-sterete,’ with a hyphen.
 „ 577. Dele comma after ‘owne.’
 Lines 632, 633. The full stop should be at the end of l. 633, and the comma at the end of l. 632.
 Line 918. Observe that here only *one* nail is used for fastening the feet. So in *Piers the Plowman*—‘nailed hym with *thre* nayles,’ C. xxi. 51.

In the Glossary, note the following corrections :—

Angred means afflicted, not made sorry, and refers to the infliction of pain. The use of *anger* in the sense of affliction, pain, is curious, yet common. See *anger* in *Stratmann*.

Astounde, at any time (for *a stounde*), 328.

Besprunge, besprinkled, 414. Wrongly entered as *Sprunge*.

Cleuyn, cleave, 616. *Cleuyn on* = cleave to, cling to.

Fode, a child, 939. *Omitted*.

Iuwyse, instrument of punishment, 577. It commonly means punishment only, as in Chaucer’s *Knights Tale*.

Knowlechyng, recognition, 424. To *knowleche* is to recognize, to acknowledge; not ‘to *know*.’

Kyþe, make manifest, shew, 1032. Not ‘to *know*.’

Myþe, meek, mild, 156. See *Methe* in *Halliwell*. (Certainly not *mighty*.)

Owne, own; not ‘only.’

Real, royal, 640. So also in ll. 33, 34. (The usual meaning.)

Ryue, rife (in great numbers, or else quickly), 839.

Seche, to seek, 621. It simply means to seek, examine.

Soke, sucked, 1118. *Omitted*.

Too, 654. The *too* = *thet oo*, the one. (Very common.)

Vndyrneme, reprove, 513. See *Vnderneme* in *Prompt. Par.* and cf. P. Pl. B. v. 115.

[To be added to *Meditations, Original Series, 1875, No. 60.*]

NOTE

TO THE

“MEDITATIONS ON THE SUPPER OF OUR LORD AND THE HOURS OF THE PASSION.”

Early English Text Society, 1875, Original Series, No. 60.

WHEN Robert Manning's translation of the *Meditations of our Lord* was published in 1875, only two manuscript copies of the Poem were known to be in existence, one in the British Museum, the other in the Bodleian Library. On my return to England a month ago, Miss Toulmin Smith informed me that she had discovered another copy in a MS. volume belonging to the *Bedford Library*, and made arrangements for me to examine it to see whether this copy differed materially from that already published.

Leaves 1 to 175 inclusive of the MS. contain the *Cursor Mundi* in English as far as the Final Judgment. Into the body of the *Cursor* the copyist has worked the *Meditations* as an integral part of that poem. If the reader will turn to Dr Morris's edition of the *Cursor*, Part III, p. 855, he will find the Trinity MS. (l. 14914) reads—

For to suffere peynes grym
Monnes soule to haue to him
Of þe passioun speke we here
How he vs bouzte ihesu dere
Secundum euangelium

Where the Bedford MS. reads (leaf cxix, col. 2)—

Fferto Soffre paynis grim
 Manis Soule to haue to hym
 Here begynneth þe meditation of
 þe pascion of Crist & of þe
 Lamentation of oure Lady Saint
 Mary þat Sche made for her
 Son when Sche Se hym
 torment among þe Iewis which
 Was compiled of bonaventure
 a gode clerk & a Cardinall of Rome
 & þe meditacions of all þe houris of þe day.

After going through this new MS. of the *Meditations*, I do not think there is much cause for regret that we did not know of its existence earlier, as it is a much later copy [the MS. is dated on the back of leaf 216, "primo die Ianuare Anno dni M.cccc.xlij."] and very inferior to those in the British Museum and the Bodleian. It omits a large number of words, and transposes others, often for the worse, and leaves out lines 7 and 8, 165 and 166, 516 to 523 inclusive, 1041 and 1042, 1141 and 1142. The headings to the different meditations are also omitted.

On the other hand, we have two new lines which occur between ll. 652 and 653 of the printed edition. They are—

Beholde man þy lorde on þe rode
 þere was no lym bote þat ran on blode

And the MS. probably gives more correct readings of the following lines than the Brit. Mus. MS. gives:—

214. So ziffe þe payne or endeles blis.

216. Is godson quik and not dede.

1101. þey schull in hell euermore a be lore

1102. Bote I hym to þis deth had I bore.

Lines 61-62, 251-252, 887-888, and 1093-1094 have been transposed.

Some of the verbal differences may be noted here:—

In l. 50 we find "Seventyn & twey."

Ll. 63, 64. Her table was brode & ffoure quarter

þo maner of a chekyr

103. "wept ffast" for "ete faste"

108. Iudas Scariot þat is So bolde

150. Before his traytour ffete sitting
 238. "Comforte" for "enformed"
 268. Kitte her hertis & made hem bolde for "colde."
 270. with handis wringing for "here hedys bowyng."
 316. "Distempriyd" for "dysturbled"
 344. "day & night" for "gode and ryzt."
 367. "while" for "pyrwhylys"
 410. "valay of distres" for "valey of dyrknes"
 414. "blode clere" for "bloody coloure"
 477. "of Iangeling" for "eche a gadlyng"
 502. "Schenschipe . . . hate" for "frenshepe . . . debate"
 567. "punchyd" for "punged."
 578. "Lewis" for "peues"
 608. "pe cros" for "pyn herte"
 655. "nailis" for "veynes"
 718. "Iohn beholde py modir" for "beholde py modyr,
 broper"
 744. "Anguyschyd" for "angred"
 756. "swetyng" for "shyitting"
 850. "I am his modir" for "hys sory modyr."
 944. "wroght" for "bozt" [Better]
 958. "Kist his hede" for "lyfte hyt"
 974. "Wiped" for "swaped"
 1123. "ffadirs" for "fendys"

With lines 1029-1030 of the printed poem the following from the Bedford MS. may be compared:—

3iff þou arise þe þrid day
 Truly I am comfort for euer & aye.

With the following extract from the MS. under examination I bring these few notes to a close:—

Se now þe maner of þe crucifying
 Two laddirs be sett þe cros behynde
 and two enemyes vp fast þay clymbe
 With hamyrs & naylis scharpely swift
 A Schort ladder hym pight

þere as þe ffete Schorter were
 Beholde þis Sight *with* rewly tere
 Crist Ihesu his bodye vp stye
 Be þe Schort laddir þe cros on hye
With oute nay he gan vp wende
 And when he cam to þe ladder ende
 Towards þe cros his bak he layde
 And his riall armys displayed
 His ffeyre handis he oute streght
 And to þe crucifiers hem right
 And to his ffadir he caste his yen
 And sayde heré I am ffadir myn
 Vnto þis cros þou mekist me
 My ffor manhede I offre to þe
 My brethers & Sisters þou hast made hem
 Ffor my loue fadir be merciabill to hem
 All olde Synnis þou hem fforzeffe
 And graunt þy blis *with* vs to lyue
 Derworthy fadir saue all man kyn
 Lo here I am offred for her Syn.

Leaf exxiiiij, col. 2, and back. Lines 628 to 652

J. M. COWPER.

Walling Street, Canterbury,
Jan. 17, 1878.

Francis Chynne's
Emblemes and Epigrames.

BERLIN: ASHER & CO., 53 MOHRENSTRASSE.
NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.
PHILADELPHIA: J. B. LIPPINCOTT & CO.

64
Emblemes and Epigrames.

Psal :

Quum defecerit virtus mea,
ne derelinquas me,
Domine.

[A.D. 1600, BY

FRANCIS THYNNE,

LANCASTER HERALD, AUTHOR OF "ANIMADVERSIONS ON SPREIGHT'S EDITION OF CHAUCERS
WORKES 1598," ETC.]

EDITED BY

F. J. FURNIVALL, M.A., CAMB.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDCCCLXXVI.

Horat. Ode 8 : lib : 4 carmin.¹

Donarem pateras grataque com[m]odus,
Censorine, meis æra sodalibus ;
Donarem tripodas, præmia fortium
Graiorum ; neque tu pessima munerum
Ferres, diuite me scilicet artium
Quas aut Parrhasius protulit, aut Scopas² ;
Sed non hæc mihi vis ; nec tibi talium
Res est, aut animus deliciarum egens.
Gaudes carminibus : carminæ possumus
Donare, &c.

¹ Ad C. Marcium Censorinum.

² The next two lines of the original are left out :

Hic saxo, liquidis ille coloribus,
Sollers nunc hominem ponere, nunc deum.

FOREWORDS.

THIS Text owes its printing, not to its own poetical merits, but to its adding somewhat to our knowledge of Francis Thynne,—the Chaucer-commentator, the author of the *Animadversions* of 1599 on Speght's *Chaucer*,—of whom and whose works I have given such a full account in my re-edition of those *Animadversions* for the Society's Reprints¹.

The *Emblemes* and *Epigrames* are both dull and poor; but they contain the wife-worrid Thynne's opinions on wives—who're always necessary evils, the best is bad; who're good when they die of old age, better when they die after some time during your life, and best when they die at once (p. 59);—his lines on some of the friends of himself and his patron Sir Thomas Egerton, Lord Chancellor, “in those yonger yeares when Lincolns Inn societie did linke vs all in one cheyne of Amitie”—Thomas Valence², p. 47; (Francis) Meringe³, p. 61; Browne, p. 62;—a note of an old London inn, ‘the Rose within Newgate’, p. 75, where friends then gatherd and chatted; a few illustrations of Shakspeare—‘glasse vessells for banquettinge are dailie had in pryse’, for Falstaff's ‘Glasses, glasses is the only

¹ This re-edition is more than four times the size of our 1st edition, and contains the only known fragment of the *Pilgrims Tale*. Members can have it at half-price, 5s., with 6d. more for postage.

² See Notes, p. 101.

³ “Among the Lincoln's Inn Admissions, the names of John Browne and Francis Meringe both appear in the list, 23 January, 4 Philip and Mary, A.D. 1558. There is also a Thomas Browne, admitted 13 Octr., 3 Eliz. A.D. 1561. I observe in the list of 3 Eliz. the name of William Goldbourne, admitted Febr. 15, with the names of John Browne and Thomas Egerton as his manucaptors.”—Martin Doyle, Steward. The names of Waterhouse, p. 60; Stukelie, p. 71; Willford, p. 73; Garrett, p. 75; Humfrie Waldroun, p. 76; Burrell, p. 77; Eldrington, p. 94, do not seem to be in the Lincoln's Inn lists, so far as Mr Doyle's searches have extended.

drinking¹, 2 *Hen. IV*, II. i. 151; 'Dictinian Diana', for Holofernes's 'Dictynna, goodman Dull', *Love's Lab. Lost*, IV. ii. 37;—an opinion, interesting for Bacon's case, of a Judge's friend, writing to the highest Judge in the land, showing that bribery of Judges was an openly recognizd matter² here in England; and lastly, a set of mentions of, or poems to, the English writers whom Francis Thynne honourd—Chaucer (though Lydgate's *Temple of Glass* is wrongly assignd to him on the authority of Sir John Thynne's MS still at Longleat³), p. 62, 71, 77, 3; Spenser (on 'Spencers Fayrie Queene'), p. 71; Gascoigne (his Steele Glasse), p. 62, l. 11; Arthur Golding, p. 77, l. 16; Camden (on Mr Camden's *Britania*), p. 93, 95; and Leland, p. 95. To me, an Egham man, the 'Gallopinge' poem on p. 80 is interesting, from its mention of Hounslow Heath, which I've so often driven over, and where my father, riding many years ago, was accosted one evening by a highwayman, who was shot a few minutes after, by Lord Stowell.

The motive of Francis Thynne in presenting his autograph poems to his patron, Sir Thomas Egerton, was doubtless, gratitude, both in its ordinary meaning of 'thankfulness for past benefits', and in its extraordinary sense of 'a keen sense of future favours'. It is pretty clear from Thynne's 13th Embleame, 'Liberalitie', and his 61st, 'Benefitts', that he expected Egerton to give him something,—hard cash, no doubt—and that soon, for he adds the reminder,

.. hee gives twice, that quicklie and with speed
bestowes his guift to serve our present need.—l. 47-8.

In the Ivy poem, p. 82, l. 5, we get a glimpse of Francis Thynne's ivy-covered 'howse in Clerkenwell Greene', then a pleasant suburban

¹ See the capital bit on this in Harrison's *Description of England*, p. 147 of my edition for the New Shakspeare Society; and Stafford's *Conceipte*, p. 51, New Sh. Soc.

² See the old Iudge, once fullie fraughte Or his Iuditall office buyes,
with guiftes and briberie, with him there is noe hould;
Will not be easilie ledd by guiftes for hee that buies, is forct to sell;
to wrest the lawes awrye. and new corrupted Iudge
But hee that commeth new in place, Takes all and more; and, for reward,
and thirsteth after gould, is made a sinfull drudge.

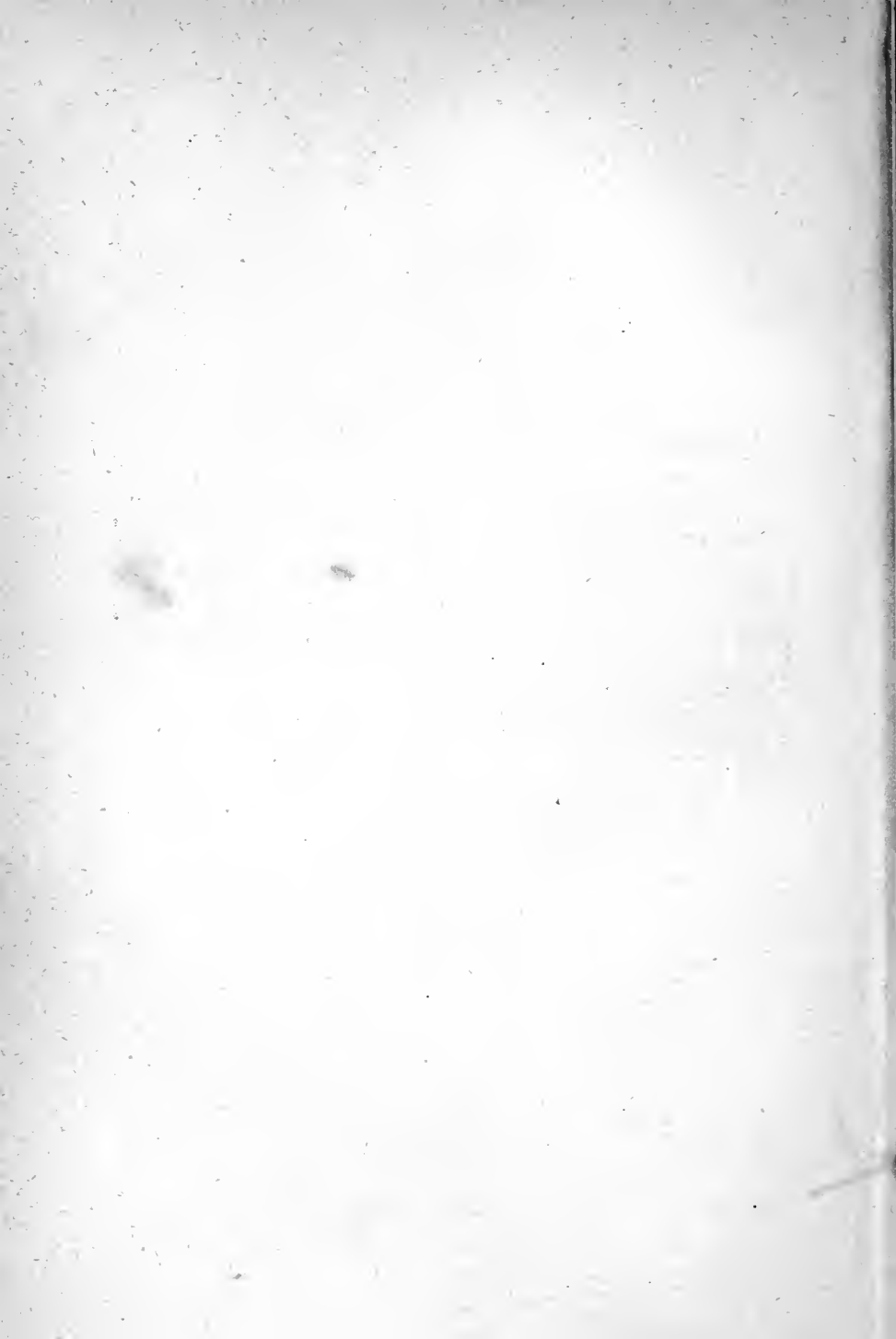
³ See Mr Bradshaw's note in my edition of F. Thynne's *Animadversions*, p. 30.

village, in which he finally settl'd down, and where—of drink and gout, as is suppos'd,—he died in 1604. Whether his 71st Epigram, 'The Courte and Cuntrey', p. 88—91, represents his own case and opinions I cannot tell: its arguments are the regular stock ones of the time; and I can hardly think that he, living at Clerkenwell, and going in to the Heralds' College regularly to his work, could pretend to be a countryman as oppos'd to a Londoner.

The Text is printed from Thynne's autograph MS, belonging to Lord Ellesmere, who has been kind enough to lend it me to print, for which I thank him much. The italics in words are expansions of MS contractions; words wholly in italics are those written by Thynne in a larger hand than the rest of his lines.

My thanks are due, and are hereby tenderd, to Mr Martin Doyle, the Steward of Lincoln's Inn, for searching the early Admission-books for me; to Colonel Chester, for his identification of Thomas Valence; to Mr P. A. Daniel for his many kind hints and notes; and to Mr W. G. Stone for his Index and notes.

*The Arboretum, Leamington,
Good Friday, April 14, 1876.*



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To the right honorable his Singuler
good Lord, Sir Thomas Egerton,
Knight, Lord Keper of
the greate Seale.

Ir hath byn, my verie good Lord, a thinge allwaies
vsed (and therefore to be pardoned, since custome maketh
one other nature, and the Lawe sayth, *Comunis error
facit ius*) that as well the learned, throughe the height
of their witts, as the vnlearned, through the desire to
houlede the course of the worlde, haue delivered their
conceites to the viewe of all menn, for as sayth *Perseus* :

Scribimus indocti doctique poemata passim.

A thinge trulie veriefied in mee, whoe, like blinde
Bayarde, as an owle amongst birdes, am com vppon the
stage (in the troope of learned poems of manye divine
conceites) playeng the part of the poet *Codrus Meuius*
and *Bavius* mentioned by *Iuuenall*, *Virgill*, and *Horace*,
for which yet I dare not craue pardon (that falt being
inexcusable) because it was in my choice whether I
would vtter my follies or not; and then willinglie
comitting a fault (for it is soe much a fault as it is
voluntarilie donn) I cannot with reason craue patience
or pardonn therof, wherfore 'I must abide the censure [* leaf 2, back]
and taxe of your lordships singuler Iudgement, al-
though you maye Iustlie deale with me as *Silla* did
with a badd poet, to whome writing an Epigram against
Scilla, of boghed verses, some short and some longe,
Scylla commanded a reward to be given to him, to
thend he should never after compose anie more verses.

which yet, yf your *Lordship* should vse towards mee, I would not (with Actius the poet) repent mee of these my harshe rimes, because I maye hope hereafter to wryte farr better ; for your *Lordship* well knoweth that our witts, inventions, and writings, are compared to the frutes of trees which at their first encreasing are hard, harshe and bitter, but in the end (by the comfort of the beneficiall sonne) are made softe, swete, and acceptable to the pallate. But yf it should not fortune mee hereafter to attayne a dellycate style, or more wittie invention, to satisfie your *Lordships* expectance, Yet I hope you will take these in good part, following the example of *Lisander*, whoe did soe love and embrace Poetrie (even of the worst sort) that he allwaies had the badd Poet *Chyrrill* with him in his warres, And with silver fylled the Capp of *Antiochus* whoe had written but

[* leaf 3] homelie verses *in his commendations : for which cause I presume to consecrate to your *Lordship* the naked (for soe I doe terme them, because they are not clothed with engraven pictures) emblemes and Epigrams, what soever they be, partlie drawn out of histories, and partlie out of Phisicall Philosophie, but tending to moralitie, and for the most part endinge in necessarie preceptes, and perswatione to vertue. which I doubt not but your Lordshipp will accepte in such sorte as maye be answerable to your honorable curtesey, and my desire, wherof the firste is wont not to reiecte what before I haue offered vnto you, and the other is readie to merit the continuance of that which your Lordship hath before vouchsafed vnto mee, soe that I cannot dispaire but that your *Lordship* will take them in better parte then they deserve. And that the rather, because some of them are composed of things donn and sayed by such as were well knowne to your Lordshipp, and to my self in those yonger yeares when *Lincolns Inn* societie did linke vs all in one cheyne of Amitie ; and some of them

are of other persons yet living, which of your Lordship are both loved & liked. But yf all these causes should not move your Lordship vnto their likinge, yet this good would growe vnto you by *these follies, that they will give you cause of myrth, in notinge the lightnes and vayne conceites of the autor, which might have employed his endeouours in more grave and beneficiall studies. [* leaf 8, back]

To discourse of the nature of Emblemes or Epigramms, what thinges be required to perfect them, and to what end they should be made, is nedeles to your Lordship, because *Paulus Iouius*, *Lucas Contiles*, *Cladius Minoes* vpon *Alciat*, & diuers other menns labors intreating therof, are not vnknownen to you whose Iudgment and lerning hath peirced the depth of vniuersall knowledge; & therefore in vaine for mee to bring owles to *Athens*, or add water to the large Sea of your rare lerning, in superfluous itterating that wherof you are not Ignorant, beinge one whoe hath adorned your excellencie of lawe with bewtifull flowers of all ¹Philosophicall doctrine, as well diuine as humane.

Thus, my good Lord, in all dutifull love commendinge these my slender poems (which may be equalled with *Sir Topas* ryme in *Chaucer*) vnto your good likinge, and comitting me to your honorable good fauour and furtherance (to add oyle to the emptie lampe of my muse, for mayntenance of the light therof, which without the comfortable heate of your honorable patronage will soone be extinguished) I humblie take my leaue. from my howse in Clerkenwell Grene, the 20 of *December*² 1600.

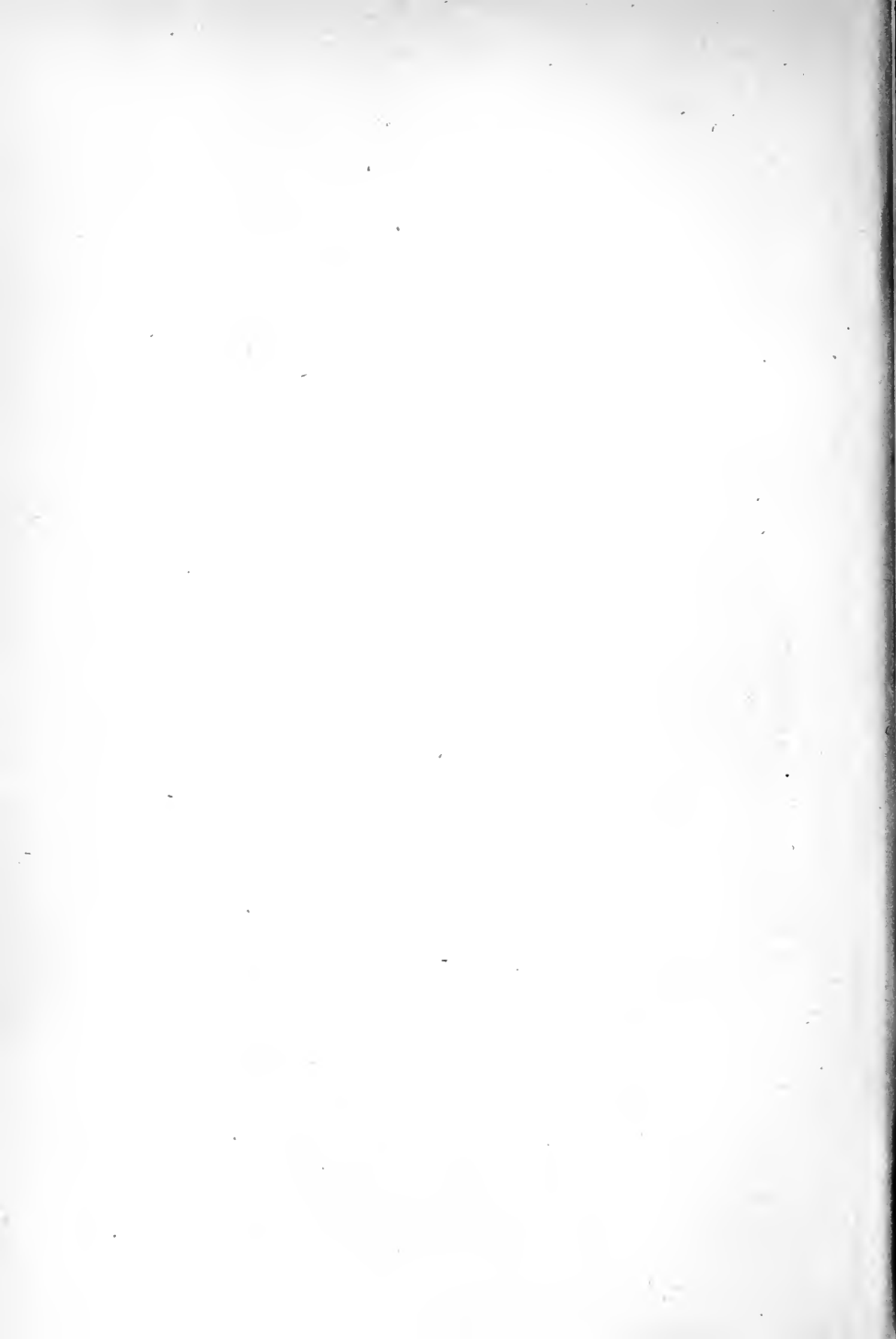
Your lordshippes in all dutye,

Francis Thynne

. / . / . / . / . / . /

¹ MS. Philosophicall

² The '20', 'December', and words after '1600', were filld in after the text was written, and in paler ink.



E m b l e a m e s.

[leaf 4]

(1) Pietie and Impietie.

- When false *Synon*, with tongue of guilefull tale,
 had causd the monstrous woodden horse of *Greece*
 to enter *Troy* wales, the bitter bale
 of Priams state, flaming in everie peece, 4
 throughe raginge fiers, *Eneas*, full of pittie,
 his sonne and father ledd forth of the Cittie. 6
- He bare his aged Syre on shoulders stronge,— 7
 oh sweete burdenn ! the *which* the sonne did crave,—
 and in his hand, *Aschainus* ledd alonge.
 oh Fathers love ! which never end maye haue. 10
 his father, him self, his sonne, throughe *Grecian* foes
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 for *which* this holie mann doth iustelie gaine
 renowned fame, for ever to remayne. 18
- But thow, oh wicked monster of beastlie minde, 19 [leaf 4, back]
 Cruell and blodie *Nero*, the dregges of kinges,
 contrarie to Nature, and fleshlie kinde,
 (with greefe I doe abhorre to wright these thinges) 22
 didst noe whit shame, thy mothers wombe to teare,
 to see where shee did such a viper beare. 24

Wherefore to thee is left perpetuall shame, 25
 to kill thy mother, to answeere thy desire.
 But to Eneas, doth growe eternall fame,
 that sav'd his aged father from the fire : 28
 hee, for reward, rais'd *Troy* walles againe ;
 thow, for reward, in beastlie sort wert slaine. 30

(2) Vertue should not be condempned
 for one smale imperfection.

The heavenlie pallas of Celestiall skye,
 resoundes with pleasant notes of musicks skill ;
 the godds and goddesses, with mellodie,
 to *Genius* doe sacrifice their fill. 4

They leave the Care they had for earthlie thinges ;
 they daintie feastes freequent with sweet delight,
 [leaf 5] before whose eyes faire *Venus* freshlie springes,
 in apt measure daunsing, with comelie sight. 8

Shee footes it soe, with crowne of flowers in hand,
 that all the godds extoll her for the same ;
 but beinge prais'd by that moste sacred bande,
Momus beginns her daunsing for to blame. 12

And findinge fault,—I knowe not well wherefore,
 still redie, what best is, for to deface,—
 affirmd the slipper which faire *Venus* wore,
 with creaking noyse, her dauncinge did disgrace. 16

(3) Temperance abateth fleshlie
 Delightes.

Thow *Cithereane Venus*, I would knowe,
 why thow, and *Cupid* houldinge of his bowe,

soe pensive bee, and over fier doe stande,
 warming of thy feete, and warming of his hande? 4
 Oh why? doth love and luste feele their decaye,
 Yf *Ceres* and *Iacchus* be awaye?
 Where Sobernes doth raigne amongst the wise,
 there lust and hurtfull pleasures still doe frise. 8
 They finde noe foode, nor anie warrs, can make
 against the modest *which* sparing diet take. [leaf 5, back]
 but if that wealth and dronkennes beare stroke,
 they, wicked warres of Lecherie, provoke. 12

(4) Death and Cupid.

The hatefull *Death* Ioynd to the *God of loue*
 in one Cabine settled themselves to sleepe;
 both had their bowes and shaftes, their might to prove;
 the one gaue mirth, the other forct to weepe. 4
 Thus blinded love, and death at this time blinde,
 by chance doe meete, by chance doe harbor finde. 6
 But starting forth of this their former rest, 7
 heedlesse, the one, the others weapōns caught:
 the goulden shaftes from *Cupid*, *Death* berefte;
 the dartes of *Death*, dame *Venus* sonne had raughte. 10
 thus contrarie to kinde, and their nature,
Cupid doth slea, and *Death* doth love procure. 12
 Ould doating fooles, more fit for *Carons shipp*, 13
 that feele the goute, to grave *which* take their waye,
 doe fall in love and youthfull-like doe skippe,
 decking their heads with garlands fresh and gaye. 16
 Their yeares and daies they easelie doe forgett, [leaf 6]
 and from their harte, colde sottishe sighes do fett. 18
 But striplings and yonge boyes that wounds receive
 by yonge *Cupid*, then *Nestor*, yet more oulde,

against their kinde, their wished lift doe leave,
 and vnto *Acheron* the waye doe houlde. 22
 But *Cupid*, cease ! and *Death*, thine owne stroke give !
 Let yonge menn love, let ould menn cease to live. 24

(5) Art, the antidote against fortune.

On rolling ball doth fickle fortune stande ;
 on firme and setled square sitts *Mercurie*,
 The god of Arts, with wisdomes rodd in hande :
 which covertlie to vs doth signifie, 4
 that fortunes power, vnconstant and still frayle,
 against wisdom and art cannot prevaile. 6
 ffor as the Sphere doth move continuallie, 7
 and showes the course of fickle fortunes change,
 soe doth the perfect square stand stedfastlie,
 and never stirrs, though fortune liste to range. 10
 [leaf 6, back] wherefore, Learne Artes, which allwaies stedfast prove ;
 therbye, hard happes of fortune to remove. 12

(6) Labour quenbeth Lecherie.

Dictinian Diana, which
 Of *Phæbus* borroweth lighte,
 The glistring Queene of Woodes and groves,
 and Ladie of the nighte, 4
 Pursues the Hart—whose nimble feete
 doe make him seeme to flie,—
 with bowe and howndes, whose thundringe voice
 doth Echo in the Skye. 8
 Yonge *Cupid* is not farr behinde,
 but followeth on as as faste.
 He shootes, but leaves no wound ; in vaine
 his fierie dartes are caste. 12

If Ignorant of cause thow bee, why loue can take not holde Of chast and travelinge Diane, Of this thow maiste be bolde :	16
It is, for that shee not consumes her golden time in vaine, Nor Idle thoughts of wanton youth doe harbor in her brayne ;	20
ffor, flienge Canker of slothfull eise, in huntinge spends the daye, Wastinge her time with those delights, to beate fond thoughts awaie.	24
Whoe therefore wiselie seekes to shunn the force of <i>Cupids</i> Ire vse exercise, flie Idle thoughtes ; soe shalt thow quench his fire.	28

(7) Fortune.

There is a birde <i>which</i> takes the name of Paradise the faire, Which allwaies lives, beatinge the winde, and flienge in the Ayre.	4
For envious nature him denies the helpe of resting feete, wherby hee forced is, in th'ayre incessantlie to fleete.	8
Soe the vncertaine light and wilde fowle fortune variable, whoe onlie in vnconstancie doth shewe herself most stable,	12
Doth never, in one pace or sorte, prove constant in her power, But doubtfull, fleeting here and there, still changing everie hower.	16

Wherefore the cunninge *Smirnians*
 her Image carved out,
 With feete cut from her leggs, and sette
 on ball turninge aboute. 20
 And for she could not settled stande,
 they sayd, as doth appeare,
 ‘Sweet *Fortune*, thow dost flie in th’ayre,
 like birde depainted here.’ 24

(8) Bryberie.

After his Fathers funerall,
 when as Tiberius went
 Vnto his howse, his tender harte
 with pittie did relent ; 4
 For, seeinge of a wretched mann
 with scabbs and sores opprest,
 On whom the suckinge flies did feed,
 not suffringe him to reste, 8
 [leaf 8] Hee calld his servant, willinge him
 to drive awaye with speed,
 Those Cormorantes which eate his fleshe,
 and forced him to bleede. 12
 The mann obeyed : but when he would
 haue beate those flies awaye,
 Thee wretched sowle did him forbid,
 and mourninglie did saye : 16
 “ Yf that these gorged gnawinge flies,
 full glutted with my bloode,
 Were beaten from their place of praye,
 newe troope, not half soe good, 20
 Leane and greedie, with hungrie mawes,
 would then renewe my paine,
 and suck my blood even to the death,
 not sparinge anie vayne. 24

Soe the old Iudge, once fullie fraughte with guiftes and briberie, Will not be easilie ledd by guiftes to wrest the lawes awrye.	28
But hee that commeth newe in place, and thirsteth after gould, Or his Iuditiall office buyes, with him there is noe hould ;	32
for hee that buies, is forct to sell ; and new corrupted Iudge Takes all and more ; and, for reward, is made a sinfull drudge.	[leaf 8, back] 36

(9) Immortallitie of the Sowle.

In former age, the <i>Ethnikes</i> , false gods servinge, this solempne Ceremonie vsed to their dedd, That when the paled corps went to buryenge, a lawrell Crowne they wreathed about his head.	4
The cause wherof being asked by <i>Adrian</i> , the famous Emperour of the <i>Romaine</i> state, <i>Byas</i> replied : ‘because that then, ech man whome death reduceth to that happie state,	8
‘forsaken hath all worldlie wretchednes ; they feele noe greefe, or sorrowes heauiue payne ; wherfore, since they attaine such blessednes, this garland shewes the Crowne which they doe gayne.’	11
Then since those vertuous <i>Ethnickes</i> , with such Ioye addornd the funeralls of deceased wighte, Whose faithlesse sowles, feirce <i>Pluto</i> did destroye,— for vnto them was shut the gate of lighte,—	[leaf 9] 16
Why should we faithfull <i>Christians</i> bewaile our loved frendes, and celebrate with greefe— the manne deceased, with scaping Satans gayle, leaves woe, and winns a place of sweete releefe,—	20

Since vnto vs is made assured promise
 for to enioye the vision of gods sight,
 and to ascend celestiall place of blisse,
 our god to praise, in whome wee shall delight. 24

(10) Sotted loue.

Autoritie and *Loue* will scarce agree,
 and in one place are neuer found to bee ;
 for decencie must serve to ech estate,
 and ech must live according to his fate. 4
 Nice *Sardanapalus*, *th'assirian Kinge*,
 a mann effeminate in losse livinge,
 doth fall in love, and loves so foolishlie
 that hee forgetts his state and maiestie. 8

[leaf 9, back] For, leaving of the kingdomes needfull charge,
 and Heroike deedes, his kingdome to enlarge,
 (oh sottishe loue !) hee whollie followeth luste ;
 hee followes *Venus* ; in her doth hee truste ; 12
 hee locks himself from other companie ;
 and farr abasing his Regalitie,
 not like a valiant mann, but all from kinde,
 in woemens workes doth cheefest comfort finde : 16
 hee cardes, and spinnes with distaffe in his hande ;
 hee workes and sowes, fast wrapt in *Venus* bande.
 Wherefore yf thou wilt gayne an honest name,
 and deedes performe to winn eternall fame, 20
 Let Wemenn never soe bewitch thy witt,
 as thou be forc'd from thine owne kinde to flitt.

(11) Pride.

The morrall *Seneca*, whose penn
 intreatinge matters graue,
 I finde, amongst his learned workes,
 this worthie tale to haue :— 4

There was a kinge of highe renowne, which iustice did vpholde.	
to him, three sonns did nature give, of courage feirce and bould.	8
To eche, the choice of birdes hee gaue, wherbye that hee might learne, the severall humors of their minde and manners to discerne.	[leaf 10] 12
The eldest, of his haughtie harte, the Eagle prowde did chuse. the second, of fiers disposition, the hawke would not refuse.	16
The yongest, of a myleder minde, the vulgar thrushe did take ; On whome the kinge bestowd his crowne, and him his heire did make.	20
Iudge what the kinge ment by this guifte, for I maye not disclose it. And thow perhappys maie be deceived in thinkinge for to glose it.	24

(12) Patience.

The patient <i>Socrates</i> , true mirror of our life, whoe for the godds did yeald his heavenlie breth, twoe vnkinde wives did nourishe foolishlie,— the first was blinde, the other had bleare eyes,—	4
of whome, good mann, he badlie was intreated. Not once, nor twice, but allwaies when they raged, the one would beastlie spurne him like a dogg ; the other would belabour him with her fists ; all which hee bare with vertuous patience. with bitter words, but being fiercelie baited, hee was enforct to leave the vnquiet howse ; whoe, going forth, did rest him at the dore,	[leaf 10, back] 8 12

where long hee could not quiet sitt at ease,
 but that these sprites, these furies fowle of hell,
 did add more ill to former wickednes ;
 for as hee satt with calme and gentle minde, 16
 they on his hed did lothed vrine cast,
 and shrewdlie wett him to the tender skinne.
 But hee, *which* made of this a Iestinge sport,
 as well acquainted with such brain sick witts, 20
 vsed not revenge, but smilingie did saye,
 that after thunder, Rayne did still descende ;
 for hee these wives did keepe, for to envre
 his vertues rare, and patience to encrease. 24

(13) Liberalitie.

Why doe these virginns faire, the *Graces* three,
Ioues daughters, borne of *Eurinome* the brighte,
 [leaf 11] On goddesse *Venus* waite in their degree,
 Since they from seed of heaven did take there lighte? 4
 because from these the fruites of love proceed,
 and loue is wonne by ech their severall seed. 6
 Their Rosiall faces, shap'd are after one, 7
 as sister twinned, by reason ought to bee ;
 the twoe, allwaies the third doe looke vpon ;
 their youthfull age and bewtie doe agree : 10
 Winged at feete they are ; they naked stande,
 ech halsing other with their cristall hande. 12
 The first wherof, *Aglaiia* is named, 13
 and worthie place doth hould amongst the reste :
 A peerlesse Ladie, in ech place well famed,
 shining in honnor deepe harbored in her breste. 16
 the next, *Thalia*, *which* meaneth, as some teache,
 faire flower of youth, and elloquence of speach. 18
 The third, *which* wee call the faire *Ephrosine*, 19
 to her sisters in vertue not behinde,

- doth signifie (as learned menn define)
the pleasant mirth and frute of frendlie minde. 22
thus these *Charites*, these faire graces three,
the forme of love, and guiftes, presents to mee. 24
- But why are they naked, without attyre? 25 [leaf 11, back]
because they showe the playnesse of the harte,
quite naked of decyte, and free from hire ;
for in all guiftes, this Is the chefest parte, 28
that what we give, be donne with meere goodwill,
with simple and pure minde, devoid of ill. 30
- Or ells because vnthankfull menn by kinde, 31
whoe naked are of curtesie and love,
Will naught bestowe, to shewe a gratefull minde ;
besides all *which*, as wee continuallie prove, 34
the graces coffers are emptie and naked found ;
for thankfull menn, with wealth cannot abound. 36
- Whye are they virginns fayer, freshe, and bright? 37
for that therby wee covertlie are tould,
that of the frendlie guiftes receyvd, (by righte)
perpetuall memorie wee are bound to hould ; 40
for, freshe in thankfull minde, wee must conceive
the deepe record of favours wee receive. 42
- Why winged are their feete like mercurie? 43
because that, whoe doth guiftes or thanks impart,
must not deferr the same, but spedilie
performe the frute of his well willinge harte ; 46 [leaf 12]
ffor hee gives twice, that quicklie and with speed
bestowes his guift to serve our present need. 48
- Soe lovinglie, why are they Ioinde in one? 49
ech one, in armes embracing of her mate ;
and allwaies twoe, the third looking vpon ?
It shewes, that frendes must live without debate, 52
that guiftes receyved, be paid with vsurie,
and that true frendes fayle not in miserie. 54

(14) Vertue of Herbes.

Whilste prudent *Epidaurē*, the learned leech,
 the sacred herbes in fertill soyle doth seche,
 with stedfast eye caste on the vallies deepe,
 a tall yonge ladd,—*which* kepte the fearfull sheepe, 4
 adorned with crowne of herbes faire, freshe, and greene,
 of straunge devise, most orient to be seene,—
 This *Epidaurē* beheld in greate despite,
 with *Basiliske* to vse most cruell fighte ; 8
 which poysoning beaste, this manne (with *Marsh* his blowe)
 did prostrate on the ground, and overthrowe.
 Then *Epidaurē* (iudging some vertue rare
 within the garland *which* the heardman ware,) 12
 [leaf 12, back] Drewe nere, and by faire wordes did frendlie crave,
 that hee, of him this herbie Crowne might haue.
 wherto the herdman yealded his consent,
 and then a freshe to basiliske hee went, 16
 with that feirce beaste, movinge new fight againe,
 in *which* the sillie mann was easelie slaine.
which donne, the phisition begann to saye,
 ‘within this bowe, most secret vertue laye ;’ 20
 and with this garland freshe, in everie Ioynt
 the bodie of deade herdmann did annoynt.
 forthwith the mann (a thinge to all menn straunge)
 began to live, and life for deathe did change. 24
 Such vertues doth the power of god divine,
 for our releife, to yearthlie herbes assigne ;
 wherbye wee maie from menn diseases take,
 Recover health, and dangers great forsake. 28

(15) Wine.

ffayne wouldst thou know wherfore the god
 last borne of Ioue his Thye,
 Is winged on his hed, and whye
 swifte *Pegase* standeth bye. 4

And why the horse of true honnor conioynd is to <i>Bacchus</i> ,	[leaf 18]
The following verse, the springe and cause therof shall here discusse.	8
When people with <i>Amicla</i> did the grapes to <i>Bacchus</i> bringe, She said, ' faire <i>Bacchus</i> , I see winges from out the hedd to springe ;	12
Oh <i>Bacchus</i> , thow haste quivering winges, and heares that crowned bee with greene Ivye ; let <i>Gorgon horse</i> allwaies associate thee.	16
ffor <i>Bacchus</i> doth increase the blood, and force to vs it lendes ; To melancholie harts, both mirth and cooller freshe it sends.	20
It raiseth vpp dull mindes from Earth, to enterprise great thinges ; It comfortheth the weake sinnowes, and strength to witt it bringes.	24
This doth the swifte <i>Pegasine</i> horse, conioynd with <i>Bacchus</i> tell, But yet to vse wine moderatelie, for soe shall witt excell.'	28

 (16) Mann.

[leaf 18, back]

Behould, mann is the litle world, as <i>Gretiane</i> gaue him name, And as the ould <i>Philosophers</i> did signifie the same.	4
ffor as the Sunn and Moone, bright lights, doe shine in azured <i>Skye</i> , Soe hath the mann two sparkling eyes which vnder forehedd lie.	8

As goulden Sunn, with purple beames, in morning freshe doth springe, And going vnder <i>Thetis</i> bedd, on world the shade doth bringe,	12
And soe doth rise and sett to vs, as other plannetts all, Soe mann by byrth doth rise and springe, by death doth sett and fall.	16
The moving windes in skies that rowle, both hott and colde are founde ; and in the mouth of breathing mann, both colde and heate abound.	20
Our bones and members are the earth, the ayre in Lunges doth swell,	
[leaf 14] The mouth and brayne doe water holde, the fire in hart doth dwell.	24
Thus mann is moyst, earthlie, and hott, with water, earth, and fire, Be three the noblest Elements, which nature cann desire.	28
To infancie compared is the spring, sweet, freshe, and gaye ; the pleasant sommer vnto Y ^o uth, where strength and courage staie ;	32
The ripenesse of manns firme estate doth fruitfull Autumne holde ; As crooked Age well likned is to winters frost and colde.	36

(17) Witt.

Nothing more smooth then artificiall glasse ;
more bricke, yet there nothing maye be founde ;
nothinge more white or fairer is on grounde
then congeald snowe, yet naught lesse firme can passe. 4
Soe, shining and fayre witts, in which abound

Invention, quick conceit, and answering,
 three cheefest things, true praise deservinge,
 haue their desert, and most doe run awrye, 8 [leaf 14, back]
 Since finest white doth soonest take all staines,
 and finest witts are ficklest of their braines,
 whose self-conceit ruynes them vtterlie ;
 much like the Bees, whose honnie breedes their paines 12
 by surfetting theron Immoderatelic,
 for, from her sweete, coms her perplexitie.
 Thus these rich witts, *which* fondlie deeme
 they all menn doe exceede, 16
 By trusting to themselves too much,
 doe fayle themselves at neede.

(18) The subiect.

The statlie flower that faire rich *India* yeldes, 1
which goulden *Heliotropium* wee name,
 the glorious *Marigolde* of fruitefull feildes,
 the course of all his flowring time doth frame 4
 after the light of *Phæbus* norishing flame,
 on *which* she waites with still attending eye,
 windinge her self like sonne, circularlie. 7
 Of *which* effect, the name she doth obtayne, 8
 & *Heliotropium*, of sonne is calld.
 for, when bright *Elios* with the fierie wayne, [leaf 15]
 his fower feirce steedes in purple morne hath stald, 11
 Then this strange flower (*with* Sable night appalld)
 spredds forth her golden lockes, but hides her face
 when *Phebus* bedds, as fearing some disgrace 14
 Thus doth this noble flower, her homage due, 15
 paie to her Lord whome shee doth imitate,
 Houldinge that waie *which* her doth still pursue ;
 whose pliant minde, to vs doth intimate, 18
 that as this flower, by natures hidden fate

doth followe still the turning course of Sunn,
 wherin she pleasures till her life be donne,
 So pliant subiects follow still, 22
 whilst rulinge Prince doth live,
 The good or badd examples *which*
 his customd actions give. 25

(19) Diligence obtayneth Riches.

The simple Cock, that with a hungrie minde, 1
 on sluttishe dunghill scrapte, in stedfast hope,
 for his releefe, some feeding grayne to finde,
 being forct to seeke within that litle scope 4
 [leaf 15, back] to hym assigned by fortunes luckye lott,
 a pretious Iewell for his paine hee gott ; 6
which, though to him smale profit it did give, 7
 vnskillfull what the price therof mighte bee,
 yet did it shewe the godds, for to releeve
 the needie soule whome wee in labour see 10
 turmoyle with swetting face, for to sustaine
 his pore estate with such a luckie gaine. 12

(20) Vsurie.

The wealthie mann with blessings great indued, 1
 raising his mightie halls to looke alofte,
 whome never yet hath povertie pursued ;
 yf that his greedie minde be sett to ofte 4
 to search for gaine, to fill his hungrie hart,
 some froward chance the godds to him impart. 6
 ffor a rich vsurer, *which* hordes of gould 7
 entombed from some in armed chest dyd keepe,
 not well content such heaped wealth to hould,
 but vnderminding earth, did often creepe 10
 in dungeons deepe, and mines of silver bright,
 to rake for that *which* was his harts delight. 12

But Iust *Pluto*, a Iudge of rightfull rede, 13 [leaf 16]
 when as this mann had entred goulden Cave,
 his due desert, that was for him decreed,
 as Iuste revenge permitted him to haue, 16
 for hee by clodd (er hee might that auoyde)
 of fallinge earth, was suddenlie destroyd. 18
 Thus doe the godds to such as they enrich, 19
 when thanklesse persons allwaies will appeare ;
 for thoughte to daye they send never soe mich,
 yet when they please, they can with frowning cheere 22
 spoyle them from all, but moste where they doe see
 vnsaciate mindes still griping for to bee. 24

(21) Myrtilus Sheilde.

The famous souldier, *Myrtilus* the Knighte,
 whose conquering minde did never stoope to feare,
 in manye conflictes the Garland Palme did beare,
 as well on Land, as in the Maryne fighte, 4
 such was his force, such was his warlike might,
 still savinge his life by his helpfull Sheilde,
 both in the swelling Sea and bloodie feilde.
 On Land his faithfull sheild did him defend 8 [leaf 16, back]
 from dobled strokes of stronge revenging foes ;
 and in mercillesse Seas devouringe woes,
 this sheild, from drowninge, him to shoare did sende,
 and brought him safe vnto his Iourneis ende : 12
 in all mishapps, at everie time of neede,
 this worthie Sheild did allwaies stand in steede.
 So, my good Lord, be you, I craue, to mee,
Mirtilus sheild, where soe my bodie bee. 16

(22) Vayne Ostentations.

Wee dailie see the fruitfull *Phœbus* fier, 1
 how richlie it brings forth the wished harvest,

	which plenteouslie augments the owners hier,	
	one hundred foulde contentinge his request,	4
	with his full eares still bending to the ground,	
	wherin greate store of grayne in tyme is found.	6
	But bragg amongst the corne aspires prouddie,	7
	on emptie eare lookinge aboute the reste,	
	advancinge his highe creste presumptuouslie	
	even to the starrs, as though he were the beste,	10
	whoe, beinge lighte, and fruitlesse of all grayne,	
	for want of waight, shoves all pride is vayne.	12
[leaf 17]	Soe hee whome litle learninge doth commende,	13
	is puft alofte with pride of highe conceite,	
	and deemes his witt maye with Minerve contende,	
	and scoole <i>Mercurie</i> with some queinte deceit ;	16
	but whoe that braggs, and deemes himself most learned,	
	most voide of art, by wise men is discernde ;	
	Since he is allwaies somewhat, himself that nothinge	
	deemes ;	
	and he is nothinge found to be, himself that somewhat	
	seemes.	20

(23) Losse of hurtfull things is gayne.

	Producinge earth inrich'd, makes rich againe	
	the toylinge laborer hopinge fruitfull gayne ;	
	but yf neglect, it vnmanurde growe,	
	corruptinge weedes and harmefull plants do flowe.	4
	with wrootinge groyne, with feirce and warlike bore,	
	turnes vp and betters that bad lande before,	
	destroyeng those vnprofitable springes,	
	to frutefull land <i>which</i> such annoyance bringes,	8
	<i>which</i> is not losse, but bettringe to the feilde,	
	more holsome frute then redie for to yeilde.	
	wherfore from thee, yf taken bee the thinge	
	<i>which</i> needlesse is, and doth not profitt bringe,	12
[leaf 17, back]	nor losse nor greife, let that be vnto thee,	
	for weedes pluck'd vp, hurt not the ground, wee see.	

(24) Internall vertues are best.

Sweet tasting aple, *which* this faire virginn beares,
 In cristall hand doth shine with pleasinge hewe,
 for in th'externall forme, to eye appeares
 a glistring cullor *which*¹ doth delight renewe; 4 [¹ MS. with]
 but vnder that thinne Coate, fayre nature hides
 more gratefull frute, *which* shee for mann provides.

Then thow, whome nature outwardlie hath graced
 with comelie shape, externall forme to winne, 8
 trust not therto; it wilbe soone defaced,
 as of noe vse, like to the Apples skinn.
 wherfore with vertue cloathe thy inwarde minde,
 that th'outward shape therbye maye comfort fynde; 12
 ffor what availes the gorgious showe
 of Apples outward skynn,
 Yf the internall frute conteyne
 not pleasing taste therin? 16

(25) Threates of the inferior to be contemned. [^{leaf 18}]

The melitane dogge, bredd onlie for delight,
 whose force is smale, though voice be lowde and shrill,
 with often barking putts greate doggs to flighte,
 incensd with rage, as though he would them kill. 4

Yet thoughe hee threaten with moste cruell voice,
 leppinge and runninge in haste for to deuoure
 the bloodie mastife, it lies not in his choice,
 as wanting both a naturall strength and power. 8

ffor those greate dogges *which* flie not thence for feare,
 contempne his threates, scorninge revenge to seeke,
 knowinge the force and strength *which* they do beare
 is overmuch for him *which* is so weake. 12

Soe hee whom strength and wisdome doth adorne,
 the brawles and anger of the weake doth scorne,

since all the power wherin they doe abound,
consiste in wordes, *which* vanishe with the sound. 16

[leaf 18, back]

(26) Philosophie.

Ioues sonne, the valiant *Hercules*,
whose worthye travayling peyne,
by his twelve labours, vnto him
immortall fame did geyne, 4
made this the best and last labour,
as glorie of them all,
That triple hedded *Cerberus*
hee made to bee his thrall, 8
The mightie cheyned porter of
The darke infernall hell,
where thinges obscure as dampned sprites
in darke oblivion dwell. 12
which inwardlie to vs vnfoldes
Philosophies triple kinde,
wherin doth rest the triple good
of our celestiaall minde. 16
ffor as three hedds of *Cerberus*
doe from one boddie growe,
Soe from abstruse Philosophie,
three severall springs doe flowe : 20
Divine, humane, and naturall,
wherin consist the parts
[leaf 19] of heavenlie and terene creatures,
and of all learned artes, 24
which are not conquered without
great paynes of daye and night,
as *Hercules* by painfull toyle
brought *Cerberus* to light, 28
That sharpe labour beinge the last,
as cheefest and the best,
therin, all former labours of
the bodie for to reste. 32

(27) Societie.

The purple Rose which first <i>Damasco</i> bredd,	1
adornd with cullor gratefull to the sight,	
hath in it self a fragrant smells delight,	
wherbye two sences of the mann is fedd.	4
thoughe other things to such faire shewe haue right,	
yet maye they not equall this Rosie flower,	
whose dayntie smell therin hath cheefest power.	7
Soe two faire dowries which mann doth enioye—	8
true perfecte love, and suer fidelitie—	
firmelie preserve humane societie,	[leaf 19, back]
their frends assisting in ech hard annoye,	11
when want of ech brings noe securitie ;	
both which, this damaske rose doth well vnfoulde,	
as honest hart, which fayth and love doth houlde.	14
ffor as the rose, depriv'd of pleasing smell,	15
retayning yet the cullor for the eye,	
or havinge smell, wanting righte bewtie,	
is not a rose, for both in that must dwell,	18
or ells it cannot other flowers defie,—	
soe our societie, without love and fayth	
is never perfect, as true reason sayth ;	
ffor where is perfect love, there trustie fayth is found,	
and where assured trust doth dwell, there love must	
needs abound.	23

(28)

Counsell and vertue subdue deceipfull Persons.

The valiant knight whome <i>Perseus</i> wife did love,	1
whome she exilde for hee would not consent,	
which tooke his name, as the effect doth prove,	
of <i>Bellerus</i> , a prince to mischeife bent,	4
whose wicked deedes the <i>Corinthes</i> did susteyne	
whilste over them his tyrannie did Raigne ;—	

[leaf 20]	ffor when his <i>Heroike</i> hand had <i>Beller</i> slayne,	
	he called was <i>Bellepheron</i> the worthie,	8
	whose chefest glorie and fame which he did gayne,	
	was, when he slue <i>Chimera</i> valiantlie,	
	The <i>Lician</i> monster, that people which destroyed,	
	and the Sea coastes on everie side annoyed.	12
	ffor <i>Bellepheron</i> , this <i>Chimer</i> (as he fledd)	13
	pursued on <i>Pegasus</i> , the horse of fame,	
	(which of <i>Medusas</i> slater first was bredd,	
	for vertuous deedes doe breed immortall fame),	16
	and him, with force of minde and warlike hand	
	did slea, for naught maye strength and witt withstand.	
	Soe you, my Lord, borne vp on <i>Pegas</i> wynges,	19
	doe fill the Earth and ayre with worthie prayse ;	
	your rare exploytes, which of your vertue springes,	
	on <i>Fames</i> horse are spredd abroad allwaies,	22
	since you haue slayne, by great advice and skill,	
	those <i>English Chimers</i> which this land did fill.	24

(29) Pleasures to be eschewed.

	ffonde <i>Paris</i> , in vnbridled age doth chuse	1
	the life which seldom sorteth to good ende ;	
[leaf 20, back]	ffor in yonge yeares, whoe vertue doth refuse,	
	and doth on fading pleasures still attende,	4
	can neither witt, nor wealth, nor honnor, gayne,	
	nor happie life in worldlie cares attayne.	6
	He chose <i>Venus</i> , which 'madnes' is expounded,	7
	and 'wanton life of pleasures' doth expresse ;	
	he left <i>Pallas</i> , on which is rightlie grounded	
	the contemplation of all perfectnes ;	10
	he scorn'd <i>Iuno</i> , which 'wealth' doth signifie,	
	with thactive life meane that to multiplie.	
	Then shonne delight, yf riches thow doe craue,	
	Or perfect wisdome thow do seeke to haue.	14

(30) Vnitinge of Contraries make
sound Iudgement.

Comforting *Ceres* Ioynd with hopps of bitter taste,
and faire waters, by art produce sweet liquors at the last,
not much inferior to *Bacchus* pleasant wyne,
as Emulus vnto that Ioyce which art doth well refine ; 4
for the sharpe taste of hopps, the water and the corne
doe mittigate, and make that sweet, which bitter was
before : 6
which doth vs teach the waye, ech cause to handle well,
and howe in knotted difficults a Iudgement right to tell ; [leaf 21]
for Ioyning contraries in peyse of equall weighte, 9
comparing the effects of both, the truth appeareth straite,
So addinge hard to softe, and bitter to the sweete,
compounds a meane between them both, for Iudgment
allwaies meet. 12

(31) Reuenge.

Dianiane dogge, with blinde furie inflamed, 1
fearinge the hurled stone which him offended,
with sharpe and threatning teeth whollie intraged,
doth bite the stone, on that to be revenged, 4
Iudginge noe other thinge but that dead stone,
of that his hurt, to bee the cause alone. 6
which fonde reuenge doth others mirth provoke, 7
vnto himself much greatur hurte increasinge,
for gūiltlesse stone cann never feele the stroke,
although the dogg cease not his cruell bitinge. 10
wherbye wee learne, not rashe reveng to take,
of that which of it self noe hurt doth make ;
ffor not the stone, but flinginge hande,
the iust reuenge doth crave, 14
and actors, not the instruments,
due punishment should haue,

[leaf 21, back] Since to our selves more further paynes
 of greife wee shall procure, 18
 yf rashe revenge, on guiltlesse cause,
 wee striue to put in vre.

(32) Peace.

Pluto, the god of worldlie wealth,
 which vnder yearth doth houlde
 his goulden limittes and his bounds,
 with manie hills of goulde, 4
 there governs at his cursed will,
 and goulden giuftes greate store,
 with heaped Riches doth possesse
 a thowsand fould and more. 8
 vnder whose feete, *Bellona* lies,
 still thirstinge after warrs,
 a furious spoyler, and the cause
 of all tumultuous Iarrs. 12
 But fayre sweet *Peace* doth lead *Pluto*,
 and draweth him with right hand,
 And in lefte hand, *Amalthea*,
 the fruitfull horne, doth stande ; 16
 ffor all things doe then flowe at large ;
Bacchus and *Ceres* raigne ;
 [leaf 22] Then *Halcyon* daies, then quiet rest,
 their triumphes doth retaine. 20
 Then blodie *Mars*, cast to the grounde,
 to peace doth yeald his sword ;
 but perfect peace descends from him
 Which was his fathers worde, 24
 And first appeasd the Angrie god
 when hee, the loste mankinde
 with peacefull concord, to our good,
 for evermore did bynde. 28

(33) Pouertie.

As fishe *Remora* staies the Shipp,
 which ells with prosperous wynde
 Would sayle vnto the port of rest,
 sweete comfort for to finde, 4
 Soe hated povertie, with greife
 of fortunes hard disgrace,
 The Labors of the vertuous minde
 doth vtterlie deface : 8
 ffor none soe noble vertue doth dwell in anie wight,
 but want obscures it, forcing him to silence with dispight.

(34) Syluer worlde.

[leaf 22, back]

The sacred Crowne adorning curled hayre,
 and christall hand welding the kinglie mace,
 the mounting Eagle which *Ganimede* did beare,
 are ensignes of the mightie Ioue his grace. 4
 All which doe shewe the sylver world fore past,
 when Cuntrey Swayne prepared the happie soyle,
 and with his seede the Earth did overcaste,
 which yoked oxe did teare vp with his toyle. 8
 Before which tyme the fertyle earth gaue out
 her blessed frute, thoughe she vntilled laye,
 And *Saturne* grave, the world did rule about,
 the goulden age which did to vs bewraye ; 12
 But when that *Ioue* begann his Silver raigne,
 and had expelde his father from his lande,
 the feildes were tyld with greate & sweating payne,
 and Wearied Oxe and horse, did mourning stand. 16

(35) Enuye.

The mightie *Ioue* from highest heaven did sende 1
 the fayer *Phœbus*, these gratefull newes to tell

	to wicked virgins, in vice which did excell,	
	this greate favour that hee to them would lende,	4
[leaf 23]	That for herself, what anie one did crave	
	of him, her fellowe, duple that should haue.	6
	forthwith, the monster vilde of all mankinde,	7
	which gnawes her harte, and teares our worthie fame,	
	stepte forth and said, 'Apollo, graunt this same,	
	that I one eye maye loose ! for soe I finde	10
	my fellowe shall loose her twoe eyes and sight.'	
	all which she spake through envie and despight.	12
	Thus fretting envie, Ioyeng in our payne,	13
	pininge her self when good to vs doth growe,	
	and fatteng fast when hurte or losse doth flowe,	
	in all mischeif findenge her chefest gayne,	16
	of her own hurte, nothing doth force at all,	
	yf double that vnto her neighbour fall.	18

(36) Our terme or limit of life not remoueeable.

	ffrom neck it hath the humane shape,	
	the rest a piller stone :	
	Thus <i>Terminus</i> the god is made,	
	of all the godds alone ;	4
[leaf 23, back]	Whome, when the ruler of the starrs	
	beheld with scornefull face,	
	Hee willd him to depart the feilde,	
	and leaue to him the place.	8
	But <i>Terminus</i> , all confident,	
	did bouldie to him saye,	
	'I yeald to none': the septred Ioue	
	could not drive him awaye.	12
	Hee standeth fixte, not to be moved,	
	whome wee cannot intreate	
	with price, nor prayer, with wordes, nor giftes,	
	nor yet with angrie threate.	16

Soe are the fixed bonds *which* god
 doth limit to our daies,
 not to be changed or removed,
 to lengthe them anie waies. 20

(37) God slowlie punisheth.

What doth the waightie millstone meane,
 not turned by the wynde?
 Of heavenly god it signifies
 the nature and the kynde. 4

The father of celestiall sprites,
 of mortall menn the Kinge, [leaf 24]
 His thunder bolts doth rarelie shoote,
 or lightnings downe doth flinge. 8

With slowe and stealinge pace, the wrath
 of god doth on vs fall,
 As one *which* gentlie doth expect
 that wee for mercye call. 12

But when continuued patience
 doth breake his former bande,
 His anger is to furie turnd,
 he strikes with heaueie hande; 16

and with iust doblinge of the payne,
 the greuous punishment
 doth recompence the long delaye,
 vnlesse wee doe repent. 20

ffor as millstone, once foret to turne
 by rage of boystrous winde,
 without regard, eche subiect thinge
 doth into powder grynde,— 24

Soe clemencie of god, once broke
 by our continuall sinne,
 Doth vs torment with greater yre,
 our sowles therbye to winne. 28

[leaf 24, back]

(38) Dull witts.

- The cheife of gods, the mightie *Ioue*,
 conceived in his brayne,
 And in newe sort did beare a childe,
 yf Poets trulye fayne. 4
- But when that wonderfull burthen,
 to worlde he could not leaue,
 The fierie god, the lame *Vulcan*,
 with Axe his hed did cleave. 8
- Then Armed *Pallas* lepped forth,
 true wisdome by her kinde,
 for not of fleshe doth wisdome growe,
 but of the precious minde ; 12
- ffor triple power of heavenlie minde,
 which in the brayne doth dwell,
 doth make vs like the triple god,
 in wisdome to excell. 16
- Some kinde of men there are, whose witt
 soe pore wee often see,
 As, but with payne and longe dayes toyle,
 naughte will engendered bee ; 20
- from whome their wisdome must be drawn
 (since they want learned speeche)
- [leaf 25] As *Pallas* was from *Ioue* his hedd,
 as doth this Embleme teache. 24

(39) The wretched not to be Doble greiued.

- The birde of *Ioue*, the Eagle of flight most free, 1
 with manye bites, the naked hart doth teare,
 of wretch *Prometheus*, hanging on the tree,
 which for our skill doth this good lesson beare : 4
- In this sorte not to vexe with doble greefe
 A wretched mann deprived of releefe, 6

But rather showld, with words of myledest kinde,	7	
a plaister give, to cure his greevous wound ;		
for to the same, sweet pittie doth vs bynde,		
Since in godds nature dailie that is found,	10	
and his preeceptes, in tables graven in stone,		
gives vs in charge, the wretched to be none.	12	
ffor hee whose tender hart with pittie dighte	13	
vnto the sicke doth reache his helpinge ayde,		
and partner of the waight of burdened wighte		
doth ease his payne when hee is overlaid,	16	
Amongst the heavenlie Saints shall firmelie gayne		[leaf 25, back]
A memorable name, still to remayne.	18	

(40) Noe impuritie in heauen.

The blinded boye, <i>which</i> with his peircinge darts	1	
and tender stroke, the heavenlie godds did wound,		
felt greate delight to scorche their pliant harts,		
since fellowe like amongst them he was found ;	4	
but when both sexes of gods did feele such blowe,		
oft times greate warrs amongst themselvs did growe.	6	
Then prudent <i>Ioue</i> , seinge that fyerie broyle	7	
to rise by weapons <i>which Cupido</i> bare,		
fearinge the godds would one annother spoyle,		
the bowes and shaftes from <i>Cupids</i> backe he tare ;	10	
and with greate reason, for that boyes disgrace,		
did throwe him downe from out that sacred place ;	12	
ffor the first father <i>which</i> hath made the skye	13	
must keepe the heavenlie feilds most cleane & pure ;		
Soe <i>Lucifer</i> , the prowde, clyming on hye,		
was caste from heaven, in hell for to indure ;	16	
for naught vncleane, as sacred letters tell,		
in this most holie Cittie once may dwell.	18	

[leaf 26] (41) Honor and rewarde nourisheth artes.

Shewe mee, sweete muse, why thow and all the rest
 which heavenlie spheres doe guide with harmonie,
 were fostred vp with milke from Christall brest
 of *Euphemen* distillinge plenteouslie. 4

Our nurce, her name doth well the same vnfold,
 yf wiselie thow the sence therof dost knowe,
 for *Euphemen*, none other thinge doth hould,
 but this which from that greekishe man doth flowe. 8

Since *Euphemen* doth onelie signifie
 good fame, good name, a good report & prayse,
 true honour, due reward, and perfect glorie,
 which nourishe Artes, and learned men allwaies. 12
 ffor without that, who, learning would applie,
 or weare himself with paine & miserie? 14

 (42) Eloquence.

Some Learned menn affirme by abstruce skill 1
 that *Proteus*, god and author of eche thinge,
 [leaf 26, back] who into severall formes, at his owne will,
 oft turnd him self, as did occasion springe, 4
 exprest a man, which fullie could expounde
 ech severall thinge which was in nature founde. 6
 Some sayed he was a man of pretious witt, 7
 and greatlie skilld in kinglie government;
 for they which at the Helme of state doth sitt,
 must see wherto their subiects most are bent, 10
 and turne him self into eche severall minde,
 yf calmed realme he wishe, or hope to finde. 12
 But I this *Proteus* severall formes doe deeme, 13
 the force of Eloquence for to vnfold;
 for as he oft did make his shape to seeme
 a beast, a fowle, greene earth, or water cowlde, 16

Soe devyne Eloquence, mens mindes doth change,
Even as it lists, to like of thinges most straunge. 18

(43) Art cannot take away the
vice of nature.

The healthfull bathe *which* daielie wee doe see
to cure the sores and fleshe of lothsome skinn,
cann never make the Negro white to bee,
or cense the harlot from her loathed sinne, 4
ffor such defaults as nature dothe committ [leaf 27]
in the outward shape *which* she doth vs impart,
or such defaults as growe by minde or witt
cannot be cured by anie outward art ; 8
ffor though a time wee bridle natures strength,
She will break forth, and houlde her course at length.

(44) Fortune.

As goulden Sonne doth worke from out the Skye
divers effectes, and those exceedinge straunge,
Soe wandringe fortune, by uncertaintie,
workes her effectes with sundrie kindes of change. 4
ffor somm she doth oppresse with miserie,
ffrom dunghill, raysinge some to heapes of gould
Some she castes downe from great nobilitie,
and makes a clowne a noble place to hould. 8
Shee gives Kingdomes, shee takes them backe againe,
her wheele still turnes, not havinge anie staye ;
she subvertes all, even as she please to fayne ;
and as with ball, soe with the world doth playe. 12
In honnors Chaire, then see that thow sitt faste,
Least with her checke shee mate thee at the laste. 14

(45) Ganymede.

[leaf 27, back]	Yea, impure mindes whom vnclane lusts defile	1
	against the rightfull course of natures kinde,	
	which perverslie your pleasant witts beguile,	
	with Ioue his loue, which Ganymede did finde,	4
	deme that sweet fayre which foret the godds to love,	
	was sacred, and noe common lust did prove.	6
	which Ganimede his name doth well expresse ;	7
	for that, a prudent mann, doth signifie,	
	who doth his minde to Heauenlie things addresse,	
	and flies to Heaven by livinge vertuouslie,	10
	then which, on earth, nought can be fairer founde,	
	causinge goddes love to vs for to abounde.	12
	Then with true wisdome see	
	godds favour thow deserve,	
	In goulden cupp, with heauenlie drinke	
	of Nectar, him to serve.	16

(46) Eloquent wisdome.

	The talking byrd, which gloriously is cladd	1
	By natures guise in robe of <i>Emeraud</i> greene,	
[leaf 28]	And <i>Tyryan</i> feathers gorgious to be seene,	
	with humane tongue and voice which art doth add,	4
	of eloquent mann the worthie Tipe is hadd,	
	Such one as Tullie sayes he never found,	
	thoughe in sweet speech learn'd oratours abounde.	7
	The Sea <i>Tortoys</i> , his howse which beares on back,	8
	foure footed, shell clothed, and of fearefull sounde,	
	short hedded, Snake necked, without bowells fownde,	
	of hideous sight, and which warm blood doth lack,	11
	whose Armor naught can peirce, of pase most slack,	
	true wisdomes signe doth vnto vs present,	
	And stayed minde to perfect wisdome bent.	14

Our Parrot then, vpon this Tortoys plac'de, 15
 to vs doth note, by *Egyptian* misterie,
 the sound effect of wisdomes veritie,
 with *Mercuries* flowing tongue most swetelie grac'd, 18
 which Ioynd in one, can never be defac'd ;
 wherof a truer mirror none maye knowe
 then you, in whome such famous guiftes doe flowe : 21
 Then live in hapie health,
 since *Mercuries* worthie Arte,
 And learn'd *Mineruas* skill,
 doth harbour in your harte. 25

(47) Poetrye.

[leaf 28, back]

The artificiall Scale composd of gould,
 the shyning mettall to *Phebus* consecrate,
 doth fayre imprint the figure he doth hould
 in plyant waxe, to secrecie dedicate ; 4
 that wax, transforming to his forme aright,
 a gladsome pleasure to a Curious sight. 6
 And golden Poet fedd with *Appollos* muse, 7
 by his *Emphatick* verse of heavenlie kinde,
 such charming power in reader doth infuse,
 and grave such passions in his pliant mynde, 10
 that he is metamorphos'd with delight
 into the autors secret thoughts and sprighte ; 12
 ffor why, such enargye and life
 doth in learn'd verse abound,
 That sence, and witt, and hart, it doth
 both ravishe and confounde. 16

(48) Ensignes of the Clergye.

Thow doest demaund of me,
 why this right hand doth houlde

- the slipperie Ele, *which* turnes himself
in circle manifolde ; 4
- [leaf 29] And whye the guelye arme
in midst of Sheild is placed,
Of Asured cullour, whose bright shine
the firmament hath graced. 8
- The blewishe Scutchion doth present
the vawted Skye,
Deenotinge that the spirituall man
should love the things on hye. 12
- The reddishe cullor doth declare
the modest shame
which in his countenance should dwell,
a vertuous life to frame. 16
- The Ele prest with the hand,
doth teach him to refrayne
His lipps and tongue from vttring wordes
deceiptfull, false, or vayne. 20
- This must the learned Clarke
allwaies record in mynde,
yf of Saluation, care he haue,
or comfort hope to finde ; 24
- ffor as the slipprye Ele
not prest, doth slide awaye,
So doth the slipprye tongue, the thoughts
of inward minde bewraye. 28
- [leaf 29, back] The white cullor of Ele
declares that all his deedes
Should be white, pure, and Innocent,
which from his hart procedes. 32
- Thus yf he frame his life,
imbraced still is hee
Of godd and of the world, to *which*
he shall example bee. 36

(49) Flatterers.

There is a kinde of men, whome hell hath bredd,
 Deceit hath nourc'd, and doble speech hath fedd ;
 naked of vertue, and impudent of face,
 abhord of all, exilde from everie place, 4
 ffalse flatterers nam'd, themselves *which* change
 to every fashion, though never soe strange.
 These doth the fishe *Polipus* represent,
 in his conditions *which* be impudent, 8
 Turning his cullor to everie kinde of Hue,
 of everie obiect offerd to his viewe,
 wherbye he maye, with bayt of cloked change,
 deceyve the fishe *which* in the deepe do range, 12
 Therbye more lightlie for to winn his praye, [leaf 30]
 to gorge his gluttonous mawe with foode allwaye.
 Soe the false Parisites themselves doe wynde
 to divers formes, as tyme and place they fynde, 16
 Changinge themselves to ech mans severall vayne,
 foode, wealth, or clothinge, therbye to attayne,
 Deceyvinge such as in them put their trust,
 paynesse to serve their Hungrye mawe & lust, 20
 and without labour to releeve their need,
 worse then the Crowes on carrion *which* doe feed,
 for they, dead bodies onlie doe devoure,
 when these, the livinge doe consume ech hower. 24

(50) Our betters or enemies not to be
 prouoked with wordes.

Strymonian Cranes, *which* by their ayerie flight
 preserv'd the wise *Deucalion* from the flood,
 are taught by natures beneficiall lighte
 to seek helping art for their better good ; 4
 for *which*, when they crosse frozen *Taurus* hill,
 ech one, a stone doth carrie in his bill,

wherby they stopp the lowde voice of their crye,
 leaste when they passe that huge and ragged mounteyne,
 [leaf 30, back] The Queene of birdes, their foe, should them discerie, 9
 and their voyce make them praye to Iove his swayne ;
 but having overgone that dangerous place,
 they leave those stones, and forth direct their pace. 12
 Soe men, whome art and nature doth adorne,
 should silent be, for feare of followinge hate,
 and not with wordes, their betters for to scorne,
 or ells their foes by tongue to Irritate. 16
 for gentle speech, or silence, at the length
 doth swage or keepe vs from our Ennemies strength,
 which over pas'd, wee maie with courage bould
 keepe on the course of life wee meane to hould. 20

(51) Wisdome and Strength are to be Ioyned.

Doe tell, rude verse, why that pure virginn fayre,
 borne of *Ioues* brayne by helpe of *Vulcans* skill,
 came armed forth into the Shining ayre,
 not borne of Humane fleshe by natures will, 4
 but whole begott of heavenlie seede and light,
 being *Pallas* and *Minerua* call'd by right. 6
 [leaf 31] It shewes that wisdome doth from good descend, 7
 not borne of fleshe, nor bredd of Earthlie kinde.
 that shée came armed forth, it doth pretende
 that wisdome without strength is but a wynde ; 10
 and strength without wisdome, subversion brings,
 but Ioyn'd in one, doe conquer hardest thinges. 12

(52) The meane.

The *Daulian Philomell*, whose warblinge voice 1
 descants the musick of natures sweete delight,
 in her self notes soe greatlie doth reioyce,
 that with the same she putts her life to flight, 4

soe swetelie yealdes this nightingale her sprite ;
 And vegitive plantes, watered with the meane,
 doe springe ; but overmuch, doe wither cleane. 7

Soe the excesse in everie Earthlie thinge, 8
 and the extreame in everie fadinge kinde,
 vncured hurt vnto it self doth bringe,
 and extreame greife vnloked for doth finde ; 11
 ffor learned *Flaccus* putts vs still in minde
 that witt is follie, and right iniustice named,
 and vertue vice, beyond the meane once framed. 14

(53) Not to climbe ouer highe.

[leaf 31, back]

Bellerephon, which ruld without offence,
 whome fretting envie could not make to yealde,
 nor *Pretus* wife to incest could incense,
 nor triple monster force to flie the feilde, 4

Did once ascend to his immortall fame,
 the horse of honnor stabled in the skye ;
 but not of power, that vntam'd beaste to tame,
 hedlonge is throwne to ground most worthilie. 8

Then thow *which* doste highe dignities attayne,
 and clothed art with honnors purple gowne,
 aspire not higher, least to thy bitter payne,
 with extreame shame thow hedlonge tumble downe, 12

By fall, pervertinge former good
 for *which* thow hast byn praysed,
 And blemishing those worthie partes
 which thee to honnor raysed. 16

(54) Monument of a harlott.

Whose tombe is this ? whose bones doth this contayne ?
 the *Ephereian Laïs* here doth lie,
 whose peerelesse bewtie, wanton *Greece* did stayne [leaf 32]
 with her highe prys'd excessive Lecherie ; 4

but wo, alas! sham'd not their destinie to cut her fatall thred <i>which</i> was soe faire, to whome to <i>Corinth</i> all men did repayre.	7
No, she was with crooked age foreworne, her frownced face her bewtie had defac'd, And like a woman <i>which</i> weare all forlorne, and that of <i>Venus</i> nowe noe more was grac'd, her christall glasse on <i>Venus</i> wall she placed, as lothinge in that mirror for to pry, her wrinkled eyes and cheekes for to espie.	8 11 14
Vppon whose curious tombe, engraven by skill, did stand a feirce and cruell Lyonesse, <i>which</i> did the simple Ram, even at her will, hould by the Loynes with clawes of bludinesse; <i>which</i> vnto vs this morrall did expresse, that by the Loynes she still did hould and keepe her fonde lovers, as Lyonesse doth the Sheepe.	15 18 21

[leaf 32, back]

(55) Earthlie mindes.

The statelie Stag, whose hornes threaten the skye, is sencelesse dombe, not hearinge anie sounde of hungrie dogges that seekes him eagerlie, or hunters voice <i>which</i> doth in woodes rebounde, whilst hee with grynding teeth feedes on the ground, except he first his hed from Earth erect, wherby the hearinge sence maye them detect.	1 4 7
Soe mortall men, full fraught with worldlie toyes, whose earthlie mynde, howsd in such brutish wight, (beastlie feeding on fleshlie fadinge Ioyes, cannot conceive the words of heavenlie spright, nor heare the gladsome voice of heavens delight, Leaste to the skye his hanging hed he raise, from earth of Sinn, and sowles corrupting waies.	8 11 14

(56) The olde Testament.

The Oke, bearing a corne, *Ioues* sacred tree,
 which, to wise *Greekes*, the *Oracles* did lend ;
 the Ayerye spreading beech, whose arms wee see,
 frise clothed frut vnto the world doth sende ; 4
 In former Ages, and Earths infancie, [leaf 33]
 when eche Creature to natures lawe did bend,
 with their swete nourishing mast fedd plenteouslie
 our Auncient Syres, of other food deprived ; 8
 But wee, through Goddesses *Ceres* helpe revived,
 comforting corne for Sustenance obteyne,
 A pleasant foode, more excellent by kinde.
 Soe nowe these trees noe needfull vse doe gayne, 12
 but that to shade and buildinges they are sign'd,
 which Moses lawe to vs doth signifie,
 that was but mast, as stifneckd Iewes maye finde,
 and shaddowes of the followinge veritie ; 16
 for nowe the immortall sonne of deitie,
 Our *Sauour Christ*, the autor of all good,
 with rare bountie doth give abundantlie
 his heavenlie corne to bee our dailie food ; 20
 wherbye wee leaue that mast and Iewish meate,
 and hould that elder lawe confirm'd by blood
 of beastes, and which but shaddowes doth repeate,
 as figures onelie of Christes healthfull lore, 24
 which is the perfect meate, whose signe the Iewes did
 eate before.

(57) Sophistrie.

[leaf 33, back]

Saturns daughter, and *Ioue* his Iealious wife,
 Queene of Riches, pleasure of this life,
 the angrie *Iuno* by her queint device,
 self loving *Syrens* falslye did intyce 4
 in songe with the sweete muses to contend.
 these *Syrens* were, as autors doe pretend,

faire virgings, *which* in squamous fishe did end,
 and fishe with virgins faces forth did send : 8
 Wemen lacking natures feete of righte,
 and fethered fowles wanting winges for flight,
which, though nature denye soe to combyne,
 yet were they such as wee do here dofyne, 12
 conteyned in the holie number three,
 whose names, significant are knowen to bee :
Parthenos virginn, with sweete *Ligia*,
 and the most daintie white *Leucosia*, 16
 who doth in false bewitching tunes excell,
 wherby they sacred muses did compell
 with them to singe, victorious crowne to gayne ;
which learned muses did at first disdayne, 20
 all though at length they yealded full consent,
 and to their witlesse challeng did relent ;
 [leaf 34] when with their shrill and most celestiaall sound,
 those prowde *Syrens* they easilie did confound, 24
 by iustice lawe ; for whoe maye well compare
 the muses musick naturall and rare,
 to the deceitfull Captious *Syrens* skill,
 with *which* they all lascivious eares doe fill ? 28
 The muses then, full victors in the feilde,
 vnplum'd those *Syrens* whome they foret to yeald,
 and from them all their glorious fethers take,
 wherof triumphant crownes they dylie make ; 32
which *mithologians* thus doe moralize :
 the muses, note the doctrine of the wise,
 and perfect wisdome, *which* victoriouslie
 triumphes on crag'd deceitfull *Sophistrie*, 36
which by false *Syrens* we doe signifie.
 for what ells doe their fethers notifie,
 but foolishe words, wanting true reasons ground,
which light, like fethers taste in wynde, are founde ? 40
 these doth true wisdome overthrowe in Scorene,
 and with faire crowne therof, her hedd adorne.

(58) Ingratitude.

The stam'ringe Cuckooc, whose lewd voice doth greeve 1
the daintie eares with her fowle note dismay'd,
In the *Currucas* neste doth her releeve, [leaf 34, back]
Suckinge the Egges *which* that heysuge hath laid ; 4
in lue wherof, her owne egg she doth leave,
wherbye she doth the gentle bird deceyve. 6

Which that simple heysuge findinge in place 7
(pore sillie foole, not knowinge of this guile),
doth lovinglie nourishe with moothers grace,
hatchinge those Egges that did her bed defile, 10
by dailie food them fostring, as they were
of her owne kinde, and her true forme did beare. 12

But these vile bastards, as they growe in strength, 13
and fethered are with winges of trecherie,
their nource and moother doe assault at length,
with thankles mouth tearing her cruellie, 16
till peecemeale they devoure ech severall part,
and suck the blood of their dames loving hart. 18

Soe, wicked menn, the bastards of mankinde, 19
whome neither love nor reasonn cann alure,
whome others great rewards, to them should bynde,
because their life is nourished by their cure, 22
Acteons cures, and thanklesse menn doe prove,
wounding their patrons whome they ought to loue. 24

(59) Children in youth to be framed.

[leaf 35]

In yongest yeares, when will and strength doe want, 1
doe frame the child like to the growinge plant,
which yonge and tender thow maist wrye and bende
vnto what forme thy fancie shall intende ; 4
but once a tree, and growen to height of strength,
noe force cann make him bowe or bend at length. 6

(60) Of the same.

As tender whelpes, whome natures skill hath taught	1
by her instinct to hunt and chuse the game,	
to his perfection never yet is broughte,	
nor for to doe his maisters will can frame,	4
till first his tutor, crosse his necke doe tye	
a litle bat, to frame his whelpes therbye.	6
ffor that Invres and teacheth him, to beare	7
the Yoke in youth, <i>which</i> age would not Indure,	
and doth compell him to obedient feare,	
<i>which</i> in his age he never should procure.	10
in youth then, hange about the child his neck	
the staffe of feare, his stubbornes to check ;	
Soe he shall learne, in age for to obaye,	
[leaf 55, back] In youth that first was taught the readie waye.	14

(61) Benefitts.

The silver Moone, <i>Diana</i> Virgine bright,	
on mortall creatours powred her moystening light,	
wherwith she doth adorne the Sable nighte,	
whose sleepinge mantle dimms the peircinge sight ;	4
<i>which</i> gladsome shine she takes abundantlie	
from her beloved spowse, who favourablie	
doth spredd his goulden beames most liberallie	
on that faire <i>Phabee</i> full of curtesie.	8
Thus, like the liberall moone, wee should bestowe	
the benefitts <i>which</i> from highe <i>Ioue</i> doe flowe	
vnto vs mortall creatures here belowe,	
vpon our neighbours, whome wee needie knowe,	12
ffor soe the beneficiall heavens	
doe teach vs by their kynde,	
whose comfortable vertues, wee	
doe by their influence finde.	16

(62) Prodigalitie.

[leaf 36]

The craftie ffox, with longe and bushye tayle,	1
doth allwaies clense and sweepe the durtie soyle,	
wherat the mockinge Ape begann to Rayle,	
for that his heavie tayle was clogging toyle	4
and in his chase did put him oft to foyle,	
when he was quick, and nimblie, clym'd ech tree,	
as being taylesse, lighter for to bee.	7
But scoffers must rescuffed be againe ;	8
for subtile fox, with answer soone replied,	
and rightlie said it was noe heavie payne	
to beare those thinges which nature did provide,	11
our open shame, and fowle mishapes, to hyde ;	
for better was, to cover secretlie	
the hinder partes, then shewe them lothsomlie.	14
Thus did the foxe the truer cause defende,	15
since much better are superfluities	
which vs adorne, and profitt doe pretende,	
then want of thinges to hide deformities.	18
So prodigall men, with their extremities,	
ffarr better are in spending lavishlie,	
then he that wants to serve necessitie.	21
And witlesse vnthriftes, which	
superfluously do spende,	[leaf 36, back]
Doe much more good then such	
as hordinge do attende.	25

(63) To m^r Thomas Valence.

My Valence, to thy learned vewe	
this skillesse vers I sende,	
the fruit of my well wishing hart,	
and guifte of faythfull frende ;	4
doe take it with like lovinge minde,	
to aunswer my desart,	

whome frowninge fortune hath denied a better to imparte.	8
The frutefull bough of sacred Olive, the braunch of peacefull tree, the leaves of oylie healthful frute that allwaies greene wilbe ;	12
Which never lose their naturall shewe, whose leaves doe never fall, ffor <i>which</i> the <i>Romans</i> in lesse triumphes were crowned therewithall,	16
[leaf 37] As were the troopes of valiant knightes, because this holie tree, To warlike <i>Pallas</i> consecrate ys allwaies found to bee ;	20
vpon <i>which</i> sacred florishinge bough I offer to thine eyes A gentle Swarme of Wittie Bees and honnie bearinge flies,	24
By <i>which</i> , as former learned menn did vnto vs present, Prosperitie of dailie health, and minde to quiet bent ;	28
So by the same I wishe to thee like health and quiet minde, with good successe, wherby thow mayest perpetuall comfort finde ;	32
Like Olive never to decaye, but allwaies freshe to springe, In peace of minde, in peace of tyme, Eternall peace to bringe ;	36
ffor yf we warr within our selves, distract with everie thought, Desired health doth still decaye, Sicknes is dailie wrought.	40
[leaf 37, back] Then to this peace and quiet rest is Ioyn'd sweete nutriment,	

ffor whose delights in bitter foode, to shorter life is bent ;	44
ffor that our Auncient fathers ment, by addinge to this tree <i>Dedalan</i> bees, bright <i>Phœbus</i> babes, which good phisitions bee.	48
Since from the Olive, oyle distills, the Bees sweet honie give, both which, the weake and feble parts with comfort do relieue.	52
'And who, longe life,' saies <i>Democrite</i> , 'would winne for payne and toyle, must moyst his inward parts with honnie, and outward parts with oyle.'	56
So shall continuall prosperous health, longe life for vs obtayne, which as before, soe nowe to thee, I freindlie wishe againe.	60

(64) Strangers more freindlie to vs then our [leaf 58]
owne kinde and kindred.

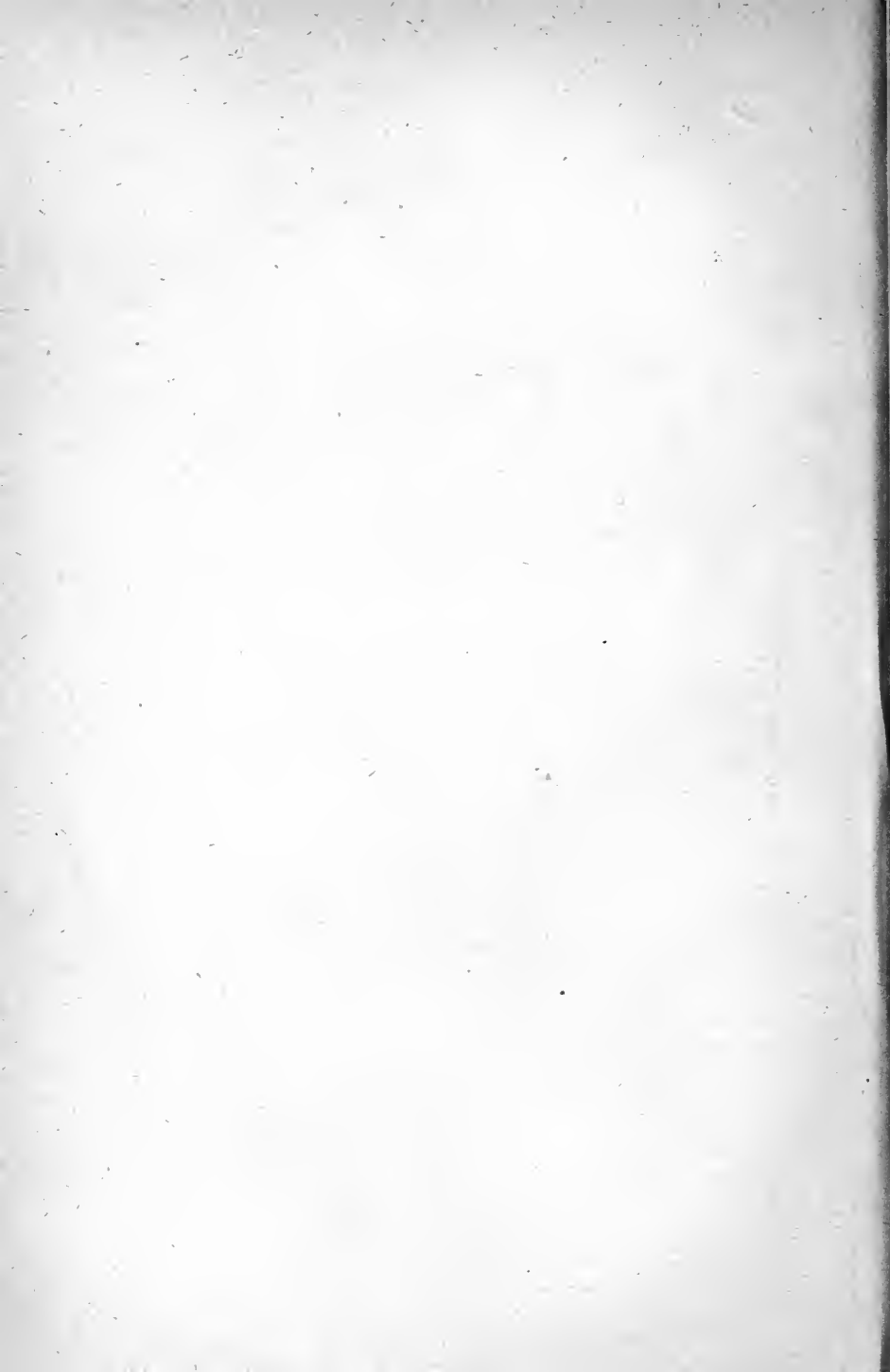
My loved frend, and loving therwithall, the same even nowe which former tymes did finde, against true freindshipps bande, howe maye it fall that I should shewe my self soe farr vnkinde, as to lett slipp our frendship out of minde? wherfore this Embleme, which I frendlie ment, take with like love as I the same present.	1 4 7
The pretie youth, <i>Telemachus</i> the fayre, the pledge most deere to <i>Vlisses</i> eloquent, and chaste <i>Penelope</i> , which with despaire did feed her hungrie sutors hote intent, and never would to their desire relent, did fall from crooked shore, sitting at ease, into the raveninge wombe of raging Seas.	8 11 14

forthwith, full fraught with love and pietie, 15
 the *Arionian Dolphins* were at hand,
 whose gentle barks receyv'd him lovinglie,
 and from the deepe restored him to land, 18
 Saviage his life; wherbye wee vnderstand,
 That straungers to our kinde and to our bloode,
 then our owne kinde and kinn, do vs more good,
 And that th' vntamed Seas 22
 breed fishe of better kinde,
 Then pleasant Earth doth yealde
 vs menn of lovinge minde. 25

[leaf 38, back]

[Leaf 39 is blank, both sides.]

[E p i g r a m s.]



E p i g r a m m s.

[leaf 40]

(1) The Armes of England.

The sacred Lyon of *Iudeas* princelie lyne, 1
 which weldes the scepter of the glorious skye,
 of *Iesses* roote the flowers most divine,
 whose heavenlie smell feedes our mortallitie, 4
 protect (moste worthie Queene) from all annoy
 Thy Realme, thy Lyons, and thy flowers of Ioye. 6

(2) Crisopeia.

My dolefull muse, bewayle in mournfull rimes, 1
 with sighinge penn, with Inke of deepe lament,
 the bitter galls of our vnhappie times,
 and pore estate of those^s to vertue bent; 4
 for he whome vertue hath to honnor raised,
 treades downe all those *which* are for vertue praised. 6
 O Sea of sorrowe ! wherin wee sayle with greife, 7
 O gulfe of greife ! wherin wee drowne with payne,
 since vertue cannot finde her due releefe,
 but to faire *Crisopeia* shec retayne, 10
 whoe sotts him soe with her bewitchinge sight, [leaf 40, back]
 that but she speake, vertue doth loose her right. 12
 Ye noble mindes, reiect your worthie partes, 13
 let valour sleepe, your Heroike deedes will fayle ;
 ye sacred witts with your celestiall artes,
 despise ech muse, science will not prevaile ; 16
 ffor neither *Mars*, nor sweet *Mineruas* quill,
 cann reape reward in his longe practised skill. 18

Then woe to vertue ! woe our miscreant daies ! 19
 thrice woe to them whome vertue doth adorne !
 faire *Crisopeia* with her goulden Rayes,
 ech wight of worth doth taunt with bitinge scorne, 22
 for vertue looseth what she well deserveth,
 hee onelie gaines, who *Crisopeia* serueth. 24

without her bewtie, none maie favour praye ; 25
 without her meane, all labour is in vaine ;
 vertue, stand back, vnles shee make the waie ;
 valour and learninge, give place vnto her trayne. 28
 thus, muse, far well thow seest thy fatall ende,
 faire *Crisopeia* will not bee thy frende. 30

[leaf 41]

(3) Vpon the armed Statue of Venus.

ffayre *Venus*, tell whye dost thow Armor beare, 1
 and cloggs thy self with heaue Coate of Steele ;
 thow art not *Mars*, thoughe his attire thow weare,
 nor warlick broyles thow ever yet didst feele ; 4
 sweet speech, good lookes, allurements of delight,
 are weapons seruinge better for thy fight. 6

In vaine, therefore, thus feircelie art thow armed, 7
 for natures harnessse best beseemes thy kinde ;
 with blowdie weapons why shouldest thow be charmed,
 wherin small comfort thow dost ever finde ? 10
 for naked and vnarm'd, with bewties sheilde
 thow madest the god of battell for to yeilde. 12

(4) Sundrie and strange effectes of wyne.

The drunken menn, whome gluttonie doth fill
 with wynes excesse, doe sundrie passions houlde :
 the one lookes highe, and will not be controlde ;
 one other sings with loftie voice and shrill ; 4

- one other mournes, shedding teares manifolde ;
with blasphemie, some one his sowle doth kill. 6
- Somme one, with stretched hands to god doth praye ; [leaf 41, back]
one, as his humor is, seekes peace to make ; 8
one other, noe man for his frend doth take ;
one nimblie dances, or ells doth skipp and playe ;
somme, verses write, for their swete Ladies sake,
and summ for hast doe often loose their waye. 12
- Summ cannot speake, sum stammer at ech worde, 13
summ whoope and hallowe, and braye with open throte ;
summ, filthie talke doe vse in bawdries note ;
one doth dispute till hee laye vnder borde ; 16
mongst brambells summ runn, till they teare there coate,
summ frett and fume, and naught but blowes afford. 18
- One falls to Lecherous actes, like beaste, past shame ;
annother cannot hould himself from sleepe ;
summ other rowles his eyes like mased sheepe ;
summ finde greate faultes, and others moe doe blame ; 22
somme, for his life cannot his counsell keepe,
and somm backbite all others with defame. 24
- One, as he goeth, endenteth with his feete ; 25
one gapes and yawnes, stretchinge his slothfull arme ;
one thinkes he is a witch, and straight doth charme ;
one other scoffes at ech whome he doth meete ; 28
one other spues out right, but thinkes noe harme ; [leaf 42]
and some therebye with death and sicknes meete. 30
- which severall force, in wyne is never founde, 31
for simplie of it self it works noe ill,
but shewes what humors doth the person fill,
and what conceites doe in his braines abounde 34
yf hee doe gorge it in at his owne will,
vntemperatlie his sences for to wounde.
- Then yf thy self thow wilt not once bewraye,
Shonn wynes excesse, which takes thy witts awaye. 38

(5) Contemninge.

Whoe doeth contempne the worlds fond vanitie,	1
whoe doth contempne that fleshly part of his,	
whoe doth contempne no man in miserie,	
and doth contempne that hee contempned is :	4
by these contemptes shall make himself regarded,	
and at the last with heavenlie Ioyes rewarded.	6
whoe doth contempne religion and her sawes,	7
whoe doth contempne correction of his will,	
whoe doth contempne the prince, the crowne, the lawes,	
[leaf 42, back] and doth contempne the helpe of learned skill :	10
by these contemptes, to his reproche doth gaine	
hate, shame, and greife, with everlastinge payne.	12

(6) What maketh menn forgett themselues.

Alluring bewtie, with her cristall face,	1
the heate of youth enflaminge loftie minde,	
the favour of the people, and their grace,	
the greate presumption of the strength wee find,	4
the store of wealth, the pride of hawtie harte,	
and swelling skill of learning and of arte,	6
The Princes love (protecting of our will),	7
the stubborne furie of disturbed brayne,	
eager desire for to revenge our will,	
and fretting envie with scornefull disdaine,	10
makes vs forgett our selves, and takes awaye	
sweet reasons vse, our onelie helpe & staye.	12

(7) Things not to be recalled.

The stone once cast out of the hand or slinge,	
the tyme once past consuming everie thinge,	
[leaf 43] the foolishe wordes which throughē the lipps doe flie,	
the broken <i>Hymen</i> of virginitie,	4

by witt, by art, by pleasure, or by paine,
cannot returne, or ells be calld againe.
then well foresee, before thy hand doe ought,
spend not the goulden tyme on things of naught, 8
premeditate before thow speake in haste,
doe keepe thy bodie allwaies cleane and chaste ;
Soe shalt thow live free from the worlds distresse,
and in thy self thy self full well possesse. 12

(8) The vnapt not to be forced to learninge.

To *Salamanca* yf thow send an Asse, 1
to *Oxford*, *Cumbridge*, *Paris*, or dowaye, [Douai]
or that by travell to farthest lands hee passe,
or in the princes Court longe tyme doe staye : 4
yf, when he went, he were an Asse, noe art
will make him horse, for felde, for waie, for cart. 6
Then spare your cost, yf nature give not witt, 7
to send your sonns vnto the learned scooles,
for to the same, yf nature make not fitt,
doe what you cann, they still shall prove but fooles ; 10
then tourne ech witt to that *which* nature will, [leaf 43, back]
els fondlie thow thy sonne and cost dost spill. 12

(9) The waye to gett and keepe frendes.

fyne witts, much art, sweet tongues, and flatterie, 1
doe gaine and keepe vs frendes, as some men saye ;
but these are vaine, as prooffe doth testifie,
without large giftes, *which* makes the readie waye ; 4
for though that *Homer* come with learned hande,
yf naught he give, without dores maie he stande. 6
This then must be the surest grounde, I finde, 7
to winn and hould such frends as wee desire :

first give thow much, be plyant to their minde,
 take naught of others, fewe thinges doe thow require, 10
which if with heed thow wiselie dost retayne,
 a heape of frends thow worthilie shalt gayne. 12
 Wee all doe love to take, as *Ioue* doth teach, 13
which dailie guiftes and sacrifice doth crave ;
 Nonn loue to give, but such as cannot reach
 the full effect of that *which* they would haue ; 16
 trust *Ouid* then, whoe spake what he did knowe :
 it shewes great witt, large guiftes for to bestowe. 18

[leaf 44]

(10) Of Stumblinge.

The prowde horse that treads with statelie pace, 1
 and champes his foming mouth on goulden bitt,
 adorn'd with curious trapping and pleasant grace,
 of his braue looke his humor for to fitt, 4
 with his fower feet, when hee doth prance and playe,
 stumbles and falls in Iourneyeng of the waye. 6
 What marvayle then, though worldlie men and proude, 7
 adorn'd with sacred reason of the minde,
 In whome the heavens and earth themselves doe shrowd,
 with his twoo feet, as nature hath assign'd, 10
 In Iournyeng to the place of heavenlie Ioye,
 doth fall and stumble, through the worlds annoye ! 12

(11) First guestes at a feaste.

The buzzinge flye *which* falls in everie thinge, 1
 the meger dogg that hopes to gorge his mawe,
 the wandring mynstrell, redie for to singe,
 the roaging beggar living without lawe, 4
 the Parasite smell-feast, *which* newes doth bringe,
 and cares not whome his flattering tongue doth stinge,
 [leaf 44, back] although vnbid, like vnto shameles beastes,
 with hast come first vnto all solemne feastes. 8

(12) When a wife is badd, worse, and worst.

When she is good, better, and beste.

My frend, yf that my Iudgement do not fayle, 1
 as one well taught by longe experience skill,
 thy wife allwaies is but a needefull ill,
 and beste is bad, thoughe faire she beare her saile, 4
 but vs'd not well, she worser is to thee,
 but worst of all when best she seemes to bee. 6

Thy wife is good when shee forsakes this light, 7
 and yealdes by force to natures destinie,
 she better is (thowe livinge) yf she die,
 but best when shee doth soonest take her flight, 10
 for soe to thee thine ease shee doth restore,
 which soonest hadd, doth comferte thee the more. 12

(13) A Puritane.

Dame *Lais* is a puritane by religion, 1
 Impure in her deedes, though puer in her talke,
 And therefore a puritane by condition, 3 [leaf 45]
 or pluritane, which after manie doth walke ;
 for pruritie of wemenn, by lecherous direction,
 seekes pluritie of men to worke satisfaction. 6

(14) Of heaueie and light.

Philosophers were fooles, that taught of ould 1
 that naught cann worke his natures contrarie,
 Since experience (best prooffe) hath them controlld, 3
 that heaueie makes light, and light makes heaueie ;
 for a light purse makes a heaueie harte, wee finde,
 and heaueie purse doth make light hart and minde. 6

(15) Waterhowse.

With milder sport, and not with bitter speech, 1
 licence me here with thee somewhat to playe.
 doe take it well, I frendlie thee beesech,
 I thinke but mirth what soe my penn bewraye, 4
 not meaning the t'offend in anie waye,
 vpon thy name, allthough my penn do straye. 6
 for since with *Bacchus* Iuice thine inward part 7
 is dailie moystened, for thine owne delighte,
 [leaf 45, back] and that the blood of Earth revives thy hart,
 clensinge thy sowles howse both daie and night, 10
 thow rather 'wynehowse,' for thy livelie spright,
 then 'waterhowse,' shouldst termed be of right. 12

(16) A preist which knewe not anie letter.

Good zealous preist, thy hart more than thy skill,
 thy zeale more than thy learning or thy witt,
 the sacred eares of mightie *Ioue* must fill,
 or ells for god thow wilt be nothing fitt. 4
 Of holie Pawle, yet thow the heavenlie voice
 cannst ringe alowd, and sound this sentence true,
 'the Letter kills,' wherby thow maiest reioyce,
 that of one Letter the forme thow never knewe. 8
 ffor least that this deade letter should thee kill,
 thow didst beware the letters for to learne,
 and that aptlie, since of godds holie will
 the quickning spirit thow never couldst deserne. 12

[leaf 46]

(17) The hedd and the tayle.

Great was the glorious fame, most worthie knight, 1
 stout *Perseus*, when with thy warlike knife
 thow strakest of the monsters hedd, in sighte
 of vglie *Gorgon*, then bereav'd of life ; 4
 but farr more famous should haue byn thy glorie
 yf thow hadst cutt of the tayles of the Clergie. 6

(18) Cause of a deere yeare.

Thow fondlie askest me, as though I were a god,
 what causeth this continued dearth, and plague of Iove
 his rod.

yf I the truth maie tell, although it purchase blame,
 I will not spare to speake my thought, but yet to thy
 defame : 4

Th'inseasonable yeare, this dearth doth not procure,
 nor the discourtesie of heaven, *which* thus wee doe Indure,
 nor *Saturns* cursed starr, nor barraynesse of land,
 nor want of heedie carefullnes of things wee haue in
 hand, 8

nor *Ioue* his iust anger powr'd out on mortall wightes
 for these our manie heaped sinns, and for the fleshe
 delights ;

but thow dost plague vs all, and force vs for to die,
 through murdring death, and famins rage, by thy
 extremitie ; 12

for since the greedie mawes of thee, thy sonns and kinne,
 cann never well be satisfied with that they dailie winn,
 but that they horde, they scrape and gripe all that they [leaf 46, back]
 maie,

to sett them selves in highe estate by everie manns decaye,
 devouring all the paynes *which* others doe imploye,
 howe maie it chuse, but derth and want, all others
 must destroye ? 18

(19) Pinkes.

ffreind *Meering*, I deeme you smell verie sweete,
 that are soe full of Pinkes from hedd to the feete ;
 Yet if everie Pinke of *your* hatt, doblet, and hose 3
 were decked with a garden Pinke to savour your nose,
 You might stand for a maye game, what so you do thinke ;
 for thoughe the flowers were sweet, *your* follie wold
 stinke. 6

(20) Shoinge.

Good Browne, thow doest complaine with heaue cheere,
 the Shomaker shoes thee not to thy minde.
 the fault is not his, as it maie appeare,
 that with straite shoes thy foote hee doth bynde, 4
 for hee makes them small like thy foote in ech thinge,
 since, in shoong thee, hee must shooe a goslinge. 6

(21) Glasses:

[leaf 47] The sundrie sort of glasses *which* art doth put in vre
 for our delights, in severall kindes, sweete pleasures doe
 procure :

the daintie Ladies, loue in lookinge glasse to pry; 3
 the glasse perspective, is desyrd of learnd Pholosophie ;
 greate states, their windowes deck with glasse, for their
 delight ;

the searchinge Chimists, for their art, haue glasses
 strange of sight ;

the burning glasse is made, a thinge of rare devise ;
 and glasse vessells for banquettinge are dailie had in
 pryse ; 8

besides, there is of glasse a temple faire and brighte,
which learned Chaucer builded hath with penn of
 heavenlie spright ;

And gascoigne, for his sport, hath made a glasse in verse,
 wher wee maie see our owne defaults, *which* there he
 doth reherse ; 12

but all these curious glasses, or anie of like kinde,
 or other strange proportion *which* art or wealthmaie finde,
 Cannot content my frende ; hee hath them in disdayne,
 hee them reiects as frivolous, he houlds them all in
 vayne, 16

for, of all sorts of glasse *which* give forth anie shine,
 my frend loves, euerie hower, to haue a venice glasse of
 wyne. 18

(22) One assured he was elected.

Thow greatlie bragst how that thow art
 assur'd thow art elected :
 Chaunge but one letter, and thow saiest true, [leaf 47, back]
 because thow art eicted. 4
 ffor, knocking at the heavenlie gate,
 to enter as right heire,
 Thow art repulsd as bastard childe,
 and driven to deepe despaire. 8

(23) Cham.

In all the course of thy vnhappie yeares, 1
 noe kinde of vertue in thy life appeares ;
 ffor thow art *Cham*, or ells *Chamms* wicked brother :
 he did deride his father ; and thow thy mother ; 4
 his curse was greate ; and soe will fall to thee,
 that scoffes at her *which* still should honored bee. 6

(24) Fayth.

Our Saviour *Christ*, with words of greife complayned,
 that when he came to Iudge the world by fyer,
 that fayth should not be found to his desire,
 soe greatlie should the Christian fayth be strayned. 4
 but if he nowe the same would come to finde,
 he should see faythes more then stande with his minde ;
 ffor greater and more faiths in yearth, [leaf 48]
 with menn did not abounde, 8
 Soe contrarie, soe confident,
 soe pleasant to bee founde: 10

(25) Cuttinge of tyme.

The Curious gardiner, with his cruell Shires 1
 doth cutt the wholsome tyme, and her sweet flowers ;
which hee doth cutt soe longe, till tyme at length
 cuts of his life by doome of heavenlie powres, 4

for tyme, in tyme cutts him with full despight,
that first by tyme cutt tyme from his delight. 6

(26) A tench and a wench.

A Catholike and a Protestant 1
were frendlie sett at meate,
for both whose dinner was prepared,
both fyshe and fleshe to eate. 4
They both, as did their conscience bidd,
feed on the severall dishe :
The Protestant vpon the fleshe,
the Papist on the fishe. 8
[leaf 48, back] At length the Catholike complaind,
our wantoun times to bee
disordered in everie thinge,
as dailie hee did see : 12
'ffor nowe our Protestants,' (said hee,)
'which newe Religion take,
Twixt Pigg and Pike, twixt Carpe and Capon,
not anie difference make.' 16
To whome the other replied : 'wee make
such difference of their kinde
As Papists doe twixt tench and wench,
to serve their wantoun minde.' 20

(27) Whoe are happie.

Antomedon the Greeke Poet doth tell, 1
and rightlie, yf the same be wayed well,
that firste he happie mann is sayed to bee,
which oweth nought, and is from borrowinge free ; 4
Next, hee whome wedlocks fetters doth not strayne ;
the third, whome childrens cares did never payne.
but if he bee soe madd to take a wife,
to ridd himself from his most quiet life, 8
yf shee be rich, and therwith soone to die,
hee happie is, to gaine her wealth therbye. 10

(28) Linguistes.

[leaf 49]

Twoe gentlemen at meate by enterchaunge
of frendlie speech, the tyme to entertayne,
a womann did commend for vertues straunge,
as one that too much learning did attaine, 4
being a greate linguist, whych praise doth gaine ;
for of the tongues shée nothinge was to seeke,
since she was skill'd in Hebrew and in Greeke.
The other said, "marveyle not much 8
that they such cuninge take,
ffor nature, by a speciall grace,
great linguists doth them make." 11

(29) Drinkinge.

The first delightinge draught
doth well thy Pallat please ;
The second doth thy hart comfort,
and thy could stomake ease. 4
The third doth make the pleasant wyne
well knowne vnto thy skill ;
The fourth encreaseth suddaine mirth,
and pleasure doth distill. 8
The fite the braine doth heate, [leaf 49, back]
throwout in everie parte ;
The sixte doth make the[e] verie learn'd
and cunninge in ech art. 12
The seaventh makes the[e] like [a] horse
that runnes without a rayne ;
The eight, thy sences doth confound,
and takes awaye thy brayne. 16
The ninth doth make the[e] like
a swyne to fyle the place ;
The tenth doth make thee worse then madd,
and hated with disgrace. 20

Then flye excesse of wyne,
which is not worthie blame,
 ffor thow, not that, doste cause this ill,
 to thy perpetuall shame.

24

(30) Enuye.

Thow monster of mankinde, obscurer of good name,
 thow hated childe of pride, and autor of thy shame,
 whose heares are stinging snakes, whose face is pale &
 wann,
 with scornfull eyes and browes, disdainng euerie mann,
 with canker taynted tethe, and poysoned tongue of
 spight, 5
 with vile detracting lipps, defaming euerie wighte,
 [leaf 50] with breth of Sulphures smell, fedd with revenges
 desire,
 with brests defyld with gall, and hart of flaminge Ire,
 whose nayles are harpies clawes, and bodie leane and
 spare, 9
which never smiles, beinge still opprest with greife &
 care,
 whose frettinge pynes thy hart, and eates thy flesh
 awaie,
 still feeding on thy self, till thow dost cleane decaye 12
 like burning *Aetna* monte, *which* with his stinking
 fumes
 feedes on it self, and with his flame it self consumes.
 thy force ech sowle doth feele, thoughe, to thy better
 paine, 15
 except the mann deiect, whome fortune doth disdaine.

(31) Mann must provide for bodie and sowle.
 The fairest Creature *which* the heavenlie hand 1
 created, hath the cheefest thinge hee made,

the Lord of Ayre, of Earth, of sea, and Land, and of eeh earthlie thinge <i>which</i> once must fade,	4
composed is of bodie form'd of claye, and sowle divine <i>which</i> never shall decaye.	6
His sacred minde, sprung from celestiaall seede, doth him forwarne to lifte the same on hie.	7
his earthlie bodie, <i>which</i> elements doth feede, makes him to thinke on thinges, and that be worldlie.	
Thus sowle and bodie, vnited by their kinde, makes mann both heaven and earth allwaies to mind.	[leaf 50, back]
But soe to minde them both, as not excesse in either, fall contrarie to their due,	13
for all extreames, the vice doth still expresse, the (meane) is that <i>which</i> wee ought to pursue ;	16
then, since god wilbe serv'd with both together, vse well the one, to helpe and serve the other.	18

(32) Mongers.

A messe of mongers on <i>Holborne hill</i> ,	1
the dolefull waie vnto the hatefull place, where malefactors, much against their will, cutt of their times with shame and fowle disgrace,	4
were frendlie mett, eeh other faire greetinge, asking what craft eeh vsed for his livinge.	6
One said he was of the ffellmongers trade ; one other, that he Ironmonger was ; the thirde, that hee was costardmongers Iade ;	7
the fourth, that he was a ffishmongers asse ; to whome a fifte, as by them he did walke, with listening eare enclining to their talke,	10
did saye, "exclude me not, I craue, from out the rest, for of <i>your</i> trade I am the Quintessence, since I am a monger good as the best, and of my fleshe and purse, of Lardge dispence."	12
	[leaf 51]
	14
	16

" what monger maiest thou bee," did one replie,
 " vnknowne as yett to all this companie?" 18
 fforthwith the mann, as pertest of them all, 19
 sayed hee a whoremonger was knowne to bee ;
 " I will not loose my place in mongers hall,
 being prentise once, although I now be free." 22
 then all shooke hands, as nere of kinde to other,
 biddinge him wellcome as their loving brother ;
 whoe, to confirme this knott of knaverie,
 vnto the taverne hasted spedilie. 26

(33) Tyme.

An Auncient knight of fee and of renoune,
 with his Ladie to dinner sate him downe :
 they sett ; the hungrie knight did bid his mann
 some pottage sett, with *which* the knight began ; 4
 but eatinge fast and over greedilie,
 a little herbe did take his course awrye,
 [leaf 51, back] *which* made him coffe, that chok'd he was, he said.
 Yet the good Ladie, therewith not dismayed, 8
 " Sir, it is tyme, it is but tyme," replied.
 the payned knight, the more, for anger, cried
 that chok'd he was ; but his Ladie, that ment
 but well, saied " it is but tyme, sir, be content !" 12
 whereat the knight the more did coffe and strayne,
 ffor Anger of her speech then of the payne ;
 for where her wordes the herbe tyme did intend,
 hee them mistooke, and deem'd shee sought his ende,
 since wronglie hee conceiv'd therbye that shee
 thought it but tyme that he should choked bee. 18

(34) Receipts and expenses.

A tutor, gluttinous and prodigall,
 was by the Iudge assigned to a pupill,
 who in excesse and ryot spendinge all,
 with daintie fare his hungrie mawe did fill. 4

The Iudge, offended with this lewde expence,
 wilde the tutor a good accompt to make ;
 but he replied, without all reverence,
 "there is naught left, and this count must you take." 8

The Angrie Iudge perceyvinge this deceit, [leaf 52]
 would knowe what he receyu'd and howe twas spent :
 the tutor, gaaping, said, "her's the receyte
 and her's th'expence," notinge his hinder vente. 12

(35) Counterfetts deuoure the whole world.

The kinge deuoures the husbandman ;
 fond youths do spoyle the kinge ;
 The vsurer consumes those youthes.
 the preist decaye doth bringe 4
 To vsurers ; and whores consume
 the preist with filthie lust ;
 The bawd eates vp the gayninge whore
 who putteth her in truste ; 8
 The taverner beggars the bawde ;
 and next is swallowed vpp
 The taverner, by Parasites
 which hange vpon the cupp. 12
 The needie Parasites in th'end
 are spoyled by lothed lyce ;
 The Ape, mann counterfetter, eates
 those vermyn at a trice. 16
 So that the beastlie, mocking Ape,
 which mowes at everie thinge,
 By circulation doth consume [leaf 52, back]
 the kingedome and the kinge. 20

(36) That one thinge Produceth annother.

The frutefull peace begetts desired plentie ; 1
 desired plentie brings forth lothsome pride ;

the lothsom pride makes men by warr to die ;
 longe warrs cause wofull povertie ech tyde, 4
 and povertie makes frutefull peace to springe :
 thus the worlds wheele is turn'd in everie thinge. 6
 The fruitfull earth gives forth sustayning grasse ; 7
 sustayning grasse doth feed the nourishing beasts ;
 the nourishing beaste, into manns flesh doth passe ;
 and glotinous mann, that feedes with daintie feaste, 10
 dissolved is to frutefull yearth in hast ;
 for what feede vs, one vs doth feed at last. 12
 Thus runs about by dailie circulation 13
 ech earthlie thinge create by heavenlie hand ;
 for ones curruption is others generation,
 as natures lawe hath linked with her band ; 16
 then happie thow, if sowle in true degree
 doe end in god, from whome it came to thee. 18

[leaf 52]

(37) A longe nose.

A knight that should with curtesie
 a ladie entertayne,
 at her longe nose begann to scoffe
 with words of some disdaine, 4
 and said, 'yf your longe nose were not
 a bulwarke of defence
 To gard your lipps, they should be kiss'd
 before wee parted hence.' 8
 'why, sir,' quoth shee, 'spare not therefore,
 yf nose such hindrance bee,
 you maie, where hindred nose doth want,
 with ease free lie kisse mee.' 12
 The scoffing knight thus retaunted,
 in furie flange awaye,
 But with replyeng scoffe before,
 he thus to her did saye : 16

‘Madame, it greatlie forceth not,
 for sweetnes of *your* breth,
 Whether I kisse *your* lipps above,
 or ells *your* hipps beneath.’ 20

(38) Spencers Fayrie Queene.

[leaf 53, back]

Renowned Spencer, whose heavenlie sprite 1
 ecclipseth the sonne of former poetrie,
 in whome the muses harbor with delighte,
 gracinge thy verse with Immortalitie, 4
 Crowning thy fayrie Queene with deitie,
 the famous *Chaucer* yealds his Lawrell crowne
 vnto thy sugred penn, for thy renowne. 7
 Noe cankred envie cann thy fame deface, 8
 nor eatinge tyme consume thy sacred vayne ;
 noe carpinge zoilus cann thy verse disgrace,
 nor scoffinge Momus taunt the with disdaine, 11
 since thy rare worke eternall praise doth gayne ;
 then live thou still, for still thy verse shall live,
 to vnborne poets, *which* light and life will give. 14

(39) Martine.

Menn say thow art call'd the Rich Martine, 1
 in Latiane speech who art Martinus nam'de ;
 but wholie they mistake thie name, I wyne,
 if to thy gaine the same be dulic fram'd, 4
 for Martinus thow shouldst be termed right,
 in hording gould *which* hast soe greate delight. 6

(40) Vsurers.

[leaf 54]

Stukelic the vsurer is dead, and bid vs all farwell,
 who hath a Iourney for to ride vnto the court of hell ;
 yf anie would his letters send to Plutoes divelische grace,
 hee wilbe messenger therefore, and beare them to that
 place ; 4

but yf he anie answer crave, of letters sent from hence,
 he must some other post provide, *which* maie returne
 from thence,
 for *Stukelie* once arived there, cannot come back againe,
 since *Pluto*, for his needfull vse, doth meane him to
 retaine. 8

(41) Grace.

A man of lewd living all vertue sett at naught,
 was rested by Sergiant at mace, and vnto prison brought,
 who beinge sett at large, the *Bishop* would him trye,
 and him to common pennance put, for dedes of
 Lecherie. 4
 his aged mother, greved of her sonns open shame,
 with gentle speech of moothers loue, his lewd follies did
 blame,
 and said 'that want of grace did force him soe to fall ;
 wherfore hee dailie, on his knees, for needfull grace
 must call.' 8
 her scoffinge sonne, *which* scorn'd his mother with dis-
 daine,
 said 'hee would rather hang, than seeke for anie grace
 againe ;
 for seriaunt grace his mace, his purse had sucked drie,
 and the Archbishops reverend grace had sham'd him
 penlie ; 12
 [leaf 54, back] And therefore since these twoo before, him did deface,
 he soe, past grace, bequeath[d] them both vnto the
 divells grace.' 14

(42) Cardinge.

Kate is a good huswife, as all men saye,
 for shee doth nought but card all the longe daie,
 whoe in continuall carding hath such delight,
 that, besides the daie, she will card in the night. 4

ffor cardinge, to her is but a pleasant playe,
 and when she playes she is cardinge allwaies.
 Yet by her carding she hath little winninge,
 for of her carding never com[e]th spinninge; 8
 Soe she is a huswife, but noe good huswife, I trowe,
 for of good huswifes cardinge, spinninge doth growe.

(43) Reelinge.

Iohn, thy wife, to live doth take great payne, 1
 a good huswifes name therbye to gaine;
 for she spinnes and Reeles as fast as shee maye,
 but cheeffie in reelinge spending the daye;
 for, once haue shee sett the pott at her hedd,
 she never lins reelinge till shee goe to bedd. 6

(44) A Rose.

[leaf 55]

Willford, thow lovest a pleasant Rose verie well,
 both for the faier cullor and the sweete smell,
 for thow canst not bee without a rose in thy bedd,
 to colle the, and to laye her arme vnder thy hedd. 4
 Yet is not thy *Rose*, flower of Carnation hue,
 nor perfect white, nor redd, but yellowishe and blewe,
 and therefore most meete to serve in the night, 7
 for other *Roses* would shame her if she were in the light.

(45) Sowinge.

Sweete flowers growe when gardeners sowes the seed;
 the plowman sowes the graine wherby wee live;
 and man sowes that wheron mankinde doth breed,
 soe that their sowing, his like doth allwaies give. 4
 But weemen sowe farr different from these kindes,
 both workes and wordes which send forth paine and
 greefe,
 for with there words they vex their husbands mindes,
 with needle sowinge, not gayninge their releife. 8

They sowe discorde, with tongue of false report ;
 their needle sowing, doth breed but more expence ;
 they sowe deceyt, and make therof a sport ;
 their needle workes are but a shewes pretence. 12

[leaf 55, back] They lett not wemenn sowe, yf thow bee quiet bent,
 for of their doble sowing, growes naught but discontent.

(46) Woodcocks.

He is as wise as a Woodcock, all wee doe see,
 because everie woodcock is as wise as hee,
 which wee knowe to be true, and that the rather,
 for that Alderman woodcock was his father : 4
 A thinge of greate worth, that woodcocks are made
 the governours of Citties and the Marchants trade.
 Then woodcock on his side, by birth and by witt, 7
 makes him as wise as a woodcock his birth for to fitt ;
 for if naught ells causd him a woodcock to bee,
 yet since he is borne a woodcock in everie degree,
 he cannot degenerate from woodcocks kinde, 11
 and therefore as wise as a woodcock you shall him finde.

(47) Kissinge.

Three pleasant gentlemen vpon the waye
 did meete three maides that went them forth to playe ;
 the menn of ech other would gladlie knowe,
 which of the maides he would kisse in the rowe. 4
 the maydes, like goselinges, after other went,
 noe whit mindinge the menn nor their intent.
 But of the menn, the first amongst the rest,
 [leaf 56] that with his fellowes scoffinglie would Iest, 8
 said 'hee would kisse the pretie maide before,'
 not meaning for to meddle with anie more.
 the other said, 'yf he might haue his wishe,
 the browne wench in the middle he would kisse ;' 12

the third, as liked best vnto his minde, 13
 said 'hee would kisse the blobcheckt wench behinde.'
 Nowe, fellow *Garrett*, of the would I crave,
 which of these three the sweetest kisse should haue ;
 for the wenches breath, formost of the three, 17
 smelled verie ranke in the highest degree.

(48) White heares.

At the Rose within newgate, ther frendlie did meete,
 fower of my ould frends, ech other for to greeete :
 one had a black beard, but white was his hedd ;
 one other, white hedd, with a beard which was redd ;
 the third had yellowish hedd, but his beard somewhat
 white ; 5

the yongest had silver berde, and hedd agreeing righte.
 thus sett at their cupps, they thought to devise
 howe these severall white heares in them did arise. 8
 the black berd and white hedd begann for to saye,
 'his hedd was elder then his berde by twentie winters
 claye,

ffor where nature by age doth soonest decaye, [leaf 56, back]
 graye heares spring vp, which age doe displaye.' 12
 the other white hedd with the reddishe beard, tould,
 'that his hedd was not white because he was ould,
 but for that he had more labored, by studie his brayne,
 then his teeth by eatinge, his hedd white heares did
 gayne.' 16

the third, with yellowish hedd and beard somewhat white,
 Philosopher-like, this cause did recite,
 'I see it perfect true, for soe you agree,
 that what is labored most will weakest bee ; 20
 and what of mann is most weake by kinde,
 soonest graye haire in that part you shall finde ;
 then vsinge my teeth more than my witt, by right,
 my berde then my witt, must needes be more white.'

the last, with a ieste to knitt vp the game, 25
 this reason for himself begann for to frame,
 ‘hornes and hoore hares comm not by age, menn tell,
 and that by my self I haue tried verie well,
 for havinge both agreeing together, 29
 Cares gaue the one, and my wife gaue the tother.’

(49) Cutters.

‘Iack, I here thow hast leaft thine ould trade ;
 thow wilt noe more become a ripiers Iade.’
 [leaf 57] ‘In fayth, good Will, thow sayest true,
 for I haue left mine ould occupation for a newe, 4
 for I cann braue it in the streetes with the rest,
 beinge a right cutter, as good as the best.’
 ‘A cutter ! what cutter, I praye the, maye that bee ?
 a cutter of Queene hithe, or a garment cutter, tell mee, 8
 A Swashebuckler cutter, or one of the cutthrotes,
 or a garden cutter, or a false cutter of groates ?
 Or art thow such a cutter as ostelers and tapsters be,
 or a woode cutter, a stone cutter, or a heare cutter, letts
 see ?’ 12
 noe, in faith, Will, for better or worse,
 I am none of these, but a plaine cutpurse ;
 a life of such pleasinge, that I never feele payne
 till the rope and the gallowes doe hinder my gaine.’ 16

(50) The deceased Pretor.

Thy vertue, not thy vice ; faith, not dissembling speech ;
 thy goodnes, not thy flowings goods, made thee this
 honor reach.

(51) To Humfrie Waldronn.

Yf reasons worthie minde prescribe this reede, 1
 and Iustice bidd ech one with Iust desart

for to requite with like, the frendlie deede, in outward shewe and inward faithfull harte,	4
then must I yeald vnto your gentle heste,	[leaf 57, back]
and streyne my quill to answeere your request.	6
Wherin with slender phrase I gentlie craue your skillfull muse to pardon skillesse write, and rather waie the honnest minde I haue, then simple quill which rashelie doth recite	7 10
what Idle brayne hath fondlie found at large, which I present, our freindshipp to discharge.	12
A foolishe <i>Cherill</i> I maye seeme to bee, that shame not to present vnto thy sight <i>Sir Topas</i> ridinge rime not meet for thee, Nor Gouldings learned vewe, that famous wight,	13 16
whose hawtie verse, with sugredd words well knitt, bereaves the same of <i>Chawcers</i> flowing witt. Then frendlie take in gree this frendlie verse I frame, and thinke, to his <i>Perithous</i> , that <i>Thesius</i> writes the same.	20

(52) Fortune.

Blinde ffortune, with her fonde and sencelesse sence, regarding nought the worth of anie wight, which heedleslie her riches doth dispence, not forcinge whether shee doth wronge or right,	4
Enricht by suche as vices do adorne, The good relectinge with most bitter skorne,	[leaf 58]
Which growes, for that noe perfect good she knowes, beinge onelie fedd with vaine and outward showes.	8

(53) To his freind Burrell.

The loathed povertie still shall thee feede yf poore thow be in anie time of life, By byrth, or fortune, or for want of heede, for vnto such, rewards are nothings rife,	4
---	---

since, in this thanklesse age, none wealth attaine,
but such as riches haue, and giue for gaine.

Then must thy hard and woefull state

of shamefast povertie

8

Embrace patience, since vnto thee

welth will not multiplie.

(54) Issues.

The Ioyfull mother brings forth manie faire yssues,
the learned lawyer brings his cause to good yssues,
the skilld Phisition makes for goute runninge yssues,
the faulting Iuror is amerc'd in much yssues ; 4
the large expences are counted needles yssues ;
but yet, of all the yssues wee haue in anie kinde,
none is more badd then yssuing from our land, wee finde,
for soe our witt and wealth from vs soone yssues then, 8
which lost and brought to naught, w'are scorned of all
menn :

[Leaf 53, back] Such yssue they obteyne, their birth right *which* doe sell,
on *which* yssue the verdit hath condemned mee right
well.

(55) Mariage.

Deepe witted menn, b'experience haue contrived, 1
that mariage good and quiet is ech hower,
where the mans heringe organs are deprived
of their right vse and sound receyving power, 4
and where is seeled vp the womans percing sights
that shee maie not behould her husbands sweet delights. 6
ffor since nature hath made that sex most fraile, 7
and subiect to tormentinge Ielousie,
vpon ech guiltles signe they will not fayle,
their loving husbands to suspect falselie ; 10
yet if she could not see, but were by nature blinde,
such fonde conceites she would not harbor in her minde.

And if suspected mann were dombe to heere 13
 the Iealous brawles of his vnquiet wife,
 ech would embrace and hould the other deere,
 wherbye they might obtayne a quiet life, 16
 without which rare effects, swete mariage is a hell,
 but linked with these guiftes, doth Paradise excell. 18

(56) Sweete mouthes.

[leaf 59]

A noble Earle, to vertue allwaies bent,
 with rich and scoffinge knight on hunting went :
 the Buck was rows'd, the hounds vncopled bee,
 who with swifte course, to flie did seeme to mee, 4
 and eger of the game, in their full crie
 with dobled voice lowd echoed in the skie,
 whose pleasant musick did the eares delight
 of Earle and all the rest, except the knight, 8
 that pleased more in purchasing and gayne
 than hawkes or hounds, or in such toyes vaine.
 of whome the Earle demanded curteouslie,
 when ended was the hounds long solempne crie, 12
 'yf those faire doggs, with their reioicing voice,
 had not sweete mouthes as hounds of rarest choice ;'
 wherto the knight gaue answere scoffinglie,
 'hee did not knowe till hee the same should trie, 16
 for anie of them he never kissed there,
 and soe knewe not how sweet that there mouthes were.'
 wherat good Earle, which tooke it in disdaine,
 from moved chollar hardlie could refraine, 20
 but said 'if that you kist them not before,
 you maie with ease kisse them behinde the more.'

(57) Fooles.

[leaf 59, back]

Hee was not wise, his witt hath him deceyved, 1
 that would bee wise, and not a foole be deemed,

but I, *which* haue the truth by witt conceyved,
 doe holde it best a foole to bee estemed, 4
 the cause wherof by reason is perceyved,
 ffor wisdome knowes, of fooles is endlesse number,
 that in their follie foolishlie doe slumber. 7
 Then is it best to be of that consort 8
 and sweete societie *which* moste doe hould ;
 the fewest menn to wisdome doe resort,
 and leste in number soonest are contrould ; 11
 soe least are least estem'd in everie sort ;
 then must the wise, *which* is the lesser number,
 be compted those *which* all the world doe cumber. 14
 Greate ffranchises the fooles are knowen to haue, 15
 because they swaye in all the greatest part :
 the wise stand back, forc't of the fooles to crave,
 thoughte fooles cannot Iudge of their good deserte, 18
 yet must those fooles their vertuous life deprave,
 for they stand warme, are fedd and cloth'd of beste,
 when wise menn begg, or are with famin prest. 21

[leaf 60]

(58) Gallopinge.

ffrom windsore ridinge, to the statelie towne, 1
 the seate of ffamous kings and Inglands pryde,
 in hast, I mett, in midst of Hunslowe downe,
 a gentle youth *which* postinglie did ride, 4
 a frend of mine, whome I forc'd there to staie,
 to knowe the cause hee ridd soe fast awaye. 6
 Whoe said, " muse not, I frendlie the require, 7
 to see mee gallop with soe light a hedd,
 since I farr lighter am in this retyre,
 then when to *London* I my Iourney spedd ; 10
 ffor when I went, my creed 12 partes did holde,
 but one is lost, soe I more light and bould,
 the twelfe is gone, eleaven I keepe in store,
Christ went not vnto hell : what would you more ?" 14

(59) Churches.

The Auncient *Saxons* did full Christianlie,
 to shewe their fervent zeale and zealous love,
 erect most statelie churches plenteouslie,
 as holie place ordain'd for god above. 4

But nowe *le monde reuerse*, the world turn'd upside
 downe,
 our *Scismatikes* will haue noe church in Cittie or in
 towne.

Noe Church! alas! what doe I saye? I lye; [leaf 60, back]
 they sett vpp churches twentie for their one, 8
 for everie private howse spirituallie
 must bee their church, for other will they none,
 Excepte the open felds, or ells false *Ethnicks* groves of
 trees,

where sencelesse as the sencelesse woods they flock
 like swarms of bees; 12
 there sowe they *Satans* damning seedes, of which dis-
 sention springs,

(tearing *Christes* vndivided coate), which all to ruyne
 brings. 14

(60) Menn before Adame.

Good *Moses* (which didst write by sprite of God), 1
 some makes thy witt as watrye as thy name;
 thy art, to serpents which did turne thy rodd,
 thy sacred quill, which newborne world did frame, 4
 are nothinge worth; thy Iudgements are but lame;
 ffor the *Italian* redie witt doth sett the vnto schoole,
 and *Francis George*, in his scriptures problemes, makes
 the a foole. 7

Thow couldst not see, (which everie thinge didst see, 8
 of newspronge world Create by Ioue his hand,)
 that before Adame, (calld first mann by thee,)
 were manie menn (which by thy words is skande), 11

for some Italians thy words so vnderstand,
 And *Francis George* doth, *Talmude* like,
 by thy penn thee confound, 14
 [leaf 61] Provinge that manne *Androgenon*
 was first made out of grownde :
 But lett those wranglinge witts, that seeme 17
 to teach godds heavenlie sprite,
 Beware his scourging rodd deprive
 them not of sence and light. 20

(61) Iuye.

Thow *Bacchus* plant, which allwaies greene dost
 springe, 1
 Poets reward, and glorie of their penn,
 the touchstone of wyne which to the sprite doth bringe
 a quickning force to rouse the witt of menn, 4
 why dost thow clyme my howse so spreddinglie,
 and yeald thy sacredd budds soe frutefullie ? 6
 In vaine thow doest ascend these rurall tyles 7
 which profound *Virgill* never yet behelde,
 nor wantonn *Ouid*, whose rare penn compyles
 strange changed shapes which abstruse science yeald, 10
 nor wittie *Flaccus* did hange his harpe here,
 nor doth *Tibullus* gold in this appere. 12
 ffor in this cottage rurall muse doth reste ; 13
 here dwelleth *Cherill*, and *Topas* the knighte ;
 [leaf 61, back] pore oten ryme is onelie here exprest,
 noe helicon verse or muse of rare delight ; 16
 but since thow hast this rusticke wall adorned,
 doe florishe longe, all though my verse be scorned. 18

(62) Iestinge.

Three things there be which maie susteyne noe Ieste 1
 or foolishe blemishe of our Idle braine :

the honest fame wherewith our life is blest ;
 our godlie faith, for that maye bide noe stayne 4
 of heresie, or false religions bayne ;
 Next, wattrishe eye, wherof ech litle gall
 doth hurte the sight and dangers th'ye withall. 7

(63) Honor.

The glorious Queene, honor, desir'd of all, 1
 wherto ambitious mindes greatlie aspires,
 still gaping, that on them her rayes maye fall
 with glorious stiles to answer their desires, 4
which hautie hart by price and prayse requires,
 is seldome found, as grave ancients devise,
 of such as gredilie wold to honor rise. 7
 ffor shee enquires of those shee never sawe, 8
 she followeth them that from her faste doe flye,
 she honors such from her *which* doe withdrawe, [leaf 62]
 she loveth all that naught esteemes her glorie, 11
 she calls for them that scorns her vanitie,
 she trusteth those whome she did never knowe,
 and such rewards in whome hidd vertues flowe. 14
 This contemplative Philosophers tould 15
 With all their skill, vnknowinge her true kinde ;
 for other course doth this faire Ladie hould,
 since to her glitteringe bowres newe stepps are signed, 18
 whertoe nowe none the redie waye cann finde,
 but suche as enter with a keye of gould
 by false faire shewes or flatteries manifold. 21

(64) Temperance.

The heroike vertues Cardinall,
 wherof the learned write,
 Doe from right kinde degenerate,
 and with themselves do fighte. 4

- If heavenlie temperance doe not
 their Rygor moderate,
 As the true arbitrer and the
 true stickler of their bate. 8
- [leaf 62, back] ffor Iustice without temperance
 shadowes revenginge Ire,
 And fortitude without the same
 is rashe vnquenched fyre. 12
- Soe wisdom wanting the due force
 of temperance, wee trye,
 Egregious follie to be deem'de,
 and cosoninge subiltie. 16
- when hee *which* hath true temperance,
 all vertues doth embrace,
 Is wise, is iust, is valiant,
 and honored in ech place. 20
- Since this faire Queene, dame Temperance,
 attended is allwaies
 with rare and honorable maydes
 deserving worthie prayse ; 24
- ffor lawded virgin modestie,
 and blushefull shamefastnes,
 And holie abstinence, the nourse
 of all true godlines, 28
- Pure honestie, wise frugallness,
 and right sobrietie,
 The Angellike continencie,
 and fames eternitie, 32
- [leaf 63] Doe dailie followe Temperance,
 as handmaidens ever preste,
 And worthie members of that Queene,
 for to performe her heste, 36

Whoe, for their Ladies liverie,
 her ensigne and her worde,
 To shewe how her wise actions
 doe with her speech accord. 40

This famous sentence beare vppon
 their sleeves embrodred still
 (*Not to much*), which wise *Pitacus*
 fram'd to her sacred will. 44

(65) Doinge nothinge.

A Crabbed Cobler, and his slothfull wife,
 which would not labour for to gett her meate,
 from words to blowes did often fall at strife ;
 but as the husband did her feircelie beate, 4
 this question shee did oftentimes repeate :
 ‘ why doe you thus torment me in my life,
 Since I haue nothinge said, nor nothinge donne ?’
 but he, continuinge still as he begun, 8
 Said, ‘ for that cause onelie he made his blowes soe rife.’

(66) Astrologers.

[leaf 68, back]

Malevolent *Saturne*, vnhappie starr, 1
 hath loste the vse of ferce and cruell sight,
 Ne cann from stone a childe discerne from farre ;
 the shamefaste moone cann with her bashefull light 4
 see naught but what is pure and virgin bright ;
 the thundringe *Ioue*, with loue doth onelie minde
 his white *Europa*, though a mortall wight ;
 the warlike *Mars*, to coole his youthfull kinde, 8
 doth *Venus* halse ; and lustfull *Venus*, *Mars* doth bynde.
 The Lawrell *Phebus*, with his glittering hedd, 10
 the glorious god that rules in fyerie chaire,
 doth onelie thinke on *Daphnes* plesante bedd ;
 to *Herseus* love, doth *Mercurie* repaire,
 the wittie sonne of *Maya* the faire : 14

thus all the plannetts are employd in skye ;
 wherbye thow maist (Astrologer) dispaire,
 by their aspectes or workinge power, to trye
 whoe doth the Cuckold make, and thy hed hornifie. 18

(67) The herbe *filius ante Patrem.*

[leaf 64] A vertuous Ladie, skilfull herbaliste,
 in *Chimick* art whoe takes noe meane delight,
 whome modestie with good report hath bliste,
 and wifelie dutie hath adorned righte, 4
 of gentleman (that learned would bee deem'd,
 as by his *tria verba* he had seem'de,)
 Demanded 'if the herbe most rare of sight,
 and of all Artistes greatlie esteem'de, 8
 which *filius ante patrem* they doe hight,
 were to him knowne': who said, with courage bould,
 his deepe insight in herbes for to vnfold,
 'it is, madame, well knowne to everie wight, 12
 to be sonne of *Antipater*, as learned men doe houlde.'

(68) Monstrous Childe.

Did Learned *Ouid* live, with poetrie divine,
 his Metamorphosis he would a newe refyne,
 and add this prodigie, as vncouth as the reste, 3
 of his transformed shapes which there he hath expreste ;
 ffor here, though bodies were to other forms not chang'd,
 [leaf 64, back] Yet is this followinge truth as farr from nature strang'd,
 That the celestiaall saints which doe adorne the skye, 7
 should from the heavens discend, and children multiplie ;
 for why sainte Peters sonne, a thinge to fewe men
 knowne,
 maintaind a child which he supposd to bee his owne,
 yet others had more righte to her by kindlie knott ;
 soe easilie one others child falls to our lott. 12
 This is a thinge vnvsd, a Saint a sonne to haue,
 and hee deformed, not shap'd as heavenlie bodies crave,

whoe, though of heavenlie seed, yet was he foule
 beguyld,
 that fondlie nourished as his, one others childe, 16
 exceedinge anie chyld *which* natures course doth give,
 for lightlie she could beare the tallest mann on live ;
 soe bigg her bone in bredth, soe monstrous shee did
 seeme, 19
 that ech, noe childe, but perfect woman, did her deeme.
 Thus nature change kinde,
 these monsters forth doth sende,
 Saint Peters sonne, a woman childe,
 which could *with* menn contende. 24

(69) A godly mann.

He is a godlie mann, that doth *with* tongue and minde
 and sincere hart, the heavenlie god
 adore in his true kinde,
 That liberall is to pore, that Iustice doth maintaine, 4 [leaf 65]
 And beinge chosen for a Iudge,
 takes noe reward for gayne ;
 That is not mov'd *with* loue, or doth for anger hate,
 And as infectinge poysonn, shunns 8
 fonde scouldinge and debate ;
 That hath a good foresight in what he takes in hand,
 that rashelie nothings doth attempte
 which reason maie withstande ; 12
 That chooseth honnest frends, for to converse *with* all,
 whose sage and true advise maye helpe
 in dangers when they fall ;
 That vtters *with* his tongue, but what his hart conceives,
 And doth envie that wicked speech, 17
 which other menn deceyves ;—
 This is a godlie mann ; but I thinke none is found,
 In whome these sacred vertues doe
 in their full power abounde. 21

(70) Kindred.

Why kneele you heere, faire Ladies, thus amased, 1
 before *Apollo*, as though you sacrificed?
 These litle babes within your armes thus fouled,
 in weeping sort soe piteouslie disguised? 4
 [leaf 65, back] what secret greife of fortunes evill change
 hath happened you? declare, and bee not straunge. 6
 Wee here lament noe fortune of mishapp, 7
 wee crave noe goodes from godds for to discende,
 ne doe wee wishe our Ennemies to entrapp,
 nor seeke revenge of such as vs offende, 10
 but of most fowle incest wee feele false fame,
 and craue *Apollo* to rid vs from the same. 12
 ffor these two babes *which* here thow dost behould,
 are our owne sonns by fleshlie generation;
 they are brothers to our husbands, of this be bould,
 and vncles to ech other by procreation; 16
 their mothers and grandmothers thow shalt vs finde
 in lawfull mariage and course of honnest kinde. 18
 which wee beseech *Apollo* for to shewe, 19
 who leavinge that to earthlie menn of skill,
 wee thee desire, yf ought therof thou knowe,
 the same to tell accordinge to our will; 22
 Soe shall wee sound thy worth and learned name,
 Since thow shalt cleere vs from incestuous shame. 24

[leaf 66] (71) The Courte and Cuntrey.

My yonge and youthfull yeares,
 that once drewe forth my life
 In pleasant game of ffancies trayne,
 where pleasures all were rife, 4
 Haue nowe forsaken quite
 their ould and wonted trade;
 My strength is gone, my mirth is past,
 my wantonn daies doe fade. 8

- ffor where I often vsed,
 amongst the Courtlie sort,
 In Idle play, through bewties hue,
 with loving talke to sport, 12
 Nowe am I shakenn of,
 My faltring tongue doth staye,
 Vntimelie thoughts of such mishapp
 hath worne such toyes awaye, 16
 And I must rest at home,
 lock'd from my pleasures paste ;
 They scorne me nowe whome I disdained :
 this is my fall at laste. 20
 from Court to cart I flye,
 a longe but easie leppe ;
 I liste noe more with glosinge speech
 on fortunes wheele to stepp. [leaf 66, back] 24
 She did advance me once,
 to throwe me downe againe,
 But through her spite and my good happ
 more quiet I attaine. 28
 The little shrubbs that growe
 hard by the tender grasse,
 Abide the force of blusteringe winde,
 when greater trees doe crashe. 32
 The lowe and meane estate
 is surest thinge, I finde ;
 The Courtlie life vnstedfast is,
 more fleeting than the winde. 36
 There spend they all they haue,
 and more, if need require ;
 They gape for this, they watch for that,
 they followe ech desire. 40
 They frowne vpon their frends,
 and fawne vpon there foes ;
 They envie all the favored,
 they scorne the mann in woes ; 44

- They presse vpon the prince,
 they glose for hope of gayne ;
 [leaf 67] they hate the wise, they ride the fooles,
 they laughe and loue in vaine. 48
- They seeke with greatest shewe
 for to maintaine their route ;
 They pinche and spare, they carke and muse,
 to bringe the same about. 52
- Thus, vnder all this shewe
 and troope of goulden sights,
 They doe possesse vnrestfull daies
 and thowsand woefull nights. 56
- ffore loe, this goulden miserie,
 as I doe finde, is naught,
 But highe disdaine Ioynd with distresse
 and manie mourning thought. 60
- Wheras my Cuntrye life,
 which nowe I take in hand,
 Bringes quiet rest, a carelesse minde,
 it needes noe lustie band. 64
- Wee envie noe estate,
 wee loue the porest sorte ;
 Wee lavishe not Ill gotten goods,
 wee keepe a meaner port. 68
- Wee spend as reason bidde,
 wee entertaine our frend -
- [leaf 67, back] In honnest state ; and when you lack,
 then must wee seeme to lend ; 72
- which is farr better case,
 at neede allwaies to haue,
 Then for to spend without a reine,
 and then haue need to craue. 76
- Our garments are not gaye,
 our garners haue the more ;
 wee seeke noe statelie halls, nor hante
 the Princes Court therefore, 80

- But live in pore estate,
 more quiet in our brest
 Then those whome dailie service doth
 procure soe much vnrest. 84
- Wee passe the silent night
 with his vnbroken sleepe ;
 Wee ease our heaue minde with mirth ;
 of loue wee take noe keepe. 88
- I therefore flie the presse
 and troope of Courtlie trayne
 And scorne their pride that scorne my fall,
 to rest from restles payne. 92
- I leaue the Courtlie life
 to those that skillesse are,
 And hedlonge runn by others harms,
 that soone will not beware. 96 [leaf 68]
- My cottage doth content
 my well contented minde ;
 My wantoun yowth is gone, and nowe
 grave thoughts in hedd I finde. 100
- Thus well I tried haue,
 that my mishappe hath wrought,
 More quiet state for my behoofe
 then I had ever thoughte. 104
- In happie tyme, therefore,
 I banishd such a life,
 where no thinge certaine maie be found,
 where all things are but strife. 108
- Thus, carefull Court, farwell !
 and wellcome Cuntrie state,
 where thou shalt live at quiet rest
 from all envyenge hate. 112

(72) The number 1, 2, 3, 4.

- One simple thinge cann nothings worke,
yt maie not stand, but fall.
Twoe maie both much and great things doe ;
but three maie compasse all. 4
- [leaf 68, back] And fower, I trulie finde to bee
perfection of ech thinge,
ffor in the same conteyned is
what heaven and earth maye bringe. 8
- Woe, then, to him that is alone,
Kinge *Dauids* sonne cold saye,
for yf he fall, he wanteth helpe
to raise him or to staye. 12
- But where twoe things doe meete in one,
as nature help'd by art,
There mann maye prove miraculous,
through his celestiall part. 16
- But rightlie yf these worthie two
themselves from Center spred
To three kinds of Philosophie,
newe Creatures maie be bred. 20
- ffor if divine Philosophie,
the naturall and morrall,
ffrom Center spred themselves abrode
and then in Center fall, 24
- There wilbe vnion of these three,
Sol, lune, and Mercurie ;
ffor in the heaven and Earth three things
the truth do testifie : 28
- [leaf 69] All which Saint Iohn did trulie knowe,
and therefore rightlie tould
That three is one, and one is three,
which fewe menn cann vnfold. 32

- But if with all this secrett three
 the number fower be placed,
 In *Tetragramaton* I finde
 the worke shall well be graced. 36
- Add therefore one to three and fower,¹ [1 ? to 2, 3, 4 = 9]
 makinge the number tenn,
 In which enclosed is the skill
 fast lock'd from common menn. 40
- Take this my sweete conceyt in worth,
 though worthlesse vnto thee,
 whose sacred witt, with abstruse skill
 is fraught in æch degree. 44

(73) ²Mr Camdens Britania.

- The holie licor (whose mysteries divine
 to *Venus* Squire consecrate are seene) 1
 needes not the Poets braunch (touchstone of wyne),
 the Clyming Iuye allwaies freshe and greene, 4
 In Sommers scorchinge heate and winters could,
 to make that wyne the better to be sould. 6
- And learned *Camden*, with his searching witt, 7 [leaf 69, back]
 whose deepe studie, by travells carefull payne,
 hath from errors and mace³ of *Dedalus* pitt, [3 maze]
 (for Cuntries loue,) drawne vnto light agayne 10
 worthye Antiquities, wherof before
 none sayed the like, or shall doe anie more. 12
- This *Philopolites* needeth not, I saye, 13
 My rough pensill to portraitt his desart ;
 but as good wyne commends it self allwaie
 without the Iuye signe, soe in noe part 16
 he needes noe prayse, synce that his learned quill
 with flowing style his prayses doth distill. 18
 ffor by his guide the *Roman* names doe live, 19
 and ancient things consum'd by cancred byte

- of ould Iniurious tyme, he doth revive,
 in *Latiane* tongue, a worke which breedes delight 22
 and Cuntries good, to such as will embrace
 soe rare a gemm not found in other place. 24
 His deepe conceit I highlie doe admire, 25
 his strange Invention I knowe not howe to praise,
 the truth of things whereto he doth aspire
 is past my reach to shewe by anie waies ; 28
 [leaf 70] what will you more ? breifelic, this thing I teach,
 hee hath donne that *which* noe mann ells could reach.
 Buy then this worke ! doe read and reade againe ! 31
 esteeme the mann, as hee doth meritt well !
 requite with thanks the frute of Endlesse payne
 repressse envye ! in vaine ! since I knowe well, 34
 to seeke a knott in rushe thow maist contend,
 and teare with spite what thow canst not amende. 36

(74) Solomons witt.

- ffreind *Eldrington*, thow art as wise
 As *Salomon*, menn saye,
 ffor thow art like to him in witt,
 in earnest and in playe. 4
 But what is like, is not the same,
 as all menn well doe finde :
 Soe thow hast not *Solomons* witt
 in all points of his minde. 8
 Yet in one thinge thow dost the height
 of his rare witt expresse,
 In chaunge of *Venus* sweete delights
 and Lecheries excesse. 12
 [leaf 70, back] In other thinges thow art not hee,
 noe more then is an Ape,
 Whoe is like thee in Peevishe witt
 and in deformed shape. 16

Thus must I playe with thy fyne witt,
 to answeere thy fonde Ieste,
 That scoffes at everie meaner witt,
 which wisemenn doe detest. 20

(75) Leylandes rightefull ghost.

What *Endore* phytonesse, what envious hart, 1
 what fourth furie, what rage of witlesse braine
 Doth vex my sprite against his due desart,
 and force me causelesse, wronglie to complaine? 4
 one guiltlesse hand, which doth mye fame retaine,
 all thoughte detractinge penn with deepe despite
 cannot behould the beames of Englands lighte. 7
 My name, my fame, my labors, and my penn, 8
 my indigested worke of highe conceit,
 came not to be obscur'd in thanklesse *Denne*,
 ffor he (whome skillesse malice through deceit 11
 sekese to entrapp with hooke of scorning beyt)
 doth gratefullie receyve my buried name, [leaf 71]
 which otherwise had perished to my shame. 14
 By him I live, by him the world doth knowe, 15
 by him the heauens and humane Lawes doe finde
 that he hath, farr beyond my broken shewe,
 his Cuntries glorie in one worke combinde, 18
 with gracious style, and sprite of heavenlie minde,
 which both to mine and his immortall praise,
 in spite of spite, will honored bee allwaies. 21
 And therefore, in most humble sort, doe sue 22
 that Learn'd *Camden* his right guerdon maye haue,
 and that those coniuring words maie finde ther due,
 which vex my sprite, and raise me from my grave, 25
 whoe never deem'd his learning to deprave
 ffor I confesse, he rarelie doth compleate
 that famous worke which I could not entreate. 28

(76) Quiet and Rest.

- As wearie bodie doth restore his strength *with* rest,
 as fertill soyle sometimes vntild doth prove the best,
 As laboringe beastes, the ox, the horse, must quiet haue,
 as toylinge daie, the restefull night doth dulie crave, 4
- [leaf 71, back] As bowe still bent, in time is weake
 and looseth strength,
 As Sommers flowers in Winters rootes
 doe reste at length,— 8
 Soe must the rulinge minde, the seate
 where reasone reynes,
 with quiet recreate it self
 from former paynes. 12
 ffor what wants interchanged rest
 will weare awaye,
 And restles paines, both witt and wealth,
 doth soone decaye. 16
 Then cease, thow wearie muse, allwaies
 to beate thy brayne
 And weare thy paynefull hand,
 which never reaped gaine ; 20
 Since all thy sweating toyle finds but
 such hard event
 As damned *Sisiphus*,
 most bitter punishment, 24
 Wherbye thy goulden tyme
 thow thriftelesse dost consume,
 Like *Gebers Cooke*, to waste thy wealth
 in Ayerye fume. 28

Finis.

NOTES.

p. 2. *Chyrrill*. "He (Lysander) always kept the Spartan poet Choerilus in his retinue, that he might be ready to add lustre to his actions by the powers of verse. And when Antilochus had written some stanzas in his praise, he was so delighted that he gave him his hat full of silver." Burton's *Plutarch*.—S. See note on p. 77, l. 13, p. 104.

p. 6, l. 4. *Genius*. A Roman kept holiday and sacrificed to his genius or guardian spirit on important occasions such as birthdays. Hence the phrase "indulgere genio," to enjoy oneself.—S.

p. 7 (3), l. 6. *Ceres*. "It is an old and well-known sentence, 'Sine Cerere et Baccho friget Venus' (love grows cool without bread and wine)." Burton's *Anatomy of Melancholy*. Love Melancholy, Numb. V., Subsect. 1.—S.

p. 16, l. 8. *Basiliske*. "To come now unto the Basiliske, whom all other serpents do flie from and are affraid of: albeit he killeth them with his very breath and smel that passeth from him; yea, and (by report) if he do but set his eie on a man it is enough to take away his life."—Holland's *Pliny*, tom. II., p. 356, ed. 1635. "bred it is in the province Cyrenaica, and is not above twelve fingers bredth long: a white spot like a starre it carrieth on the head, and sets it out like a coronet or diadem: if he but hisse once, no other serpents dare come neere: hee creepeth not winding and crawling byas as other serpents doe, with one part of the body driving, the other forward, but goeth upright and aloft from the ground with one halfe part of his body: he killeth all trees and shrubs not onely that he toucheth, but also that hee breatheth upon: as for grasse and herbes, those he sindgeth and burneth up, yea, and breaketh stones in sunder; so venomous and deadly he is. It is received for a truth, that one of them on a time was killed with a launce by an horsman from his horse-back, but the poison was so strong that went from his body along the staffe, as it killed both horse and man: and yet a silly weazle hath a deadly power to kill this monstrous serpent, as pernicious as it is [for many kings have been desirous to see the experience thereof, and the manner how he is killed]. See how Nature hath delighted to match every thing in the world with a concurrent. The manner is, to cast these weazles into the hole and cranies where they lye, (and easie they be to know by the stinking sent of the place about them :) they are not so soone within, but they overcome them with their strong smell, but they die themselves withall;

and so Nature for her pleasure hath the combat dispatched." *Ibid.* tom. I., p. 206-7.—S.

p. 23, No. 25, l. 1. *The Melitane Dogge*. "A Melitean Dog, or a little Dog for a Ladies Lap."—*Minskue*, 1626.

"A little pretty dog which women use to play with: a Fisting¹ hound. *Melitæus canis*."—*Gouldman's Lat. Dict.*, 1669.

"An animal once peculiar to *Malta*, is the small dog with a long silken coat, mentioned by Pliny, which Buffon calls *bichon*; but this race of dogs is now extinct."—*Penny Cyclopædia*.

"The little dogs and all,

Tray, Blanch, and Sweet-heart, see, they bark at me."—*Leâr*, III. 6.

. . . . "as full of quarrel and offence

As my young mistress' dog."—*Othello*, II. 3.

Probably the dogs referred to in the above two passages may have been of the Maltese breed; as also may have been the "Jewel" Proteus sent to Sylvia, and which was stolen from Launce by the hangman-boys.—P. A. DANIEL.

There is a Town in *Pachynus*, a Promontory of *Sicily* (called *Melita*²), from whence are transported many fine little Dogs called, *Melitæi Canes*; they were accounted the Jewels³

of Women; but now [A.D. 1607] the said Town is possessed by Fishermen, and there is no such reckoning made of those tender little Dogs,—for these are not bigger then common Ferrets, or Weasils,—yet are they not small in understanding, nor mutable in their love to men: for which cause they are also nourished tenderly for pleasure; whereupon came the proverb, *Melitæa Catella*, for one nourished for pleasure; and *Canis digna throno*, because Princes hold them in their hands, sitting upon their estate.⁴

Ælianus. "Theodorus, the tumbler and dancer, had one of these, which loved him so well, that at his death he leaped into the fire after his body. Now a dayes, they have found another breed of little Dogs in all Nations, beside the *Melitæan* Dogs, either made so by

art, as inclosing their bodies in the earth when they are Whelps,—so as they cannot grow great, by reason of the place,—or else, lessening and inpayring their growth, by some kind of meat or nourishment. These are called in *Germany*,

¹ ? One to be handled. But the term may be susceptible of a less cleanly interpretation. See the extract on page 100—"which some frumpingly term *Fyisting Hound*."—P. A. D.

² Melita is no doubt Malta, the island south of Pachynus.

³ Compare Proteus in *The Two Gentlemen of Verona*, IV. iv., "*Launce*. Marry, Sir, I carried mistress Silvia the dog you bade me. *Pro*. And what says she to my little jewel?"

⁴ See, in Shaw's "Dresses and Decorations of the Middle Ages," Vol. 2, the portrait of Constancia Duchess of Lancaster, wife of John of Gaunt, with one of these little dogs in her lap: from an Illuminated MS. in the Brit. Museum, date about 1525.—P. A. D.

Strabo of the
Melitæan
Dogs.

The art of
making of
little Dogs.

Bracken Schosshundle and *Gutschenhundle*; the *Italians*, *Bottolo*¹; other Nations have no common name for this kind that I know. Martial made this Distichon of a little French Dog; for about *Lions* in *France* there are store of this kinde, and are sold very dear; sometimes for ten Crowns, and sometimes for more.

Delicias parvæ si vis audire catellæ,
Narranti brevis est pagina tota mihi.

They are not above a foot, or half a foot long; and alway the lesser the more delicate and precious. Their head like the head of a Mouse, but greater, their snout sharp, their ears like the ears of a Cony, short legs, little feet, long tail, and white colour, and the hairs about the shoulders longer then ordinary, is most commended. They are of pleasant disposition, and will leap and bite without pinching, and bark prettily; and some of them are taught to stand upright, holding up their fore legs like hands; other to fetch and carry in their mouths, that which is cast unto them.

“There be some wanton women which admit them to their beds, and bring up their young ones in their own bosomes, for they are so tender, that they seldom bring above one at a time, but they lose their life. It was reported that when *Grego* in *Syracuse* was to go from home among other Gossips, she gave her maid charge of two things: one, that she should look to her childe when it cryed; the other, that she should keep the little Dog within doors.”—Topsell’s *Hist. of Four-footed Beasts* (1607), p. 128, ed. 1658.

Ib. p. 135; from “the Treatise of English Dogs, first of all written in *Latin* by that famous Doctor in Physick *John Cay*², and since translated by A[braham] F[leming],” printed in 1576, blk. lr., 4to., 30 leaves.

“Of the delicate, neat, and prety kind of *DOGS* called the *SPANIEL GENTLE*, or the *COMFORTER*; in *Latin*, *Melitæus*, or *Fotor*.

“There is, besides those which we have already delivered, another sort of Gentle Dogs in this our *English* soil, but exempted from the order of the residue: the Dogs of this kind doth *Callimachus* call *Melitæos*, of the Island *Melita*, in the sea of *Sicily* (which at this day is named *Malta*) an Island indeed, famous and renowned with couragious and puissant Souldiers, valiantly fighting under the banner of Christ their unconquerable Captain) where this kind of Dogs had their principal beginning. These dogs are little, prety, proper, and fine, and sought for to satisfie the delicateness of dainty dames and wanton

¹ *Bottolo*, a whelp, a puppie, a sheapheards cur, a filthie dog. Also as *Bottarissa* [a kinde of lampreie or eele-poute].—*Florio*, 1598. *Faldarello*, a little prettie dogge, a playing dogge, a puppie sitting vpon a womans cotes.—*Ib.*

² Dr John Caius, born 6 Oct. 1510, at Norwich, died 29 July 1573. Physician to Edw. VI., Mary, and Elizabeth. Gonville Hall, Cambridge, enlarged by him, now known as Caius College. His real name was Kaye or Key, which he latinized. Supposed by some, without much probability, to be the Dr Caius of the “Merry Wives of Windsor.”—P. A. D.

womens wils, instruments of folly for them to play and dally withal, to trifle away the treasure of time, to withdraw their mindes from more commendable exercises, and to content their corrupted concupiscences with vain disport (a silly shift to shun irksome idleness). These puppies, the smaller they be, the more pleasure they provoke, as more meet play-fellowes for mising mistresses to bear in their bosomes, to keep company withal in their Chambers, to succour with sleep in bed, and nourish with meat at bord, to lay in their laps, and lick their lips as they ride in their Waggon: and good reason it should be so, for courseness with fineness hath no fellowship, but feateness with neatness hath neighbourhood enough. That plausible proverb verified upon a Tyrant, namely, that he loved his Sow better then his Son, may well be applyed to these kind of people, who delight more in Dogs that are deprived of all possibility of reason, then they do in children that be Capeable of wisdom and judgement. But this abuse peradventure reigneth where there hath been long lack of issue, or else where barrenness is the best blossom of beauty."—*Ib.* p. 135.

(Page 140.) "A start to *out-landish DOGS* in this conclusion, not impertinent to the Authors purpose.

"Use and custome hath entertained other Dogs of an Out-landish kind, but a few, and the same being of a pretty bigness, I mean Island¹ Dogs, curled and rough all over, which by reason of the length of their hair, make shew neither of face nor of body: And yet these Curs, forsooth, because they are so strange, are greatly set by, esteemed, taken up, and many times in the room of the Spaniel gentle or comforter. The nature of men is so moved, nay, rather maryed to novelties without all reason, wit, judgement, or perseverance, *Eromen allotrias*, paroromen suggeneis

*Out-landish toys we take with delight,
Things of our own Nation we have in despight.*

Which fault remaineth not in us concerning Dogs only, but for Artificers also. And why? it is manifest that we disdain and contemn our own Work-men, be they never so skilful, be they never so cunning, be they never so excellent. A beggerly Beast brought out of barbarous borders, from the uttermost Countreys Northward, &c., we stare at, we gaze at, we muse, we marvel at, like an Ass of *Cumanum*; like *Thales* with the brazen shanks, like the man in the Moon.

¹ Iceland dogs, like our Skye terriers now.—F. "*Pistol*, Pish for thee, Iceland dog! thou prick-ear'd cur of Iceland! (*Island Ff. Island Qq.*)—*Henry V.*, II. i. 44. See notes on this passage in Var. ed. 1821."—P. A. D.

Sir O. Smallsbanks [to his intended]:

You shall have jewels,

A baboon, a parrot, and an *Iceland dog*.—*Ram Alley*, iii. 1.

—would I might be

Like a dog under her table, and serve for a footstool,

So I might have my belly full of that

Her *Island cur* refuses.—*Massinger, Ph. Picture*, V. 1.

"The which default *Hippocrates* marked when he was alive, as evidently appeareth in the beginning of his Book *Peri Agmon*, so entituled and named.

"And we in our work entituled *De Ephemera Britannica*,¹ to the people of *England* have more plentifully expressed. In this kinde, look which is most blockish, and yet most waspish, the same is most esteemed; and not among Citizens only, and jolly Gentlemen, but among lusty Lords also, and Noblemen."

(Page 142, Jn. Cay, transl. by Abr. Fleming). "Now leaving the surviue of hunting and hawking Dogs, it remaineth that we run over the residue, whereof some be called fine Dogs, some course, other some, Mungrels or Rascals. The first is Spaniel gentle, called *Canis Meliteus*, because it is a kinde of dog accepted among Gentils, Nobles, Lords, Ladies, &c., who make much of them, vouchsafing to admit them so far into their company, that they will not only lull them in their laps, but kiss them with their lips, and make them their pretty play-fellows. Such a one was Gorgons little puppy mentioned by *Theocritus* in *Syracuse*, who, taking his journey, straightly charged and commanded his Maid to see to his Dog as charily and warily as to his childe: To call him in always, that he wandred not abroad, as well as to rock the babe asleep, crying in the Cradle. This Pupperly and pleasant Cur, (which some frumpingly tearm Fysting Hound) serves in a manner to no good use, except (as we have made former relation) to succour and strengthen qualing and qualming stomachs, to bewray bawdery, and filthy abominable lewdness (which a little Dog of this kinde did in *Sicilia*) as *Ælianus* in his 7 Book of Beasts, and 27 Chapter, recordeth." p. 142.

p. 26, l. 15. *Medusas slater*. When Perseus cut off the head of the Gorgon Medusa, Pegasus sprang from the headless trunk.—S.

p. 27. *Revenge*. "Also an hound is wrathfull and malicious, so that for to awreak himselfe, he biteth oft the stone that is thrown to him; and biteth the stone with great madnesse, that he breaketh his own teeth, and griueth not the stone, but his owne teeth full sore." 1582. *Batman vppon Bartholome, his Booke De Proprietatibus Rerum, Newly corrected, &c.*, leaf 355, back, col. 2.

p. 27. *Revenge*. "Where-in they resemble angry Dogges, which byte the stone, not him that throweth it." Lyly's *Euphues*, p. 223, Arber's ed.—S.

p. 28, l. 16. *the fruitfull horne*. The horn of the goat Amaltheia who suckled the infant Zeus, called cornucopia, the horn of plenty.—S.

p. 28 (32), l. 19. *Halcyon daies*. "This very bird so notable is little bigger than a sparrow: for the more part of her pennage, blew, intermingled yet among with white and purple feathers, having a thin smal neck and long withall.—It is a very great chance to see one of these Halcyones, & never are they seen but about the setting of the star *Virgilie*, [i. the Broodhen] or els neere Mid-summer or Mid-winter:

¹ This work ought to be Englisht and reprinted.

for otherwhiles they will flie about a ship, but soone are they gone again and hidden. They lay and sit about Mid-winter when daies be shortest: & the time whiles they are broody, is called the Halcyon daies, for during that season the sea is calme and navigable, especially in the coast of Sicilie." Holland's *Pliny*, tom. I., p. 287.—S.

p. 29, l. 1. *Remora*. "¶ Also, kinde of fish hath diuersitie of shape, and of disposition, both in quality & in quantitie. For there is some kinde of great huge fish, with great bodies & huge, as it were mountaines and hills, as Isi[dore] saith: such was the whale that swallowed *Jonas* the Prophet; his wombe was so great that it might be called hell: for the Prophet saith: 'In that wombe of hell he heard me.' And ther be some fish so small, & that vnneth they be taken with hooks, as Isi[dore] saith .li. 12. *Afforus* is a little fish; & for litle-ness, it may not be taken with hooks: and there it is said that *Enchirius* is a fish vnneth halfe a foote long, and hath that name, of *Herendo*, cleauing: for though he be full little of body, nevertheles he is most of vertue: for he cleaueth to the ship, & holdeth it still steadfastly in the sea, as though the ship were on grounde therein. Though windes blowe, and waues arise strongly, and woode stormes, that ships may not mooue neyther passe. And that Fish holdeth not still the shippe by any craft, but onely by cleauing to the ship. Latines call this fish *Moron*. For by strength he maketh the ship to stand, as it is said.

"(Addition. As touching this strange fish, whose smalnesse, with his vertue of staieng ships, doth passe mans reason: the Grecians cal *Ethneis*, of the Latines *Remora*, because she doth stay ships. *Opianus* and *Aelian* write, that he delighteth most in the high seas: he is of length a cubit, that is, halfe a yard, of a browne colour, like vnto an Eele: diuerse opinions are of this fish, but all authours agree that, for a manifest truth, such a kind ther is, whereof one of these Fishes stayed the Galley of *Caius Cæsar*. *Plinie* meruailing, sayth: 'Oh straunge and wonderfull thing! that, all the windes blowing, and the most furious tempests raging, notwithstanding the violence of the same, yet doth this small Fish holde steadie the ship whereto he is fastened, so greate is the secrete of nature, by the ordinaunce of God.' Moreouer, by traauiling the coastes of *America*, the later traauilers reporte to haue felt the strength and vertue of the same kinde of fish.)"—1582. Batman vpon Bartholome, his Booke *De Proprietatibus Rerum*, lf. 199, col. 2.

p. 29, (33), l. 1. *Remora*. "But to returne againe unto our Stay-Ship Echeneis: *Trebius Niger* saith it is a foot long, and five fingers thicke, and that oftentimes it stayeth a ship." Holland's *Pliny*, tom. I., p. 249. *Pliny* says that it stopped *Caligula's* galley once who "fumed and fared as an Emperour taking great indignation that so small a thing as it should hold him back perforce—notwithstanding there were no fewer than foure hundred lusty men in his galley that laboured at the ore all that ever they could to the contrary—it resembled for all the world a snail of the greatest making." *Ib.* tom. II., p. 426.—S.

p. 30 (36), l. 9. *Terminus*. "When the temple of Jupiter was to be built on the Capitoline hill, the other deities allowed their shrines to be removed to make room, but *Terminus* the boundary god refused to yield." Ovid, *Fasti*, II., 667-70.—S.

p. 33 (40), l. 17. Rev. xxi. 27.—S.

p. 39, l. 6. *Crane carrying a stone in its bill*. Mr P. A. Daniel refers to Lyly's *Euphues*, p. 216, 416, of Arber's reprint. "What I haue done, was onely to keep my selfe from sleepe, as the Crane doth the stone in hir foote; and I would also, with the same Crane, I had been silent, *holding a stone in my mouth*."—p. 216. "The tongue of a loue should be like the poynt in the Diall, which, though it go, none can see it going, or a young tree, which, though it growe, none can see it growing; hauing alwayes *the stone in their mouth which the Cranes vse when they flye ouer mountaines, least they make a noyse*."—p. 416.

p. 40 (52), l. 1. Daulis in Phocis was the scene of the murder of *Ity*s, for which crime *Philomela* was turned into a nightingale.—S.

p. 41 (53), l. 8. "Bellerophon tried to ascend to heaven on the back of *Pegasus*, but the winged horse threw him." *Pind. Isth.* 6.—S.

p. 47. *Mr Thomas Valence*, one of the Lincoln's-Inn friends of Lord Chancellor Egerton and Francis Thynne. Mr Martin Doyle, the Steward of Lincoln's Inn, has kindly searcht the entry-books of the Inn for me, and says: "I find the name of 'Thomas Valence' (so spelt) as admitted of the Society on the 4th of March, 2 Eliz. [A.D. 1560]. The entry is on p. 256 of the Black Book No. 4. His manucaptors were Thomas Wotton and Thomas Morgan.

"In the Admission Book No. 1, on p. 4, and again on p. 45, there is the signature of 'Thomas Valence' written with one *l* only."

In Stow's Survey of London (ed. Strype), vol. i., p. 734, under the heading *Monuments*, in the Parish Church of St Dunstan's in the West, is

"In obitum Thomæ Valentis, Lincolniensis Hospitii Socii. Qui obiit 23 die Decemb. Anno 1601, ætatis 78.

Hoc tumulo Thomæ requiescunt ossa Valentis,

Et parvum corpus parvula terra tegit:

Sed mens, quæ melior pars est, expersque sepulchri,

Infima despiciens, sidera celsa colit."

A small monument in the east end of the Chancel, north.

Colonel Chester—my kind helper about Wm Thynne's will, &c.—adds: "This monument also called Valence 'Esquire,' and gave his arms, *viz.* Chequy or and sable, on a chief gules 3 leopards faces fleure or. According to the parish register of St Dunstan, he died at his rooms in Lincoln's Inn, 'lying over the gate.'

"I may add that he was the author of some Latin verses prefixed to Cooper's *Thesaurus*, fol. 1573.

"I have his will—that of Thomas Valence, of Lincoln's Inn, Esq.—dated 14th Sep. 1600, and proved 31 Dec. 1601, by his 'loving good Cousin' John Williams, Fellow of All Souls College, Oxford, and his 'trusty servant' James Marshall of Furnival's Inn, Gent. The only bequest in it is one of 20s. to his servant Allan Gilpin; but he explains

that he had the same day disposed of his estate by a deed of gift, and cites the Indenture tripartite, as between him of the 1st part, his said executors of the 2nd part, and Percival Willoughby of Middleton, co. Warwick, John Southcott of Bulwer, co. Essex, Thomas Denne of Adesham, co. Kent, and Richard Carey of London, Esq., of the 3rd part; and he intimates that his estate is to be disposed of according to the directions therein.

“This Indenture will probably be found among the Rolls in Chancery.”

p. 48, l. 15. In the lesser triumph called an ovation the successful general wore the *Corona ovalis*, a crown of myrtle instead of the laurel wreath. There seems to be no authority for an olive crown, but the olive branch was a symbol of peace.—S.

p. 53 (1), l. 1. For the lion as the symbol of Judah, see Gen. xlix. 9.—S.

p. 53 (1), l. 6. The lions in the royal arms and the fleur de lys.—S.

p. 58, l. 17. *trust Ovid*. Thynne perhaps refers to *Art. Amat.* III., 653-6.—S.

p. 62, l. 9. Chaucer's *Hous of Fame*.

“But as I slept, me mette I was
Withyn a temple ymade of glas.”—S.

p. 62, l. 11. *a glasse in verse*. A satire on contemporary manners, &c., entitled the Steele Glas, published 1576, written by George Gascoigne, ob. 1577.—S.

p. 67 (32), l. 1. “Of all places they [criminals] hold Holborne hill an unfortunate place to ride up. It seems they goe that way unwillingly, for they are drawne. They cannot misse their way to their Journeys end, they are so guarded and guided.”—London and the Countrey Carbonadoed and Quartred into severall Characters, by D. Lupton, 1632.—S.

p. 70 (37). A free translation of an epigram by Sir Thomas More, which will be found in Cayley's *Memoirs of Sir Thomas More*, vol. II., p. 325. Thynne has added the retort of the discourteous knight.—S.

p. 72 (42), l. 3. *carding*, playing at cards. Compare the possible sense of ‘carded’ in 1 *Hen. IV.*, III. ii. 62, “carded his state,” and Ritson's note thereon:—“By *carding his state*, the king means that his predecessor set his consequence to hazard, played it away (as a man loses his fortune) at *cards*.” This is a much disputed passage; see notes in *Variorum Sh.*, ed. 1821.—P. A. D.

p. 77, l. 13. *Cherill*. “*Cherillus*, one no very good Poet, had for every verse well made, a Phillips noble of gold,” etc.—Puttenham, *Arber's reprint*, p. 32.—P. A. D.

‘Cherilus, who wrote a poem on the victory of the Athenians over Xerxes, and on the exploits of Alexander the Great. Only 7 of his verses were approved; and for these he received 7 pieces of gold: for every other verse, a buffet.’—B. N.

p. 77, l. 16. *Gouldings learned reve*. Arthur Golding, a con-

temporary of Thynne, translated Ovid's *Metamorphoses*, &c., &c., into English. Puttenham (*The Arte of English Poesie*, Arber's ed., p. 75), after mentioning Dr Phaer's Virgil, says, "Since him followed Maister Arthure Golding, who with no lesse commendation turned into English meetre the Metamorphosis of Ovide."

Webbe (*Discourse of English Poetrie*, Arber's ed., p. 51), after criticizing Phaer's Virgil, says, "Master Golding—hath equally deserved commendations for the beautifying of the English speeche."—S.

p. 80, ll. 11—14. The Apostles creed is divided into twelve articles. The youth perhaps means: One twelfth of my creed I have ceased to believe in, He descended into Hell, for if Christ never saw London he never saw hell.—S.

p. 81 (60), l. 7. *Francis George*. A Venetian, the author of a book entitled *Problemata in Sacram Scripturam*, Paris, 1574, the work probably referred to here.

"A Venetian monk, Francis Georgius, published a scheme of blended Cabbalistic and Platonic, or Neo-Platonic philosophy, in 1525." *Hallam's Literature of Europe*.—S.

p. 82 (61), l. 15. *oten ryme*. Pastoral poetry. *Avena*, an oaten straw, was used poetically for the shepherd's reed pipe.—S.

p. 85, l. 43. *Pittacus*. One of the seven wise men of Greece. The maxim is first found in Theognis.—S.

p. 86 (67), l. 6. The *tria verba* were the three words used by the Roman prætor in a civil action, *Do, Dico, Addico*, the first in granting permission to try the case, the second in giving judgment, the third in assigning the disputed property to one of the litigants. Their application here is not very obvious, but perhaps the gentleman satirized was wont to lay down the law upon all matters under discussion with the solemnity of a Judge.—S.

p. 88 (71). *The Courte and Cuntrey*. Compare the interesting tracts reprinted by Mr W. C. Hazlitt in his Roxburghe-Library *Inedited Tracts*, 1868:—1. 'The English Courtier and the Country-gentleman: A pleasaunt and learned Disputation betweene them both: very profitable and necessarie to be read of all Nobilitie and Gentlemen. Wherein is discoursed, what order of lyfe best beseemeth a Gentleman, (as well for education, as the course of his whole life) to make him a person fyfte for the publike seruice of his Prince and Countrey'. London, Richard Iones, 1586;—

2. Nicholas Breton's 'The Court and Country, or A Brieve Discourse betweene the Courtier and Country-man; of the Manner, Nature, and Condition of their liues. Dialogue-wise set downe betwixt a Courtier and Country-man. Conteyning many Delectable and Pithy Sayings, worthy Observation. Also, necessary Notes for a Courtier'. London, G. Eld. 1618.

p. 92, l. 9. Ecclesiastes iv. 10.—S.

p. 93, l. 3, 4. *Ivey*. 'Good wine needs no bush.' The 'Ivy-bush' was—I believe is still—the sign of many a tavern.—P. A. D.

p. 95 (75). In 1594 Ralph Brook, or Brooksmouth, York Herald, published a book entitled, "A Discoverie of certain errors published in print in the much commended Britannia," in which, besides pointing out errors in the Britannia, he asserted that Camden had obtained much of his material from Leland. Leland had been commissioned by Henry VIII. to make collections for a history and topography of England and Wales, but at his death his unpublished MSS. were dispersed. Thynne here admits that Camden was indebted to these MSS., but urges that by his use of them he rescued Leland's work from oblivion.

"This *Ralph Brooksmouth* as he had wrote a very virulent Book against *Camden*, entitled, *A Discovery of Errors*, and endeavouring therein to charge his *Britannia* with many Errors, especially in Matters of Genealogy and Heraldry; and that since Queen *Elizabeth* had made him *Clarentieux*: So *Camden* modestly, but learnedly, answered that angry Man, and vindicated what he had writ; and set his Answer at the End of an Edition of his *Britannia*, Anno .1600. This *Herald* wrote yet another Piece against *Clarentieux*, pretending to a Second Discovery of Errors in his *Britannia*, and in Justification of what he had published before; and that he had stolen from *Leland*: Therein he hath these Words, (the very MS. was very obligingly shewn me by *John Anstis*, Esq; *Garter King at Arms*) viz.:

"His new coated *Britannia*, made and digested of industrious Labours of *John Leyland*, that great Scholar, and painful Searcher of *England's* Antiquities,—as may appear both by the said *Leylands* Six Volumes, written with his own Hand, yet extant in Custody of Mr *Osborne* of the *Exchequer*; as also by the said *Leyland's New-Year's Gift*, dedicated to the same King, annexed to the End of my late *Discovery*: Which Six Books or Volumes were copied out by *John Stow*, and by him sold to this *Learned Man* [*Camden*] for an Annuity of Eight Pounds *per Annum*; which he did pay unto the said *Stowe*, during his Life; as the said *John Stowe* himself, before his Death, confessed to divers Persons of Credit; lamenting the Wrong done to *Leyland*, both by that *Learned Man*; and also by one *Harrison* of *Wyndesore*, who likewise had robbed *Leyland* of the Islands adjacent to this Realm of *England*; setting them in *Hollingshed*, as his own Travels and Collection, &c. These Lines, reflecting unworthily upon *Stow*, as well as *Camden*, are easily answered; since both do freely acknowledge when they have made use of *Leyland*, by setting his Name in their Margins."

Life of *Stow* by *Strype*, prefixed to his edition of *Stowe's Survey*, p. x—xi.—S.

p. 96, l. 27. "Geber, a native of Harran in Mesopotamia, lived in the 9th century. He wrote several works on the philosopher's stone." *D'Herbelot*, sub voce *Giaber*.—S.

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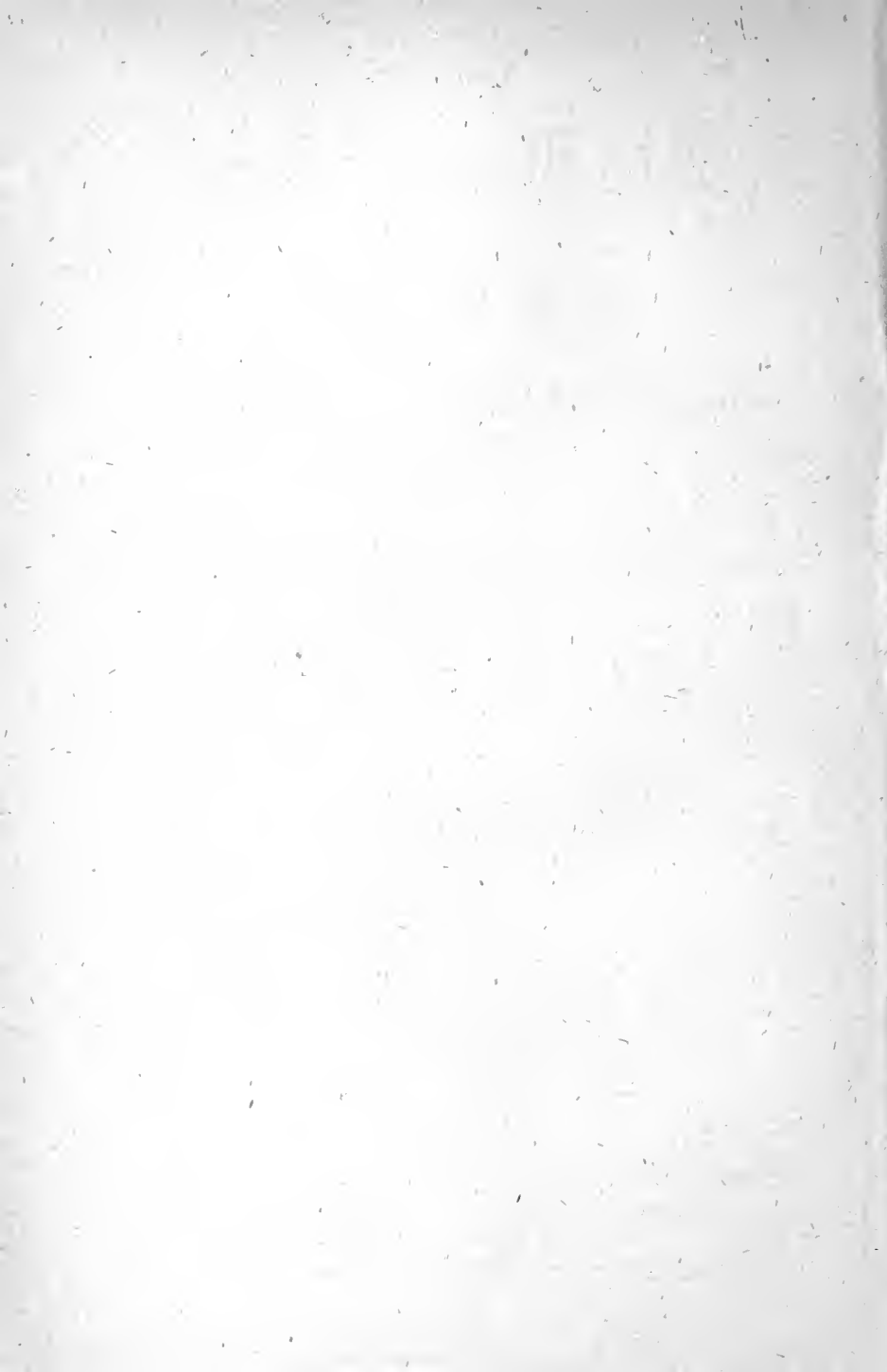
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Be Domes Page.



Be Domes Dage,

De Die Iudicii,

AN OLD ENGLISH VERSION OF THE LATIN POEM
ASCRIBED TO BEDE.

EDITED (WITH OTHER SHORT POEMS) FROM THE UNIQUE MS. IN THE
LIBRARY OF CORPUS CHRISTI COLLEGE, CAMBRIDGE,

BY

J. RAWSON LUMBY, B.D.,

FELLOW OF ST. CATHERINE'S COLLEGE, AND FORMERLY FELLOW OF MAGDALEN COLLEGE,
CAMBRIDGE.

LONDON :

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY, BY
N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

PREFACE.

THE poems contained in this volume form part of a MS. in the Library of Corpus Christi College, Cambridge, now numbered CCI., but marked in the old Catalogue and in Wanley as S.18. The portion of the MS. here printed commences at page 161, and is written in a different hand from that part of the volume which precedes it. A complete list of the contents of this valuable MS. is given in Wanley's Catalogue, pp. 137 seqq., and need not be repeated.

The first two pieces here printed have never been put forth before, with the exception of the few lines given in Wanley, some of which were copied into Conybeare's *Illustrations of Anglo-Saxon Poetry* (p. lxxx of the introductory Catalogue), but with the mistakes which are in Wanley exactly repeated. Prof. Conybeare had evidently never seen the MS., or he would have given the lines as they are now printed.

In sending forth these texts the sole aim of the Editor has been to put into the reader's hands as complete a representation of the words of the MS. as a printed text can furnish. Either in the text or in the margin the reader will find every letter of the original supplied to him.

Very few notes have been added, but a copious index verborum is appended. This seemed likely to be of more service than notes.

The first of these five poems is an Old English version of what is variously represented as Bede's, or as Alcuin's Latin poem, "De Die Judici." The Latin text which is herewith printed is taken from the collection of writings attributed to

Bede, and appended to the genuine works of that father published in Migne's *Patrologia*. But a large portion of the same poem will be found among the works ascribed to Alcuin. In Frobenius' edition of Alcuin, 1777, it is given, with sixteen lines of introduction, at page 616, vol. iii., among the *Addenda et Supplenda*. The Old English version is of course much later than the date of either of these writers.

The second poem, which the editor has entitled *Lár*, follows in the MS. immediately after the first, and appears to be an exhortation designed to supplement the former poem.

Wanley has printed the other three poems *in extenso*, and they have been published by Grein among the specimens in his *Bibliothek*. A few errors which occur in Wanley, and which in some places Grein has emended conjecturally, have been corrected in the present reprint of the poems, and to the whole a rendering in modern English, as literal as was possible, has been supplied.

It will be seen that the poems are defective in many places, as shown by the faulty alliteration in some lines, and here and there by the absence of half a line or more at a time, especially in that curious medley, the *Oratio Poetica*. The Editor leaves to others the labour of conjectural emendations. He has to thank many friends for suggestions while the sheets have been going through the press, and the authorities of Corpus Christi College for the kindness with which they arranged that he might have access to the MS. To one of their number, the Rev. W. M. Snell, he is also indebted for a careful final reading of the printed text with the MS.

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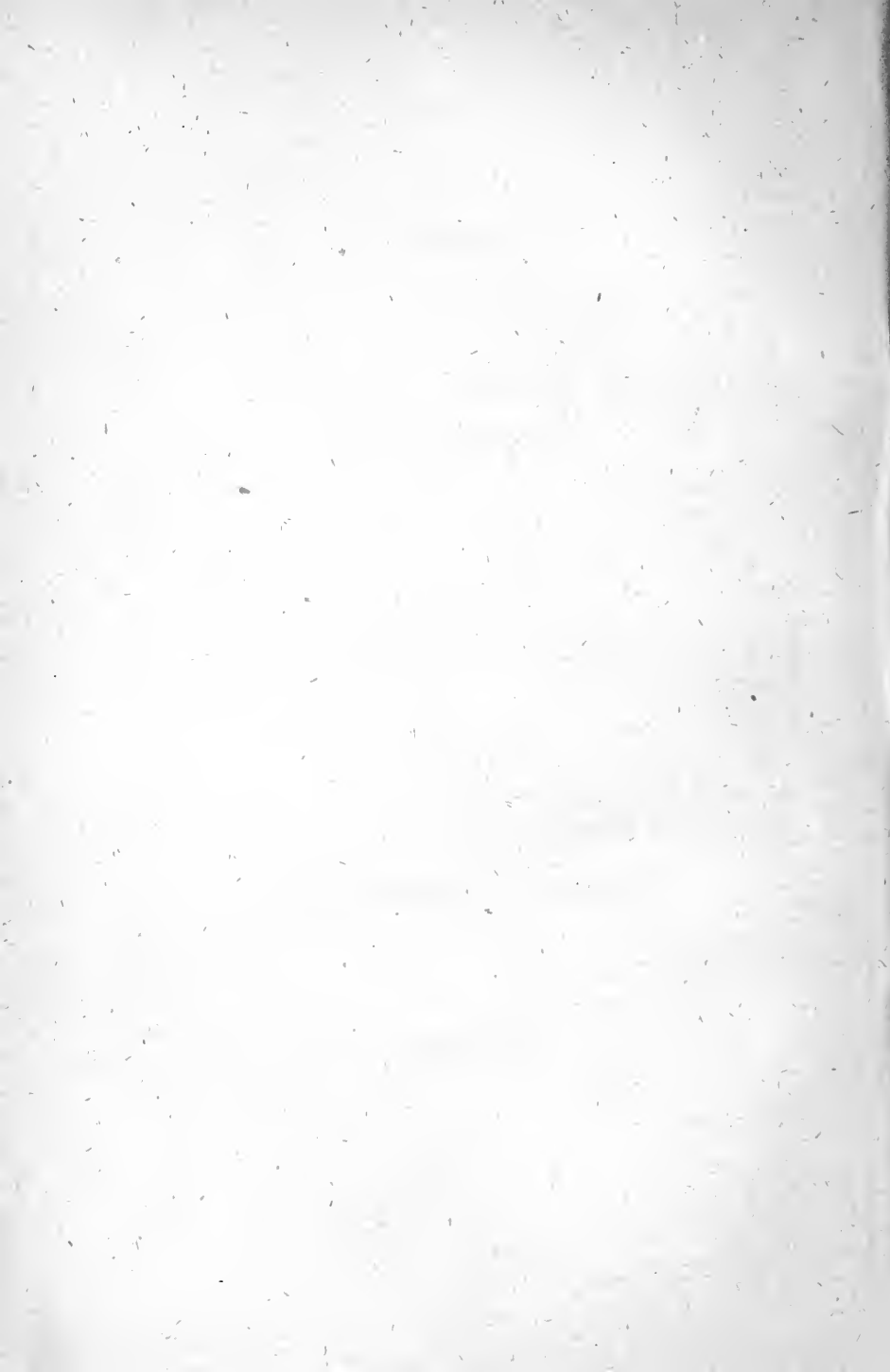
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By James Page.

INCIPIUNT VERSUS BEDÆ PRESBYTERI.

DE DIE JUDICII.

Inter florigeras fecundi cœspitis herbas
Flamine ventorum resonantibus undique ramis, etc.

Hwæt ic ana sæt innan bearwe
mid helme beþeht· holte tomiddes·
þær þa wæterburnan swegdon and urnon
4 on middan gehæge· eal swa ic secge·
eac þær wynwyrta· weoxon and bleowon
innon þam gemonge on ænlicum wonge·
and þa wudu-beamas wagedon and swegdon·
8 þurh winda gryre· wolcn wæs gehrered·
and min earme mod eal wæs gedrefed·
þa ic færinga· forht and unrot·
þaf unhýrlican fers· onhéfde mid sange·
12 eall fwylce þu cwæde· synna gemunde·
lifes leahtra· and þa langan tid·
þæs dimman cyme· deaðes on eorðan ;
Ic ondræde me eac· dom þone miclan·
16 for mandædum· mínum on eorðan·
and ⁊ éce ic éac· yrre ondræde me·
and synfulra gehwam· æt sylfum gode·
and hu mihtig frea· eall manna cynn·
20 todæleð and todemeð· þurh his dihlan miht ;
Ic gemunde eac· mæreðe drihtnes·
and þara haligra on heofonan rice·
swylce earmsceapenra· yfel¹ and witu ;

¹ MS. yfes.

OF DOOMSDAY.

- Lo! I lonely sat within a bower,
With shade bedecked, amidst a wood,
Where the water-burns murmured and ran,
4 Amid an inclosure, all as I say.
There also pleasant plants waxed and bloomed,
Amid the gathering in a peerless meadow ;
And the trees of the wood waved and rustled,
8 Through roaring of the winds the welkin was desolated,
And my sad mind was all troubled. my mind was troubled
Then I suddenly, fearful and sad,
This gloomy verse began to sing,
12 All such as thou mayest speak of, mindful of sins, at my sins,
Of the faults of life, and the long tide
Of the coming of dark death on earth. and the coming of death,
I trembled for myself eke at that great doom,
16 For my sinful deeds upon earth.
And I likewise trembled for myself at that eternal ire, I trembled at
And for each sinful one from God himself,
And how the mighty Lord, all men's kin
20 Will sever and doom through his secret might. God's doom, and thought of the blessed and the cursed.
I minded me eke of the glory of the Lord,
And of those holy-ones in heaven's kingdom :
Likewise of the wretched, their evil and punishment.

- 24 Ic gemunde þis mid me· and ic mearn swiðe·
and ic murcnigende cwæð· mode gedrefed ;
Nu ic eow æddran· ealle bidde·
ƿ ge wylspringas· wel ontynan·
- ¹ MS. os. 28 hate on¹ hleorum· recene to tearum·
þænne ic sýnful slea fwiðe mid fyfte·
breost mine beate· on gebed stowe·
and minne lichaman lecege on eorðan·
- 32 and gearnade sar ealle ic gecige·
Ic bidde eow benum nuða·
ƿ ge ne wandian· wiht for tearum·
ac dreorige hleor· dreccað mid wope·
- 36 and sealtum dropum sona ofer geotap·
and geópeniað mán· écum drihtne·
Ne þær owiht inne ne belife
on heort-scræfe· heanra gylta·
- 40 ƿ hit ne sy dægcuð· ƿ ƿ dihle wæs·
openum wordum· eall abæred·
breoftes· and tungan· and flæsces swa some·
Ðis is an hæl· earmre sawwle·
- ² MS. wopa. 44 and þam sorgiendum· selest hihta·
ƿ he wunda her wope² gecyðe·
uplicum læce· Se ana mæg·
agiltende gyltas· mid gode gehælan·³
- ³ MS. aglidene
gyltas· mod-
god gode ge-
hælan. 48 and ræplingaf récene onbindan·
ne mid swiðran his swyþe nele brysan·
wanhydig gemod wealdend engla·
ne þone wlacan smocan· waces flæfcef·
- 52 wyle waldend crift· wætere gedwæscan·
Hu ne gescéop þe se scaþa· scearplice bysne·
þe mid criste wæs· cwylmed on rode·
hu micel forstent· and hu mære is·
- 56 feo so e hreow· synna and gylta·
se sceaða wæs on rode· seyldig and manful·
mid undædum· eall gesymed·

- 24 I minded this with myself, and I mourned greatly,
 And murmuring I spake, troubled in mind.
 Now, ye veins, I bid you all
 That ye open well the wellsprings
- 28 Hot on my face quickly for tears.
 Then I, sinful, strike strongly with fist,
 Beat my breasts in the place of prayer ;
 And my body I lay on the earth,
- 32 And as deserved I invoke all pains.
 I bid you now with prayers
 That ye slack not at all for tears ;
 But dreary face vex ye with weeping,
- 36 And with salt drops soon overshadowed,
 And open your sin to the Eternal Lord.
 Let there no whit remain within,
 In heart cave, of grievous guilts,
- 40 So that it be not day-clear that which was secret,
 With open words all laid bare,
 Of breast and tongue and flesh also.
 This is only salvation of a poor soul,
- 44 And to the sorrowful best of hopes :
 That he his wounds here by weeping make known
 To the leech on high. He only may
 The offenders in guilt with good heal,
- 48 And the prisoners quickly unbind,
 He truly will not bruise with his right hand
 Thoughtless heart, ruler of angels :
 Nor the faint smoke of weak flesh
- 52 Will Christ the ruler with water quench.
 Did not the thief warn thee sharply with example,
 Who with Christ was slain on the cross,
 How much avails, and how grand is,
- 56 That true sorrow for sins and offences ?
 The thief was on the cross, guilty and sinful,
 With wrongdoings all laden :

I bade my
tears fall ;

I beat my breasts,
and lay on the
earth.

I bid you all

confess your sins
to God,

that he may heal
you.

He will not
bruise you.

Think how the
thief on the
cross

- he drihtene swa þeah· deaðe gehende·
 60 his bena bebead· breostgehidum·
 he mid lyt wordum· ac geleaffullum·
 his hæle begeat· and help recene
 and in-gefor þa ænlican geatu·
 64 neorxnawonges· mid nerigende·
 Ic acsige þe la earne geþanc·
 hwi lataft þu swa lange· ꝥ þu ðe læce ne
 cyþst·¹
 oððe hwi fwigast þu· synnigu tunge·
 68 nu þu forgifnesse hæfst· gearugne timan·
 nu þe ælmihtig· earum atihtum·
 heofonrices weard· gehyreð mid lustum·
 Ac se dæg cymeð· ðonne demeð god·
 72 eorðan ymbhwyrft þu ana scealt·
 gyldan scad wordum· wið scyppend god·
 and þam rican frean· riht agyldan·
 Ic lære ꝥ þu beo hrædra· mid hreowlicum tearum·
 76 and ꝥ yrre forfoh· eces deman·
 hwæt ligft þu on horwe· leathrum afylled·
 flæsc mid synnum· hwi ne feormast þu·
 mid teara gyte· torne synne·
 80 hwi ne bidst þu þe beþunga and plaster·
 lifes læcedomes· æt lifes frean·
 nu þu scealt greotan tearas geotan·
 þa hwile tima sy· and tid wopes·
 84 nu is halwende· þæt man her wepe·
 and dædbote do· drihtne to willan·
 Glæd bið se godes sunu· gif þu gnorn þrowast·
 and þe sylfum demst· for synnum on eorðan·
 88 ne heofenes god· henða and gyltas·
 ofer ænne syþ wrecan wile ænigum men·
 Ne scealt þu forhyccan· heaf and wopas·
 and forgifnesse· gearugne timan·
 92 gemyne eac on mode· hu micel is ꝥ wite·

¹ MS. cyþþ.

- He to the Lord, nevertheless, nigh unto death,
 60 His prayer bade with heart-thoughts :
 He with few words, but full of faith,
 His salvation obtained, and help speedily,
 And fared in at the peerless gates
 64 Of Paradise, with the Redeemer.
 I ask thee, O poor mind,
 Why lingerest thou so long, that thou showest not thy-
 self to the leech ?
 Or why art thou silent, sinful tongue,
 68 Now thou for forgiveness hast ready time ?
 Now thee, the Almighty, with attentive ears,
 Ward of heaven's kingdom, will hear with pleasure ;
 But the day cometh when God will doom
 72 The circuit of earth. Thou by thyself shalt
 Give account with words to God the Creator,
 And to the mighty Lord rightly account.
 I rede thee that thou be beforehand with penitent tears,
 76 And that anger prevent of the Eternal Judge.
 Why liest thou in dust with offences filled,
 O Flesh ! with sins ? Why dost thou not cleanse away,
 With flood of tears, grievous sins ?
 80 Why askest thou not for thyself bathings and plaster,
 Life's leechdoms, of life's Lord ?
 Now shouldst thou greet, tears pour forth,
 While time is, and weeping-tide.
 84 Now is it beneficial that man here weep,
 And penance do at the Lord's will.
 Glad is the Son of God if thou sorrow bearest,
 And thyself judgest for sins on earth.
 88 Ne'er heaven's God wrongs and guilts
 Above one time will wreak on any man ;
 Nor shouldst thou despise wailing and weeping,
 And of forgiveness the ready time.
 92 Think also in soul how great is the punishment,

by prayer gat
help,

and went to
Paradise.

Why dost not
thou ask forgive-
ness now ?

Why dost thou
not cleanse thy
sins with thy
tears ?

Glad will Christ
be of thy sorrow.

- þe þara earmra byð· for ærdædum·
¹ MS. hit. oþþe hu¹ egeflíc· and hu andrysne·
 heah-þrymme cyningc· her wile deman·
 96 anra gehwylcum be ærdædum ;
 Oþþe hwylce forebeacn· feras onginnað·
 and criftes cyme cyþað on eorðan ;
 Eall eorðe bifað· eac swa þa duna
 100 dreosað and hreosað·
 and beorga hlida bugað and myltað.
² MS. sæ. and se egeslica sweg· ungerdre sæs²
 eall manna mod· miclum gedrefeð
 104 eal bið eac upheofon·
³ MS. geþux-
 sæð. sweart and gesworcen· swiðe gewuxsað·³
 deorc and dim hiw· and dwolma sweart·
 þonne stedelease steorran hreosað·
 108 and seo sunne forswyreð· sona on morgen·
 ne se mona næfð nanre mihte wiht·
 ⁊ he þære nihte genipu mæge flecgan·
 eac þonne cumað hider· ufon of heofone
 112 deað beacnigende· bregað þa earman ;
 þonne cumað uplice· eored-heapas
 fliþ-mægen astyred· styllað embútan·
 eal engla werod ecne behlænað ;
 116 Ðone mæran metod· mihte and þrymme ;
 Sitt þonne sigel-beorht· swegles brytta·
 on heah setle· helme beweorðod ;
 We beoð færinga· him beforan brohte·
 120 æghwanum cumene· to his ansyne·
 That gehwile underfó dom be his dædum· æt drihtne
 sylfum ;
 Ic bidde man that þu gemune· hu micel bið se
 broga
 beforan domsetle drihtnes þænne·
 124 stent he heortleas· and earh·
 amasod· and amarod· mihtleas· afæred·

- That to the wretched shall be for former sins.
 Either how awful and how dreadful
 A King in his majesty here will judge
- 96 Each man by his former deeds.
 Or what tokens begin to fare,
 And Christ's coming show on earth.
 Earth all shaketh, and likewise the mountains
- 100 Perish and fall,
 And the doors of the graves bend and melt ;
 And the fearful noise of the boisterous sea
 All men's hearts much affrighteth,
- 104 Utterly also is heaven above
 Swart and cloudy, quickly it waxeth
 Dark and dim-hued, and a swart chaos.
 Then stedless stars fall,
- 108 And the sun grows dark early in the day,
 Nor has the moon aught of any might
 That she the night's clouds may disperse.
 Also then shall come hither, down from heaven,
- 112 Death-tokenings, affright the miserable :
 Then shall come on high mighty hosts,
 A strong power stirred they hurry around.
 The hosts of all angels surround the Eternal
- 116 The great Creator, with might and host.
 There shall sit, sun-bright, the firmament's ruler
 On high throne with crown honoured,
 We shall be suddenly brought before him,
- 120 From all sides coming to his presence ;
 That each may receive doom for his deeds from the
 Lord himself.
- I bid, O man, that thou remember how great will
 be the terror
 Before the Lord's judgment-seat then.
- 124 He stands heartless and timorous,
 Amazed and disturbed, powerless, terrified ;

Think of God's
Judgement Day,

and the tokens
that come be-
fore it.

The graves shall
open,

the stars shall
fall.

Then, with hosts
of angels, shall
God come,

and we shall

be doomed.

- ¹ MS. sweges. þænne samod becumað. of swegles¹ hleo·
eall engla werod· ecne ymtrymmað.
- 128 æne bið geban micel· and aboden þider·
² MS. eorbuendra.
dra. eal adames cnosl· eorðbuendra²
þe on foldan wearð· fedend æfre·
oððe modar gebær· to manlican·
- 132 oþþe þa þe wæron· oððe woldon beon·
oþþe to-wearde· geteald wæron awiht ;
Ðonne eallum beoð ealra gesweotolude·
digle geþancas· on þære dægtide·
- 136 eal ⁊ seo heorte· hearnef geþohte·
oððe seo tunge to teonan geclypede·
oþþe mannes hand· manes gefremede·
on þystrum scræfum· þinga on eorðan·
- 140 eal ⁊ hwæne sceamode· scylda on worulde.
⁊ he ænigum men. ypte. oððe cyðde ;
þonne bið eallum open· æt somne
gelice· alyfed ⁊ man lange hæl ;
- 144 Ufenan eall þis eac byð gefylled
eal uplic lyft· ættrenum lige·
færð fyr ofer eall· ne byð þær nan foresteal·
ne him man nane mæg miht forwyrnan ;
- ³ MS. ecal. 148 eal³ ⁊ us þincð æmtig eac⁴ gemearces·
⁴ MS. eah. under roderes ryme· readum lige
bið emnes mid þy· eal gefylled ;
Ðonne fyren lig blawað and braslað.
- 152 read and reaðe· ræset and efesteð·
hu he synfullum susle gefremede·
Ne se wrecenda brynæ· wile forbugan·
oððe ænigum þær· are gefremman·
- 156 buton he horwum sy· her afeormad·
and þonne þider cume· þearle aclænsad ;
þonne fela mægða· folca unrim
heora sinnigan breost· swiðlice beatað·
- 160 forhte mid fyste· for fyren-lustum ;

- Then together will come from the firmament's shade
 All the hosts of angels, the Eternal surround.
- 128 At once will be a loud proclamation, and called thither
 All Adam's race, of earth inhabitants, All Adam's race
 shall appear,
 That on earth have been supported ever,
 Or mother bare in human form,
- 132 Or those that were or should be,
 Or who were at all about to be reckoned.
 Then to all will be of all disclosed all secrets shall
 be known,
 The secret thoughts, on the day-tide,
- 136 All that the heart of harm devised,
 Or the tongue for injustice spake,
 Or man's hand of evil framed,
 In dark caves, of things on earth ;
- 140 All that any one shamed of sins in the world and all shames.
 That he to any man should open or tell,
 Then will be to all open altogether,
 Alike set free that man long hid.
- 144 Beside all this, also will be filled
 All the lofty lift with poisonous fire.
 Fire will fare over all, nor will be there any hindrance: Fire will be over
 all,
 Nor himself by any means may man forewarn.
- 148 All that we think empty also of boundary,
 Under the roaring of the sky with red blaze,
 Will be all alike therewith utterly filled.
 Then the flame of the fire will blow and crackle,
- 152 Red and angry, will rush and hurry
 How it for the sinful torture might prepare. and torture all
 Nor will the punishing flame forbear,
 Or towards any there act with favour ;
- 156 Unless he be here from filth cleansed,
 And then thither come throughly clean. who are not
 cleansed from
 sin.
 Then many races, of folks without number,
 Their sinful breasts strongly will beat,
- 160 Fiercely with fist, for their gross luxury.

- þær beoð þearfan and þeod-cyningas·
 earm and eadig ealle beoð afæred·
 þær hæfð ane lage earm and se welega·
 164 forðon hi habbað ege· ealle ætsomne ;
 Dæt reðe flod ræscet fyre·
 and biterlice bærnð· ða earman saula·
 and heora heortan· horxlice wyrmas·
 168 sýn scýldigra· ceorfað and slitað·
 ne mæg þær æniman· be arnum gewyrhtum·
 gedyrstig wesan·¹ deman gehende·
² ac ealle þurh yrnð óga æt somne·²
 172 breost gehyda· and se bitera wóp·
 and þær stænt astifad· stane gelicast·
 eal arleas heap· yfelef on wenan ;
 hwæt dest þu la flæsc· hwæt dreogest þu nú·
 176 hwæt miht þu on þa tid þearfe gewepan ;
 Wa þe nu þu þeowast·
 and her glæd leofast· on galnysse
 and þe mid stiðum astyrest· sticelum þær gælsan ;
 180 Hwi ne forhtas þu fyrene egsan·
 and þe sylfum ondræd· swiðlice witu·
 ða deoflum geo drihten geteode·
 awyrgedum gastum weana to leane·
 184 þa oferswiðað· sefan and spræce·
 Manna gehwylces for micelnysse
 nænig spræc mæg beon· spellum areccan·
 ænegum on eorðan· earmlice witu·
 188 fule stowa fyres on grunde·
 þe wæs in grimmum susle on helle ;
 þær fynt to sorge æt somne gemenged·
 se þrosma lig· and se þrece gicela
 192 swiðe hat and ceald· helle to middes·
 hwilum þær éagan ungemetum wepað·
 for þæs ofnes bryne· eal he is bealuwes full ;
 hwilum eac þa teþ for miclum cyle manna þær
 gryrrað ;

¹ MS. weran.² MS. sóne.

- There will be the needy, and kings of people,
 Poor and rich all will be affrighted.
 There will have one law, poor and the wealthy.
- 164 Therefore they will have fear all alike.
 That angry flood will rush with fire,
 And bitterly burn the poor souls :
 And the hearts, savagely worms,
- 168 Of sin-guilty ones, will carve and tear.
 Nor may there any man, by works of merit,
 Bold become in presence of the Judge ;
 But terror will run alike through all,
- 172 Thoughts of the heart, and the bitter weeping.
 And there will stand, stiffened most like to stone,
 All the wicked troop, in expectation of evil.
 What doest thou, O flesh ? what actest thou now ?
- 176 How might thou on that tide bewail thy trouble ?
 Woe ! thou servest now thyself,
 And here gladly livest in lust,
 And thyself with keen goads there urgest to luxury.
- 180 Why wilt thou not fear the fiery terror,
 And for thyself dread greatly the punishments
 Which for devils of yore the Lord prepared
 To cursed souls for wages of woe ?
- 184 These overpass thought and speech,
 Of every man for greatness.
 No speech may be with tidings to recount
 To any on earth the wretched penalties,
- 188 Filthy places of fire in the depth,
 That was mid fierce torment in hell.
 There be for sorrow together mingled
 The flame of vapours, and the weariness of cold,
- 192 Very heat and cold, in midst of hell.
 One while there the eyes without measure will weep ;
 For the scorching of the furnace, he is all full of misery ;
 One while too the teeth of men for great cold there
 will gnash.

Rich and poor
 will be judged
 alike.

All will be
 terrified.

Flesh, thou

livest now in
 lust.

Wilt thou not
 fear hell,

fire and sulphur,

vapour and cold !

- 196 þis atule gewrixl· earmscape men·
 on worulda woruld· wendað þær inne·
 betwux forsworcenum sweartum nihtum·
 and weallendes pices· wean & þrosmes¹
- ¹ MS. promes.
- 200 þær nan stefne styreð butan stearc-heard
 wop· and wanung na-wiht elles·
 ne bið þær ánsyn gesewen. ænigre wihte·
 butan þara cwelra becwylmað ða earman·
- 204 ne bið þær inne áht geméted·
 butan líg· and cyle· and laðlic fúl
 hy mid nósan ne magon naht geswæccan·
 butan unftences² ormætneffe·
- ² MS. unftence.
- 208 þær beoð þa wanigendran· welras gefylde·
 ligspiwelum bryne· laðlices fyres
 and hy wæl-grimme· wyrmas slitað
 and heora ban gnagað. brynigum tuxlum.
- 212 Ufenon eal þis bið þ earme breost·
 mid bitere care breged and swenced.
 for hwi fyrgende flæsc· on þas frecnan tid
 hym selfum swa fela synna· geworhte·
- 216 þ hit on cweartern cwylmed wyrde·
 þær ða atelan synd· ecan witu·
 þær leohtef ne leoht lytel sperca·
 earmum ænig· ne þær arfæstnes·
- 220 ne sib· ne hópa· ne swige· gegladað·
 ne þara wera worn wihte·
 Flyhð frofor aweg ne bið þær fultum nan·
 þ wið þa biteran þing· gebeorh mæge fremman ;
- 224 Ne bið þær ansyn gemet· ænigre blisse·
 þ bið angryslíc· ege & fyrhtu·
 and sarimod swiðlic· gristbitung³
 þær bið unrotnes æghwær wæl-hreow
- ³ MS. grisgbig-tung.
- 228 eald· and yrre· and æmelnes
 and þær synne eac. sawle on lige·
 on blindum scræfe· byrnað & yrnað ;

- 196 This foul vicissitude, miserable men,
 For ever and ever, will wend therein :
 Amid dark black night
 And the woe of boiling pitch and vapour.
- 200 There no sound stirreth, save stark hard
 Weeping and lamenting, naught else.
 Nor will be any appearance seen of any wight,
 But of the torturers (which) punish the miserable.
- 204 Nor will there be therein aught found
 But fire, and cold, and loathsome filth.
 They with nose may naught smell
 Save immensity of stench.
- 208 There will be the wretched lips filled
 With flame-vomiting blaze of loathly fire,
 And the cruel worms will tear them,
 And will gnaw their bones with burning tusks.
- 212 Above all this will be that wretched breast
 With bitter care frightened and troubled.
 For why luxurious flesh in the perilous tide
 For himself so many sins wrought,
- 216 That it in prison became destroyed ;
 There are the dreadful everlasting punishments,
 There not any little spark of light shineth
 To the miserable. There neither goodness
- 220 Nor peace, nor hope, nor quiet delighteth,
 Nor the number of the men at all.
 Consolation will fly away, nor will there be any help
 That against the bitter circumstances may frame a protection :
- 224 Nor will there appearance be found of any bliss :
 There will be horrid fear and terror,
 And violent sorrowful gnashing of teeth.
 There will be everywhere cruel sadness,
- 228 Eld and anger and weariness,
 And there too sin. Souls in fire
 In the dark cave will burn and wander.

Naught is heard
 but weeping and
 woe,

naught smelt
 but stench.

There is neither
 peace nor hope,

but terror,

sadness,

and sin.

- þonne deriende gedwinað heonone
 232 þyffe worulde geféan. gewitað mid ealle.
 þonne druncennes. gedwineð mid wiftum.
 and hleahter. and plega. hleapað æt some.
 and wræennes eac. gewiteð heonone.
 236 and fæthafolnes. feor gewiteð.
 uncyft on-weg. & ælc gælsa.
¹ MS. scyndan. fcyldig fcyndan. ¹ on sceade þone
 & fe earma flyhð. uncræftiga flæp.
 240 fléac mid sluman. flincan on hinder ;
 Ðonne blindum beseah. biterum ligum.
 earme on ende. ⁊ unalyfed if nu.
² MS. leofes. leofest² on life. lað bið þænne.
 244 and ⁊ werige mod wendað þa gyltaf.
 fwiðe mid sorgum. and mid sargunge.
 Eala fe bið gesælig and ofer sælig.
³ MS. wihtna. & on worulda woruld. wihta³ gesæligoft.
 248 fe þe mid gesyntum. fwylice cwyldas.
 and witung mæg. wel forbugon.
 and samod bliðe. on woruld ealle.
 hið þeodne geþeon. & þonne mot habban
 252 heofonrice. ⁊ is hihta mæst.
 þær niht ne genipð. næfre þeostra.
 þæs heofenlican leohtes sciman.
 ne cymð þær sorh ne sár. ne gefwenced yld.
 256 ne þær ænig gefwinc. æfre gelimpeð.
 oððe hunger. oððe þurst. oððe heanlic slæp.
 ne bið þær fefur. ne adl. ne færlic cwyld.
 nanef liges gebrasl. ne se laðlica cyle.
 260 nis þær unrotnes. ne þær æmelnys.
 ne hryre. ne caru. ne hreoh tintrega.
 ne bið þær liget. ne laðlic storm.
 winter. ne þunerrad. ne wiht cealdes.
⁴ MS. swa se. 264 ne þær hagul feuras hearde mid snawe⁴
 ne bið þær wædl. ne lyre. ne deaðes gryre.

- Then will perish from hence the fatal
 232 Joys of this world ; they will depart all together. Worldly joys
there vanish,
 Then drunkenness will cease with feasts,
 And laughter and play will leap together.
 And lust also will depart hence,
- 236 And greed will far depart,
 Wickedness away, and each luxury,
 Guilty to hasten into the shade.
 And the wretched helpless sleep will fly,
- 240 Slack with slumber, to slink behind.
 Then in dark bitter fire saw
 The poor at last, that which forbidden is now ;
 That most loved in life, loathed will be then, and the desire of
life be loathed.
- 244 And the guilts will turn that weary heart
 Verily among sorrows and among misery.
 Oh ! he will be happy, and more than happy,
 And world-without-end of men the happiest, Happy will be
he who with
- 248 He that with prosperity, such overthrow,
 And with understanding, may well escape,
 And likewise blessed in all the world
 Serve his lord, and then may have wit escapes this
hell,
- 252 Heaven's kingdom, that is of joys the best.
 There night nor darkness overclouds
 The sheen of heavenly light.
 There cometh not sorrow nor pain, nor toilworn eld, and gains God's
heaven,
- 256 Nor happeth there ever any toil ;
 Either hunger, or thirst, or miserable sleep.
 There is not fever, nor decay, nor sudden plague,
 Crackling of no fire, nor the loathsome cold, where comes not
sorrow or pain,
- 260 There is not mourning, nor there weariness,
 Nor ruin, nor care, nor fierce torment.
 Nor is there lightning, nor loathsome storm,
 Winter, nor thunder shower, nor a whit of cold ;
- 264 Nor there are mighty hail-showers with snow,
 Nor is want there, nor loss, nor terror of death, mourning or
care,
- want, or death.

- ne yrmð· ne agnes· ne nænigu gnornung
 Ac þær samod ricxað· sib mid spode·
- 268 and arfæstnes· and ece god·
 wuldor· and wurðmynt·
¹ gehþwærnes
 MS. swylce lof· and lif· and leoffic gehþwærnes¹
 Ufenan eal þis éce drihten him ealra
- 272 goda gehwyle· glædlice ðenað ;
 þæra andweard ealle weorðað and feþ·
 and geblyfað fæder ætsomne· wuldraþ and wel
 hylt·
 fægere frætuað· and freolice lufað·
- ² MS. hean
 gerinnað. 276 & in heofon-fetle· heah gehrineð·²
 his sunu bliðe· sigores brytta·
 fylð anragehwam· ece mede·
 heofonlice hyrsta· ⁊ is healic gifu·
- 280 gemang þam ænlican engla werode·
³ þreapum MS. and þæra haligra heapum and þreatum³
 þær hy beoð geþeode þeodscipum on gemang·
 betwyx heahfæderas· and halige witegan·
- 284 blissiendum modum· byrgum to middes·
 þær þa ærendracan synd· ælmihtiges godes·
 and betweoh rofena reade heapaf·
 þær symle scinað·
- 288 þær þæra hwittra hwyrfð mæden-heap·
 bloftmum behangen· beortost wereda
 þe ealle læt ænlicu godes drut·
 seo frowe þe us frean acende·
- 292 metod on moldan· meowle seo clæne·
 þæt is MARÍA· mædena felast·
 heo let þurh þa scenan seinendan rícu·
 geblotsodost ealra· þæs breman fæder·
- 296 betweox fæder and sunu· freolicum werede·
 and betwyx þære écan uplicum sibbe·
 rice rædwitan rodera-weardes ;⁴
⁴ MS. weardas. hwæt mæg beon heardes her on life·

- Nor misery, nor sorrow, nor any mourning.
 But there together reigneth peace with prosperity, But ever peace
- 268 And virtue, and eternal good,
 Glory and honour,
 Likewise praise, and life, and faithful concord.
 Beside all this the Eternal Lord to them of all
- 272 Goods any gladly serveth,
 And in presence honoureth and receiveth all of them ;
 And the Father likewise blesseth, glorifieth, and well- the blessing of
God,
 regardeth (them),
 Beautifully decks, and liberally loveth,
- 276 And on heaven's throne on high adorneth.
 His kind Son, lord of Victory, the gift of
Christ,
 Gives to each one everlasting meed,
 Heavenly glories, that is a splendid gift.
- 280 Among the beautiful host of angels, the fellowship of
angels,
 And in troops and throngs of the holy ones,
 There shall they be associated among nations,
 Amidst the patriarchs and holy prophets.
- 284 In blissful mood among the cities,
 There be the apostles of Almighty God.
 And amid the stores of roses red
 There ever shall they shine.
- 288 There of the white ones shall wander a maiden throug the company of
virgins,
 With blossoms hung. Brightest of the hosts,
 Who them all will lead, God's peerless dear one, led by
 The woman who for us the Lord conceived,
- 292 Creator on earth : virgin the pure,
 That is MARY, of maidens most blessed. Mary, mother
of God.
 She will lead through those bright shining kingdoms
 (Blessedest she of all) of the glorious father,
- 296 Betwixt father and son, a goodly host,
 And mid eternal heavenly peace,
 In the kingdom of the wise heavenly ruler. What are earth's
hardships to
this ?
 What of hardship can there be here in life,

- 300 Gif þu wille secgan soð þæm ðe frineð·
 wið þam þu mote· gemang þam werode·
 eardian unbleoh· on ecesse·
 and on upcundra· eadegum setlum·
 304 brucan bliðnesse butan ende forð·

*Her endað þeof boc þe hatte inter florigeras ðæt is on englisc
 betwux blowende þe to godes rice farað. and hu ða þrowiað
 þe to helle farað.*

- 300 If thou wilt say sooth to him that asketh thee
 To set against this, that thou mayest, among that host,
 Live unchanging through eternity,
 And in the happy seats of the saints above
- 304 Enjoy bliss henceforth without end.

Thou mayst live
 in bliss without
 an end.

*Here endeth this book that is called inter florigeras, that is,
 in English, "betwixt blooming," who to God's Kingdom
 fare: and how those suffer, who to Hell fare.*

DE DIE JUDICII.

[From Migne's Edition of *BÆDE*, Vol. V. p. 634.]

- Inter florigeras fecundi cespitis herbas,
Flamine ventorum resonantibus undique ramis,
Arboris umbriferæ mæstus sub tegmine solus
4 Dum sedi, subito plancu turbatus amaro,
Carmina præ tristi cecini hæc lugubria mente
Utpote commemorans scelerum commissa meorum,
Et maculas vitæ, mortisque inamabile tempus,
8 Judicii que diem horrendo examine magnum,
Perpetuamque reis districti judicis iram,
Et genus humanum discretis sedibus omne,
Gaudia sanctorum necnon, pœnasque malorum.
12 Hæc memorans mecum tacito sub murmure dixi :
Nunc rogo, nunc venæ fontes aperite calentes,
Dumque ego percutiam pugnis rea pectora, vel dum
Membra solo sternam, meritosque ciebo dolores,
16 Vos, precor, effusis lacrymis non parcite statim,
Sed mœstam salsis faciem perfundite guttis.
Et reserate nefas Christo cum voce gementi,
Nec lateat quidquam culparum cordis in antro.
20 Omnia quin luci verbis reddantur apertis,
Pectoris et linguæ, carnis vel crimina sæva.
Hæc est sola salus animæ, et spes certa dolenti,
Vulnera cum lacrymis medico reserare superno;

- 24 Qui solet allisos sanare et solvere vinctos,
Quassatos nec vult calamos infringere dextra
Nec lini tepidos undis extinguere fumos.
Nonne exempla tibi pendens dabat in cruce latro
- 28 Peccati quantum valeat confessio vera ?
Qui fuit usque crucem sceleratis impius actis,
Mortis in articulo sed verba precantia clamat,
Et solo meruit fidei sermone salutem,
- 32 Cum Christo et portas paradisi intravit apertas.
Cur rogo, mens, tardas medico te pandere totam ?
Vel cur lingua, taces, veniæ dum tempus habebis ?
Auribus Omnipotens te nunc exaudit apertis.
- 36 Ille dies veniet, judex dum venerit orbis
Debebis qua tu rationem reddere de te.
Suadeo prævenias lacrymis modo judicis iram.
Quid tu in sorde jaces, scelerum caro plena piacis ?
- 40 Cur tua non purgas lacrymis peccata profusis
Et tibi non oras placidæ fomenta medelæ ?
Fletibus assiduis est dum data gratia flendi,
Pœnituisse juvat tibi nunc et flere salubre est.
- 44 Æternus fuerit placidus te vindicæ judex.
Nec Deus ætherius bis crimina vindicat ulli,
Spernere tu noli veniæ tibi tempora certa.
Quanta malis maneant etiam tormenta memento,
- 48 Vel quam celsithronus metuendus ab arce polorum
Adveniet judex, mercedem reddere cunctis,
Præcurrent illum vel qualia signa, repente
Terra tremet, montesque ruent, collesque liquescent
- 52 Et mare terribili confundet murmure mentes.
Tristius et cœlum tenebris obducitur atris,
Astra cadunt rutilo et Titan tenebrescit in ortu.
Pallida nocturnam nec præstat luna lucernam,
- 56 De cœlo venient et signa minantia mortem,
Tum superum subito veniet commota potestas,
Cœtibus angelicis regem stipata supernum.

- Ille sedens solio fulget sublimis in alto,
60 Ante illum rapimur, collectis undique turmis,
Judicium ut capiat gestorum quisque suorum.
Sis memor illius, qui tum pavor ante tribunal
Percutiet stupidis cunctorum corda querelis.
- 64 Dum simul innumeris regem comitata polorum
Angelica advenient cœlestibus agmina turmis,
Atque omnes pariter homines cogentur adesse,
Qui sunt, qui fuerant, fuerint vel quique futuri
- 68 Cunctaque cunctorum cunctis arcana patebunt.
Quod cor, lingua, manus tenebrosis gessit in antris
Et quod nunc aliquem verecundans scire veretur
Omnibus in patulo pariter tunc scire licebit.
- 72 Insuper impletur flammis altricibus aer,
Ignis ubique suis ruptis regnabit habenis.
Et quo nunc aer gremium diffundit inane
Ignea tunc sonitus perfundet flamma feroces,
- 76 Festinans scelerum sævas ulciscere causas.
Nec vindex ardor cuiquam tunc parcere curat,
Sordibus ablutus veniat nisi ab omnibus illuc.
Tunc tribus et populi ferient rea pectora pugnīs
- 80 Stabit uterque simul stupidus, pauperque potensque
Et miser et dives simili ditione timebunt :
Fluvius ignivomus miseros torquebit amare
Et vermes scelerum mordebunt intima cordis.
- 84 Nullus ibi meritis confidit iudice præsens,
Singula sed nimius percurrit pectora terror
Et stupet attonito simul impia turba timore.
Quid, caro, quid facies, illâ quid flebilis horâ
- 88 Quæ modo vae misera servire libidine gaudes,
Luxuriæque tuæ stimulis te agitabis acutis
Ignea tu tibimet cur non tormenta timebis,
Dæmonibus dudum fuerantque parata malignis.
- 92 Quæ superant sensus cunctorum et dicta virorum,
Nec vox ulla valet miseras edicere pœnas,

- Ignibus æternæ nigris loca plena gehennæ,
 Frigora mista simul ferventibus algida flammis
 96 Nunc oculos nimio flentes ardore camini
 Nunc iterum nimio stridentes frigore dentes.
 His miseris vicibus miseri volvuntur in ævum
 Obscuras inter picea caligine noctes.
- 100 Vox ubi nulla sonat, durus nisi fletus ubique,
 Non nisi tortorum facies ubi cernitur ulla.
 Non sentitur ibi quidquam nisi frigora, flammæ
 Fœtor et ingenti complet putredine nares.
- 104 Os quoque flammivomum lugens implebitur igne,
 Et vermes lacerant ignitis dentibus ossa.
 Insuper et pectus curis torquetur amaris,
 Cur caro luxurians sibimet sub tempore parvo
- 108 Atro perpetuas meruisset carcere pœnas,
 Lucis ubi miseris nulla scintilla reluet
 Nec pax nec pietas immo spes nulla quietis
 Flentibus arrident, fugiunt solatia cuncta.
- 112 Auxilium nullus rebus præstabit amaris,
 Lætitiæ facies jam nulla videbitur illie
 Sed dolor et gemitus, stridor, pavor, et timor horrens,
 Tædia, tristitiæ, trux indignatio, languor.
- 116 Errantesque animæ flammis in carcere cæco.
 Noxia tunc hujus cessabunt gaudia sæcli,
 Ebrietas, epulæ, risus, petulantia, jocus,
 Dira cupido, tenax luxus, scelerata libido,
- 120 Somnus iners torporque gravis, desidia pigra
 Illicitat quidquid modo delectatio carnis
 Et cæca scelerum mergit vertigine mentem,
 Tunc cæcis merget flammis sine fine misellos.
- 124 Felix o nimium, semperque in sæcula felix
 Qui illas effugiet pœnarum prospere clades
 Cum sanctisque simul lætatur in omnia sæcla !
 Conjunctus Christo cœlestia regna tenebit,
- 128 Nox ubi nulla rapit splendorem lucis amœnæ,

- Non dolor aut gemitus veniet, nec fessa senectus
 Non sitis, esuries, somnus et non labor ullus
 Non febris, morbi, clades, non frigora, flammæ
 132 Tædia, tristitiæ, curæ, tormenta, ruinæ
 Fulmina, nimbus, hiems, tonitru, nix, grando, procella,
 Angor, paupertas, mœror, mors, casus, egestas,
 Sex pax et pietas, bonitas, opulencia regnat,
 136 Gaudia, lætitiæ, virtus, lux, vita perennis
 Gloria, laus, requies, honor et concordia dulcis,
 Insuper omne bonum cunctis Deus ipse ministrat.
 Semper adest præsens, cunctos fovet, implet, honorat,
 140 Glorificat, servat, veneratur, diligit, ornat,
 Collocat Altithrono, lætosque in sede polorum
 Præmia perpetuis tradens cœlestia donis.
 Angelicas inter turmas sanctasque cohortes
 144 Vatidicis junctos patriarchis atque prophetis
 Inter apostolicas animis lætantibus arces.
 Atque inter roseis splendentia castra triumphis
 Candida virgineo simul inter agmina flore.
 148 Quæ trahit alma Dei genetrix, pia Virgo Maria,
 Per benedicta Patris fulgenti regna paratu
 Inter et Ecclesiæ sanctos, natosque, patresque,
 Inter et ætherium cœlesti pace senatum.
 152 Quid, rogo, quid durum, sæclo consetur in isto,
 Utque illas inter liceat habitare cohortes,
 Sedibus et superum semper gaudere beatis?
 Incolumem mihi te Christi charissima proles,
 156 Protegat, et faciat semper sine fine beatam
 Meque tuis Christo precibus commenda benignis.

Iár.

(AN EXHORTATION.)

L A R.

[Immediately after the previous version, the MS. has the following lines.]

- Nu lære ic þe fwa man leofne fceal·
 gif þu wille that blowende ríce gestigan·
 þenne beo þu eadmod· & ælmes georn·
- 4 wis on wordum· and wæccan lufa·
 on hyge halgum. on þas hwilwendan tid·
 bliðe mode· and gebedum filige·
 oftost symle· þær þu ana sy·
- 8 forðan ⁊ halige gebed· and seo hluttre lufu·
 godes and manna. and seo ælmes sylen· and se miccla
 hopa
 to þinum hælende· ⁊ he þine fynna
 adwæscan wylle· and eac oþera fela
- 12 godra weorca· glengað and bringað·
 þa soðfæstan sawle to reste.
 on þa uplican eadignesse·
 Wyrre ⁊ þu wyrre· word oððe dæda·
- 16 hafa metodes ege· on gemang fymle·
 ⁊ is witodlice wisdomes ord·
 ⁊ þu ⁊ ece leoht· eal ne forleose·
 þeos woruld is æt ende· and we synd wædlan gýt·
- 20 heofena rices· ⁊ is hefig byrdæn.
 and þeah þu æfter þinum ende eall gesylle·
 ⁊ þu on eorðan ær gestryndes·
 goda gehwylces· wylle gode eweman·
- 24 ne mihtu mid þæm eallum· saule þine

EXHORTATION.

- Now I teach thee as one shall do a beloved one.
If thou wilt attain that blooming realm,
Then be thou humble, and bountiful,
- 4 Wise in words, and love watchfulness.
In holy thought, in the present time,
Kind of disposition, and abundant in prayers,
Continually when thou art alone.
- 8 Because holy prayer, and pure love
Of God and man, and almsgiving, and the great
trust
In thy Saviour, that he thy sins
Will erase, and likewise many other
- 12 Good works adorn and bring
The upright soul to rest
In heavenly happiness.
Work what thou workest, word or deed ;
- 16 Have fear of the Creator, in the midst,
That is assuredly the beginning of wisdom,
That thou the everlasting light all do not lose.
This world is fleeting, and we are yet poor
- 20 Of heaven's kingdom. That is a heavy burden.
And though thou after thine end give everything
That thou on earth before acquiredst
Of each good, will it please God ?
- 24 Nor might thou, with the whole, thy soul
- If thou wilt
heaven win,
- be holy, kind,
and pray.
- Work; fear God.
- Trust not to
death-bed
alms.

- ut alyfan gif heo inne wyrð
 feondum befangen· frofre bedæled·
 welena forwýnned· ac þu wuldres god·
- 28 éce ælmihtigne· ealninga bidde·
 ⁊ he þe ne forlæte· laðum to handa·
 feondum to frofre· ac þu fleoh þanan·
 syle ælmesfan· oft and gelome·
- 32 digolice ⁊ bið drihtnes lár·
 gumena gehwylcef· þe on god gelyfð ;
 Ceapa þe mid æhtum eces leohtes·
 þy læs þu forweorðe· þanne þu hyra
 geweald
- 36 nafast to syllanne· hit bið swiðe yfel
 manna gehwilcum· ⁊ he micel age·
 gif he him god ñe ondræt·
 fwiðor micle· þonne his sylfes gewil·
- 40 Warnað þe georne wið þære wambe fülle·
 forþan heo þa unþeawaf ealle gesomnað·
 þe þære saule fwiðoft deriað·
 ⁊ if druncennes· and dyrne geligere·
- 44 ungemet wilnung· ætes & slæpes·
 þa man mæg mid fæstenum·
 and forhæfdnessum heonon adrifan·
 and mid cyric soenum cealdum wederum·
- 48 eadmodlice· ealluncga biddan·
 heófena drihten· ⁊ he þe hæl gife·
 milde mund bora· swa him gemet þince·
 and ondræd þu ðe dihle wifan·
- 52 nearwe geþancaf· þe on niht becumað·
 fyn lufas for-oft· fwiðe fremman·
 earfoðlice· þy þu earhlice scealt·
 gyltas þine· fwiðe bemurnan·
- 56 har hilderinc· hefe þe ðincaþ·
 synna þine· forþam þu sylf ongyte·
 ⁊ þu alætan scealt· læne scaþelas·

- Release, if it become among
 Fiends captured, of comfort bereft,
 Of wealth deprived. But do thou the God of glory,
- 28 The eternal almighty, constantly pray
 That he let thee not fall into the hands of evil ones,
 To the gain of fiends. But flee thou from thence,
 Give alms, oft and repeatedly, in secret,
- 32 That is the exhortation of the Lord,
 For each man that believes in God.
 Buy for thyself eternal light with thy possessions,
 The less wilt thou be undone, when thou the power
 over them
- 36 Hast not to give. It is very evil
 To every man that he have much,
 If he fear not God
 Much more than his own will.
- 40 Take thou good heed against gluttony,
 For it assembleth all the bad qualities
 Which most destroy the soul,
 That is, drunkenness and secret fornication,'
- 44 Undue longing for food and sleep.
 These man may with fasting
 And continence drive away,
 And with church going in cold weather.
- 48 Humbly always [take care] to pray
 The Lord of heaven, that he give thee health,
 The kind protector, as to him seems fit ;
 And be thou afraid of secret plans,
- 52 Of troublesome thoughts, that arise at night,
 Sinful desires oftentimes greatly to produce.
 With trouble therefore thou in terror shalt
 Thy offences greatly mourn.
- 56 Grey-haired warrior, heavy seem to thee
 Thy sins. Therefore do thou thyself understand
 That thou shalt leave thy gifts unharmed,

They will not
 rescue thee from
 friends.

Pray ;

give alms oft in
 thy life ;

buy thyself
 heaven with thy
 goods on earth.

Guard against
 gluttony.

Drive it off with
 fasting, and
 church-going in
 the cold.

Fear too bad
 thoughts at
 night.

- eard. and eþel. uncuð bið þe þænne·
 60 to hwan þe þin drihten gedon wille·
 þænne þu lengc ne most· lifef brucan·
 eardes on eþle· swa þu ær dydest·
 blissum hremi· nu þu ðe beorgan scealt·
 64 and wið feonda gehwæne· fæste healdan·
 fauwle þine· á hi winnað embe
¹ dæges & nihtes· ongean drihtnes líf ;
 þú miht hy geflema gif þu filian wilt·
 68 larum minum. swa ic lære þe
 digollice· ꝥ þu on dægred·
 oft ymbe þynre sawwle ræd· swiðe smeage·
 hu þu ꝥ ece leoht. æfre begytan mæge.
 72 síðe gefēcan· þu scealt glædlice· fwiðe fwincan·
 wið þæs úþlican· éþelrícef·
 dægef & nihtef· þu scealt drúncen fleon·
 and þa oferfyllen· ealle forlætan·
 76 gif þu wilt þa úþlican eárdwic ceosan·
 þænne scealt þu hit on eórðan ær geþencan·
 and þu þe sylfne· fwiðe gebinde·
 and þa unþeawaf· ealle forlætan·
 80 þe þu on þif life· ær lufedest & feddest·

¹ ꝥ added in MS.

- Land and country. Unknown to thee then will be
- 60 Whither thy lord will assign thee ;
 When thou no longer mayest enjoy life
 In earth's region, as thou didst before
 Exulting in bliss. Now oughtest thou to save thyself,
- 64 And against every enemy hold fast
 Thy soul. Ever they labour around,
 By day and night, against the lord's life.
 Thou mightest put them to flight, if thou wilt follow
- 68 My teaching, as I teach thee—
 Secretly that thou in the early morn
 Oft for thy soul's advantage earnestly meditate
 How thou the eternal light ever mayest attain ;
- 72 With pains to seek, thou shalt gladly eagerly labour
 After the heavenly kingdom ;
 By day and night, thou shalt drunkenness flee,
 And gluttony all forego.
- 76 If thou wilt that heavenly land choose,
 Then shalt thou on earth before think on it,
 And earnestly restrain thyself,
 And forego all bad habits
- 80 Which thou in life formerly didst love and cherish.

Thou canst not
live long.

Save thyself
then!

Rout thy soul's
foes!

Seek the king-
dom of heaven.

Flee drunken-
ness, gluttony,

and all thy old
bad habits.



Oratio Poetica.

ORATIO POETICA.

- Thænne gemiltsað þe· N. mundum qui regit·
¹ MS. seden- ðeoda þrym-Cyningc· Thronum sedens¹
 tem. a butan ende·
- 4 saule wine·
 Geunne þe on life· Auctor pacis·
 Sibbe gesælða· salus mundi·
 metod se mæra· magna virtute·
- 8 & se soðfæsta· summi filius·
 fo on fultum· factor cosmi·
 se of æðelre wæs· virginis partu·
 Clæne acenned· Christus in orbem·
- 12 Metod þurh MARIAN· Mundi redemptor·
 & þurh þæne halgan gast· voca frequenter·
²MS.Dominus. Bide helpes hine· Clementem Dominum·²
 Sé onséded wæs· Summo de throno·
- 16 & þære clænan· Clara voce·
 þe gebyrd·boda· bona voluntate·
 ƿ heo scolde cennan· Christum regem·
 Ealra cyninga cyningc· Casta vivendo·
- ³ MS. rogo. 20 & þu þa soð-fæstan· Supplex roga·³
 fultumes bidde fricolo· Virginem almam·
- ⁴ MS. sanctus. & þær æfter tó· omnes sanctos⁴
- ⁵ MS. justus. Blið-mod bidde· Beatos et justos·⁵
- 24 ƿ hi ealle þe· Unica voce
 þingian to þeodne· Thronum regentem
 Ecum drihtne· Alta polorum
 ƿ he þine saule· Summus iudex
- 28 On-fo freolice· factor æternus·
⁶ MS. luce. & he gelæde· in lucem perennem⁶
 þær eadige· Animæ sanctæ·
 Rice restað· Regnis⁷ cælorum·

ORATIO POETICA.

- Then He who rules the world shall have mercy upon thee (N),
He, the glorious King of the nations, who sitteth upon the throne,
Ever without end, Invocation of
the Father.
- 4 The friend of the soul.
May He—the Author of peace—grant thee, in thy life,
The joys of peace—(He who is) the Health of the world,
The famous Lord, of great power!
- 8 And may the faithful Son of the Highest,
Maker of the universe, receive (thee) into favour,
Who was, by birth from the noble Virgin,
Purely brought forth, as Christ, into the world. Invocation of
the Son.
- 12 Lord and Redeemer of the world—by means of Mary,
And through the Holy Ghost!
Call upon Him [the Holy Ghost] often,
Pray to Him for help (who is a) merciful Lord, Invocation of
the Holy Ghost.
- 16 Who was sent-down from the highest throne,
And (was) to the pure one [Mary] (by His) clear voice
The messenger of (Christ's) birth, with good will,
That she should bring forth Christ the King,
- 20 (She) chaste of life (bring forth) the King of all kings,
And thou, suppliantly beseech the true one,
Pray for help fervently to the benign Virgin. Invocation of
the Virgin.
And thereafter moreover all the saints, Invocation of
All Saints.
- 24 Blithe of mood, invoke, the blessed and just ones,
That they for thee all, with one accord,
May intercede to the Lord who rules upon the throne,
(To the) eternal Lord, (who rules) the high places of the skies,
- 28 That He, the Supreme Judge, thy soul Final result.
Will freely receive, (He who is) the Eternal Creator,
And may He lead (thee) to perennial light,
Where the blessed sainted souls
- 32 Rest in the kingdom, the kingdom of heaven!

Paraphrasis Poetica in Orationem Dominicam.

PARAPHRASIS POETICA IN ORATIONEM DOMINICAM.

Pater noster.

þu éart ure fæder ealles wealdend·
Cyninc on wuldre· forðam we clypiað to þe·
áre biddað nu ðu ýpost miht·
4 sawle alysan þu híg sændest éer·
þurh þine æþelan hand into þam flæsce
ac hwar cymð heo nú·
buton þu engla god eft hig alýse·
8 sawle of synnum þurh ðine soðan miht.

Qui es in celis.

Ðu eart on heofonum· hiht and frofor·
Blissa beorhtost· ealle¹ abúgað to þe
þinra gasta þrym· anre stéfnæ·
12 clypiað to criste cweþað ealle þus
halig eart þu halig· heofon-engla cyninge·
drihten úre· & þine domas synd
rihte & rume· ræcað² efne gehwam
16 æghwilecum men agen gewyrhta·
wel bið ðam þe wyrcð willan þinne.

Sanctificetur nomen tuum.

Swa is gehalgod þin heah nama·
swiðe mærlíce manegum gereordum·³
20 twa & hund seofontig· þæs þe secgað bec·
ƿ þu engla god· ealle gesettest·
ælcere þeode· þeaw & wisan·
þa wurþiað þin weorc· wordum and dædum·
24 þurh gecynd clypiað· & crist heriað·
& þin lof lædað lifigenda god·
swa þu eart geæþelod· geond ealle world.

¹ MS. ealla.

² MS. ræcð.

³ MS. geweordum.

POETICAL PARAPHRASE OF THE
LORD'S PRAYER.

Pater noster.

Thou art our father, Ruler of all,
King in Glory, therefore we cry to thee :
For mercy we pray, now thou canst most easily
4 Release our soul, thou before dost send it
Through thy noble hand into the flesh.
But where will it come now,
Unless thou God of Angels again release it :
8 The soul from sins through thy trusty might ?

Our Father,

Qui es in celis.

Thou art in heaven, hope and consolation,
Brightest of joys, to thee bow down,
The host of all thy spirits. With one voice
12 They cry to Christ ; they all thus exclaim,
Holy art Thou, holy, King of heaven's angels,
Our Lord ; and Thy judgments are
Right and ample. They extend yea to each,
16 Each single man, [judgments] for his own works.
Blessed will he be that worketh thy will.

Which art in
heaven,

Sanctificetur nomen tuum.

Thy lofty name is so hallowed,
Very famously in many tongues
20 Two and seventy, as the books tell
That thou God of angels all arrangedst
Of each people, the manners and customs ;
These praise thy work in words and deeds,
24 Through nature they call on and praise Christ
And thy praise they set forth, oh living God,
So thou art honoured through all the world.

Hallowed be
thy name.

Adveniat regnum tuum.

- Cum nu & mildsa· mihta waldend·
 28 & us þin rice alyf· rihtwis dema
 Earda selost & ece lif
¹ MS. lufu. þar we sib and lufe¹ samod gemetað·
 eagna beorhtnys· & ealle mirhðe·
 32 þer bið gehyred þin halige lof·
 & þin micele miht mannum to frofre·
 swa þu engla god eallum blissast·

Fiat voluntas tua.

- Gewurðe þin willa· swa þu waldend eart·
 36 éce geopenod· geond ealle world·
 & þu þe silf eart soðfæst dema·
 rice rædbora· geond rumne grund·
 swa þin heahsetl is· heah and mære·
 40 fæger & wurðlic· swa þin fæder worhte·
 æþele & éce· þar ðu on sittest
 on þinre swiðran healf· þu eart sunu & fæder
² MS. æþela. ana ægþer· swa is þin æþele² gecynd·
 44 Micclum gemærsod· & þu monegum helpst·
 ealra cyninga þrym· clypast ofer ealle·
 bið þin wuldor-word· wide gehyred·
 þonne þu þine fyrde fægere geblissast·
 48 sylest miht and mund· micclum herige·
 and þe þanciað ðusenda fela·
 eal engla þrym anre stæfne.

Sicut in celo.

- Swa þe on heofonum· heah þrymnesse·
 52 æþele & éce á þanciað·
 clæne & gecorene· cristes þegnas·
 singað & bidðað· soðfæstne god·
 are & gifnesse· ealre þeode·
 56 þonne þu him tiðast týreadig cyninge·

Adveniat regnum tuum.

- Come now and pity, Ruler of might,
 28 And grant us thy kingdom, righteous judge,
 Happiest of homes, and eternal life.
 There we shall find peace and love together,
 Brightness of eyes and all mirth :
 32 There will be heard thy holy praise,
 And thy great might, for consolation to men,
 So thou, God of Angels, blestest all.

Thy kingdom
 come.

Fiat voluntas tua.

- Let thy will done, as thou art Sovereign,
 36 Eternally revealed, over all the world,
 And thou thyself art righteous judge,
 Mighty counsellor, over the wide earth :
 So is thy high throne, high and grand
 40 Fair and honourable : as thy father wrought
 Noble and eternal, where Thou sittest
 On thy own right hand. Thou art Son and Father,
 Both persons in one ; so is thy noble nature
 44 Much magnified ; and thou helpst many,
 Thou, the might of all kings, thou callest above all,
 Thy word of might is heard afar.
 When thou thy host joyously makest happy,
 48 Thou givest might and protection to the great army,
 And many thousands thank thee,
 The host of all angels with one voice.

Thy will be done

Sicut in celo.

- As in heaven in majesty
 52 The noble and immortal servants of Christ
 Pure and elect ever thank thee :
 They sing and pray to the righteous God
 For mercy and the forgiveness of all people ;
 56 Then thou grantest to them, glorious king,

As in heaven,

swa þu eadmod eart ealre worlde·
 sy þe þanc & lof· þinre mildse
 wuldor & willa· þu gewurþod eart·
 60 on heófonrice heah casere.

Et in terra.

And on eorðan ealra cyninga·
 help & heafod· halig láce·
 róðe & riht wis· rum heort hláford·
 64 þu geæþelodest þe ealle gesceafta·
 & tosyndrodest hig· siððan on manega·
 sealdest ælcra gecynd agene wisan
 & a þine mildse ofer manna bearn

Panem nostrum cotidianum.

68 Swa mid sibbe sænst urne hlaf
 dæghwamlice duguðe þinre·
 rihtlice dælest
 mete þinum mannum· & him mare gehætst·
 72 æfter forðsiðe· þines fæder rice·
 ⁊ was on fruman· fægere gegearwod·
 earda selost & éce lif·
 gif we soð & riht symle gelæstað·

Da nobis hodie.

76 Syle us to dæg· drihten þine
 mildse· and mihta· and ure mod gebig·
 þanc & þeawas on þín gewil·
 bewyrc us on heortan· haligne gast
 80 fæste on innan· & ús fultum sile·
 ⁊ we moton wyrcan willan þinne·
 & þe betácan tyr-eadig cyninge·
 sawle ure on þines silfes hand·

Et dimitte nobis debita nostra.

84 Forgif ús ure synna ⁊ ús ne scamige eft·
 drihten úre þonne þu on dóme sitst·

As thou art merciful to all the world.
 Let there be to thee thanks and praise for thy goodness,
 Thou glory and joy ! Thou art praised,
 60 In the kingdom of heaven as mighty sovereign.

Et in terra.

And on earth of all kings So in earth.
 The help and head, holy healer,
 Stedfast and righteous, large-hearted lord.
 64 Thou madest for thyself all creatures very good,
 And scatterdst them afterwards abroad,
 Thou gavest each race its peculiar habits,
 And ever thy mercy [thou gavest] over the children of men.

Panem nostrum cotidianum.

68 So with peace thou sendest our loaf Our daily bread
 To thy people daily,
 Thou rightly apportionest
 Meat to thy men, and to them promisest more
 72 After their departure ; the kingdom of thy father,
 That was in the beginning fairly prepared,
 Happiest of homes, and everlasting life,
 If we truth and right always perform.

Da nobis hodie.

76 Grant us to-day, Lord, Give us to-day.
 Thy mercy and power, and incline our heart,
 Thought and disposition to thy will.
 Establish firmly for us in our heart the Holy Ghost within.
 80 And grant us help that we may work thy will.
 And that we entrust to thee, glorious king,
 Our souls into thine own hand.

Et dimitte nobis debita nostra.

84 Forgive us our sins, that we be not hereafter ashamed, And forgive us
our trespasses,
 Our Lord, when thou in judgment sittest,

& ealle men up arisað.

þe fram wife & fram were wurdan acænned.

88 beoð þa gebrosnodon eft. þán mid þam flæsce.
ealle ansunde eft geworden.

þar we swutollice siððan on cnawað

eal ƿ we geworhton on worldrice.

¹ MS. búta.

92 betere & wyrse. ðar beoð bútu¹ zeara.

ne magon we hit na dýrnan forðam þe hit drihten wat.

and þar gewitnesse beoð wuldor micele.

heofon waru & eorð waru. hel waru þridde

96 þonne beoð egsa. geond ealle world.

þar man us tyhhað on dæg twegen eardas.

drihtenes áre oððe deofles þeowet

swa hwaðer wé geearniað her on life.

100 þa hwile þe ure mihta mæste wæron.

Sicut & nos dimittimus debitoribus nostris.

Ac ðonne us alyseð lifigende god.

sawle ure. swa we her gifað

² MS. agilt.

earmon mannum. þe wið us agiltað.²

Et ne nos inducas in temptationem.

104 And na us þu ne læt. laðe beswícan.

on costunga. cwellan & bearnan.

Sawle ure. þeah we sinna fela.

didon for ure disige. dæges & nihtes

108 idele spræce. & unriht weorc.

þine bodu bræcon. wé þe biddað nu

ælmhtig god. áre & gifnes.

ne læt swa héanlice þin hand geweorc

112 on énde dæge eal forwurðan.

Sed libera nos a malo.

Ac alys us of yfele. ealle we beþurfon

godes gifnesse. agylt habbað.

- And all men rise up
 That from woman and from man have been born ;
 88 Again the wasted bones with the flesh
 Shall become whole again.
 There we shall clearly know hereafter
 All that we wrought in this world,
 92 Better and worse, both at hand ;
 And we may not conceal it, because the Lord knows it,
 And there as witnesses will be wondrous many
 People of heaven, people of earth, and thirdly people of hell.
 96 Then will be terror through all the world,
 Then some one will assign to us at that day two conditions,
 Either the favour of the Lord, or the service of the devil,
 According as we shall have earned either here in life
 100 While our powers were at the best.

Sicut et nos dimittimus debitoribus nostris.

And then the living God will deliver for us
 Our souls, as we here forgive
 To frail men who offend against us.

As we forgive
 them that tres-
 pass against us.

Et ne nos inducas in temptationem.

- 104 And let not evil beguile us
 In temptation, [and] destroy and burn
 Our souls : though we many sins
 Did through our folly day and night,
 108 Idle speech, and wrongful work.
 We brake thy commands. We pray thee now,
 Almighty God, for mercy and forgiveness ;
 Let not so miserably thine handy work
 112 At the last day all perish.

And lead us not
 into temptation.

Sed libera nos a malo.

But deliver us from evil. We all need
 God's forgiveness, we have offended

But deliver us
 from evil.

& swiðe gesingod· we ðe soðfæstan god
 116 hæriað· and lofiað· swa þu hælend eart
 cynebearn gecydd· cwycum & deadum·
 æþele & éce ofer ealle þingc·
 þu miht on ánre hand· eaðe befealdan·
 120 ealne middan eard swilc is mære cyningc·

Amen.

Sy swa þu silf wilt· soðfæst dema·
 wé þe engla god ealle heriað
 Swa þu eart gewurðod a on worlða forð.

And sinned much, we thee, the faithful God,
116 Laud and praise. As thou the Saviour art,
Revealed to quick and dead, as a Royal son,
Noble and eternal, above all things,
Thou in one hand canst easily enfold
120 All the world. Such is the glorious King.

Amen.

Be it as thou thyself wilt, faithful judge.
We all laud thee, God of angels,
As thou art honoured, world without end.

Amen.

Paraphrasis Poetica in Doxologiam.

PARAPHRASIS POETICA IN
DOXOLOGIAM.

Gloria.

Sy þe wuldor & lof wide geopnod
geond ealle þeoda þanc & willa
mægen and mildse & ealles modes lufu·
4 soþfæstra sib· and þines silfes dóm·
world gewlitegod· swa þu wealdan miht
eall eorðan mægen· & uplifte
wind· & wolcna wealdest ealle on riht·

Patri et filio et Spiritui Sancto.

8 Ðu éart frofra fæder· & feorhhyrde·
lifes laððeow· leohtes wealdend·
asundrod fram sinnum· swa þin sunu mære·
þurh clæne gecynd· cyninc ofer ealle·
12 beald gebletsod· boca lareow
heah hige frofer·¹

¹ MS. frofre.

Sicuta ert in principio.

Swa wæs on fruman· frea mancynnes·
ealre worlde· wlite & frófer·²
16 clæne & cræftig· Ðu gecyðdest þ·
þa Ðu éce god ána geworhtest
þurh halige miht· heofonas & eorðan·
eardas· & uplyft· and ealle þinc
20 þu settest on foldan swiðe fela cynna·
and to syndrodest hig· siððan on manega
þu geworhtest· éce god ealle gesceafta·
on six dagum seofodan þu gerestest·
24 þa wæs geforðod þin fægere weorc·
& þu sunnan dæg silf halgodest·
& þu mærsodest hine manegum to helpe·

² MS. frofre.

POETIC PARAPHRASE OF THE DOXOLOGY.

Gloria.

Let there be to thee glory and praise wide spread
Over all people, thanks and joy,
Might and mercies, and love of all the soul,
4 Peace of the faithful, and thine own majesty,
The world made beautiful. As thou canst sway
All earth's power and the air above,
Wind and clouds thou swayest all aright.

Glory be

Patri et Filio et Spiritui Sancto.

8 Thou art Father of consolations and guardian of life,
Life's leader, the swayer of light
Severed from sins, as [is] thy glorious Son
Through pure nature, king over all,
12 Strong, blessed, the inspirer of books,
The high consolation of the soul.

to the Father,
and to the Son,
and to the Holy
Ghost.

Sicuta ert in principio.

As was in the beginning the lord of mankind
Of all the world brightness and comfort
16 Pure and wise : Thou revealedst that
When thou, eternal God, alone wroughtest
Through thy holy might, heavens and earth,
Countries and air above and all things.
20 Thou settest on earth very many kindreds,
And severest them afterwards abroad.
Thou formedst, eternal God, all creatures
In six days : on the seventh thou didst rest,
24 Then was complete thy fair work,
And thou thyself hallowedst Sunday,
And madest it glorious for a help to many ;

As it was in the
beginning,

þone heaan dæg healdað & friðiað.
 28 ealle þa ðe cunnon· cristene þéawas
 haligne heortlufan· & þæs hihstan gebod·
 on drihtenes naman· se dæg is gewurðod·

Et nunc et semper.

And nu symle þine soðan weorc
 32 & þin micele miht manegum swutelað·
 swa þine cræftas híg cyðað wide·
 ofer ealle world ece standað·
 godes hand geweorc groweð swa þu hete·
 36 ealle þe heriað· halige dreamas·
 clænre stæfne· & cristene bec
 eal middan eard· & we men cweðað·
 on grunde her· gode lof & þánc·
 40 éce willa & þin agen dom·

Et in secula seculorum.

And on worlda world· wunað & rixað·
 cynine innan wuldre· & his þa gecorenan·
 heah þrymnesse· halige gastas·
 44 wlitige englas & wuldor gife·
 soðe sibbe· sawla þancung·
 modes mildse· þar is seo mæste lufu
 haligdomes heofonas syndon
 48 þurh þine écan word æghwær fulle·
 swa synd þine mihta ofer middan eard·
 swutole & gesýne þæt þu hig silf worhtest·

Amen.

We ƿ soðlice secgað ealle
 52 þurh clæne gecynd· þu eart cynine on riht·
 clæne & cræftig· þu gecyddest ƿ·
 þa ðu mihtig god man geworhtest·
 & him on dydest orð and sawle·
 56 sealdest word & gewitt· & wæstma gecynd·
 cyddeð ðine cræftas· swilc is cristes miht·

- That high day all will hold and observe
 28 Who understand Christian customs,
 Holy love of heart, and the commands of the Highest,
 In the Lord's name the day is honoured.

Et nunc et semper.

- And now ever thy true works
 32 And thy great might is manifest to many,
 As they make known abroad thy wisdom
 They stand eternal over all the world,
 God's handy work grows as thou didst command,
 36 All praise thee, the holy choruses
 With pure voice, and Christian books,
 All the earth; and we men say
 Here on earth, "Be praise and thanks to God
 40 Eternal joy, and thine own majesty."

is now and ever
shall be,

Et in secula seculorum.

- And for ever and ever he dwells and reigns
 King in glory, his chosen ones
 In high majesty, holy spirits,
 44 Glorious angels, and mighty powers,
 Faithful peace, thankfulness of souls,
 Kindness of heart. There is the highest
 Love of holiness. The heavens are
 48 Through thine eternal word everywhere full:
 So is thy might over the earth
 Clear and visible as thou thyself wroughtest them.

world without
end.

Amen.

- We all say the Amen.
 52 Through pure nature thou art rightly king,
 Pure and wise, thou revealedst that
 When thou, mighty God, createdst man,
 And into him didst put breath and soul,
 56 Gavest him speech and wisdom, and nature of increase,
 Thou revealedst to him thy knowledge. Such is Christ's might.

Amen.

NOTES.

OF DOOMSDAY.

Line 2.—*beþeht*. The better orthography would be *beþeakt*, but it is not unusual for verbs whose stem ends in *ce* to drop the second vowel in the participle. Cf. *gedreccan*, Nic. 6: “þæt he hæfð on slæpe þin wif gedreht.” See also March, A.S. Gram. p. 111.

Line 2.—*holte tomiddes*. The same collocation is found in Alfred's Metres, 13, 38. It may be useful to observe such similarity of phraseology, with the object of fixing the date of this poem.

Line 4.—*gehæge*. This word is not given by Bosworth or Grein; the former has the simple form *hege*. The oldest form of the nominative was probably *gehæga*.

Line 5.—*wynwyrta*. Though *wyn* is of common occurrence compounded thus, yet this word seems unique. But *wynburg*, *wynnæg*, and other like compounds, are found in plenty.

Line 6.—*innon*. The unsettled orthography is seen by comparing this form with that in line 1, which is the earlier form. The rime is also to be noticed in the two sections of this line. *Amid the gathering* (i.e. of other plants).

Line 8.—*gryre*, properly *horror*; but of the inanimate *wolen* horror can scarcely be predicated, and therefore the word seems rather to indicate the terrific character or roaring of the wind, and thus almost to be equal to a descriptive adjective.

Line 8.—*gehrered*, perhaps better=agitated, coming from *hreran*, rather than *hrosan*; but see Bosw. 28u. The more usual word is *onhrered*. See Grein, s.v.

Line 11.—*onhefde mid sange*=Germ. *hub an zu singen*. *fers* not given in Grein, and only cited as occurring in a grammar and dictionary by Bosworth.

Line 12.—*gemunde*, an adjective=*gemynde* for *gemyndig*. It occurs in Elene, 1064.

Line 13.—*tid.* *gemyndgian* is constructed with both accusative and genitive.

Line 15.—*Ic ondræde me eac*, I also feared. The corresponding verb is reflexive in German too.

Line 22.—*þara haligra.* *haligra* is here the substantive. Cf. Ps. li. 8.

Line 23.—I have written *yfel* rather than *yfeles*, because of the case of *witu*.

Line 25.—*murenigende*, the word occurs in St. John vii. 33.

Line 27.—*ontynan*, conj. for *ontynen*. This variation is not uncommon. See March, p. 86. Thus we have the classic form *hæbben* in Guthlac (Exon), 644; *habban* in Ps. lxxxv. 16, and *habbon* in Ps. cxxi. 8, each for the present conjunctive.

Line 28.—*hate*, the adverb.

Line 30.—*Breost* must be the acc. plur., as the adjective shows.

Line 30.—*gebedstowe*, one word, though written *divisim* in the MS., cf. Juliana, 376.

Line 32.—*gearnade*, i.e. *ge-earnade*. This past participle is used almost adverbially in the sense of *deservedly*.

Line 34.—*wandian*, like *ontynan*, 27.

Line 42.—*breostes*, etc. These genitives depend on *gylt* understood from the previous clause.

Line 43.—*hæl*, cf. Germ. *heil*=safety.

Line 47.—In altering the MS. in this line, all that has been attempted is to keep as near to the written text as possible while giving a reading which can be construed. It seems most likely that the first *god* had been twice written by some scribe, and that the *i* of *mid* was then altered so as to make an adjective *mod-god* out of the two syllables, after the analogy of *mod-ful*, *mod-þwær*, etc. The Latin text helps but little, being *qui solet allisos sanare*. *Aglidene* is hopelessly corrupt, but as many of the letters of the word as possible have been preserved. It is thus left to the ingenuity of scholars, the exact letters of the MS. being given in the margin.

Line 49.—*nele*, a more usual form is *nelle*; *nyle* also occurs.

Line 49.—*brysan*, not in Grein, and only given by Bosworth on the authority of Somner without a reference.

Line 50.—*gemod*, apparently the same as *mod*, though I have not been able to find an instance of it. But the analogy of *hygd* and *gehygd*, and similar duplicates, is warrant enough for the meaning.

Line 52.—*gedwæscan* is not found elsewhere, but the simple verb *dwæscan* and the compound *todwæscan* occur. The writer of this poem was fond of *ge* as a prefix, v. lines 4, 8.

Line 53.—*gesceop*, properly the verb signifies *to shape*, hence *to inform, instruct, warn*. This metaphorical use is not common.

Line 55.—*forstent*=*forstandeð*. The successive changes seem to have been *forstandð*, *forstantð*, *forstent*, the last form also appearing as *forstynt*. The first words of the next line are *leo soðe hreow*.

Line 57.—*sceaða* is written four lines above *scapa*. Both forms are equally common.

Line 60.—*be-bead*=*bade*, *i.e.* offered, as in the old expression *bidding of beads for offering up prayers*.

Line 61.—*lyt* is used generally followed by a genitive, as *lyt manna*=*parum virorum*, *lyt freonda*=*parum amicorum*. Here we have a construction wherein *lyt* seems treated as conjoined with *wordum*, forming a true compound, and therefore having the instrumental case at the end of the whole, after the analogy of such a form as *last-word*=*fame* after death.

Line 63.—*þa ænlican geatu*, for this construction of the accusative to mark the *way* after *faran*, cf. *For flodwegas*, Riddles (Exon), 37, 9.

Line 68.—*gearugne*. This form, which occurs again in line 91, is not the usual form of the masculine acc. sing., but *gearone*. The original of *gearu* was no doubt *gearug*, cf. *suprà*, 12.

Line 69.—*atihtum*. The weak form *atiht* as the past participle of *ateon* marks a late period of the language, the classic form being *atogen*. The former occurs, however, in Alfred's Boethius, 32, 1, Tit. 32. The tendency has developed in the later language, wherein we have *cleft* and *cloven*; *reft* and *riven*; *lost* and *forlor(e)n*, etc.

Line 73.—*scad*. Not found in this simple form; but as *gescad*, *gescead*, it is frequent enough. The like phrase to the text occurs in Matt. xii. 36: *Gescead agyldan*.

Line 77.—*horwe*, a very rare word. See the Job in Thwaites Heptateuch, p. 161. It occurs below, line 156.

Line 77.—*afylled*, constructed both with a genitive and (as here) a dative.

Line 79.—*gyte*, a flood: still preserved in the Northern form *goit* or *goyt*, used for the overflow of a milldam, and the channel along which such overflow is conducted.

Line 80.—*beþunga*. The only form in which the nominative is recorded is *beþing*, but the interchange of *i* and *u* in this termination is very common, cf. *wearnung* and *wearning*.

Line 80.—*plaster* is a word of late introduction and rare occurrence.

Line 82.—*greotan*: the usual word in Lowland Scotch for shedding tears still is *to greet*. Here is another riming line.

Line 83.—*þa hwile*, the accusative case used adverbially. The more common form is *þa hwile þe*, followed, as here, by the conjunctive in expressions of indefinite time.

Line 84.—*Nu is halwende*, i.e. *Nu hit is halwende*. The complete expression occurs in Ps. cxviii. 103.

Line 86.—*gnorn þrowast*. The phrase occurs in Beow. 2658.

Line 89.—*men=menn=männ*. Dative singular.

Line 90.—*forhyccan*, i.e. *forhyegan*, the *c* having assimilated the *g* to itself, a very irregular form, for *cc* generally represents a previous *cc*, and *cg=gg* a previous *gi*.

Line 90.—*heaf and wopas*. The combination is common, but the form is more frequently *wop and heaf*.

Line 95.—*heah-þrymme*. Perhaps this ought to be *heah-þrymmes*, but as it stands it is capable of the rendering given to it in the translation.

Line 97.—*forebeacn*. For this plural form compare Grein, Bibl. Ps. cxxxiv. 9.

Line 99.—The alliteration in this line and the next is imperfect, and I am not sure that they should not be written all in one.

Line 101.—*Beorghlið*, as a compound, occurs, see Grein, but the genitive plural *beorga* is much more frequently used of *graves*, and so the sense seems to be, *the doors (hlið=lid) of the graves*, rather than the meaning of the compound =*hill slopes*, to which the verbs would not so well apply.

Line 102.—The correction here is not needed. The genitive of *sæ* is sometimes *sæ* (f.), sometimes *sæs* (m.).

Line 104.—*bið*. This word has been translated here and elsewhere *is*, but in many places *will be*, according as the sense seemed to require. The Saxon having no future was compelled to use this tense for both present and future, and perhaps it may most strictly be termed a sort of aorist. No doubt to this circumstance is due the indefinite character of the modern English present, which may mean an act just in progress, as, *I eat=I am eating*; but in such a sentence as *I eat salt with my potatoes*, has that aorist character which includes past, present, and future all in one. For instances of *bið* used necessarily as a present, see Morris, Blickling Homilies, part i. p. 17. Of him who knows not the brightness of the eternal light, it is said, *se bið blind*. On page 19, speaking of God, the writer says *he bið á wesende* =He is ever living. Yet in the very same sentence *g' á biþ ece*, the word may be (as Dr. Morris renders it) translated by our English *shall be*.

Line 105.—*gewuxsað*. If this emendation be correct (and the difference between the þ and the Saxon form of *w* is so slight as to be easily confused), the word is for the more usual form *geweaxeð*.

Line 106.—*dim hîw*. I have not varied the text here, though we probably should read *hive* as a dative after the adjective. But the words may be intended to make one compound adjective of the form *bærfot, mildheort, eaðmod*. This being possible, I have allowed them to stand.

Line 107.—Then the stars fall from their stede (or place).

Line 110.—*fleggan*. This is the reading of the MS. The correct orthography would be *flegan* (or *flygan*), a derivative from *fleogan*, as *began* from *beogan*. See Loth, *Etym. Engl. Grammatik*, p. 226.

Line 112.—Literally = *mortem indicantes*, and might = angels of death.

Line 113.—*eored-heapas*. I have not found this compound elsewhere, though similar compounds with *eored* are in use, as *eored-ciast, eored-þreat*, etc.

Line 113.—In the translation I have regarded *upplíce* as an adverb, but I think it would be more forcible if taken as the adjective agreeing with *eored-heapas*, and the whole rendered *the legions of heaven*.

Line 114.—*stíp-mægen*. This compound does not appear elsewhere, but is quite in accordance with other forms from *stið*.

Line 115.—For instances of *ecne* used thus alone as a title of God, see Grein, s.v. *Bihlænan* is the usual form of the verb here.

Line 117.—*sigel-beorht*. *Sigel* being used for the *sun*, and also for a gem or jewel, the compound is capable of a double interpretation. *Gem-bright* is Bosworth's rendering; *sun-bright*, Grein's. The latter seems more in accordance with Scriptural phraseology, cf. Rev. i. 16. The Latin text has *fulget sublimis in alto*.

Line 118.—*weorðian* is not recorded elsewhere as compounded with *be*, the compound form is *geworðian* in other places.

Line 120.—*æghwanum*, a later form, noticed by Bosworth, of the more classic and usual *æhwanon*.

Line 124.—*stent*=*standeð* (v. *suprd* 55). The form occurs in Alf. Metr. xx. 171. It has of course, though present, an idea of the future, which is made more vivid by the use of this tense.

Line 124.—*earh*, a later form for *earg*.

Line 125.—*amasod* and *amarod*. I can find no instance of the use of these words or of any verbs from which they may have come. *amarod* seems cognate with *amyrrad*, the participle of *amyrran*, to distract, mar.

Line 127.—*surround*, i.e. they will surround. *ymtrymmað* for *ymb-* (or *ymbe-*) *trymmað*.

Line 128.—*aboden*. We should have expected the form to be *abeden*. See March, p. 100.

Line 139.—*þinga*, governed by *eal* in 136.

Line 141.—*ypte oððe cyððe*, for the combination of the two verbs, cf. Bed. iv. 25, and iv. 27.

Line 143.—*alyfed*=concessum, yielded up, set open to every eye.

Line 144.—*Ufenan*, generally means *from above*, and there is not a parallel to the phrase in the text, yet there can be little doubt that *ufenan eall þis* is meant to represent the *insuper* of the Latin. The same words occur again, lines 212 and 221, to represent the same Latin of lines 106 and 138.

Line 145.—*lyft*. As the Lowland Scotch has the same word still for *heaven*, it has been retained in the translation, though not an usual word in English. It seems a pity not to familiarize as much as may be such relics of the old tongue in whatever dialect they may be found, when no attempt is being made to translate into classical English.

Line 146.—*foresteal*. Grein does not give the word, and the orthography in Bosworth is *forstal*, though no instance is given of the occurrence of the word.

Line 147.—*miht*. The more usual form of the instrumental case is *mihte* (see Grein), but *miht* occurs in Cædmon, Exod. ix.: “soðfæst cyning mid his sylfes miht gewyrðode.”

Line 147.—For *forwyrnan*, see Bosworth, s.v.

Line 148.—On this line a friend has suggested to me that the reading of the MS. *eah-gemearces*, may be a compound form, after the analogy of *eagþyr̃l*, *eagdura*, and mean *eye-boundary*, *horizon*. Had this occurred to me, I should not have suggested any other reading, feeling bound, in every case where it is possible, to render the text, rather than correct it. The like change of *g* to *h* has been instanced above, line 124. The Latin text seems to mean *the limitless expanse of air*.

Line 149.—*under roderes ryne*, the expression occurs in Elene, 795.

Line 150.—*emnes*. The usual adverb is *emne*, and the form in the text is found as a noun elsewhere.

Line 152.—*read and reaðe*. The latter of these words is for *reðe*, as it is written in 165. The same collocation in the *Bi Manna Wyrdum* of the Exeter MS., line 46; in Grein's Bibliothek, p. 208, *read reðe gled*.

Line 152.—*ræsc̃t*, written *ræsc̃et* (165), from *ræsc̃etan*. See Loth, p. 240.

Line 152.—The more usual form of *efesteð* is *efsteð*.

Line 154.—*brynæ*, i.e. *bryne*.

Line 156.—*afeornad* and *aclensad*, for the more usual forms in *od*.

Line 158.—*folca unrim*, cf. Germ. *unzahl Leute*.

Line 160.—The adjective *forht* most frequently signifies *timid*, *terrified*; but in the Hymns in Grein's Bibliothek, x. 56, *on þa forhtan tid*=at that terrible time, and so the adverb in the text may be rendered *terribly* or *fiercely*. The other sense, *in their terror*, would be intelligible, but scarcely seems so apt. The Latin gives no word.

Line 166.—*bærnð* for *beornð*. For an example of this tendency compare also the English *learn* from *leornian*.

Line 167.—*heora heortan* . . . *syn scyldigra*. For the construction compare Goodwin's Life of St. Guthlac, 22: *wæs sum his scipes-man þæs forespreccenan Aðelbaldes*. There was one his boatman (*viz.*) the afore-mentioned Athelbald's.

Line 167.—*horxlice* for *horslice*. An early example of the tendency which at the present day vulgarizes *ask* into *ax*, though curiously enough the original *acsian* had previously suffered metathesis to come into the modern *ask*.

Line 169.—*æniman* would be better written *divisim*, *æni man*. The *g* of *ænig* disappeared, but it did not on that account form a compound with the following noun, though here written so.

Line 169.—*arnum*. The adjective *aren*=honourable, meritorious, does not occur elsewhere, but it is regularly formed from *ar*, as *fyren* from *fyr*. The syncopation of the dative plural is like *fyrnum teagum*. Grein, Cr. 733, and Panth. 60, and *gefæstnode fyrnum clommum*, Andreas, 1380. Thus, *be arnum gewyrhtum* = *meritis* of the Latin text.

Line 170.—*gehende* (*prep.*) is constructed with a dative case. The earlier expression was *at handum*.

Line 171.—*yrnð* by syncope for *yrneð*.

Line 171.—The construction is *þurh ealle breost-gehyda*. *Breost-gehyda* being the genitive plural governed by *ealle*, which is in the accusative after *þurh*. *Gehyda* for *gehygda*. Grein gives one instance of this orthography from Cædmon, Dan. 732.

Line 173.—*stænt*, written *stent* in line 124, another instance of the fondness of the scribe for the vowel *æ*. Cf. *suprà*, line 154.

Line 173.—*astifad*, cf. *suprà*, line 156.

Line 175.—*hwæt dreogest þu*, cf. Grein, Juliana, line 247.

Line 176.—*gewepan*, only the simple form *wepan* is given in Bosworth and Grein.

Line 177.—Thou servest thyself, *i.e.* thine own pleasure.

Line 178.—*glæd*, adjective used adverbially.

Line 178.—*leafian* is not nearly so common as *libban*.

Line 178.—*galnes* or *galnys*, an unusual word, not in Grein, but given by Bosworth as occurring in the Cottonian copy of Ælfric's glossary.

Line 179.—Perhaps *þær* is an error for *þæm*, in which case the sense would be, "thou urgest thyself to that luxury."

Line 179.—*galþsa* is almost as unusual a word as *galnes*. But it occurs below, line 237.

Line 180.—*Forhtas* for *forhtast*. But it has been allowed to stand, because in the later language the second personal pronoun coming after its verb was attached to it, and the last letter of the verb elided, so *forhtasþu* may be intentional. Cf. Chaucer's frequent *seystow* and *artow*. But it may only be a clerical error, and no indication of the later usage.

Line 180.—*fyrene* for *fyrenne*, masculine accusative singular.

Line 181.—Here we have either a corrupt passage or the construction is most puzzling. *ondræd* is the imperative, and the sentence is = *ondræd þu þe sylfum*, *i.e.* dread thou for thyself. The writer seems to have considered the preceding interrogation equal to an imperative sentence, "Wilt thou not fear," equivalent to "Be thou afraid," and then to have followed it up by a direct imperative. For such an indicative (though not interrogative) sentence used for an imperative, cf. Ps. cxviii. 31 : *ne wylt þu me gescyndan* = do not confound me.

Line 181.—For *ondræd*, cf. Grein, Elene, 81 : *Ne ondræd þu þe*. But the passage is full of difficulty.

Line 183.—*weana*. It may be that this is to be taken as of the evils done by the tormented, than of the evils done to them. Then the rendering would be, "wages for evil doings." Bosworth quotes Bede (ed. Smith), p. 599, for this sense, which will suit this passage quite as well as that given in the translation.

Line 189.—*susle*, rather *torture*, *torment*, than with Bosworth's *brimstone*. The line is designed as a description of the *depth* mentioned in the line preceding, which depth existed in hell from of old amid fierce torments.

Line 190.—*synt*. The forms of this plural of the present indicative of the substantive verb are (1) *syndon*, (2) *synd*, (3) *synt*. The second occurs below (217, 285), and in *Lár*, 19.

Line 191.—*þrece*. This nominative form does not occur. Bosworth gives *þrec*. The genitive plural *gicela* cannot be literally translated.

Line 193.—*ungemetum*. This dative plural used adverbially is of frequent occurrence in the Psalms in Grein's Bibliothek.

Line 195.—*gryrrað*. This verb is not found elsewhere, but there can be no doubt of its meaning from its connexion with *gryre*.

Line 196.—*þis atule gewrixl*. This case pendent (either accusative or nominative) is taken up by the adverb *þærinne*.

Line 200.—*stearc-heard*, probably intended as a compound adjective, cf. *widbrad*.

Line 201.—*na-wiht*, one word; written *naht*, 206.

Line 203.—For similar omissions of the relative, which are not common, cf. Sax. Chr. 963: *an munac, Brihtnoð wæs gehaten*, a monk (who) was called Brihtnoth. Also Gen. xxix. 29: *sealde ane þeowene Bala hatte*, i.e. (who) was called Bala.

Line 207.—*unstenc* is not found elsewhere, but as the original signification of *stenc*, and of its derivative verb, was *fragrance*, *pleasant odour*, *unstenc* is a natural compound to signify the contrary thereof.

Line 208.—*welras*. This word, which is only used in the plural, is elsewhere spelt *weleras*.

Line 214.—*Forhwi* is a literal representation of the *cur* in the Latin text, but the translator does not seem to have known that *cur* might be rendered *because*, otherwise he would have written here *for þy*.

Line 214.—*fyrgende*, evidently intended to translate the present participle *luxurians*, must be from a verb *fyrgan*, of a kindred signification with the verbs *firenian* and *fyrenan*, but such verb does not occur elsewhere.

Line 218.—*sperca*: the orthography elsewhere is *spearca*.

Line 221.—For *wihite* used thus adverbially, see Grein, Cædmon, Dan. 146.

Line 225.—For † we should have expected a repetition of *þær*.

Line 229.—*sawole*=*sawle* for *sawla*, the usual form of the plural nominative. But *sawle* is found, *Christ and Satan*, 296.

Line 232.—*mid ealle*=Germ. *ganz und gar*. For instances see Alf. Metr. 17, 22; 18, 3; 19, 3.

Line 234.—*hleapað*, i.e. will leap away in flight.

Line 238.—*scyndan*. This, which is the slightest possible alteration of the MS., makes the verb an infinitive, and governed by *gewiteð* (236). But it might be altered and a simpler construction obtained by reading *scyndað*, the plural verb being justified by the expression

ælc gælsa. A like construction with the infinitive *slincan* occurs in the next two lines.

Line 242.—*on ende*. Thus used as adverb in Grein, Ps. lviii. 12, lxxviii. 5.

Line 243.—*lað* may either be an adjective, as translated, or a noun =an object of loathing or offence.

Line 251.—*geþeon*, an unusual form of this word. For *þeowan* is very rare. The usual word is *þeowian*.

Line 253.—*þeostra*, i.q. *þeostru*.

Line 253.—*genipð*. This verb does not occur elsewhere, but its meaning is sufficiently evident from its noun.

Line 259.—*gebrasl* is not found, nor *brasl*; but it is for *brastl*, which is the same as the more usual *brastlung*.

Line 261.—*tintrega*, another instance of this masculine nominative is given by Grein from *Christ and Satan*, 497. The more usual word is the neuter *tintreg*.

Line 265.—This line is without alliteration, though containing a rime.

Line 267.—*ricxað*, an intensified form, *ricsað* or *rixað* being usual.

Line 275.—*lifað*=*lyfð*. Third singular present indicative from *leafan*. The more usual verb is *lufian*.

Line 276.—*heah gehrineð*. This emendation seems to most nearly approach the Latin text, *collocat Altithrono*. *heofon-setle* must be dative, and *hean* could not be taken with it. Bosworth intimates that *gehrinan* is sometimes written *gerinan* (see 28u), but does not give an instance, and the *nn* of the MS. is easily accounted for.

Line 278.—*sylð*; the usual forms are *seleð* and *syleð*, from the latter of which, by a syncopation of which the writer seems very fond, the form in the text is easily reached.

Line 287.—This verse is incomplete, some phrase having fallen out which represented *splendētia castra triumphis*.

Line 290.—*læt* for the more usual *lædeð*. The same part of the verb is spelt *let* in line 294.

Line 290.—Of the last word in this line, *drut*, I can offer no explanation, and have therefore written *brut*, which may have been written as a form of *bryd*. This is however very uncertain. Could *drut* be a contraction for *deorut*?

Line 291.—*frowe*, evidently the German *frau*, though it is not found elsewhere in Saxon.

Line 299.—*her*=in the world of bliss.

Line 300.—For a similar omission of the relative, cf. 203. *þæm*

must here be singular, as is shown by the verb. *þam* in the next line is plural first, and then singular.

Line 302.—*unbleoh*, a word not found elsewhere, seems to be intended as the equivalent of the *incolumem* of the Latin. The sense may perhaps be arrived at in this way: *bleoh* may, as the name of the colour *blue*, have been applied, as the English word is now, to that which is livid from approaching decay; and thus *unbleoh* would bear the sense of *uncorrupted*. But with a word which only occurs here much must be uncertain.

DE DIE JUDICII.

Page 22.—The Latin text is taken exactly from the edition of Bede as printed in Migne's *Bibliotheca Patristica*. It is there included among the doubtful works of that Father, and as has been noticed in the Preface, this Latin is also attributed to Alcuin. Either author puts the composition at as early a date as the eighth century.

L'AR.

Page 28.—*L'ar*. The title has been adopted from the text of this short poem (line 32). It is evidently intended as a supplement to the Doomsday poem, though no Latin of it is found.

Line 6.—*filige*. This adjective seems to be formed from *ful*, after the manner of *halig* from *hal*, and *sarig* from *sar*. It perhaps would be more correctly written *fulige*. It is left as in the MS., being neither in Grein nor Bosworth.

Line 7.—*oftost symle*. The same collocation occurs in the Juliana of the Cod. Ex., line 20. See Grein, ii. 53.

Line 11.—*adwæscan*, properly used of extinguishing a flame, but this same expression *synne adwæscan* occurs in *Christ and Satan*, 306. See Grein, i. 137.

Line 11.—*fola*, like the Latin *multum*, is followed by a partitive genitive.

Line 16.—*on gemang symle*, nearly equivalent to our *withal*.

Line 23.—If the text be correct, *wylle* is equivalent to *wylle þæt*. I have no instance of such an omission of the accusative before the infinitive in an interrogation. Perhaps we should read *nylle*, and make the sentence declaratory=It will not please.

Line 24.—*mihtu* (i.e. *miht þu*). This coalescing of the pronoun with the verb is a sign of late date. Similar instances are *hafastu* (i.e. *hafast þu*), *Christ and Satan*, 64 (Gr. Bibl. i. p. 131); and *scealtu* (i.e. *scealt þu*), *Andreas*, 220 (Grein, ii. p. 15).

Line 27.—*forwinnan* seems used in the sense of *oferwinnan*, to overpower, and so eject from a possession. I have not found another instance of the word.

Line 27.—*wealth* as the translation of *welena* implies, of course, every kind of *weal*.

Line 28.—*ealninga*, a late form of the adverb.

Line 29.—*laðum to handa*. The phrase *to handa*, with a similar dative of the person, occurs in *Cædmon's Genesis*, 1463: *to handa halgum rince*; and to *frofre*, with the same construction, as it is in the next line, is found in the same poem, line 955: *him to frofre*.

Line 32.—*digolice*, literally *secretly*, seems to imply that this precept was some *arcanum*, some deep and efficacious esoteric teaching.

Line 53.—The adverbs are difficult to bring into any English rendering; *earfoðlice* seems to imply the trouble spent in bewailing sin; *earhlice*, the dread arising from the thought of God's anger.

Line 58.—The sense appears to be, "Find out how thou mayest leave without having received injury from them these talents which have been entrusted to thee."

Line 63.—*hremi*, i.e. *hremig*. This is an instance of the stage through which most of our adjectives in *y* have passed: as *anig* into *any*, *sælig* into *silly*.

Line 66.—*þæt* is certainly pleonastic, and perhaps should be omitted.

ORATIO POETICA.

This prayer, together with the two paraphrases which follow it, have already been printed in *Wanley's Catalogue*, appended to *Hickes's Thesaurus*; but as they were evidently a portion of what precedes them in the MS., it has been deemed advisable to reprint them.

Line 1.—*Thænne*. This first word indicates a connexion between what is to come and what has gone before.

Line 1.—*N* (like the *M* or *N* in the *Church Catechism*) stands as the initial of the name of the person addressed, and this letter may be used as an abbreviation for *Nomen*. It will be seen from the margin of page 36 how very corrupt the Latin portion of this composition is.

In lines 3 and 4 the Latin half of the line has disappeared, and no attempt has been made in reprinting to supply the hiatus, which is merely indicated by the incompleteness of the lines as now arranged. Such other alterations as have been made in the Latin have only been made that the text might be intelligible. The mixture of English and Latin makes the composition of little value grammatically, when in some constructions an English adjective is joined with a Latin noun, the government of the Latin noun being indicated in one way, and that of the adjective in another, as is the case in line 10.

Line 17.—*gebyrd-boda*. A compound not found elsewhere, but regularly formed as *gebyrd-tid*, and *wil-boda*.

Line 21.—*fricolo*: Another *ἄπαξ λεγόμενον*. Grein, who quotes the word from Wanley, makes it a noun derived *friclan*, to desire, and hence used adverbially it bears the meaning assigned in the translation, “fervently,” “eagerly.” He also connects it with the adjective *frecc*, greedy. A somewhat similar use of an accusative to express the means, though it is not here with a verb, occurs in Cædmon, Gen. 117: Folde wæs þa gyt *græs* ungrene=Not verdant *with grass*; and nearer still in the same poem, line 812, we have unwered *wædo*, unclad in weeds (or clothing), where the instrumental accusative *wædo* is a parallel to *fricolo* in the text.

PARAPHRASE OF THE LORD'S PRAYER.

This text has been published by Grein in his *Bibliothek*, vol. ii. pp. 287–290, and had been previously produced by Etmüller, Scôp. 231–234, both having copied it from Wanley. For completing the alliteration in defective lines, and now and then for improving it, Grein has adopted the suggestions of Etmüller, as where he fills up line 6 with *cyning wuldres*, or, as in line 11, reads *englq* for *gasta* of the text. In the present reprint the text of the MS. has been faithfully represented in most cases in the body of the poem, a transfer of text to the margin having been only made where it was clearly needful to do so.

Line 10.—*ealla*. The alteration by Grein to *ealle* is probably correct (cf. line 12); but as this form *ealla* is found in Alfred's *Metres*, xx. 128 (Grein ii. 319), it is deemed best to leave it unchanged in this reprint.

Line 15.—*raca*∞. This is Etmüller's correction, adopted by Grein, and absolutely necessary.

Line 18.—*heah nama*. Ettmüller would read as one word, but this is not needed.

Line 30.—*sib*. Ettmüller proposes *sibbe*, the more usual form, but these feminines of the strong declension have both forms of the accusative, some words using one form more than the other. Cf. *dæd*, in which the short form is the more usual. On the other hand, in nouns like *lufu*, the accusative in *e* is so much the more common, that *lufu* of the MS. has been transferred to the margin. This is the only example of *lufu* as accusative which Grein quotes.

Line 33.—*mannum to frofre*, cf. supra *Lár*, line 29.

Line 42.—*þinre*. *sinre* is probably correct, as Grein reads; but it is just possible to attach a meaning to the text of a subtle character, as implying that Son is one with the Father, and for this reason *þinre* is allowed to stand.

Line 43.—The neuter *gecynd* requires us to read *æþele*. The MS. has *þin*, not *þine*, as Wanley prints.

Line 47.—*fægere*, omitted in Wanley, and no suggestion made by Ettmüller or Grein. This reading of the MS. makes the line complete.

Line 55.—*ealre*. Wanley printed *calra*. Grein suggests *ealre*, which the MS. has.

Line 66.—Grein and Ettmüller read *ælere gecynde*. The text is very harsh, but may be rendered as an accusative—"But as to each race thou gavest [it] its peculiar habits."

Line 68.—*sænst*, i.e. *senst*, which Grein reads; but as the form *sændest* occurs in line 7, it is better to let this peculiarity of the orthography remain.

Line 70.—In this incomplete line Grein adopts Ettmüller's addition of *rumheort hlaford* to fill up. It will do as well as anything else, and occurs in line 63. Probably, therefore, it was not the text in this line.

Line 80.—Here Wanley has omitted *fæste*, which the MS. gives. Ettmüller suggested *frofre*.

Line 82.—Wanley printed *cyninge*. In MS. the last letter is *c*.

Line 86.—So here, too, the MS. has the correct *arisað*, which Wanley gave as *ariseð*.

Line 87.—*acænned*, i.e. *acenned*, but see note on line 68.

Line 88.—*eft*, omitted by Wanley. *gebrosnodon*=*gebrosnodan*.

Line 98.—*are*, thus in MS., Wanley *arc*.

Line 100.—*mihtu* MS., Wanley *nihta*. Both these corrections had been made by Grein.

Line 111.—*gifnesse*, as suggested by Grein, though not introduced into his text, is probably correct, but see note on line 30.

Line 118.—*gecydd*=*gecyðed*. But in a poem so late as this we need not substitute the earlier form, though Grein has done so.

PARAPHRASE OF THE DOXOLOGY.

This poem has also been printed by Grein (vol. ii. pp. 291, 292), and likewise by Bouterwek and Etmüller from Wanley, see Grein, ii. 411.

Line 13.—*higefrofer*=*higefrofor*. Grein adds to this line *and halig gast*, which completes the alliteration, but he does not say from whence he derives the addition.

Line 23.—After *dagum* Grein inserts *and on þone*, to make the sense complete, but the words can be understood without the addition.

Line 27.—*heaan*=*heán*. On this form see March, Ang.-Sax. Gr. page 61, compared with page 59.

Line 27.—*friðiað*. Here Grein adopts the more usual and classic form *freoð-iað*, but this is to give to poem a form which does not belong to it. The other form is found both simply and in composition.

Line 33.—Grein prefers *heo*, referring to *miht* in the previous line, but *hig* can be construed as referring to *weorc*.

Line 47.—Here Grein reads *halige domas*.

Line 49.—Grein shows some inconsistency in adopting *middangeard* as the reading here, but leaving *middaneard* in line 38. MS. and Wanley have *middaneard* in both cases.



INDEX VERBORUM.

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Adam Daby's 5 Dreams about Edward II.

The Life of St. Alexius.

Solomon's Book of Wisdom.

St. Jeremie's 15 Tokens before Doomsday.

The Lamentacion of Souls.

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Adam Daby's 5 Dreams about
Edward II.

The Life of St. Alexius. ⁴⁹²

Solomon's Book of Wisdom.

St. Jeremie's 15 Tokens before Doomsday.

The Lamentation of Souls.

EDITED

FROM THE LAUD MS. 622 IN THE BODLEIAN LIBRARY

BY

F. J. FURNIVALL, M.A.,

TRINITY HALL, CAMBRIDGE.

LONDON:

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FOREWORDS.

ON the authority of Warton and Ritson, all the Poems in the Laud MS. 622 had been attributed to Adam Davy, the Marshal, of Stratford-at-Bow. My friend Professor Bernhard ten Brink of Strassburg, who is writing a History of English Literature, askt me the other day to examine the MS., and see what reason there was for supposing the whole volume to be by Davy. Last Wednesday, Nov. 25, 1875, before one of my 'Lectures to Ladies', at Oxford, 'on Anglo-Saxon and Early English Literature before Chaucer', I lookt through the Laud MS., and found no other reason for supposing Davy to be the author of all the poems (and prose Pilgrimage) in it, than the facts that the 72 leaves of it are in one scribe's handwriting, somewhat before 1400, and that on part of leaves 26 and 27 are Adam Davy's Dreams about King Edward the Second (1307-27), as I suppose, from his being calld specially 'Prince of Wales', l. 6. The last four pieces in the MS. are misplac't; they should be at the beginning. At present I see no reason why they, or the rest of the volume—except the short *Dreams*—should be assignd to Davy.

The Manuscript, Laud 622, is a large folio vellum one, double-columnd, roughly written in an unclerklike hand, seemingly before 1400,—1380-1400, says Mr Macray. It contains 9 sheets, *a* to *i* in eights: the first 8 leaves, *a* 1-8, come last. It begins, leaf 1 (= 9) with (1) 'þe Bataile of Ierusalem', generally call'd 'Siege of Jerusalem', whose head is on the last two leaves.

And at þe fourty dayes ende
Whider I wolde he bad me wende,

and ends on leaf 21, back, col. 1,

God graunte vs alle þere to be
Amen Amen *par* charite

Here endep þe vengeance of goddes deth

Next follows, on leaf 21, back, col. 1, to leaf 26, back, col. 2, (2) 'The life of St Alexius' in 6-line stanzas, printed below.

Then comes (3) leaf 26, back, col. 2, to leaf 27, back, col. 1, l. 7, 'Adam Davy's Dreams'. This is followed by (4) leaf 27, back, col. 1, 'The Geste of Alisaunder', printed from this MS. in Weber's *Romances*, vol. i. ~

Diuers is þis mydellerede &c.—

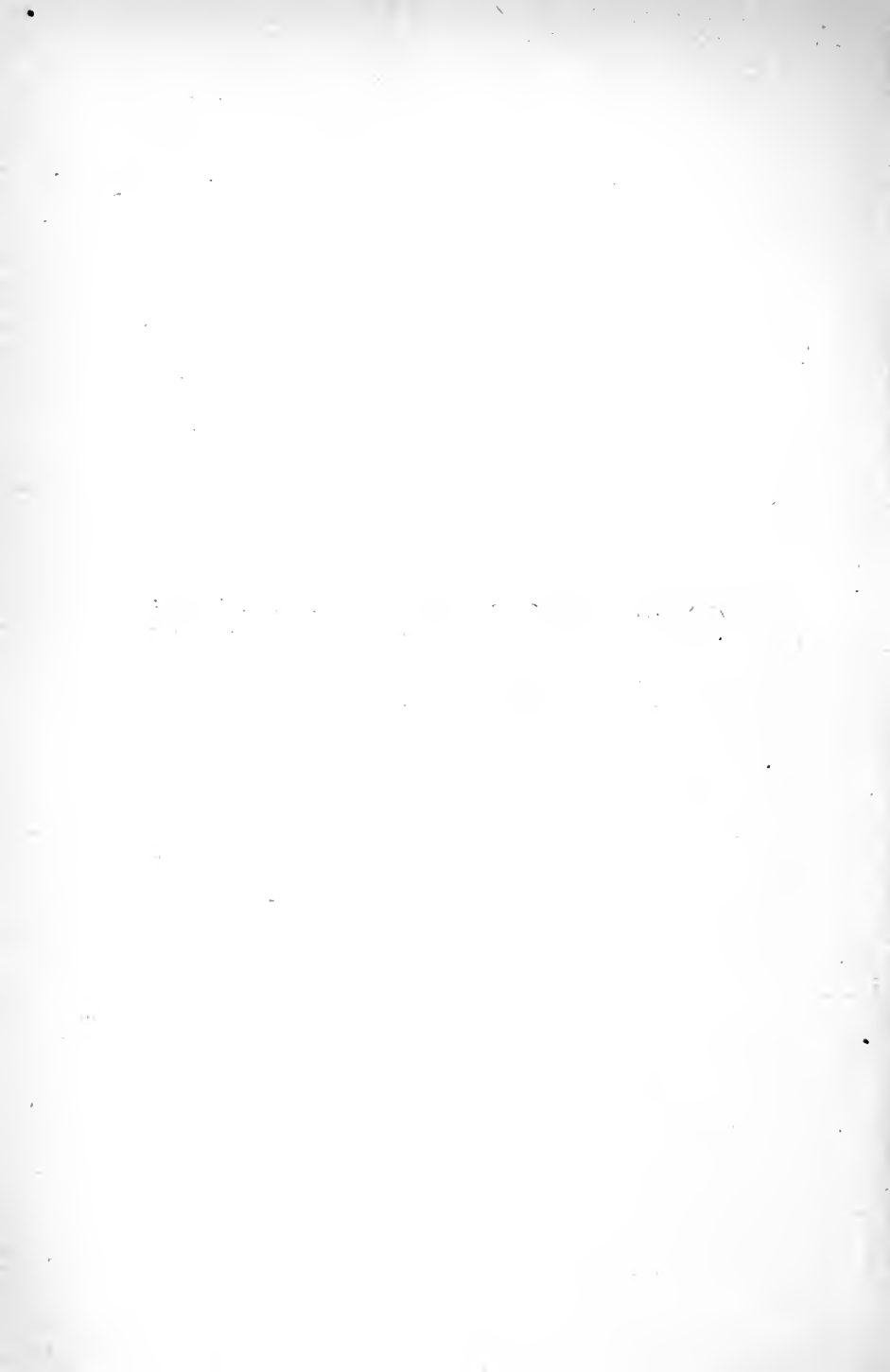
This ends on leaf 64, col. 1, with "God vs graunte his blissyngt. Amen." Then comes (5) "þese arn þe pylgrimages of þe holy lond" (nearly 3 columns of prose); and then (6) the leaves which should come first: leaf 65, a long-line (2 in 1), ryming Bible History of Joseph (in Egypt, &c.), incomplete at the beginning; Moses and the golden calf, &c. &c., Solomon; with (leaf 70, back) "Elye. Eliseus. Danyel. Abacuk." Then (7) "Fiftene toknes Jeremie"; (8) *Lamentacio animarum*; (9) "þe Bataile of Ierusalem", which breaks off at leaf 72, back, with the catchwords, 'And atte fourty dayes ende', and which commences the volume in these words (see p. 9 here), 'And at þe fourty dayes ende'. Page 72, back, is in long lines (2 in 1): 'Listneþ alle þat beþ a-lyue: boþe cristen Men & wyue'; page 1 (the continuation) in short lines.

As Adam Davy has always been down in our lists for printing, I askt Mr George Parker to copy the old Marshal's *Dreams*, so that we might get done with him. The 'Life of Alexius', Solomon's 'Book of Wisdom', the well-known 'Fiftene Tokenes' in a fresh version, and the 'Lamentation of Souls', are added, just to make the Text thick enough to stand alone. The 'Pilgrimages of the Holy Land' I keep back for my volume on the subject, which has been long waiting for money to enable it to go to the printer.

The *Lamentacio Animarum* is a head-line in the MS. to the Continuation of the last of St. Jerome's *Fiftene toknes*, before Doomsday, which Continuation describes the last Doom, and is followed by a pretty Song of Joy and Bliss for Christ's Coming. The *Laud Alexius* is a pathetically-told story. The other versions—added for comparison's sake—have less poetic merit.

3, St. George's Square, Primrose Hill, N.W.
Nov. 27, 1874.

Adam Daby's 5 Dreams about
Edward II.



ADAM DAVY'S FIVE DREAMS ABOUT EDWARD II.

[Laud MS. 622 (end of the 14th cent.), leaf 26, back.]

<p>Toure lorde Iesu crist in heuene, Ich to-day shewe myne sweuene, þat ich mette in one niȝth, Of a kniȝth of mychel niȝth : His name is ihote sir Edward þe kyng, Prince of Wales¹, Engelonde þe faire þing. Me mette þat he was armed wel, Boþe wiȝ yrne & wiȝ stel ; And on his helme þat was of stel, A Coroune of gold & bicom hym wel. Bifore the shryne of seint Edward he stood, Myd glad chere, & mylde of mood, Mid two kniȝttes armed on eiþer side, þat he ne niȝth þennes goo ne ride. hetilich² hij leiden hym vpon, Als hij niȝtten myd swerd don. He stood þere wel swiȝe stille, And þoled al-to-gedres her wille ;</p>	<p style="text-align: right;">I dreamt one night 4 of King Edward, Prince of Wales. <i>The First Dream.</i> 8 That he stood, armd and crownd before Saint Edward's Shrine. 12 Two knights laid on him fiercely with their swords. 16</p>
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¹ Compare "Nou is *Edward of Carnarvon*
 King of Engelond al aplyht",
 in "The Elegy on the Death of Edw. I", from Harl. 2253,
 leaf 73, in Mr Thos. Wright's *Political Songs*, for the Camden
 Society, 1839, p. 249. Edw. III was never created Prince of
 Wales. The Black Prince was, but was never king.

² A.S. *hetelice*, hatefully, hotly.

- The King returned no stroke,
but was not wounded.
- When the 2 knights were gone,
- four bright streams of different-coloured light
flowed out of each of the King's ears.
- [leaf 27]
- This 1st Dream I dreamt on the Wednesday before Aug. 29, more than a year ago.
- The Second Dream.*
- I dreamt on a Tuesday before Nov. 1, of Edw. II, who shall be chosen Emperor of Christendom.
- No strook¹ ne ʒaf he aʒeinward²
To þilk³ þat hym weren wiperward¹. 20
- Wounde ne was þere bloody non,
Of al þat hym þere was don.
¶ After þat me þouʒth, onon,
As þe tweie kniʒttes weren gon, 24
In eiþer ere of oure kyng¹
þere spronge out a wel fare þing¹ :
Hij wexen out¹ so briʒth so glem
þat shyneþ of þe sonne-bem ; 28
Of diuers coloures hij weren,
þat comen out of boþe his eren
ffoure bendes alle by rewe on eiþer ere,
Of diuers colours, red & white als hij were ; 32
Als fer as me þou[ʒth] ich miʒth see,
hij spredden fer & wyde in þe cuntre.
fforsoþe me mette þis ilk¹ sweuene—
Ich take to witnesse god of heuene— 36
þe wedenysday bifore þe decollacioun of scint Ion²,
It is more þan twelue moneþ gon.
God me graunte so heuene blis,
As me mette þis sweuene as it is. 40
Now god þat is heuene kyng¹,
To mychel ioie tourne þis metyng¹ !
- Noþer swenene me mette, on a tiwes-niʒth 43
Bifore the fest³ of alle halewen³, of þat ilk¹ kniʒth ;
His name is nempned here-bifore ;
Blissed be þe tyme þat he was bore !
ffor we shullen þe day see,
Emperour ychosen he worþe of cristiente. 48
God vs graunte þat ilk¹ bone,
þat þilk¹ tydyng here we sone
Of sir Edward oure derworþ kyng¹

¹ A.S. *wiðer*, against ; *wiðerward*, contrary, adverse.

² Decollation of John the Baptist, Aug. 29.—Nicolas.

³ All Hallows, or All Saints' Day, Nov. 1.—Nicolas.

- Ich mette of hym anopere fair metyng^t: 52
 To oure lorde of heuene ich telle þis,
 þat my sweuene tourne to mychel blis.
 Me þouȝth he rood vpon an Asse—
 And þat ich take god to witesse!— 56
 ywonden he was in a Mantel gray;
 Toward Rome he nom his way;
 Vpon his heuede sat' an gray hure;
 It semed hym wel a mesure; 60
 he rood wipouten hose & sho,—
 his wone was nouȝth so forto do;—
 his shankes semeden al blood rede;
 Myne herte wop for grete drede; 64
 Als a pilgryme he rood to Rome,
 And þider he com wel swiþe sone.
- P**E þrid sweuene me mette a niȝth,
 Riȝth of þat derworþe kniȝth;
 þe wedenysday a niȝth it was,
 Next þe day of seint lucie¹ bifore cristenmesse.
 Ich shewe þis, god of heuene:
 To mychel ioie he tourne my sweuene! 72
 Me þouȝth þat ich was at Rome,
 And þider ich com swiþe sone:
 þe Pope², & sir Edward oure kyng^t,
 Boþe hij hadden a newe dubbyng^t; 76
 Hure gray was her cloþing^t;
 Of opere cloþes seiȝ ich noþing^t.
 þe pope² zede bifore, mytred wel faire I-wys;
 þe kyng^t Edward com corouned myd gret blis; 80
 þat bitokneþ he shal be
 Emperour in cristianete:
 Iesus crist ful of grace,
 Graunte oure kyng^t, in euery place, 84
 Maistrie of his wiperwynes³,

I dreamt that
 Edw. II rode as a
 pilgrim towards
 Rome on an ass,

a gray cap on his
 head,

no hose or shoes
 on,

but his shanks
 blood red.

*The Third
 Dream.*

On Wednesday
 before Dec. 13

I dreamt I was at
 Rome,

and saw the Pope
 and Edw. II

with only gray
 caps on.

The Pope went
 first, in his mitre;
 Edw. II was
 crown'd, in token
 that he shall be
 the Emperor of
 Christendom.

¹ 'Lucy, Virgin and Martyr, Dec. 13.'—Nicolas.

² 'pope' *crossed through*. ³ A.S. *wiðerwynna*, adversary, enemy.

- And of alle wicked sarasynes !
The fourth Me met' a sweuene, on worping-nizth¹.
Dream. Of þat ilche derworþe knizth ; 88
 God ich it shewe, & to witnesse take,
 And so shilde me fro synne & sake !
 I was in a chapel of the Virgin Mary. In-to an chapel ich com of oure lefdy ;
 Iesus crist, hire leue son, stood by ; 92
 On rode he was, an louelich Man,
 Als þilk þat on rode was don.
 He vnneiled his honden two,
 And seide, ' wiþ þe knizth he wolde go ' : 96
 and askt his Mother's leave " Maiden, & moder, & mylde quene,
 Ich mote my knizth to-day sene.
 Leue moder, giue me leue,
 ffor ich ne may no lenger bileue ; 100
 to go with Edw. II, who was going on a Crusade. Ich mote conueye þat ilk' knizth,
 þat vs haþ serued day and nizth :
 In pilerinage he wil gon,
 To bien awreke of oure fon." 104
 Christ's Mother gave him leave, as Edw. II had always servd her. " Leue son, 3oure wille, so mote it be,
 for þe knizth boþe day & nizth haþ serued me,
 Boþe at' oure wille wel faire I-wys,
 þerfore he haþ serued heuene-riche blis." 108
 God þat is in heuene so brizth,
 Be wiþ oure kyng' boþe day & nizth !
 Amen, Amen, so mote it' be !
 þerto biddeþ a pater noster & an Aue. 112
 Adam, the Marshal of Stratford-at-Bow, dreamt this Dream, ¶ Adam, þe marchal, of stretford-atte-bowe—
 Wel swiþe wide his name is yknowe,—
 He hym-self mette þis metyng—
 To witnesse he takeþ Iesu heuene kyng',— 116
 on Wednesday in Lent. On Wedenysday in clene leinte
 A voice me bede I ne shulde nouzth feinte ;
 Of þe sweuenes þat her ben write,
 I shulde swiþe don my lorde kyng' to wite. 120

¹ I can't find what or when this is.

Ich ansuerde, ' þat I ne miȝtl. for derk' gon.'

þe vois me bad goo, for liȝth ne shuld ich faile non,

And þat I ne shulde lette for noþing,

þat ich shulde shewe þe kyng my metyng'. 124

fforþ ich went' swiþe onon,

Estward as me þouȝth ich miȝth gon :

þe liȝth of heuene me com to,

As ich in my waye shulde go. 128

"Lorde, my body ich ȝelde þee to,

What ȝoure wille is wiþ me to do.

Ich take to witnessse god of heuene,

þat soþlich ich mette þis ilche sweuene¹ ! 132

I ne reiche what ȝee myd my body do,

Als wisselich *Iesus* of heuene my soule vndergo."

PE þursday next þe beryng' of oure lefdy²,

Me þouȝth an Aungel com sir Edward by : 136

þe Aungel bitook' sir Edward on honde ;

Al bledyng' þe foure forþer clawes so were of þe lombes.

At Caunterbiry, bifore þe heize autere, þe kyng' stood,

ycloþed al in rede : *murre* he was of þat blee red as blood.

God, þat was on gode-friday don on þe rode, 141

So *turne* my sweuene niȝth & day to mychel gode !

Tweye poyntȝ þere ben þat ben vnshewed,

ffor me ne worþe to clerk ne lewed ; 144

Bot to sir Edward oure kyng',

hym wil ich shewe þilk' metyng'.

¶ Ich telle ȝou forsoþe wiþouten les,

Als god of heuene maide marie to moder ches, 148

þe Aungel com to me, Adam Dauy, & sede,

"Bot þou, Adam, shewe þis, þee worþe wel yuel mede !"

þerfore, my lorde sir Edward þe kyng',

I shewe ȝou þis ilk' metyng', 152

As þe Aungel it shewed me in a visioun.

A voice from
heaven bade me
tell the King my
dream.

*The fifth
Dream.*

I dreamt that
Edw. II stood
before the High
Altar at Canter-
bury, clad all in
red.

[leaf 27, back]

An Angel bade
me, Adam Davy,
tell my dream to
King Edward.

¹ "The Lady protests too much, methinks."—*Hamlet*, III. ii. 240.

² Nativity of the Virgin Mary, Sept. 8.—Nicolas.

Unless my dreams
come true, put me
in prison!

Bot þis tokenyng¹ bifalle, so doop me in-to prisoun!

Lorde, my body is to 3oure wille¹;

þei3 zee willeþ me þerfore spille, 156

Ich it wil take in þolemodenesse,

Als god graunte vs heuene blisse;

And lete vs neuere þerof mysse,

þat we ne moten þider wende in clenness! 160

Amen, amen, so mote it be,

And lete vs neuere to oþere waye tee!

Who so wil speke myd me, Adam þe marchal,

In stretforþe-bowe he is yknowe, & ouere al. 164

Ich ne shewe nou3th þis forto haue mede,

Bot for god almi3tties drede;

¶ ffor it is soop.

I, Adam the
Marshal, am
known in Strat-
ford-at-Bow and
everywhere else.

[Follows, *The Jest of Alisaunder*, printed in Weber's
Romances, vol. i. 3

“**D**iuers is þis myddellerede
To lewed Men & to lerede;
Bysynesse / care & sorou3
Is myd Man vche morow3e.” (&c.)]

¹ MS. willelle.

The Legend or Life of St. Alexius,

IN FOUR VERSIONS,

FROM SIX MANUSCRIPTS.

1. The longest version, in 12-line stanzas, from Laud MS. 622, in the Bodleian.
2. The shortest version, in couplets, from the Cotton MS., Titus A xxvi, in the British Museum.
3. The shorter 6-line-stanza version, from the grand Vernon MS. (ab. 1400 A.D.) and Laud 108, both in the Bodleian.
4. The longer 6-line-stanza version, from Laud MS. 463 in the Bodleian, and Trin. Coll. MS. Oxford 57 [81].

[THE first following version of the *Life of St Alexius*, from Laud 622, is the longest—and latest, no doubt¹,—of the English forms of the story. It was unknown to Dr Horstmann when he edited his *Altenglische Legenden*; and he having called my attention to the other three versions of the Alexius legend, I have, for completeness' sake, added them here. I have also printed the Laud 108 opposite the Vernon text, from which it differs slightly sometimes in words, and in more distinctly Midland forms (*waster*, was there, l. 10; *hauest tou*, l. 490; *and tou*, l. 496; *and te*, l. 547; some *a* forms, like *gan*, l. 168), for convenience of comparison of two later representatives of one unknown original. I should perhaps apologize for wasting so much space on a mere legend of a so-called saint's life. But the present story is the same pathetic one as Guy of Warwick's; it is prettily versified; and the comparing of the four ways in which the same incidents are told, has a certain interest: one likes to see how the religious-story writers of old spun out or shortend their material²: and the oddness of their notions as to the line of his images' life that pleased the God and Father of men, is always instructive, specially when set beside many of the popular ideas on this and like subjects now. If folk would but stop attributing to God, motives, opinions, arrangements and likings, which they'd consider an insult to set down to any wise and good friend of their own, how much useless bother would come to an end!

Dr Horstmann,—who edited the Laud 108 Life in Herrig's *Archiv*, vol. iii. p. 102-10, 1873³—says that the sources of the Alexius legend are the '*Vita metrica*, auctore Marbodo, primum archidiacono Andegavensi, deinde Redonensi episcopo († 1123)', printed in the *Acta Sanctorum*, Boll. 17. Juli, p. 254-256; and another '*Vita*, auctore anonymo', ib. p. 251-254. To the last, the Laud 108 version is nearly related, often even in words. Eight Middle High German versions of this Legend were edited by Massmann, Quedlinburg, 1843. The following Early English lives do not belong to the great Collection of long-line "Saints' Lives" in the Harleian, Vernon, and other MSS, from which I printed a selection⁴ for the Philological Society in 1863 for its *Transactions*, of 1858. This Collection will be edited in a separate volume some day for the E. E. Text Society, by Dr Horstmann, after he has edited for us all the Extra Legends not in the Collection or in the Vernon Gospel-stories.]

¹ There is a MS. of the Life in the Durham Cathedral Library, but my enquiries about it have not yet elicited any answer.

² Note how the shorter versions lengthen the end of the story.

³ I believe that he has since edited the Vernon, Trinity and Laud-463 texts.

⁴ And mistakingly printed 'i' as Midland or Northern 'ic', instead of the Southern 'ich'.

THE LEGEND OR LIFE OF ST. ALEXIUS.

FROM SIX MANUSCRIPTS.

[Laud MS. 622, leaf 21, back.]

(1)

Alle þat willen here in ryme
 Hou gode Men in olde tyme
 Loueden god almiȝth, 3
 þat weren riche of grete valoure,
 Kynges sones and Emperoure,
 Of bodies stronge & liȝth: 6
 3ee habbeþ yherd̄ ofte in geste
 Of holy men maken feste
 Boþe daye & niȝth, 9
 fforto haue þe ioye in heuene
 wiþ Aungels sonḡ & mery steuene,
 þere blis is brode & briȝth. 12

(2)

¶ To 3ou alle, heiȝe & lowe,
 þe riȝth soþe to biknowe
 3oure soules fforto saue, 15
 þe self waye þat god 3ede
 To folowe hym I wolde 3ou rede,
 heuene fforto ɛraue; 18
 And so duden þapostles alle,
 þat to Iesu wolden calle,
 ffor nouȝth þai nolde bilaue, 21
 And to penaunce þai hem took̄,
 werldes wele þai al forsook̄
 Oure lordes loue to haue 24

LAUD 622

(3)

¶ þise oþere holy seintz & gode,
 Martirs, virgines mylde of mode,
 And þise confessoures, 27
 Religious þat her lijf willen diȝth,
 fforto seruen god almiȝth
 By tides & by houres; 30
 3ee haue yherd̄ saide wel ofte
 Man may nouȝth lede lijf to softe,
 And wonen in heuene boures. 33
 þe godspel seiþ we moten lete
 werldes lijf, þat þinkeþ vs swete,
 And suffren hard shoures, 36

(4)

¶ ffader & moder & werldes goode,
 And folowe hym þat dyed on rode
 ffor oure synnes sake; 39
 And þan shullen we haue his loue,
 And ioye & blis wiþ hym a-boue
 þat he for vs gan make. 42
 I shal 3ou now telle wiþ mouþe
 Of on þat is name couþe
 þat suffred woo & wrake. 45
 his holy lijf & his godenesse
 I may tellen more & lesse,
 In woo hou he gan wake. 48

LAUD 622

	(5)	his lijf he lad worschiplich,	
¶ he forsook ^t confort ^t of al his kynde,		honoured he was of pouere & riche	
Richesse he lete al bihynde,		þat on hym gan look ^t .	60
To god al he hym took ^t :	51	(6)	
Alexius is his name in storie,		¶ Eufeniens was his name;	
writen of whom is made memorie		Of godenesse was his fame	
In many holy book ^t .	54	In þe Cite of Rome.	63
In Rome, þat was noble Cite,		þefore þe riche Emperoure	
woned a Man of grete pouste,		Of þe Cite made hym Cenatoure.	
þat mychel mirþe a ¹ wook ^t ;	57	fior loos of his wisdome.	66
LAUD 622	[¹ MS. of a]	LAUD 622	

[MS. Cotton, Titus, A xxvi, lf 145.]

THE LYFE OF ST. ALEXES.

[A]lle þat wolle a whyle here dweH,	A tale Sone of grete pyte:	
herkynnythe, and I woH yowe teH	Att rome, by-fleH in þat Cyte,	4
COTTON	COTTON	

[Vernon MS., leaf 44.]

		[Laud MS. 108, leaf 233, back.]	
		VITA CUIUSDAM SANCTI VIRI	
		NOMINE ALEX. OPTIMA VITA.	
S itteþ stille with-ouen strif,		S itteþ stille wipouen strif,	
And i wol tellen ou of a lyf		And I schal telle þou þe lif	
Of an holy Mon;	3	Of an holy man.	3
Alix was his nome. [schome,		Alex was his ryzte name;	
To seruen god þruzte him no		To serue god þoute him no schame,	
þer-of neuer he ne blon.	6	& þerof neuere he ne blan.	6
his fadur was a gret lording,		his fader was a gret lording	
Of rome a kyngus euenyng,		Of rome, a kynges euenyng,	
VERNON		LAUD 108	

[Laud MS. 463, leaf 116.]

		[Trin. Coll. MS., Oxf., 57 [81], lf 73.]	
		Vita Sancti Alexij.	
L Esteneþ alle & herkeneþ me,		L esteneþ alle, and herkeneþ me,	
þong ^t & olde, thewe & freo,		þonge and olde, bonde & fre,	
And I. þou telle sone,	3	And ich þow telle sone,	3
hou a þong ^t man, gent & freo,		How a þong ^t man, gent and fre,	
Bigan þe werldes wele to fleo,		By-gan þis worldis wele to fle:	
y-bore was in Rome.	6	Y-born he was in Rome.	6
In Rome was a doughty man,		¶ In Rome was a dozty man, [lf 73, bk]	
þat was clepeð Eufemyan,		þat was y-clepud Eufemian.	
LAUD 463		TRINITY	

Riche he was of grete honoures, Of londes, Castels, & of toures; Men speken of hym ylome In alle þinges wiþouten strifþ; Vche man he tauȝtte holy lijf To his court þat come.	69 72	þerfore hym loued þe Emperoure, And made hym maister & gourn- oure Of his tresore to spende. To his somouns in armes elers Two þousandes he had of bachelers, þat curteis weren & hende, And alle yshred in cloþes of golde, None fairer miȝtten ben on molde, In þe werldes ende.	81 84
(7)			
¶ Stronge he was in armes & liȝth, Aȝeins Erle, baroun, & kniȝth, his lordes riȝth to defende;	75		
LAUD 622		LAUD 622	

There somtyme wonnyd a man, hys name was callyd eufemyan; he was ryche in all thyng, And euery day seruyd as a kyng; he had I-nowȝe of worllydys weþ,	8	And seruantes with hym many and fele, Thre thowesant to hym were atend- aund, That weryd gold on here pendaunt.	
COTTON		COTTON	

and hihte Eufemian. Pore men to cloþe and fede, In al rome, þat riche þeode, such nas þer nan.	9 12	& hyȝtte sire Eufemian. Pore men to cloþe & fede, In al rome, þat riche þede, Swich ne waster non.	9 12
euery day were in his halle I-leid þre bordus, forte calle pore Men to fede. Hem to serue he was wel glad; he dude as iesu crist him bad; he hoped þerfore to haue mede.	15 18	Eche day were in his halle Leyd þre bordes, forto calle Pore men to fede. Hem to serue he was wel glad, & dede as Iesu crist him bad; þerfore he hopede han mede.	15 18
VERNON		LAUD 108	

Man of mychel myghte; Gold & Siluer he hadde .y.-nouȝi, Halles & boures, oxen & plouȝi, And wonder wel it dyghte.	9 12	Man of moche myȝte, Gold and seluer he hadde y-nouȝ; Halle and boures, oxse and plouȝ, And swiþe wel it dyȝte,	9 12
¶ ffor all þe seke of þe burhg' ffaste were y.-sough[<i>t</i>] þoruhg', & brouht to his house. he let hem bedde wel & fede, And to hem tok' goeð hede, him-self & his spouse.	15 18	ffor alle þe sike of þe borgh, ffaste þez were y-souȝt þorgh, And i-broȝt to his house; ¶ And set hem bedde wel & fede, And to hem toke guod hede, Him-selue & eke his spouse.	15 18
LAUD 463		TRINITY	

(8)

¶ Men þat ʒeden in pileringe
 And Men of ordre¹, was his vsage
 Often forto fede. [MS. oydre] [leaf 22] 87
 Dame Agloes hiʒth his spouse,
 Her dedes weren wel precieuse
 Holy lijf to lede. 90
 She was fair honeste & wijs,
 Louelich, & of gret' prijs,
 Ycome of gode kynrede ; 93

LAUD 622

Aʒeins no Man she mystook,
 wiþ contenance ne wiþ look,
 Noiþer in word ne dede. 96

(9)

¶ Barayne was þat gode wijf,
 In sorouʒ she ledde her lijf,
 ffor she no childe hadde. 99
 hir lorde for þat ilk' pinge
 Ofte his honden gan to wrynge,
 And sorouʒful lijf he ladde ; 102

LAUD 622

In hys owne hous euery daye, 13
 A custyume was that I schaff saye :
 there boredes that were fayre spred,
 There pormen schulde be fede ; 16
 Of aʒ pormen of ylk a gate,
 there was none þat werned þ^e yate.

COTTON

A wyfe he had, she hyght a gales,
 An holey woman *withowten* lees ; 20
 She louyd god *with* aʒ her myght,
 And seruyd hym bothe daye and nyght ;
 She was of gode wyʒ, and hart Free
 To aʒ þe dedes of charite. 24

COTTON

whon he was serued bi and bi,
 þenne was he redi
 to go to his mete ; 21
 ffor þe loue of Godes sone,
 wiþ Men of Religione
 wolde he sitte and ete. 24
 ¶ His wyf hiʒte dame Agloes,
 to sigge soþ *with-oute* les,
 þat meche was to preyse. 27

VERNON

When þei were serued by & by,
 þane at arst was he redy 21
 To gon to his mete ;
 þanne in drede of godes sone,
 Wiþ men of religione
 He wolde sitte & ete. 24
 His wif hyʒtte dame Agles,
 To seye þe soþe *wipoute* les,
 þat meche was to preyse ; 27

LAUD 108

þe man hadde a god wif,
 She ne louede flyt ne stryf
 In al hire liue. 21
 þe sekemen ofte she fedde,
 & softe brouʒt hem obedde,
 blessed beo she to wiue. 24
 ¶ þei were to-geders ʒeres two,
 & so þei were somdel mo,
With-outen any blede. 27

LAUD 463

þis man hadde a wel guod wyf ;
 Hy ne louede fyzt ne stryf
 In al here lyue. 21
 þe sike men wel ofte hy fedde,
 And broʒte hem to hare bedde :
 I-blessed be hy to wyue ! 24
 ¶ Hy were to-gyderes ʒeres two,
 And so þeʒ were somdel mo,
With-oute eny blede. 27

TRINITY

ffor he wende þat god almizth	her londes & her ledes ;	111
had ben wroop wiþ hym aplizth,	her eyre of hym forto make,	
þereof sore hym dradde. 105	And her richesse hym bitake,	
Ofte he bisou3th god in heuene	Palfreies & her stedes.	114
Sende hem a childe, wiþ mylde	Ofte þai maden þus her bone,	
steuene,	And god sent hem grace sone,	
To maken hem bliþe & gladde, 108	þat fulfildere were þoo dedes :	117
(10)	A son conceyued þat gode wijf ;	
¶ Conforte of hym forto haue,	Tyme com in her olde lijf	
her godes after hem to saue,	ybore it most be nedes.	120
LAUD 622	LAUD 622	

there she woHde clothe and fede,	¹ Some maydyn chyllde, or some	
and helpe men at here nede.	man,	[¹ lf 145, bk]
Bytwene them chyllde had þey none,	That theyre herytages myght hane ;	
there fore they made mykel mon. 28	So long theye prayed with good	
theye were alwaye blythe and hende,	entent,	33
In hope that god shoHde hem sende	that a man chyllde god hem sent ;	
COTTON	COTTON	

But heo dede þe same manere	Bote 3e myztte do þe same maner	
as dede hir lord, as 3e may here,	þat dede hire lord, as y seyde er,	
was heo nout at ese. 30	Was 3e nat wel atayse. 30	
Children bi-twene hem hedde þei none,	¹ Child hem bi-twene ne hadde þei non ;	
þer-of to god þei maden heor mone	þer-fore to god he maden here mon,	
boþe dai & niht. 33	Boþe be day & nyzthe ; [¹ leaf 234]	33
Iesu crist herde her bone,	Iesu crist herde here bone,	
& sende hem a ful good sone,	& sente hem a ful god sone,	
heor herte forte liht. 36	here hertes forto lyzthe. 36	
VERNON	LAUD 108	

þei bede god with herte gode,	þe3 bede god with herte guode,	
þat hem sende suich a fode	þat hem sende such a fode,	
to serue hem & drede. 30	To seruy him & drede. 30	
And Iesu Crist, þat is so mylde,	And iesu crist, þat is so mylde,	
3af hem grace, she was with chylde,	Hem 3af grace hy was with childe,	
þe gode lauedye. 33	þat guode Leuedye. 33	
Boþe be day, & be nyght,	¶ Bothe be daye & eke be nyzte,	
3erne þei þonked our' dright,	Wel 3erne hy þonkede oure dryzthe,	
& Seinte Marie. 36	And so hy dede Marie. 36	
LAUD 463	TRINITY	

(11)

¶ þai þankedēn god, & glade were, And avoweden in þis manere Chastite boþe to take, And to lyuen in clene lijf, Eufeniens & his gode wijf, And synne to forsake.	123 126	þe childe was mery in al manere, As þai maden her praiere, Aniȝth as þai gan wake. Alexius þai gonnen hym calle; yloued he was amonges hem alle þat to hym gonnen take.	 129 132
LAUD 622		LAUD 622	

whan they wyst þat hit was so, Chanse theye leuyd bothe twoo, Sythyn þey woȝde for no need Com to gedur in Flesschely ded. Whan thys man chyllde was borne,	36	Fayne were here frendys therforne; Theye bare the chylde to chirche A none, And crystenyd hyt in the Font stone.	 41 41
COTTON		COTTON	

¹ So sone was bore þat blisful child, Alix boþe meke and Mild, [¹ leaf 44, bk] and of maners hende. sone after wiþ gret hast, þei Auouwede boþe chast to heore lyues ende.	39 42	When he was bore, þat blisful child, Alex, boþe mek & myld, And of maners hende: A litel after, wiþ greth hast þei a-voweden to him chast, To here lyues ende.	 39 42
VERNON		LAUD 108	

¶ þo þe childȝ y-bore was, þei þonked Crist of his grace wiþ glad chiere. Also as þe wone was, As þei coude with softe pas, to chirche þei it bere. // þo þis childȝ to chirche com, To afongr Cristendom, as þe ryght is, his fader & his moder þo Swiþe bliþe were þo, & cleped it Alexijs.	39 42 45 48	þo þis child y-bore was, Crist þez þonkede of þat cas, With wel glade chere. Al-so as þe wone was, As hy coupe with softe pas þat child to cherche bere. ¶ þo þis child to cherche com, To vnderfonge cristendom, As riȝt it is, His fader & his moder bo, Swiþe blithe were þo, And clepude it 'allexis.'	 39 42 45 48
¶ þei nadde bot þilk sone, therfore as it is þe wone, þei loued it þe more. þo he was old, zeres seuen, þei him wissed with mylde steuen, & sette him to lore.	51 54	¶ Hy nadde bote þat ilke sone, þerfore, as it is þe wone, Hy louede him þe more. ¶ þo he was old zeres seuen, þez wissede him with mylde steuene, And sette him to lore ¹ . [¹ MS. sore]	 51 54
LAUD 463		TRINITY	

(12)

¶ Alexius was sett to boke,		To þe Emperour whan he was brouȝth	
To gode maistres þai hym toke,		þere dedes of Armes weren ywrouȝth	
And wise of clergie.	135	To lernen chiuallrye ;	141
þe more he wex in elde & lengþe,		þere miȝth he sen in tou[r]n[na]ment	
To seruen god he dude his strengþe		what kniȝth was douȝttest of dent'	
And his moder Marie.	138	And man of most maistrie.	144

LAUD 622

LAUD 622

there they callyd þe chylde Alexe ;		And vnderstode the holy wryte ;	
Sone hit throofe, and wele hit wex.		he loued god in aȝ his thought, 49	
Whan hit was vij yere olde and more,		And of thys worlde gaffe he nought ;	
hys freendys sett hym wnto lore ; 46		he sawe thys worlde was butt gyfte,	
he was sone Full goode of wytt,		for hit showld laste but a whyle ; 52	

COTTON

COTTON

þer-aftur was hit not longe,		þer-after was it nat lange :	
Alix couþe speke and gonge,		Alex coude speke & gange,	
and was i-set to lere ;	45	And was set to lere.	45
sone he was a wel god clerk,		Sone he was a ful good clerk,	
& muche he loued godus werk		& meche he louede godes werk	
forte speke & here.	48	fforto speke & here.	48

VERNON

LAUD 108

¶ þis child wex & wel they,		þis child wax, and wel y-þeȝ,	
Cristes help him was neȝ,		Cristis help him was neȝ,	
& þat was wel y-sene ;	57	And þat was wel y-sene ;	57
for more he lerned in on ȝer		ffor more he lernede ² in one ȝere	
þan any of his oþer fere		þan eny of his oþere fere	
dide in ȝeres tene.	60	Dede in ȝeres tene. [2 MS. seruede]	60
// As sone as he vnderstod		¶ ffor sone þis child him vnderstod	
Werldes blisse nas not god,		þis worldis blisse was noȝt guod,	
Who it vnderstode,	63	þe man þat him vnderstode,	63
Werldes wele he forsok,		Worldes wele he forsok,	
& to Iesu Crist him tok,		And to iesu crist him toke,	
þat deyede on þe Rode.	66	þat do was on þe rode.	66
// he besought nyȝt & day		He by-soȝte nyȝt and day	
heuen king, þat al wel may,		Heuene kyng, þat al þynge may,	
ȝeue him strength & mygh[t]e	69	He ȝeue him strengþe & myȝte	69
Aȝein þe feond þat is aboute		¶ Aȝens þe fend þat is a-boute,	
to bring his soule in gret doute,		To brynge vs in euel route,	
gostliche to fighte.	72	Gostlich to fyȝte.	72

LAUD 463

TRINITY

(13)

¶ His fader was bope wijs & ware,
ffor þat his son so wel hym bare,
he loued hym al his lijf. 147
he þou3th to don swiche puruyauunce,
whar-wiþ he mi3th hym auance
And wynne hym a wijf. 150
To a riche prince his son he sent,
And afterward to hym he went,
Stille wiþouten strijf: 153

LAUD 622

A dou3tter he had, bri3th & shene,
þe heritage schulde hires bene
Of Castel & londes rijf. 156

(14)

¶ whan ayþer herd oþeres wille,
And speken þerof to-gedre stille
To make þat sposaille, 159
Of þe tyme comen was þe day
To fulfille wiþouten delay,
Certeyn, wiþouten faile, 162

LAUD 622

neuerthe les whan he was elde,
lone and felde For to wellde,
hys fader puruyde hym a wyffe, 55
Wit whome he sould lede hys lyffe;
A mayden there was fayre and Fre,
Com of þe rycheste of that cete. [r146]

COTTON

In holy chyrche vpon a daye 59
They were spousyde in goddys laue;
Atte here spousyng I wott there stode
Beshoppys felle and prestes goode;
Sythen theye made a mangery
With all the beste of here aleye; 64

COTTON

As time as he bi-gon to belde,
and was i-come to Monnes elde,
him was chosen a wyf, 51

VERNON

Sone whan he gan to belde,
& forto comen to mannes elde,
him was chosen a wif, 51

LAUD 108

¶ his bone herde þe King' of heuen,
& spak' to him wiþ mylde steuene,
& seide, 'Alexijs, 75
To-day þou may bliþe beo,
þi bone I. grante þe,
& a sete in heuen blisse. 78

¶ And .I. þe do to vnderstonde,
þat þou most þole shame & shonde,
al for my sake. 81

Into vnkouþ lond þou most wende,
Sone I. wile þe þider sende,
& al þi kin forsake. 84

Into vnkouþ lond þou shalt fare,
& suffre myche tene & care,
& al for loue myn; 87

& sithen þou shalt a3ein come,
& in þi fader hous wone,
& þer-in haue goet fyn.' 90

LAUD 463

His bone y-herde þe kyng' of heuene,
And spake to him with mylde steuene,
And seyde, 'allexis, 75

To-day þou my3t wel blyþe be,
ffor þyne bone ich granty þe,
And my blessinge y-wis. 78

¶ And ich þe do wel to vnderstonde
þat þou most þolye shame & shonde,
Al for myne sake. 81

Into vncouþe londe þou most wende,
Sone þuder ich wil þe sende,
And al þy ken forsake. 84

In-to vnkouþ lond þou most fare, [r74]
And soffry moche tene þare,
Al for sone myne. 87

¶ And suppe þou shelt a-3e come,
And in þy fader hous [shalt] wone,
And þer-ynne fyne.' 90

TRINITY

To þe chirche of seint Bonefas wip þis maiden þai token þe pas, þat heize was of paraile ; 165 As custume was & shulde be, þai maden gret solempnite, þe Pope & his conseile. 168	Leuer hym were to be dedð þan haue ytrowed þat ilk' redð By his owen assent'. 174 He ne wist what he miȝth don ; fful gret sorouȝ com hym on, he helde hym-self' shent'. 177 To god he gan hym al affye, And to his moder seint Marie, Trewely, wip gode entent'. 180
--	---

(15)

¶ Alexius was shamefast,
And of weddyng' he was agast,
his vijs al pale bywent ; 171

LAUD 622

LAUD 622

AH that comyn thyder þat daye theye were seruyd wette to paye, Com þey erley, com the late, theye wer neuer wernyd þe yate ; 68 there was nowder man nor knaue, Byt mete and drynke he myght haue.	Euery man had there plente Of claret wyne and pymente ; 72 There was many a riche wyne, In syHuer and in golde fyne ; Many a coppe and many a pece, with wyne wernage & eke of grece ;
---	---

COTTON

COTTON

Out of þe Emperors bour, a maiden god with gret honour, to wedden wip-oute strif. 54	Out of þe emperoures bour, A mayde good, of greth honur, To wedde wip-oute strif. 54
--	--

VERNON

LAUD 108

¶ þe childes fader fel in elde, & his moder godes helde ȝeres hadde fele. 93 he wold his sone sholdð wiue, To glade hem in her' liue, & haue werldes wele. 96	þis childis fader fel on elde, And his moder godis helde, ȝeres hadde fele. 93 Hy wolde here some sholde wyue, To gladen hem in þis lyue, And haue worldis wele. 96
þei sought' hem sone a mayde, þat witty was, as al folk' sayde, comen of hy kinne. 99 Womman she was of heu bright, heo pouht' on crist day & nyȝt, & kepte hir' for sinne. 102	¶ Hy by-soȝten him a mayde, þat witty was and ful of rede, I-come of heȝe kenne ; 99 Woman hy was of hewe briȝt, Hy þoȝte on crist day and nyȝt, And wiste here fro senne. 102
þo þei wer' to-gidere come, þis maide & þis ȝong' goȝn, In godes lawe, 105 þere was game & myche gleo, Ac, for-soȝe, tel I. þe, eyledð him no plawe. 108	ffor þo hy were to-gydere y-come, þis mayde and þis ȝonge gome, 105 In godis lawe, ¶ þer was game and moche gle, Ac, al for-soȝe ich telle þe, Ne eysede hem no plawe. 108

LAUD 463

TRINITY

(16)

¶ Napeles he lete his heuynysse,
 And made mychel ioye & blisse
 At þat solempnite. 183
 He bare hym curteislich & stille,
 To fulfille his faders wille,
 Glad as he had ybe. 186
 ffulfild was þe weddyng'
 wiþ ioye & blis in al þing',
 þat many man miȝth see. 189

LAUD 622

þe niȝth was comen, & þe day gon,
 þe kniȝttes waten on & on
 To her owen cuntre. 192

(17)

¶ Eufeniens his son gan calle,
 And tidynges amonge hem alle
 He tolde hym þat were newe. 195
 'Son, to þi chaumbre þou most wende,
 To þi wijf fair & hende, [leaf 22, back]
 Blysful & briȝth of hewe.' 198

LAUD 622

And many A noder ryche vesseff
 with wyne of gascoyne and of rocheff.
 whan euyne com þat elke a gest
 was gone to bed to take hys rest, 80

COTTON

Eufemyan callyd hys sone Anone,
 And bad hym þat he shoulde gone
 In to hys chaunbur to hys fere,
 And cownfort her in hys manere. 84

COTTON

¶ whon heo weren weddet þe furste
 in godus lawe as hit was riȝt, [niȝt,
 & weren i-brouȝt to house, 57
 Mekeliche he gon hire teche
 to drede god of sunne is leche,
 þat is Maidenenes spouse. 60

VERNON

Whan þei were wedded þe ferste nyȝth
 In godes [lawe], as it was ryȝth,
 & was I-brouth to house : 57
 Mek[e]liche he gan hire teche,
 To drede god, of sinne leche,
 þat is maydenes spouse. 60

LAUD 108

¶ þe day was go, þe nyht was com,
 Seide þe fader to þe sone,
 wiþ glad cher, 111
 'vp arys, sone myn,
 & go into boure þyn,
 To glade þi fere.' 114

// þo he com to boure to his fere,
 he beheld þe may of glad chere,
 & of briȝht hewe. 117

Sone menged his þouht,
 In fending' he was brouht,
 his car' began al newe. 120

ne syȝte & made sory chere,
 þe teres out of his wete lere
 bitter he let falle. 123

Ne myht glade him his fere
 with wordes ne with fair chere,
 þat stod shred in palle. 126

LAUD 463

þe day was go, þe nyȝt was come ;
 þo seyde þe fader to þe sone,
 With wel glade chere, 111

'Op arys, þou sone myn,
 And go [þou] in-to boure þyn,
 To glady þyne fere.' 114

¶ þo he was in-to boure y-broȝt,
 He by-held þat may swaþel & toȝt
 Of briȝte hywe. 117

Sone turnde he his þoȝt,
 In fondyng he was y-broȝt,
 His care be-gan al nywe ; 120

He siȝte, & made sorweful chere,
 Teres ouer his whyte lere
 Bytere he let falle. 123

¶ Ne myȝte him gladye his fere,
 With wordes ne with fayre chere,
 þat stod y-shrud in palle ; 126

TRINITY

And whan Alixius herd þat word		Of Iesu he bigan his game,	
It pricked his hert' as speres oord,		werldes likyng' he gan blame,	
So sore it gan hym rewe ;	201	his 3onge wijf to teche.	210
Bot his fader wrappi he nolde,		He tauztte hir, þat was so hende,	
He had leuer be vnder molde,		Hou she schulde haue god to frende	
þat neuer man hym knewe.	204	þat is oure soules leche ;	213
	(18)	3if she wolde alle her lijf	
¶ whan þe folk' was went away,		Duelle boþe maiden & wijf,	
And he al-one in chaumbre lay,		þe fende she mi3th do wreche.	216
Alexius gan to preche ;	207		

LAUD 622

LAUD 622

Alex was to hym obeydent, [leaf 146, bk]		And toke here in his armys twoo,	
and ded his faders comawndement ;		And downe they layde bothe twoo ;	
In to a chaumber he com full ryght,		'dame,' he sayde, 'nou it ys soo,	
And redy there he founde hys bryght,		Of Flessche ar wee attso.	92

COTTON

COTTON

He preched hire with al his miht,		he prechede hire wijf al his my3th :	
of suzne heo scholde haue no plizt,		Of s[i]nne 3e scholde hauen no ply3th,	
but holden hir Maidenhed.	63	Bote kepe hire maydenhod ;	63
Of Iesu þat Maiden clene,		& of iesu, þat mayde clene,	
in whom was neuere wem i-sene,		In whom was neuere wem I-sene,	
heo schulde han hire med.	66	3e scholde habbe hire mede.	66

VERNON

LAUD 108

1¶ No lenger to hele of he brak,		þo it alles op a brake,	
þe 3ongman to his bride spak,		þe 3onge man to his brede spake,	
with wel fair bere :	129	With wel fayre bere :	129
'Lemman, haue goday, [leaf 116, back]		'Leman, haue guod day,	
No lenger I ne may		No lenger ich ne may	
wijf þe leuen here.	132	With þe by sene here.	132
// Wende I. mot fer of lond,		¶ Wende ich mot fer out of londe,	
& suffre tene & peines strongt,		And soffry tene & peynes stronge,	
my sinnes to bete.	135	My synnes to bete.	135
Boþe I. mot, for godesake,		Bothe ich mot, for godis sake,	
ffader & moder myn forsak',		ffader & moder myne forsake,	
& þe þat art' so suete.'	138	And þe þat art so swete.'	138
// þo she hadde herde þis tale,		þo hy hadde y-herd þe tale,	
Al hir' blis turned to bale,		Hire blesse turnde to bale,	
y-swowe she fel to gronde.	141	A-swo3e hy fel to grounde.	141
þo she of swounyng' ros,		¶ þo hy of swo3enyng'e a-ros,	
Atterliche hir' agros		Wel sore here a-gros,	
with care she was y-bound.	144	With care hy was y-bounde.	144

LAUD 463

TRINITY

(19)

¶ þat maiden herkedn swiþe stille,
 And whan he seide hað al his wille
 þe holy gost hir lauztte, [mood
 And she hym graunted wiþ mylde
 To louen Iesu þat dyed [on] rooð,
 As he hym-self hir tauztte. 222
 Alexius was þoo glad & bliþe,
 his ioye couþe he noman kiþe,
 his spouse a ryng^t he rauztte, 225

LAUD 622

And seide to hir, 'my suete þing,
 Take to þee þis ilk^t ryng^t,
 And kepe it in þine auztte. 228

(20)

¶ 'Of me whan þou wilt haue mynde
 Loke here-on, as þou art hende,
 Boþe by day & niȝth. 231
 In pilerynage now wil I go,
 And half þe godenesse þat I do
 Graunte þee god almizth.' 234

LAUD 622

Nowe may we be gladde of þis lyffe,
 For thowe art bothe moder and wyffe;
 For aþtwaye rede þat hit so be, 95
 For nowe muste me wende frome the.

COTTON

Whylys I was yong I made a uowe,
 That I wyȝ Fullfeð hyt nowe,
 For to wende a pylgremage,
 Noue woð I doo þat vyage, 100

COTTON

þenne tok he his gold ryng,
 and 3af hit to þat Maide ȝing,
 and seide to hire þus : 69
 'Tac þis Ryng and kep hit me,
 til þat godes wille be,
 crist beo bi-twene vs.' 72

VERNON

þanne tok he his gold ring,
 & 3af þat mayde, þat was ȝing,
 & seyde to hire þus : 69
 'Tak þis ring, & kep it me,
 Til þat godes wille be,
 God bi-twene vs.' 72

LAUD 108

¶ Sone þo she myht^t stonde,
 She tar hir^t heer, & wrong^t hir^t honð,
 & made reuful bere. 147
 'Nou þou wilt^t my lef of londe,
 Loke I. may after þe long^t,
 Alas, þat I. ded^t nere. 150
 // Allas, mi lef, what hastou þouht,
 Iu myche care þou hast me brouht,
 on me þou hast sinne. 153
 After þat þou art gon,
 Vþbreið me tyt manyon
 of þi riche kinne. 156
 // Awey, mi lef, þat I. was bore,
 ffor al my blisse is forlore,
 & nou waxeþ my pine. 159
 Alone her-inne I. wile wone,
 & euere eft^t mannes mone shone,
 Al for loue þine.' 162

LAUD 463

Sone so hy myȝte op-sonde,
 Hy tar here her, & wrang^t here honde,
 And made reuful bere : 147
 'Now þou wilt lef out of londe,
 Loky ich may after þe longe;
 Allas ! þat ich ded nere ! 150
 ¶ Allas my lef ! what hast þou þoȝt ?
 In moche care ich am y-broȝt ;
 Of me þou hast synne. 153
 After þat þou art a-gon,
 Op breyde me tyt of manyon,
 Of þyne riche kynne ; 156
 A-wey my lef, þat ich was y-bore,
 ffor al my blisse is for-lore,
 And now wexeþ my pyne. 159
 ¶ Allone her-ynne ich wille wonye,
¹And euere eft mannes mone shonye,
 Al for loue þyne.' [leaf 74, back] 162

TRINITY

Alexius þus his leue tooke ;	vnto þe Cee he com wel sory,	
Rewely his wijf gan on hym loke	A shippe he fonde to seil redy,	
þat was so fair & ¹ briȝth ;	þe holy gost hym ledde.	246
She ne wist to what londe	Of his golde & of his pens	
þat she miȝth sende hym any sonde,	wel he aquited his despens,	
Doune fel þat swete wiȝth.	hendely of þat he hedde.	249
(21)	þe wynde aroos at her wille,	
¶ Alixius from his richesse	wheþer þai wolde, loude or stille ;	
In-to pouert ^t & wrecchednesse,	At her likyng ^t þai spedde.	252
ffrom his frendes he fledde.		243

LAUD 622

LAUD 622

And þou schalt lewe here at home,	And Forthe he went that elke nyght.	
agayne as goddys wyll I come.'	To þe sse he come full ryght ;	
he yaffe her a gyrdel and a ryng,	The shipe was redy, and ouer went,	
ah for a tokyng at þeyre departyng ;	wynde att wyh god hym sent.	108

COTTON

COTTON

¶ whon he hedde don as i ou sei,	Whanne he hadde ido, as [I] ȝou sey,	
he tok his leue & went his wei	He tok his leue & wente his wey	
from þat Maiden fre.	fro þat mayde fre ;	75
A parti god with him he tok,	A parti of his good he wiþ him tok,	
& al þat oþur he forsok,	And al þat oþer he for-sok,	
and wende him to þe séé.	he wente to þe see.	78

VERNON

LAUD 108

¶ 'Lemman, al for þi sake,—	'Leman, al for þyne sake,—	
So doþ þe turtel for hir make	So doþ þe drake for here make,	
whan he is y.-slawe,—	Whanne he is a-slawe,—	165
Al myrthe I. wile forsake,	Alle merthe ich wille forsake,	
& euere-more sorwe take,	And euere-more sorwe take,	
& shone al plawe.'	And shonye alle plawe.'	168
he tok his girdel in his hond,	¶ He nam his gerdul on his hond,	
& his mantel þerwiþ he wond,	And his mantel þer-on he wond,	
& his ring of golde.	And his ryng of golde.	171
'Mi lemman, haue þis to þe,	'My leman, haue now þis to þe,	
& oþer while þenk' on me	And oþer whyle þenk' on me,	
Whan I. lye vnder molde.	whanne ich ligge vnder molde ;	174
¶ Gret wel fader & modur myn,	Gret wel fader & moder myn,	
leue her-inne, & beo her hyne	By-lef her-ynne, & serue him	
with wel milde mode.	With wel mylde mode.	177
þilk lord .I. þe betече,	¶ þulke lord ich þe by-teche,	
þat is of alle bales leche,	þat is of alle bale leche,	
& deþ þoled on þe rode.'	þat deþ þolede on rode.'	180

LAUD 463

TRINITY

(22)

¶ At a Cite Galys men calle
To londe þai gonnen aryuen alle,
wiþouten enpeirement. 255
Alexius of hem took leue,
And worschiplich þai hym zeue :
To chircward he went. 258
He þanked god wiþ good wille
Erly & late, loude & stille,
þat þider hem hadde sent. 261

LAUD 622

He bisouþth god, & gan to wepe,
þat from þe fende he shulde hym kepe
And his enticement. 264

(23)

¶ þus he þat had riche wedes,
Heiþe hors, & gode stedes,
And Armes briþth & shene, 267
Al he leet þe godes gret,
And went on his bare feet,
his soule to make clene. 270

LAUD 622

whan he come Into a Fer contre,
COTTON

he come into a ryche cytte, 110
COTTON

He fond schipes redi,
to on he wente priueli,
ouer forte fare. 81
whon he was ouere on þe sond,
he was in an vnkouþ lond,
þer he con neuer are. 84
He went him forþ with godus wille,
a feir cite he com tille,
þe nome i schal ou telle. 87
Edissa hette þe cite,
godus seruauant forte be,
þerinne forte dwelle. 90

VERNON

He fond schipes redely ;
To on he wente priueli,
ouer forto fare ; 81
He seyde he was a chapman,
& preyde, he moste wiþ hem gon,
þif þat here schip were þare. 84
fforþ he wente wiþ godes wille ;
A fair cyte he com vn-tille ;
þe name I schal þou telle : 87
Edissa hatte þat cite ;
Godes seruauant þer to be,
þer-inne wolde he dwelle. 90

LAUD 108

// Out of bour' he went anon,
As swiþe as he myht gon,
Right to þe stronde. 183
Sone a ship he fond þare,
þat was redy to fare
Into vnkouþ lond. 186
¶ Into þe ship anon he went,
& god suche wind sende
þat sone to lond hem brouht. 189
þat ship was god, þe watur deope,
& oþer while sore he wepe,
& was in gret pouht. 192

LAUD 463

Out of þe borch he wente anon,
So swiþe so he myzte gon
Ryzt to-ward þe stronde ; 183
Sone a schip he fond þare,
þat was redy to fare
In-to vncouþe londe. 186
¶ In-to þe schip anon he wente,
And god wel sone such a wynd sente,
þat to þe lond hem brozte. 189
þat schip was guod, þat water dep,
And oþer whyle sore he wep,
And was in moche þoþte ; 192

TRINITY

Ofte it fel in his mende		þere he duelled in grete pouerte,	
Of his fader & moder hende,		In hunger, in þorst, & oþer smerte,	
þat souȝth he schulde bene.	273	þat many man it sowe.	282
He wolde for none kynnes þing ^t		þe Cee of grece passed he is,	
þat Men hadden of hym knouyng ^t ,		In-to þe Cite of Annys,	
þerfore he gan to flene.	276	He com þat ilk ^t þrowe.	285
(24)		God he bitauȝtte his compaignye,	
¶ ffrom þat cuntre swiþe he ȝede,		And ȝede to a chirche of seint	
To-ward Surrie in feble wede,		Marie	
þat noman schulde hym knowe.	279	wiþ herte meke and lowe.	288
LAUD 622		LAUD 622	

¹ Knowyn he woȝde in no wyse be		Of no man þat shoulde hym see.	112
[² leaf 147]	COTTON	COTTON	

þe goodus þat he wiþ him brouȝt		þe goodes þat he wiþ him brough ^t ,	
of hem wolde he riȝt nouȝt,		Of hem ne wolde he ryȝth nowth,	
he ȝaf hem pore men.	93	Bote ȝaf hem pore menne ;	93
His Robe he ȝaf þer he sauh nede,		his robe he ȝaf þer he sey nede,	
and cloþed him-self in pore wede,		& cloþede him-sulf in pore wede,	
for no mon scholde him ken.	96	ffor noman scholde him kenne.	96
He ede to A chirche hei,		he ȝede to a churche-ȝate,	
þer pore men seeten in þe wei,		þer pouere men sete in þe gate,	
Almus forte take.	99	Almesse forto take ;	99
AMongus hem he sat a-doun,		Among hem he sat a-doun,	
and asked wiþ deuociun		& Askede wiþ deuocion	
sum god for Godus sake.	102	Sum good for godes sake.	102
VERNON		LAUD 108	

// þo he vp to londe com		þo he in-to þe lond com,	
he seld his cloþes euerichon ^t ,		He solde his cloþes euerichon,	
& bouȝt ^t him pore wede ;	195	And boȝte him pouere wede.	195
And his gold & his feo		¶ Al his gold and al his fe,	
Among ^t þe pore delte he		Among ^t þe pouere delte he,	
þat hadde mych ^t neode.	198	þat hadde moche nede ;	198
¶ Sone he it vndernom ^t ,		Sone he it vnder-nom,	
þat he to a borugh com,		þat he to one borgh com,	
þat mychel was & kete.	201	þat moche was & kete.	201
Sone so he þider com		Sone so he þuder com,	
to þe temple þe weye he nom ^t ,		To þe temple he wente anon,	
God selue to grete.	204	God self to grete.	204
LAUD 463		TRINITY	

(25)

¶ At þat chirche is an ymage
Of oure lefdy vpon a stage,
þat many man haþ souþth. 291
It was ymaked of Aungels honde,
To deft & doumbe of opere londe
Miracle þere was wrouþth. 294
Alexius was glad & bliþe,
His ioye coupe he noman kipe,
In hert' ne in þouþth, 297
whan he miþth seen in signe
Hou goddes ymage fair & digne
In his moders barme was brouþth. 300

(26)

¶ Often he made his orisoune,
wepande wiþ deuocioune,
To þe quene of heuene, 303

LAUD 622

In that cyte was an Image,
That was lyke goddes wysage, 114
Many a pylgryme had hit sought,
For hit was neuer with honde wrought.
Alex herd ther of than t[e]He,

COTTON

þat chirche was of vr ladi,
þer-Inne was a gret celli,
an ymage of hire sone, 105
Maked of a wonder werk,
þat nouþur lewed mon nor clerk
ne miþt wite hou hit was done; 108
fforþi was þider gret sekyng
of on and oper, old and z yng,
of al þat Cuntre, 111

VERNON

Among' þe pore he woned þar'
In sorwe & in myche care,
til he fel to elde. 207

LAUD 463

And seide, 'moder mylde & free,
Praie þi son of gret pouste
ffor his names seuene, 306
þat from heuene com to þee, [leaf 23]
By assent of þe trinite,
þorouþ þe Aungels steuene, 309
Here to suffre many peynes
In al his body & his veynes,
In erþe as I can neuene, 312

(27)

¶ 'And þat he sheweþ in his
mercy,
Marie, to þee I make my cry,
þat am a synful Man; 315
ffor wiþ his blood & peynes grene,
þe whiche to vs purchaced ene,
ffro helle he vs wan. 318

LAUD 622

Than thought he there to dueH.
A none he yaffe Frome hym awaye
to powre men aH hys monaye; 120
And bought hym pore man ys
wede,

COTTON

þat church was of oure leuedy;
þer-inne was a greth selly,
An ymage of hire son, 105
Maked of a wonder werk, [leaf 234, bk]
þat neyþer lewed man ne clerk
Niste hou it was don. 108
þefore was þider greth sekyng
Of on & oper, old & z yng,
Of al þat countre; 111

LAUD 108

¶ Among' þe pouere he wonede þare,
In moche sorwe and moche care,
ffor-to he fel to elde. 207

TRINITY

Swete Iesu, heuene sire,
 warissshed he is þat wil þe desire
 ffrom þe fende sathan. 321
 wel is hym þat suffren may
 ffor þi loue niȝth oipere day,
 Peyne þat paie þee can.' 324

(28)

¶ whan noþing' nas hym bileued,
 And he fer from his frendes to dreued,
 his cloþes weren to rent. 327
 Amonge þe pouere in þe chirche
 hawȝe
 he begged, & was her felawȝe,
 And took' þat god hym sent. 330
 Almesse þat god hym ȝeue,
 þe pouer þat wolde þere bileue
 wiþ hym in present, 333

LAUD 622

He ȝaf þat haluendel & more,
 And was hym-self of hungred sore,
 And took' it in good entent. 336

(29)

¶ Euery sonenday houseled he was,
 And shryuen also of vche trespas
 þat fel to any synne. 339
 Michel he waked & litel he sleep,
 Of þat he shulde his body wiþ
 kepe, 342
 Litel hym com wiþinne.
 ffrom þe tyme he took' his tourne
 ffrom Rome, þere he was borne,
 he was souȝth of his kynne 345
 In alle cuntrees, in euery toun,
 In chirche, in felde, vp & doun,
 ffor nouȝth wolde þai blynne. 348

LAUD 622

That none of theyme shoulde thak
 hede,
 And axed his met eorly and late,
 With poremen att the mynster yate.
 All the mete þat he myght gete,

COTTON

Bot euery day a melys mete 126
 To pore men gaffe A noone ryght,
 he lefft hym sylffe none ouer nyght.
 there dwehyd he xvij yere, 129
 And lede his lyffe in thys manere ;

COTTON

fforþi þe pore þat þer ware,
 Alle þe betere miȝte fare
 for heore Charite. 114

Alix, of al þat miȝte he gete,
 nedliche bote he moste ete,
 he ne held to his bi-houe ; 117
 To pore men þat wolde hit take,
 he ȝaf hit for cristes sake,
 þat sitteþ us alle aboue. 120

VERNON

ffor-þi þe pouere þat þer were,
 Alle þe betere myȝtte fare
 þoru here charite. 114

Alex, of þat he myȝtte gete
 Nedliche bote þat him-self wolde ete
 he ne held to his by-houe ; 117
 To pouere men þat wolde it take,
 Al he ȝaf for godes sake,
 þat is in heuene A-boue. 120

LAUD 108

Ouht' þat he spare myht
 Be day, & eke be nyȝt,
 his pore feren he delde. 210

LAUD 463

Al þat he spelye myȝte,
 Be daye and ek' be nyȝte ;
 His pouere feren he delde. 210

TRINITY

(30)

¶ His kynrede com þere hym biside,
 þat had ysouȝth hym fer & wide,
 & ȝaf hym her Almesse, 351
 As he sat amonge þe pouere,
 In grete meschief & stronge to couere,
 ffor hunger in wrecchednesse. 354
 Sore of hym þai gonnen rewe,
 Stille he satt, & wel hem knewe,
 Her names more & lesse. 357
 Ychaunged was his faire hewe
 þorouȝreyn & wynde þat on hym blewe,
 And oþer stronge destresse. 360

LAUD 622

(31)

¶ whan þai miȝtten nouȝth spede,
 Ne hym of axen in no þede
 Ne in no londe of take, 363
 wiþ sorouȝ þai gradde, allas ! allas !
 And wenten to Rome, þe riȝth pas,
 her sorouȝ miȝth nouȝth slake. 366
 Alexius noþing' þouȝth,
 Bot on Iesu crist' he þouȝth,
 And grete ioie he gan make 369
 ffor he ne was nouȝth biknowe
 Of his frendes heize ne lowe,
 His welþe gan a-wake. 372

LAUD 622

his Fader and hys modyr bothe,
 Than he was to theyme FvH lothe;
 his fadyr made gret dole and sorowe,
 Bothe on euen and on morowe. 134
 'Alas!' hesayde, and wrong his honde,

COTTON

'Why is my sonne went owte of
 lond ?

I wende haue hade of hym a knyght,
 with me to stonde In aH my ryght;
 nowe ys he wente þat was my blysse,

COTTON

¶ Nou is Alix dwelled þore :
 his fader atom sikeþ wel sore,
 and seiþ, Allas ! Allas ! 123
 His Moder wepeþ niht and day,
 & seiþ, Allas ! & weila-wey,
 þat euere heo i-boren was. 126

VERNON

Nou is Alex dwelled þere ;
 his fader at hom seyetȝ sore,
 & seyþ 'allas ! allas !' 123
 his moder wepuþ nyȝth & day
 & seyþ 'allas & weylawey,
 þat euere ȝhe born was.' 126

LAUD 108

þo þe tiping' was y-com̄
 To þe fader of þe sone,
 hou [he] was a-go, 213
 him þouht' his herte wolð to-breke,
 On word' ne myht' he speke,
 for sorwe ne for wo. 216
 Ofte he syȝte, & grente sore,
 To tar his her, his lockes hore,
 þe gode old man. 219
 ȝerne he gradde godes ore,
 þat he ne moste liue namor'
 to swoune he began. 222

LAUD 463

þo þe tydyng'e was y-come
 To þe fader of þe sone,
 How he was a-go, 213
 ¶ Him þoȝte his herte wolde breke,
 O lepy word he ne myȝte speke,
 ffor sorwe and for wo ; 216
 Ofte he siȝte & grente sore,
 To tar his shroud, his lokkes hore,
 þe guode olde man. 219
 ȝerne he gradde godis ore,
 þat he ne moste lyue namore ;
 To swoȝeny he be-gan. 222

TRINITY

(32)

¶ Eufeniens seide in his mende,
 'þe most' wrecche fer oipere hende
 Certes now am I. 375
 Conforte ne ioye ne may me come ;
 Now my childe is me bynome
 My song' is *tourned* to cry. 378
 My wijf is barayne, & ek' olde ;
 She ne may haue no childe for colde,
 Oure heir al forto by. 381
 In sorou3 & care my lijf is di3th,
 ffor to dye it were my ri3th,
 And hennes to party.' 384

LAUD 622

(33)

¶ wiþ þat his moder fel to grounde
 And lay yswowen a longe stounde,
 And roos vp al afrayed' : 387
 'My leue son, þat were so meke,
 I ne woot' where I shal þee seke,
 þefore I am dismayed.' 390
 His moder ne mi3th lete sorou3,
 Neiper at euene ne at morowe,
 In saw3e as it is seide. 393
 To hir chaumbre she went in hast,
 And of hire bedd þe cloþes doun cast,
 And siþen hem al to breyde,— 396

LAUD 622

I west hym neuer do man a mys.
 Nowe haue I none of my lynage (if 147)
 That maye welde myn herytage.'
 Than sayde his moder, and wepte full
 sore, 143

COTTON

'Noue shaft I see my sonne no
 more ;
 I was full glade whan he was
 borne,
 nowe ys aH my Ioye forlorne. 146

COTTON

¶ His wyf wepeþ and makeþ hir mone,
 & seiþ þat heo schal liuen alone
 as turtul on þe treo. 129
 Euermore *with-outen* Make,
 Ioye and blisse heo wole forsake
 til heo hire spouse i-seo. 132

VERNON

his wif wepþ & makeþ hire mone,
 & þus [3he] schal lyuen allone,
 As turtle opon þe tre, 129
 Euere-more wiþoute make ;
 Ioye & blisse 3e wile for-sake,
 Til 3e hire spouse se. 132

LAUD 108

¶ his moder wiþ softe pas
 went' to bedde, & gradde 'allas
 þat she was y-bore.' 225
 Nolde she neuere eft out-coñ,
 þer' she weope for hir' sone,
 þat she hadde lore. 228
 AH þat þer-inne were
 // hem-self drou3 be þe her',
 & wrong' her' hond' ; 231
 Besou3te god, he shold' hem ler',
 To what lond' he go wer',
 & wher' he wer' stond'. 234

LAUD 463

¶ His moder *with* wel softe pas
 Went to bedde, & gradde, 'allas,
 þat hy was y-bore.' 225
 Nolde hy neuere eft out-come,
 Ac þere hy wep for here sone,
 þat hy hadde for-lore. 228
 Alle þat þer-yinne were,
 Hem-selue drowe by þe here,
 And wronge hare honde. 231
 ¶ Be-so3te god þat sholde hem lere,
 To what londe þat he were,
 And where he were a-stonde. 234

TRINITY

(34)

¶ Ciclatounes þat weren of prijs,		'Lorde,' she seide, 'almiȝtty,	
Pelured wiþ Ermyne & wiþ grijs,		To þee & to þi moder mary	
Alle she cast away,	399	I make a vow, & saye,	405
And wered clopes symple & blake.		þat I shal neuer hennes wende	
Litel she sleep, & mychel gan wake,		Tyl Alexius come oþer sende,	
And fasted euery daye.	402	Oþer I be roted in clay.'	408
	LAUD 622		LAUD 622

I haue hade robbys maney and fayre,		of my sone that was so dere.'	150
Nowe woþ I next me were the ayre,		thanspake his wyffe, and wepte among.	
Tyþ I maye some tydynges here		'My leffe,' she sayde, 'was done wrong,	
	COTTON		COTTON

Nou is fader, <i>with</i> dreri chere,		Nou his fader wiþ dreri chere	
biddeþ his Men comen him nere,		He biddeþ his men him comen nere,	
as þei wolde haue heore mede.	135	Als þei willen hauen þere mede,	135
He prezeþ hem þat þei ben boun		& preyeþ hem þat þei ben boun,	
to wenden & sechen his deore sone,		To wende & sechen his dere sone	
in eueriche a þeode;	138	In euerich ilk a þede.	138
þat 3e ne dwelle for no þing,		'þat 3e ne dwelle for no þing,	
er 3e han herd sum god tiping		Ar 3e hauen herd sum tyding,	
wher þat he be.	141	Where þat he be;	141
Goþ nou forþ, and god ow spede,		Goþ nou swyþe, & god 3ou spede!	
þerfore i schal, so God me rede,		þerfore I schal, so god me rede,	
3iuen ou gold and ffe.	144	3iuen 3ou gold & fee.'	144
	VERNON		LAUD 108

his fader & his moder bo,		His fader & his moder bo,	
ffor her' sone wer' wo,		ffor hare sone were ful wo,	
þat .I. ne may of telle.	237	þat ich ne may al telle.	237
fforto soke her' sone,		ffor to sechen hare sone,	
In which lond he wer' becom		In what londe he were by-come,	
Men þei sent sneht.	240	3onge men he sente snelle.	240
¶ It befel vpon a day,		¶ It by-fel opon a day,	[leaf 75]
þat þe men nom her' wey		þat 3onge men nome hare way	
forþ right be þe chirche;	243	fforþ niȝt by þe cherche	243
þere her' lord nyht & day		þere hare lord nyȝt and day,	
Among' þe pore folk lay,		Among' þe pouere folk lay,	
Cristes wiht to wirche.	246	Cristis wille to werche.	246
	LAUD 463		TRINITY

(35)

¶ Now mowen 3ee here pleynt ^t pitouse Of Alexius trewe spouse, Hou she made her mone; 411 In gret ^t sorou3 was hir entent ^t , Her here she drou3, her cloþes rent, Grymly she gan grone. 414	'Al my 3ouþe & my solas, Myne hope, is lorne, allas, And my bidyng ^t alone. [leaf 23, back] I. am boþe maiden & wijf, I. noot ^t to whom telle my strijf, I lyue as ankre in stone. 420
LAUD 622	LAUD 622

he toke me in my fadyrs bowre, And brought me hydder <i>wit^h</i> grete honouer. 154	And he has me nowe for-sakyng, To Iesu cryst I wyH me takyne; 156
COTTON	COTTON

¶ Now wende þei forþ Alix sekande, vchone to diuerse lande, 3if þei mi3te him winne. 147 Summe of hem þorw ^h Godus grace, comen in-to þat ilke place þat Alix was Inne. 150 He sat in pore Mennes rowe, þerfore þei coupe him not knowe, þei zeuen him Charite. 153 He tok hit wij þ mylde mod, and seide, 'Iesus, þat died on Rod, lorde, i þonke þe. 156	Nou gon þei forþ Alex sekynd In diuerse londes to here tyding, 3if þei him my3tte wynne; 147 Somme of hem, þoru godes grace, Comen into þat ilke place þer Alex was Inne. 150 he sat in pore mene rowe; þerfore couden he hym nat knowe; he 3af him charite; 153 & he it tok wij milde mod, And seyde 'Iesu, þat deyde on rod, Louerd, I þanke þe! 156
VERNON	LAUD 108

he knew hem, & þei not him, Of her' goed ^t þei zeuen him, as it wolde falle. 249 he heried ^t god ^t , & made him glad ^t , þat he for his loue hadde Almes of his thralle. 252 Out ^t of þe bourgh þei went sone, to her' lord ^t þei come wij goed ^t spede. 255 Tipinges none þei brouhte Of his sone þat þei soughte, In vnkouþe theode. 258	He hem knew, and hy no3t him; Of hare guode hy zeue him, As it wolde falle. 249 ¶ He herede god, and made him glad, þat he for his sone bad Almesse of þralle. 252 Out of þe borgh hy wente sone To here lord til þat þe3 come with wel guode spede. 255 Tydynges none hy ne bro3te Of his sone, þat him so3te In vnkouþe þede. 258
LAUD 463	TRINITY

(36)

¶ 'Sippe I ne haue to whom me mene,	Allas, hou shal I. ioye haue ?
Lijk' is my lijft' on to sene—	Oijer hou shal I my-seluen saue
pat am wijpouten red—	To lyue in maidenhede? 429
423	
pe turtel pat is for sorou3 lene,	Me were leuer of hym a sizth,
And tredeþ on no gras grene,	pan welde al þis londe rizth
Sipen hire make is ded.	In lengþe & in brede.' 432
426	

LAUD 622

LAUD 622

Sorowe and morenyng may I weh	Sythen affter yt befeh soo,	165
make,	Of messengeres there com too,	
As the turteff dothe withowten his	Ryght to the Ryche Cete,	[leaf 148]
Ioyefuht schaH I neuer bee, [make.	There alex lywyd In pouerte.	168
TyH I maye my leman see.' 160	As they com In to a strete,	
hys Fader send bothe fer and vyde	Alex com and shoulde hym mete ;	
Messengers on euery syde,	Sone knewe he þeyme fwH weite,	
To seke his sonne where he was went,	And þey knewe hym neuer a dele.	
Bothe Fer and nere where he was went.	lowde he spake vnder hys hoode,	

COTTON

COTTON

Lord, i-þonked be þou ay,	Louerd, i-her[i]d be þou ay !	
pat i haue beden pat ilke day,	pat i haue beden pat ilke day,	
pat i may for þi sake ;	pat I may, for þi sake,	159
159		
Of hem pat in myn owne lond,	Of hem pat in myn owene lond	
serued me to fot and hond,	Serueden me to fot & hond	
her Almus to take.' 162	Here Almesse forto take.' 162	
162		
Nou þis Men pat weren out-sent,	Nou þese men pat were out-sent,	
a3ein ham-ward þei hem went	a3en homward þei ben I-went	
to sire Eufemiane.	To sire eufemian.	165
165		
þei sworn alle bi heuene kyng	þei swore to him be heuene king :	
of Alix herde heo noþing,	Of Alex herde þei no tyding,	
as wide as þei hedden i-gone.	As wyde as þei hadde gan.	168
168		
In eueri lond [pat] we han ben	' In eche a lond pan haue we be,	
we founde no mon pat him coupe	We ne founden no man pat coupe	
sen,	pat to him coude vs wisse.' [him se,	
pat to him coupe vs wisse.	171	
171		

VERNON

LAUD 108

¶ þo þis zongman woned hadde	¶ þo þis zonge man y-woned hadde	
In þe toum as a pore ladde	In toune as a pouere ladde,	
3eres seuentene,	3eres seuentene,	261
261		
God wolde his care wende,	God self wolde his care wende,	
& to his fader hous him sende,	And to his fader him sende,	
to bring' him out of teone.	And bringe him of tene.	264
264		

LAUD 463

TRINITY

(37)

¶ She roos vp erlich a morowe,	þe lefdy was wel apaied	
And to his moder she went in sorouȝ	whan she had þus yseied,	
ffor loue of hire spouse, 435	þat was so precieuse.	441
And praid hir þat she most duelle	And at oo bed & oo cloping,	
wiþ hir, þat sorouȝful pleynt to telle,	Seuentene ȝer was her duellyng	
þat strong was and greuouse. 438	Boþe in one house.	444

LAUD 622

LAUD 622

' For goddes lowe do me som goode ;'	hate gewyn me of theyre cheryte.'	
Theye gaffe hym of theyre money,	Alex dwetthd styth there	
For goddes lowe there in the waye.	Fully xlij yere and more.	184
whan Alex sawe þeye knwe hym	To chyrche he went euery daye,	
nought, 177	his goode bedeyes there for to saye ;	
he thanked god in aH hys thought.	In to that chyrche, with owtyng fayle,	
'lorde,' he sayde, ' I thank the	Was an Images of fayre entayele,	
the grace þat thowe hast sent me ;	Of owre lady þat is so Free,	189
Myne owne men that shouldde bee,	With here sonne wppon here knee ;	

COTTON

COTTON

" Nou, allas ! þat i was boren ;	' Allas, he seyde, þat he was born !	
boþe haue i nou forloren	boþe ¹ haue I nou for-lorn [¹ boþo MS.]	
mi Ioye and my blisse." 174	Mi ioye & ek my blisse.' 174	
¶ In þis tale wol we non dwelle,	In þis tale wille we nat dwelle,	
of Alix wol we nou telle,	Bote of Alex wile we telle,	
þat riche pore mon. 177	þat riche pore man. 177	
Alix was pore Monnes fere	Alex was pouere mannes fere	
fulle seuentene ȝere,	ffulli seuentene ȝere,	
fro þat he bi-gon, 180	fro þat he bi-gan, 180	
Sittinge in a chirche-ȝerde,	Syttynde in a churche-ȝerd	
among pore men an herde,	Amonges oþere men an herd	
in a simple wede. 183	In a simple wede. 183	
An ymage in þat chirche stode	An ymage in þat cherche stod,	
of his Modur þat died on rode,	Of his moder þat deyde on rood	
for ur alre nede. 186	ffor oure alpres nede. 186	

VERNON

LAUD 108

It befel in a nyght	It by-fel in one nyȝt	
þat þe mone shon bright,	þe mone shon swyþe bryȝt,	
þe belleward him wend. 267	þe belward hym by-wende. 267	
þe leme of heuen he sey aliht,	¶ þe leome of heuene he sez a list,	
& stonde vpe godes knyght,	And stonde ope godis knyȝt,	
þat al þe chirche a-tende. 270	þat al þe cherche attende. 270	

LAUD 463

TRINITY

(38)

¶ Lordynges, 3ee þat willeþ here,
 a faire miracle 3ee mowen here :
 Bifore þat self ymage, 447
 þere þat Alexius sate
 wiþ pouere men in þe gate
 As a pouere page, 450
 þe ymage, þat aungels gonne wirche,
 Spaak to þe serieauntz of þe chirche
 þere she stood on þe stage, 453
 And hete hem alle wiþouten lettynge
 Goddes sergeaunt to chirche brynge
 wiþouten any outrage. 456

LAUD 622

(39)

¶ 'He is riȝth stedfast of lijf ;
 His werkes shullen ben made rijf
 Ouer al fer & neere. 459
 þe holy gost wiþinne hym rest ;
 Charite sitteþ in his breest,
 Brennande as fyre. 462
 Longe in pouerte his lijf he haþ led ;
 He ne com neuere in no beð
 þise seuentene zere ; 465
 His holy lijf, bot god alone,
 Ne woot non in þis werldes wone ;
 To seintz he may be pere.' 468

LAUD 622

That Images spake, þat was so bryght,
 to the sexteyene vpon a nyght. 192
¹'Take,' sche sayde, 'my seruante
 swythe, [leaf 148, back]

COTTON

he hathe me seruyd aȝ hys lyeffe ;
 Fuȝ oftte he wolte to me lowthe,
 hit is no ryght þat he is withowte.
 'lady,' he sayde, 'I knowe hym nought,

COTTON

¶ Atte seuentene zeres ende
 spac and seide wordus hende
 þat ymage of tre, 189
 To þe wardein of þe chirche,
 & seide, "wardein, if þou worche
 eny-þing for me, 192
 "flecche þou in mi sones nom,
 for seuentene zer hit is gon
 þat he haþ ben þer-oute. 195
 I warne þe witerli
 to dwelle her-in he is worpi,
 þer-of haue þou no doute ; 198
 "He haþ serued heuene bryzt,
 þe holi gost in him is liht,
 & 3iueþ him miȝt and grace, 201

VERNON

At þe seuentene zeres ende,
 Spak & seyde wordes hende,
 þat ymage of tre, 189
 To þe wardeyn of þe churche,
 & seyde : 'wardeyn, 3if þou werche
 Enyþing for me, 192
 fleche þou In my sones man,
 ffor seuentene zer it is i-gan
 þat he haþ ben þer-oute ; 195
 I þe warne wyterly,
 To duelle her-inne he is worpi ;
 Whar-of ne haue no doute. 198
 he haþ deserued heuene bryzt,
 þe holy gost is in him lyzt
 & 3iuen him myztte & grace, 201

LAUD 108

¹¶ Sone at morwe whan it was day,
 þat he be þis man say, [leaf 117]
 wide he it tolde. 273

LAUD 463

Sone amorwe, so it was day,
 þat he by þis manne i-say,
 Wyde he it tolde. 273

TRINITY

(40)

¶ þe sergeantz lepen out in hast,
 As men þat weren sore agast,
 And ful of grete drede 471
 Of þe ymage þat to hem spak'
 Of goddes sergeaunt wiþouten lak'
 þat sat in beggers wede. 474
 wyde aboute þai hym souzth,
 And 3ut founden þai hym nouzth
 Amonge þe pouere felawrede ; 477
 And whan þainouzth hym fyndemi3th,
 To þat ymage onon ri3th
 Hastilich þai 3ede, 480

LAUD 622

(41)

¶ To þat Maryole wiþ teres clere,
 And bisou3th hir on þis manere,
 'þat she sent hem grace 483
 Goddes man hou þai shulden knowe,
 þat had ben hei3e & bare hym lowe,
 And where he sat in place.' 486
 þe ymage spaak' ofte wordes newe,
 'I 3ou hote, sergeaunt3 trewe,
 A3ein[ward] þat 3ee pace ; 489
 Amonge þe pouere he sitteþ, to-tore
 Boþe bihynde & bifore,
 wiþ a lene face.' 492

LAUD 622

Nor I wott neuer where he schuff be
 sought.' 198
 She sayde, 'he sitteþe eorly and late
 Withowtyn att the mynster yate.'

COTTON

Anon he owte of his slepe brayde,
 And thought what þe Image sayde.
 And forthe went the sextayne, 203
 And fownde alex knelyng In þe Rayne.

COTTON

þat his pre3ere, with milde steuene,
 is swete & god & hei3 in heuene
 bi-fore mi sone face." 204

¶ þenne seide þe wardeyn, 'ladi,'
 he seide, 'i wolde fayn, & i
 wuste whulche.' 207

'Go out faste as þou mai3t go,
 þou fyndest þer on & no mo,
 bring him in þat ilche.' 210

þe wardein wente him out ful 3are,
 he fond him redi sittinge þare,
 he brou3te him in ful sone. 213

He seide, 'sire, 3if hit be þi wille,
 þou art welcome nou vs tille,
 here-in schaltou wone. 216

VERNON

þat his preyer wiþ milde stephene
 Is good & swete & mylde in heuene
 Byfore my sonnes face.' 204

þanne ansuerede þe wardeyn
 & seyde : 'lauedi, I wille ful fayn,
 and I wiste wilk.' [leaf 235] 207

'Go owt so swipe so þou mayst go,
 þou ne fyndest þer no mo,
 Bryng him [in] þat ilk !' 210

þe wardeyn wente him out ful 3are,
 he fond [him] redy sittinde þere,
 he brougthe him In ful sone ; 213

And [seyde] : 'sire, 3if it be þi wille,
 þou art welcome vs vntille,
 Her-Inne schaltou wone ; 216

LAUD 108

To þe chirche þei gonne teo
 þilk' holy man to seo,
 Boþe 3ong' & olde. 276

LAUD 463

To þe cherche hy gonne teo,
 þe holy man for to seo,
 Boþe 3onge and olde. 276

TRINITY

(42)

¶ þe *sergeaunt*; stirten out' skeet,
 þai founden hym, & kisten his feet,
 And mercy þai hym cryde, 495
 And ledden hym in-to holy chirche,
 Goddes werkes forto wirche,
 þereinne to abide. 498
 Of þe gode mannes loos
 þe miracle & þe cry aroos
 Ouere al in vche syde; 501
 Michel poeple þider ran,
 Of þe miracles þat herden þan,
 Of cuntrees fer & wyde; 504

LAUD 622

(43)

¶ And worschiped hym in word & dede,
 Alle þat miȝtten in lengþe & brede;
 And duden hym gret honoure, 507
 And beden hym, boþe day & niȝt,
 He bere her erande to god almiȝt
 þat is oure saueoure. 510
 þo was Alexius swiþe woo
 ffor þat he was honoured soo,
 And made grete doloure; 513
 For swiche honoure & swiche glorie,
 As it is writen in his storye,
 He ne loued in toun ne toure. 516

LAUD 622

Fayne was he that he hym founde,
 A-non he toke hym vpe be þe hande.
 'A-ryse,' he sayde, 'my leve and dere,
 hit ys no ryght þat thowe sitt here.

COTTON

Com,' he sayde, 'my lady bade,
 And there of mayst þou be glade.'
 Ah that hard this tydynges, 211
 Theye worshippyd Iesu, hewyn kyng.

COTTON

'I was out aftur þe sent,
 þorw vr ladies comaundement,
 þe in forte take; 219
 with muchel honour schaltou haue
 alle þing þat þou wolt craue,
 for þat ladies sake.' 222

¶ þenne þis word bi-gon to springe,
 & of him was gret spekyngge,
 for his holynesse. 225
 þerfore he þouȝte forte wende,
 to anopur lond forte lende,
 þer me kneuȝ him lesse. 228

VERNON

I was out after þe i-sent
 þoru our lauedies comandement,¹
 þe in forto take. [MS. comandement]
 Mechul honur schaltou haue,
 & alle þing þat þou wilt craue,
 ffor þat lauedies sake.' 222

Whan þis word be-gan to springe,
 þat of him was a gret spekyngge 225
 ffor his holinesse,
 Sone he þoutthe forto wende,
 To oþer londe forto lende,
 þere men him knewe lesse. 228

LAUD 108

¶ þis holy man turned his thought,
 worshiþe of men kepte he nouȝt,
 þat is frakel atte ende. 279
 Out of bourgh he went anon,
 to þe watur he com gon,
 þer-ouer he moste wende. 282

LAUD 463

¶ þis holy man turnde his þoȝt,
 Heryngge of man ne kepte he noȝt,
 þat frel is atte ende. 279
 Out of þe borgh he wente anon,
 To a water til þat he com,
 þer-ouer he moste wende. 282

TRINITY

(44)

¶ ffor þat his meryte wolde slake
 þat he schulde of god take,
 þerfore it liked hym ille. 519
 werldes honoure forto flee,
 Al by nizth, in pryuete,
 He stale away ful stille 522
 In-to þe londe of Galys.
 To seint Iames chirche I-wys
 he com wiþ gode wille, 525
 And þere he sete amonge pouere men,
 And beged his mete in þe fen, [leaf 24]
 his penaunce to fulfille. 528

LAUD 622

(45)

¶ þoo he had þere twelfmonþe ysete
 wiþ pouere Men, & begged his mete, 531
 His fadres *sergeauntz* come
 And souzttten hym forsoþe I-wys
 In pilerynage at Galys,
 To bryngen hym to Rome. 534
 And whan Alexius hem gan see,
 Stillelich he gan flee,
 As man of riȝt wisdom: 537
 In-to thars he þouȝth fare,
 And at þe Royn he fonde ȝare
 A shippe þat was al tome, 540

LAUD 622

Whan Alex sawe hit schulde be ryffe,
 hys penance and hys holy lyffe, 214
 here kepte he to haue mede,
 In this worlde for his goode deede ;

COTTON

Bytt styilly he yeede a waye [leaf 149]
 In to a-nodr dyuers contre. 218
 To þe se he cam in þat entente,
 In to spreusse he wolde haue wente;

COTTON

þer wolde he no lengor beo :
monnus honour forte fle,
 fro þat stude he wente 231
 In-to Laodiciane,
 forþ þe riȝte wey a-none,
 as Iesu crist him sente. 234
 In-to a-nopur lond he þouȝt,
 godus wille til he hedde wrouȝt,
 þer nomon hed him knowe. 237
 Assone as he was in þe se,
 forte wende þer he wolde beo,
 þe wynd bi-gon to blowe ; 240

VERNON

þere ne wolde he lengere be,
 Mannes honur forto fle,
 firo þat stede he wende 231
 Anon to laodician
 fforþ þe ryȝtte wey anon,
 Als iesu crist him sende. 234
 To A-nopur lond he þout,
 Godes wille to han I-wrouth,
 þer noman ne hadde him knowe. 237
 Als swiþe as he was in þe se
 fforto wende þer he wolde be,
 þe wynd be-gan to blowe. 240

LAUD 108

// Into þe shipe he went a nyȝt,
 Elles-whare þei hadde tyȝt
 Into vncouþe londe. 285
 þei went fair' swiþe ryȝt,
 & sone at morwe þo it was lyȝt
 At Rome þei gonne astonde. 288

LAUD 463

In-to þe schip he wente anyȝt,
 ffor elles-whar he hadde i-dyȝt
 In-to vncouþe londe. 285
 ¶ He wende fare swiþe riȝt,
 Ac sone amowwe þo it was liȝt,
 At Rome hy gonne a-stonde. 288

TRINITY

(46)

¶ And Pilgrymes gret^t plente
 þat wolden passen ouer þe Cee,
 To tars þat wolden ȝare. 543
 He bad þe shipman, for goddes loue
 þat is in heuene vs aboue,
 he most wiþ hem fare. 546

Grete grucchyng^t þai alle made ;
 Alexius fer & ner gan wade,
 ffor nouȝth wolde he spare ; 549
 Euere he cried loude & shille,
 Til þai graunted hym his wille,
 þoo was he out^t of care. 552

(47)

¶ þai drowen vp seil, þe wynde was
 And saileden ouer þe salt^t flood^t, [good^t,
 þe weder was at her wille ; 555
 vntil, þe þrid dayes ende,
 Swiche a storme Iesus gan sende,
 þat alle hem liked ille. 558

LAUD 622

þai wenden wel haue went to tars ;
 þe wynde was gret, & noþing skars,
 þonder dyned shille ; 561
 ffor lizttinges grete, & þonder blast^t,
 wel sore þe poeple was agast^t,
 þai grete & groned grille. 564

(48)

¶ þe wynde hem droof, forsoþe to
 In-to þe londe of Romeyne, [seyne,
 þere Alexius was borne ; 567
 þoo was þe poeple in wel more care,
 ffor þat þai were aryued þare,
 þan þai weren er biforne ; 570
 ffor þat tyme were þe folk^t of Rome
 þe mest shrewen of cristendome
 wiþouten opes ysworne. 573
 ffor pilgrymes þat aryueden þere,
 her catel þat þai wiþ hem bere,
 On hast was forlorne. 576

LAUD 622

byt there com A storme of wynde &
 rayne,¹ [1 MS. raynde] 221
 And droffe þe shipe home a
 gayne,

COTTON

That In a lytyll stonde they come
 Ryght to þe cyte of rome. 224
 Alex sayde þan with sympyll cher,
 'Alas !' he sayde, 'wat do we here ?

COTTON

þe wynt bi-gon þe schip to driue,
 til þei bi-gonne to aryue,
 as hit was godus wille, 243
 In rome, þer he was fed & boren,
 þer his wonyng was bi-foren,
 of al him þuȝte hit ille. 246

VERNON

þe wynd be-gan þe schip to dryue
 Til þat he be-gonne to Aryue,
 Als it was godes wille, 243
 In rome þer he was fed & born,
 þer his wonyng was be-forn,
 þei al him þoute ille. 246

LAUD 108

¶ þo he to londe come
 Into þe touz he moste rome,
 his liflode to wyne. 291

LAUD 463

þo he in-to þe lond com,
 In-to þe toune he moste gon,
 His lyflode to wyne. 291

TRINITY

(49)

¶ Riȝth so bifel by þoo dawes
 By Alexius & his felawes.
 Of sorouȝ was her speche ; 579
 Also sumtyme bifel a cas,
 þoo god almiȝtȝ bad Ionas
 To Nyniue gon & preche ; 582
 Ionas wist wel her wille,
 þe folk' of niniue weren ille
 And wicked for to teche ; 585
 Away Ionas wolde haue ystole
 ffrom goddes hest, & han hym hole ;
 Ak' sone hym fel a wreche. 588

(50)

¶ Ionas wende god bigile,
 And wolde haue went to anoȝer yle
 In þe grikkissh Cee ; 591
 he gan to shippen atte Ryuage ;
 wynde aroos wiȝ wood rage,
 þat sorouȝ it was to see. 594

LAUD 622

ffyue dayes euere iliche it lest'
 wiȝ sorouȝ & care, her tempest,
 þat seyl ne miȝth þere be. 597
 þan seide þe maister ' forsoȝe Iwys
 Sum cursed Man amonges vs is,
 þat wel witen mowe we. 600

(51)

¶ ' we willeȝ caste amonges vs alle,
 Lott', on whom it may bifalle,
 And ouere bord' he shal be cast.' 603
 And whan þe prophete herde þis,
 He þouȝth he had ydon amys,
 And was sore agast. 606
 þries þai beren aboute þat lot,
 Ac on Ionas fel vche grot,
 þe first and þe last. 609
 þe maister hym þrew ouere bord' ;
 A whal hym swalewe at oo word'
 ffor oo morsel in hast' ; 612

LAUD 622

Myght hitt haue bene affter me,
 here woȝde I nought haue I-bee ;
 Butt gode woȝde hit myght befah
 I myght be in my fadris hauȝ, 230

COTTON

So that I myght vnknownen be
 of hym and of his meyny.'

COTTON

whon he sauȝ non oȝur won,
 he bi-þouȝte him sone Anon,
 wher him was best to be. 249
 To him-self he seide and þouȝt,
 ' siȝen þat Iesu haȝ me brouȝt
 in-to þis Cite, 252

VERNON

Whan he saw non oȝer won,
 he be-þoutte him sone anon,
 Whare him was best to be ; 249
 To him-sulf he seyde & þouȝth :
 ' Siȝen Iesus me haȝ hider i-brouȝth
 In-to þis cite, 252

LAUD 108

As he went' þoruh þe strete,
 his oune fader he gan mete,
 As he com fro his inne. 294

LAUD 463

As he wente þorgh þe strete,
 His owene fader he gan mete,
 As he com fram his ynne. 294

TRINITY

(52)

¶ And þere he dwelled forsoþe aplizth
 þre dayes fulle & þre nizth,
 ffor Ionas was vntrewe; 615
 And at þe þre dayes ende,
 Swiche grace god gan sende,
 þe Cee to londe hym þrewe. 618
 whan þe whal was comen to londe,
 þerto was many mannes honde
 On hym forto hewe; 621
 And whan þe whal was to-cleuect,
 Ionas pylte vp his heued,
 And gan his body shewe. 624

LAUD 622

(53)

¶ vp he roos, þe folk^t to teche,
 And goddes wordes he gan preche,
 And lered hem her lefnesse, 627
 And made hem wynne goddes loue,
 To wonen wiþ hym in heuene aboue,
 þe poeple more and lesse. 630
 ¶ Riȝth so Alexius had yment^t
 To Tars forto haue ywent^t;
 Ac god hym sent destresse, 633
 And made hym to Rome wende,
 To wonen þere among his frende,
 holy wryt bereþ witenesse. 636

LAUD 622

Forthe he vent vpe be a strete,
 many a man there gan mete; 234
 But there was no man þat hym knwe,

COTTON

So was he lene and blake of
 hewe.

There come his fader hyme agayne,

COTTON

‘I con no beter red of alle,
 bote go to my fader halle,
 in pore mennes route. 255
 I may sitte vpon þe rowe;
 þer nis no mon schal me knowe,
 so longe ichaue ben oute. 258

¶ Vpon a day Eufemiane
 fro his paleis was he gane,
 and ham-ward he eode, 261
 with muche folk þat wel was dizt,
 boþe swein, [&] knaue, & kniȝt,
 þat gode weren at nede. 264

VERNON

I ne can no betere red of alle,
 Bote gon to my faderes halle
 In pore mannes rowte, 255
 I may sitte in þe rowe,
 þer nis no man þat me schal knowe :
 So longe Ich haue ben oute.’ 258

Vpon a day sire Eufemian
 ffro þe paleys was he gan,
 And homward he zede, 261
 Wiþ mikel folk þat wel waren dyȝth,
 Boþe knaue sweyn & knyȝth,
 þat gode were in nede. 264

LAUD 108

// þo þe sone his fader mette,
 Mildeliche he him grette,
 And bad him som gode. 297
 þe godeman sone herct his bone,
 ffor al his blod gan menge sone
 vpon his oune fode. 300

LAUD 463

¶ þo þe sone his fader mette,
 Wel myldeliche he him grette,
 And bad him of his guode. 297
 þe guode man grantede his bone,
 ffor al his blod gan menge sone
 Ope his owene fode. 300

TRINITY

(54)

¶ whan Alexius was to londe ygon,
 Seyl þai drouzen vp onon, [^{leaf 24, back}]
 And wenten in þe Cee, 639
 Al to thars tiH þai come
 ffro þe wicked londe of Rome,
 And maden solempnite. 642
 Alexius com in-to his owe,
 And of his frendes was he nouzth
 ffro so naked was he; [knowe,
 And als a straunge man he went
 To his fader wiþ gode entent,
 And seide to hym par charite, 648

LAUD 622

(55)

¶ 'Eufeniens, goddes frende,
 þou art holden good & hende,
 Alesed of gret Almesse! 651
 ffro his loue þat was ybete,
 And for vs suffred woundes grete,
 helpe me in þis destresse, 654
 ffro I ne can to no Man gon
 Mete to crauen, bot þee on,
 No herberewe more ne lesse; 657
 Make of me þi bede-man!
 And by hym þat þis werlde wan,
 þou mi3th haue heuene blis; 660

LAUD 622

With mayny a knyght and many a
 swane, 238
 Than com with hym on ylke a syde;

COTTON

Alex stode stette theyme to a-byde.
 'Syr,' he sayde, 'for goddes sake
 WyH yee thys porman In thake?

COTTON

¶ Alix þou3te he wolde him mete,
 & ron faste bi þe strete,
 til þat he him mette. 267
 whon he sau3 þat he was nei3,
 with a vois [boþ] loude & hei3,
 Eufemian his fader he grette, 270
 And seide with a milde steuene,
 'sire, for godus loue of heuene,
 haue merci of me. 273
 Icham a pilgrim pore & naked,
 þat haþ gret defaute ymaket,
 sire, as 3e mowe se. 276

VERNON

Alex þoute he wolde him mete;
 & ran forþ faste be þe strete
 Vn-til þat he him mette; 267
 Whan he say þat [he] was nei3,
 Wiþ a vois boþe loud & hey,
 Sire Eufemian he grette, 270
 & seyde wiþ a mylde stephene:
 'Sire, for godes loue of heuene
 haue merci on me! 273
 Ich am a pilgrym pore & nakud,
 þat gret defaute haþ I-maked,
 Sire, as 3e may I-se. 276

LAUD 108

¶ 3et spak þis holy man
 To his fader Eufemyan,
 wiþ mylde mode: 303
 'þat goed þat þou þenkest do me,
 Iesu Crist it zelde þe,
 þat diede on þe Rode; 306

LAUD 463

ffro 3ut him spak þe holy man
 To his fader Eufemian,
 With wel mylde mode: 303
 ¶ 'þat guod þat þou þenkest do me,
 Iesu crist it zelde þe,
 þat deyde on þe rode. 306

TRINITY

(56)

¶ 'ziue me þe crommes of þi table,—
 þan doostou dedes merciabe,—
 And herberewe in þine house; 663
 And of Alexius, þi son so fre,
 Afterward I shal telle þee,
 þat þou helde precieuse: 666
 þan shaltou be day & niȝth
 Glad, whan þou hym seest wiþ siȝth,
 And ek' þi trewe spouse.' 669
 Eufeniens ansuereþ þoo,
 'I graunt wel þat it be so.
 þine bedes ȝif þou wilt' ouse.' 672

LAUD 622

(57)

¶ To a Man he hym bitook,
 þat seke Men coupe wel look,
 Nouȝth as a Man of task; 675
 To kepe þat Man he bad hym þink,
 And brynge hym boþe mete & drynk'
 whan he wolde ask'. 678
 'ȝif god wil, my creatoure,
 He shal be kepte wiþ honoure,
 His peynes forto lask', 681
 To seien his bedes, & bidde for me
 To veray god in trinite,
 fforto he be roted to ask!' 684

LAUD 622

for his lowe þat dyed on Roode, [^{lf 149,}
 Gywe me clethe and manys foode; _{back}]
 and for his lowe þat went for the,

COTTON

God sende þe grace hym for to see.'
 This ryche man with stode þan, 247
 And callyd one of his owne men,

COTTON

Receiue me in-to þin halle, [^{lf 44, col. 2]}
 þer þi pore men aren alle;
 and graunte me þe mete, 279
 And i schal preȝe niȝt and day
 for þi sone þat is a-way,
 þat Iesu crist him gete, 282
 And grante þe, for his woundes fyue,
 þat þou mai seo him ȝit a-lyue
 þat was þin herte blisse; 285
 And þe, sire, withoute strif,
 Ioye of him in soule lyf,
 crist þe to him wisse.' 288

VERNON

'Resceyue me into þin halle,
 þere þine pore men ben alle,
 & graunte me þe mete! 279
 And I schal preye nyȝth & day
 for þi sone þat is away,
 þat Iesu crist him þe gete, 282
 '& grante þe, for his wondes fyue,
 þat þou myttest him se in þine lyue,
 þat was þin herte blisse, 285
 &, sire, to habbe wiþoute strif
 Ioye of him in soule & lif,
 Crist þe til him wisse.' 288

LAUD 108

ffor if it is in þi mode
 þat þou hast any fode,
 In vnkouþe londe, 309
 Crist' .I. beseke, par charite,
 þat he wile to him seo
 wher' he beo astonde.' 312

LAUD 463

ffor ȝif it is in þyne mode,
 þat þou hauest eny fode,
 In vncouþe londe, 309
 Crist ich by-seche par charite,
 þat he wel to him by se,
 Wher þat he be a-stonde.' 312

TRINITY

(58)

¶ Eufeniens bad he schulde be
pere þat he miȝth hym ysee
 late and erly ; 687
 In þe halle he schulde be layd.
 was *pere* non þat it wiþsayd,
 Bot graunted hastyly ; 690
 þai loued hym more þan any man.
 To kepe hym wel, he hete hem þan,
 And wisten neuer why 693
 His wiȝf hym loued at herte dere ;
 wel wolde she þat he *serued* were,
 And mychel was hym by. 696

LAUD 622

(59)

¶ wiþouten any grucchyng' word,
 Mete þat was vpon hire bord
 þai senten hym to almesse, 699
 Riȝth of her owen dissh,
 were it flesssh oiþer fissh,
 while he was in destresse ; 702
 þus was þe pilegryme yserued þan.
 who he was, wist noman,
 Gret was his þolemodenesse ; 705
 ffor ȝif his moder oiþer his wiȝf
 hadden ywist Alexius lijf,
 It had ben her gladnesse. 708

LAUD 622

And gaffe hym mete an dr[i]nk bothe,
 And with pore men hym to clothe.
 There dwellyd alex wythem aȝe,

COTTON

Sewentene yere in his Faders haȝ ;
 There was no man, hye ne llawe,
 yongne owlde, þat hym myght knowe ;

COTTON

¶ þenne Eufemian *wiȝstod*,
 and grantede wiȝ a milde mod
 þat pore mon his bone. 291
 He grantede him forte cloþe and feede,
 and bad his men heoscholden him lede
 to his hous al sone. 294
 He grantede him, as i ou telle,
 an hous al-one *þer-in* to dwelle,
 wiȝ-outen eny fere ; 297
 And a mon þat scholde him gete,
 & bringe him boþe drinke and mete,
 whon þat mester were. 300

VERNON

þanne eufemian þer wiȝstod,
 & grantede him wiȝ milde mod,
 þe pore man his bone ; 291
 he grantede him to cloþe & fede,
 & bad his men he scholde him lede
 To his hous as sone ; 294
 And grauntede him, as [I] ȝou telle,
 An hous allone *þer-in* to dwelle
 Wiȝ-outen eny fere, 297
 & a man þat scholde him gete
 And bringe him boþe drynk & mete,
 Whan þat mester were. 300

LAUD 108

¶ þo he spak of his sone,
 þe godeman, as it was his wone,
 Gan to sike sore. 315
 his herte fel cold so stone,
 þe teres fellen to his tone,
 Ouer his berd hore. 318

LAUD 463

¶ So sone so he spak' of his sone,
 þe guode man, as was his wone,
 Gan to sike sore. 315
 His herte fel so cold so ston,
 þe teres felle to his ton,
 Ouer his berd hore.

TRINITY

	(60)	yuel miȝth hym liken þat seiȝ þis ;	
¶ wiȝ hym þai speken, & hym seiȝen		his martirdom was strong ¹ I-wys,	
wiȝ her mouȝe & wiȝ her eiȝen,		Of sorouȝ & paynes ryue.	720
ffader & moder & wiȝf ;	711	(61)	
Nouȝth for þan non hym knew,		¶ Alexius in al wise	
Noiȝer by hide ne by hew ;		Dude to god his seruise	
Al chaunged was his lijf.	714	wiȝ stedfast wille in hert,	723
His fader he seiȝ often grete,		In fastyng ¹ , & in orisouns,	
And his moder teres lete		In many manere deuociouns	
ffourty siȝes & fyue.	717	Of peynes þat weren smert.	726
	LAUD 622		LAUD 622

his owne men for rebaundrye	255	They hylde water wpon hys	
dyd hym manye a welonye.		hede,	
	COTTON		COTTON

¶ Nou Alix, as ȝe han [i]herd,		Nou Alex, As ȝe habbeȝ i-herd,	
is dwelled in his fader ȝerd,		Is dweld in his fader ȝerd	
as a pore mon ;	303	As a pore man.	303
In preȝere, wakyng, and fastyng,		In preȝere of fasting & wakyng,	
he seruede Iesu, heuene kyng,		he seruede Iesu, heuene kyng,	
in al þat he con.	306	In al þat he can.	306
Seruauens þat were proude and ȝyng,		Seruantȝ þat were proute & ȝyng,	
þei driuen him ofte to skorninge,		him dryuen ofte to heȝyng,	
as heo eoden vp and down ;	309	As he ȝede vp & down ;	309
And ofte-siȝes broȝ of fissesches,		& ofte-siȝes, broȝ of fissesches,	
& watur þat þei wosschen in dissesches,		& water, as he wessch here dissesches,	
heo casten vpon his croun.	312	þei caste vp-on his croun.	312
	VERNON		LAUD 108

¶ To his hous þe pore he broughte,		¹ To his house þe pouere he broȝte ;	
And a ȝonge man him betaughte		One ȝonge man him be-toȝte	
to serue him to queme.	321	To seruy him to queme.	321
þere he woned day & nyȝt,		¶ þere he wonede day and nyȝt,	
& serued god wiȝ al his myȝt,		And seruede god wiȝ al his myȝt,	
ȝeres ȝotte seuentene.	324	ȝeres ȝut seuentene. [leaf 75, back]	324
// Somme þat of þe in were		Some of þo þer-ynne were	
þe holymannes clothes tere,		þe holy mannes clothes tere,	
þere he lay in his bedde ;	327	þere hy leȝe on his bedde.	327
Ofte þei drowe be þe here,		Ofte hy drowe him by þe here,	
& of broht & watur cler		And of water and of broȝ him bere,	
þei caste in his nebbe.	330	And caste in his nebbe.	330
	LAUD 463		TRINITY

(63)

¶ Alexius, þat was goddes kniȝth,
ffor penaunce þat was on hym liȝth,
Almest his lijf was lorne. [leaf 25] 747
Wel he seiȝ, þorouȝ deȝes lawȝes,
þat he drouȝ to his endyng^t dawȝes,
ffor deȝ com hym biforne. 750
His sergeaunt he cleped sone,
And for his loue, bad hym a bone,
þat bare þe crowne of þorne, 753
To fecche hym enk^t & parchemyne,
fforto write in latyne
His lijf^t siȝpe he was borne. 756

(64)

¶ His sergeaunt was glad & bliȝe ;
Enk^t & parchemyn also swiȝe
He fette, & hym bitook^t ; 759

LAUD 622

Alexius þo write bigan ;
Ak^t þere was non bifore þan
þat wist he couȝe in book^t. 762
þere-inne he wroot oord^t & ende,
Hou he fro his wijf gan wende,
And al his kyn forsook^t ; 765
And hou Alex at his partyng^t,
whan he took^t his wijf þe ryng^t,
hou rewly she gan look^t ; 768

(65)

¶ And hou in pilerynage he ȝede,
In hunger, in þorst, in pouere
wede,
And in what manere, 771
And hou he sat in grete destresse
Amonge þe pouere, & fenge almesse
Seuentene ȝere ; 774

LAUD 622

A-gayne xvij wyntersende,

COTTON

Atte seuentene ȝeres ende,
he wuste he scholde heȝen wende,
þoru grace of þe holi gost, 327
To Iesu crist, godus sone,
in blisse with him forte wone,
in lyf þat euer schal last. 330

VERNON

// þe while he was in þe house,
eche day he sey his spouse,
his fader & his moder. 345
Ac sone he tornede to þe wowe,
þat he nere not^t y-knowe
of hem ne of non oȝer. 348
// þis holy man þought^t þo
þat his lijf was almest^t do
ffor seknesse þat he hadde. 351

LAUD 463

Whane he schowlde owte of þis
worlde wend,

COTTON

At þe seunteȝe ȝeres ende,
he wiste he scholde hennes wende,
þoru grace of þe holy gast, 327
To Iesu crist, godes sone,
In blisse of heuene ay forto wone,
In þe lif þat euere schal last. 330

LAUD 108

þe whyle he wonede in þe house,
Eche day he seiȝ his spouse,
His fader & his moder. 345
Ac sone he wente him to þe wowe,
þat he neuere nere y-knowe
Of hem ne of non oȝer. 348
¶ þe holy man him þoȝte þo
þat his lyf was almest^t ydo,
ffor siknesse þat he hadde. 351

TRINITY

And hou his frendes comen hym by, And he hem knew apertely, pat souz'tten hym fer & nere ; 777	And hou he stale away hem fro, And wolde nouz'th be honoured so, bot libbe in woo & wrake ; 792
And hou he stale a-way hem fro, pat non hym knew of alle þo, So chaunged was his chere ; 780	(67) ¶ And hou he wolde to tars haue went, And whiche a tempest god hym sent, pat droof hem to Romeyne ; 795
(66) ¶ And hou þe ymage of oure lefdy þe sergeauntz hete apertely, In, hym, forto take, 783	And hou he bad his fader good herberewe & oþer lyues food, He wroot forsoþe to seyne ; 798
And byð his bedes in þe chirche, Goddess werkes þere to wirche, His sorou3 forto slake ; 786	And hou he sei3 seuentene zere ffader, & moder, & wijf þere, wijf sorou3 & mychel peyne ; 801
And hou pat folk com fer & wyde To pat chirche in vche syde, honour hym forto make ; 789	And he wolde hem nouz'th yknowe, Bot bare hym boþe symple & lowe, pat had ben Man of meyne. 804
LAUD 622	LAUD 622

he prayd hym þat brout hys mete,
Prev[i]ly he shoulde hym gete

COTTON

A lytyH ynke and perchemyne, 265
And aH hys lyffe he wrote there In.

COTTON

He gat him enke & parchemyn ;
al his lyf he wrot þer-in,
as he hedde i-lyued here, 333
And radde hit sipez vchadel,
he þonked god, so mihte he wel,
wijf ful bliþe chere. 336

VERNON

// he gat him enke & parchemyn ;
And al his lif he wrot þer-In,
pat he had lyued here, 333
And radde it seþen eueri-del,
& þonkede god, so myzt he wel,
Wijf ful bliþe chere. 336

LAUD 108

parchemyn he þer wan,
& al his lif wrot þer-on
as he lay on bedde. 354

¶ Also he wrot on his bok
hou he his zong' wif forsokt,
þo he of londe wolde ; 357
hou his mantel he hire betokt,
And his girdel he forsokt,
& his ring' of golde. 360

LAUD 463

Parchemyn he him wan,
And al his lyf wrot þer-an,
As he lay in his bedde. 354

¶ Al he wrot opon his bok,
How he his zonge wyf forsokt,
þo he of londe wolde. 357
How he his mantel here by-tokt,
And his gerdel þat was so guod,
And a ryng' of golde. 360

TRINITY

(68)

¶ *Iesus*, þat is kyng^t of glorie,
his martirdom & his victorie
Seiz, & his trauaile ; 807
And whan he had his lijf^t ywrite,
he hidde þere noman shulde ywite,
his book^t of gode paraile. 810
Priuelich Alex it bare,
þat noman miȝth þerof be-ware
Hou mychel it wolde auaille ; 813

LAUD 622

whan hit was wretyn, he hit FoHde,
¹And In his hand he gan hit holde.
And a none he dyed, I wys, [leaf 150]

COTTON

And, whan he dyed, I vnderstonde
It was founden in his riȝth honde,
writen wiȝpouten faille. 816

(69)

¶ On palme soneday, after messe,
In þe chirche amonge þe presse,
A voice com, I ȝou rede, 819
ffrom heuene adoune, wel shille & clere,
þat seide to hem in þis manere,
where-of many gonne drede, 822

LAUD 622

And dyght his sowþe to hewyn
blys. 270
That ylke a daye in tym of masse,

COTTON

¶ Whon he hedde don as i ou say,
vppon þe holy son[e]day
þat com aftur nest, 339
With muche Ioie & muche liȝt
his soule, þat was so feir & briȝt,
went out of his brest. 342
Whon þat gost was went to heuene,
þer com a vois with milde steuene
in-to an holy stede, 345
þere as þe folk of Rome were,
godus seruise forte here,
& biddynge of holy bede, 348

VERNON

Whan he hadde I-do as I ȝou say,
Vpon þe holy soneday
þat com after nest, 339
Wiȝ meche ioie & meche lyȝth,
his soule, þat was so fair & bryȝth,
Wente out at his brest. 342
When his soule was went to heuene,
þer com a vois wiȝ milde stephene
In-to an holy stede, 345
þer al þe folk of rome were,
Godes seruise forto here,
To bidden holy bede, 348

LAUD 108

// It befel on a soneday
þat alle men of cristes lay
to þe chirche come ; 363
Clerkes, knyghtes, ȝong^t & olde,
þemperour, wiȝ eorles bolde,
þe pope self of Rome, 366
// þo þei þidere come were
to her, as þei sholde þere,
Godes seruise, 369
Alle þei beden here bede ;
Be þe lift^t þei herde grede,
In wonder wise : 372

LAUD 463

¶ þat fel opon a soneday,
þat alle men of cristis lay
To þe cherche come, 363
Clerkes, knyȝtes, ȝonge & olde,
þe emperour with his erles bolde,
þe Pope self of Rome. 366
¶ þo hy þuder y-come were,
To here al so hy sholde þere
Hare seruise. 369
Al so hy hare bedes bede,
In þe luft hy herde grede,
In a wonder wise : 372

TRINITY

And seide, 'zee þat trauailed be In hunger & þurst for loue of me, Comeþ ! I shal þou fede, 825 In heuene, þat is so fair & briȝth, þare euere is day & neuere niȝth, And ioye wiþouten drede.' 828 (70)	And bisouȝtten þe heuene kyng, þat he shulde ȝiue hem tokenyng' ffro heuene to erþe adoun, 834 Of þe voice what it were þat among' hem com þere wiþ so mery soun. 837 þe voice com eft' anoþer tyme, And seide as I schal seie in Ryme ; Herkneþ þis resoun : 840
¶ þe poeple & þe clergie, ffor þat voice songen þe letanye wiþ gode deuocioun ; 831	
LAUD 622	LAUD 622

whan aȝ fowlke att chirche was, A woȝce cam frome þe trinite 274 To the bysshope of that cyte.	'Com to me,' he sayde, 'þat woȝ swynke, [drynke ; And I schaȝ gywe yowe met and
COTTON	COTTON

And seide þis word <i>with-outen</i> fayle : 'comeþ to me, þat haueþ trauayle or tene for mi sake ; 351 Comeþ to me, i schal ou fille <i>with</i> ioȝ & blisse, & al or wille, þat neuermore schal slake.' 354 Whon þei hedde þis wordus herd, þei weren vhone sore a-ferd, & fullen a-doun to gronde. 357 As þei leȝe & hudde heor face, þer com eft, þoru godus grace, in a luytel stounde, 360	And seyde þes wordes wiþoute faille : "Comeþ to me, þat haueþ trauaille Oþer charge for my sake ! 351 Comeþ to me, I schal þou fille Wiþ ioȝe & blisse at al þoure wille, þat neuere mor schal slake." 354 Whan þe folk hadde þat word herd, þe[i] were echone sore a-ferd & fullen doun to gronde ; 357 As þei leyen & hedde here face, þar com owth, þoru godes grace, In a litel stounde, 360
VERNON	LAUD 108

¶ 'Comeþ alle now to me, þat sinful haueþ .y.-beo, And' aforng' þoure meode. 375 Alle þat haueþ þolede pine, ffor þe loue of me & myne, I. þou wile feode.' 378 // Of þis steuene hem þoughte wonder, Many wende it were thonder, to gronde þei gonne falle. 381 what þis cry betokne sholde, þat god' hem shewe wolde A kneo ¹ þei beaen alle. [MS. keneo] 384	¶ 'Comeþ alle now to me, þat synful haueþ for me y-be, And a-fongeþ þoure mede. 375 Alle þat haueþ y-þoled pyne, Honger and þerst for loue myne, Ich þow wille fede.' 378 ¶ Of þis steuene hem þoȝte wonder ; ffele wende it were þonder ; To gronde hy gonne falle. 381 What þis cry be-tokny sholde, þat god hem seone schewy wolde, A-kneo hy beden alle. 384
LAUD 463	TRINITY

(71)

¶ 'þere is a Man of dedes gode,
 Spirituel, & mylde of mode,
 Now in Rome Cite; 843
 In penaunce he is 3ou amonge,
 Certeynly 3ee ne shullen nou3th longe
 here in erþe hym see; 846
 A gode fridayes morowenyng'
 he shal wende to heuene kyng',
 þat sytteþ in trinite. 849

LAUD 622

Takeþ wiþ hym þe ri3th pace
 To þe chirche of seint Boneface
 wiþ grete solempnite.' 852

(72)

¶ þaisou3tten hym & nou3th ne founde,
 And hadden many sorou3ful stounde,
 Til þe gode fryday; 855
 wiþ gret deuocioun among',
 Of bedes & of chirche song', [leaf 25, bk]
 To god þai maden her pray; 858

LAUD 622

'Sek ye vpe ny serwaunte, where þat
 he be, 277
 That he maye praye for this cete.'
 oþde and yonge, lesse and more,

COTTON

AH hard this þat were there: 280
 For hit was no man, lewde ne
 leryd,
 But of this woyce he nas a-Feryd.

COTTON

Anoþer steuene milde & meke,
 & bad þei schulde ris vp, & seke
 A godus mon of Rome, 363
 'þat 3e mowe, þorw3 his pre3ere,
 of his godnes ben partinere
 atte day of dome.' 366

¶ þei risen Al vp with bliþe chere,
 & sou3te hoþe fer and nere,
 bi wei and [eke] bi strete. 369
 And for noþing þat þei wrou3te,
 with þat relik þat þei sou3te
 mou3te þei nowhere mete, 372

VERNON

Anoþer stephene mylde & meke,
 & bad hem vp arise, & seke
 A godes man of rome, 363
 'þat 3e mowe, þoru his preyer,
 Of his godnesse ben partener
 At þe day of dome.' 366

// þei risen alle wiþ bliþe chere
 & southe hoþe fer & nere,
 Be weye & ek be strete; 369
 Bote for noþing þat þei wrouth,
 Wiþ þat relyk þat þei south,
 My3tte þe[i] nowar mete; 372

LAUD 108

// Alle þat þer-inne were
 Herde 3et' an noþer bere,
 Right about' noñ. 387
 'Goþ, besecheþ godes knyght,
 þat crist serueþ day & nyght,
 þat he bidde for Rome.' 390

¶ þe pope & his clerkes alle [r 117, bk]
 Adoun on kneo þei gon falle,
 Beforne & behynde, 393

LAUD 463

¶ Alle þat þer-ynne were,
 I-herde 3ut anoþer bere,
 Ri3t aboute none: 387
 'Goþ, by-sechest godis knyzt,
 þat crist serueþ day and nyzt,
 þat he bidde for Rome.' 390

þe Pope and his clerkes alle
 A-doun on kneo gonne falle,
 By-fore & ek' be-hynde, 393

TRINITY

pai praiden hym for his pyte, And for his mychel humilite, pat he hem sent ^t to say	861	wiþ gret solempne liþth, And seide, 'wendeþ wiþoute soioure To Eufeniens þe Cenatoure, ffor þere he lijþ vche niþth.	870
where was þe Man þe Aungel of tolde		Swiþe good haþ ben his lijf; His werkes shullen be made rijf; His soule is fair & briþth.'	873
Twyes er þan wiþ wordes bolde, pat in swiche payne lay.	864	pat ilk ^t tyme, as I ȝou seie, His gost went ^t þe riþth weie ffro þe body to god almiþth.	876
(73)			
¶ þe þrið tyme com þe voice ffro hym pat was don on croice			
LAUD 622		LAUD 622	

Goddes seruaunte anon was sought, but who hit was þey knowe hym nought;	284	And tolde hym redyly where he laye; 'In eufamyans hous,' he sayde, 'is he,	287
That voyce sayde on that ylke a daye,		That hathe my Serwaunt long I-be.'	
COTTON		COTTON	

Til pat vois, with wordes meke, com a-ȝein & bad hem seke in Eufemians house;	375	Til pat voit; wiþ worde meke Com aȝen, & bad hem seke In sire Eufemianes hous,	375
ffor þere scholde þei sone fynde pat scholde hele doumbe & blynde, a relik preciouſe.	378	'þer ȝe scholle sone fynde pat schal hele dombe & blynde, A relik precious.'	378
¶ þen þei ede sone anan, & asked sire Eufemian ȝif he kneuȝ such a mon.	381	þanne wente þei forþ a-nan, & askeden sire eufemian: ȝif he knew swich a man.	381
He onswerde ful rediliche, 'i sigge ou lordingus sikerliche of such ne wot i non.'	384	he ansuerede redely & seyde: lordingges, sikerly, Of swich ne wot I non.	384
VERNON		LAUD 108	

And bede god ^t Almyghty king ^t // pat he hem sende som tokenyng ^t wher ^t þei myghte him fynd ^t .	396	¶ And bede god almyȝty kyng ^t , pat hem sende som toknyng ^t Wher þergh ^t hy myȝte him fynde.	396
Iesu Crist, pat is so mylde, Reuthe hadde of þis childe, pat is in care bounde.	399	Iesu crist, pat is so mylde, Ruthe hadde of þis childe, pat was in care y-bounde.	399
To hem seide heuene spouse, 'Gop to Eufemianes house, þer ^t he worþ y-founde.'	402	To hem he seyde, þe heuene spouse, 'Gop to Eufemia[ne]s house, þere he worþ y-founde.'	402
LAUD 463		TRINITY	

(74)

¶ þe holy pope Innocent
 And þe Emperoures swiþe went,
 Sire Eufeniens to calle, 879
 And chalenged hym in þis manere,
 Eufeniens & his wiþf yfere,
 Riþth amonge hem alle ; 882
 ‘In þine house is, þat is so meke,
 Goddes man þat we seke ;
 Hou may þis cas bifalle ? 885
 we haue ysouþth hym fer & wyde,
 Hou darstou goddes *sergeaunt* hyde
 In boure oþþer in halle ?’ 888

(75)

¶ Eufeniens ansuered sone,
 As he auþtte forto done,
 To þe pope Innocent, 891

LAUD 622

And seide, þeiþ he shulde deye,
 Of swiche a Man couþe he nouþth
 seye,
 By god omnipotent¹; [MS. omnipotent]
 ‘ffor swiche a Man ȝif I knewe,
 flayn I wolde hym to ȝou shewe
 Treuly wiþ god entent.’ 897
 þan seiden þe Cardinales twelue,
 ‘God ȝeue þat it were þi-selue
 Byfore vs in present.’ 900

(76)

¶ In þat tyme tweie emperoures
 Of Rome kepten þe honoures
 wiþ her cristen menee ; 903
 þat on hete Archadius,
 And þat oþere Honorius ;
 þai weren hende & fre. 906

LAUD 622

the besshope And þe emperour 289
 went in to euffamyans hous ;
 They axyd hym of syche a man ;

COTTON

he sayde he knwe there of noone.
 on of his seruauentes was thane
 thore, 293

COTTON

¶ þenne wente forþ þe Emperours,
 Archadius & honorius,
 & Inocent þe Pope,¹ [1 Pope eras't]
 Anon to Eufemians in,—
 er þei weore þer, wolde þei not blin,—
 with hem a god gret frape. 390
 þen com a knaue sone a-nan,
 & seide to sire Eufemian,
 ‘go we, sire, i rede, 393

VERNON

þanne wente forþ þe emperuors,
 Archadius & honorius,
 & Innocent þe pape, 387
 Anon to sire Eufemia[n]s In ;
 Til þei come þere, wolde þei nat blyn ;
 Wiþ hem wente forþ greth frape. 390
 þanne cam forþ a knaue anan,
 & seyde to sire eufemian :
 ‘Go we, sire, I rede, 393

LAUD 108

// After þis steuen vp þei stod,
 & heried god wiþ glad moed,
 Alle þat þere were. 405
 ffor nought þe pope was so gram,
 Eufemian he vndernam
 wiþ wel sterne bere : 408

LAUD 463

¶ After þis steuene, op hy stode,
 And herede god with glade mode,
 Alle þat þer were. 405
 ffor noþt þe Pope was ful gram,
 Eufemian he vnder-nam,
 With wel sterne bere : 408

TRINITY

wij Eufeniens þai wenten ri3th fforto fecchen goddes kni3th, þat was so good of fe.	909	He þat þou hast so longe yfed, wij mete & drynk', cloop & bed,	924
Ac eufeniens was swiþe li3th, And went before his hous to di3th wij gret' solempnite	912	(78) ¶ 'I trowe wel it may so be, whom so 3ee seche, þat it is he, ffor he was good of lijft';	927
(77) ¶ Eufeniens, whan he hom cam, Al his meignee he vndernam, 3if þat þai euere ysowe	915	Ne wolde he nou3th, while he was here,	
Any Man þat so holy were As þe Aungel tolde of ere, Of his meignee to knowe.	918	Louen fi3th ne strijft'; A book' in his honde he halt'	930
Alexius wardeyn com þan, And seide, 'sir, it is 3oure bede- man,		Swiþe fast, & narewe yfalt, who þat it coupe descryue;	933
þat lijþ ded by þe wowe;	921	I ne woot' what he þereinne wrou3th; þe parchemyn I hym bou3th, Gon fourty dayes & fyue.'	936
LAUD 622		LAUD 622	

That stode and lokeyd Alex by- fore. 'Syr,' he sayde, 'I trowe hit be		'That poreman þat yee toke to me, That long has bene in your hañ, 297 he is an holy man with aft.' [21 ff 150, bk]	
COTTON		COTTON	

And loke, sire, at oure pilgrime, þat 3e han fed in long tyme, wher he beo quik or dede.	396	And loken [sire] at 3oure pilgrim þat 3e han fed of long tym, Wher he be quik oþer dede.	396
'3if he be ded þat was so meke, he is þat mon þat þei seke, i wot, with-ouren drede.	399	'3if he be ded þat was so meke, he is þat man þat þei seke, I wot wij-oute drede:	399
He was a mon of holy lif, of him com neiþer cheste ne strif, ne vuel word ne dede.'	402	He was a man of holy lif, Of him com neuere stout ne strif, Ne wikke word ne dede.'	402
VERNON		LAUD 108	

¶ 'wikke man, whi hastou hyd, þat he ne moste er beo kyð, þe holy man!'	411	'O luþer man, why hastow y-hud þat he ne moste er be y-kud, þulke holy man?'	411
þe emperour began to chide, & fele oþer þat stode beside toward Eufemian.	414	¶ þe emperour be-gan to chyde, And fele þat þer stode be-syde, To-ward Eufemian.	414
LAUD 463		TRINITY	

(79)

¶ þoo þat þis herden þe Emperoures		þe on Emperoure his honde vp took,	
And opere lordes of honoures,		And wolde haue taken out þe book	
þai þankeden god almiȝth.	939	þat was fair of siȝth ;	945
He leð hem þere lay þat body,		Alexius þe book helde þoo ;	
Clene & fair, & sumdel rody,		þan was þe Emperour swiþe woo,	
fface feir & briȝth.	942	And in his herte afiȝth.	948

LAUD 622

LAUD 622

This ryche man went to hym a noone,		To se þat cors so presyowse.	306
And founde Alex ded as ony stone,		In theye com a non ryght,	
But his vysage was allso bryght	301	And saue the body þat was so bryght ;	
As the sonne on þe daye lyght.		downe on knes theye feþ thow,	309
Than trowyd weþ eufemyan		And oder many that were þere moo,	
That he was an holey man ; [rowres		And thankyd god In trinite,	
he caþyd þe bysshopes & þe Empe-		That theye myght his seruaunte see.	

COTTON

COTTON

Whon Eufemian hedde þis herd,		Whanne eufemian þat i-herde,	
he ron to loke hou Alix ferd,		he ȝede to loke hou alex ferde,	
in-to his hous ful riȝt.	405	To his hous ful ryȝth ;	405
He fond him ded whon he com þare,		þe fond him ded whan he com þare,	
his visage þer hit lay al bare,		his face, þer it lay on bere, [leaf 236]	
as sonne hit schined briȝt.	408	As sonne schinede bryȝth.	408
In his hond he heold a skrit,		In his hond he fond a skript,	
Eufemian sturte him forþ as tit,		Eufemian ȝede to him as tyd	
to wite what was þer-Inne.	411	To wyte what was þer-Inne ;	411
Bote with non scunes ginne		Bote for nones kynnes gyn	
of þe hond þat hit was Inne		out of þe hond þat it was In	
miȝte he hit not out winne.	414	Myȝtte he it nat wyne.	414

VERNON

LAUD 108

// Napeles wiþ hem he ȝeode,		¶ Napeles, with him hy ȝede,	
þe pope & many of þe theode,		þe Pope, and manye of hare dede	
toward his hous þo.	417	To-ward þis house.	417
þe pope self & þemperour		þe Pope self and þe emperour,	
Sought halle, þei souhte bour,		Hy soȝte halle, hy soȝte bour,	
so wel so þei coude go ;	420	So wel so hy couþe.	420
// þei soughte him one stounde,		¶ Hy soȝte him one stounde,	
atte laste þei him founde,		Ac atte laste hy him founde,	
þer he lay on bedde.	423	þer he lay in his bedde,	423
thoruh an hyne hem tolde be mouþe,		þorgh an hyne of the house,	
þat of his lyf mychel couþe,		þat moche of his lyf couþe,	
And hem y-wissed hedde.	426	þat hem y-wissed hedde.	426

LAUD 463

TRINITY

(80)

¶ þe Emperour þoo speke bigan,		we defenden holy chirche	
And seide vnto þe body þan,		Azeins hem þat wolden wirche	
þere it lay in þe herne ;	951	Dedes stoute & sterne ;	957
' þou3 we ben Men of synful lijf,		þerfore delyuer vs þi book,	
Emperours we ben wipouten strijf,		þat þe poeple þere-on mowe look,	
Rome forto gouerne ;	954	wisdom forto lerne.'	960

LAUD 622

LAUD 622

The bysshope, as he stode hym nye,		that in thye honde þoue lett me see ;	
A perchement leffe in his honde he		Synfulle aþt thou3e hit bee,	
see,	314	I haue powre and dyngnytee	320
But he hyllde his hand so faste,		For to lousse and for to bynde	
That owte he myght hit natt wast.		Thyn þat I in syn Fynde.	[leaf 151]
' Sonne,' sayde þe bysshope, ' I praye		There Fore, sone, let me wetten	
þee	317	what ys in thy bocke wrytyn.'	324

COTTON

COTTON

¶ Whon he mihte no betere spede,		Whan he ne my3tte no betere spede,	
to þe Emperour he ede,		To þe emperour he zede,	
and tolde þat tipande.	417	& tolde him þat tydingge.	417
þenne come þei boþe forþ god pas,		þane comeþ he a3en god pas,	
til þei come þer hit was,		Til he comen þar he was,	
þe dede cors liggande.	420	þe dede corps liggynde.	420
whon þei come in-to þe hous,		Whan þei comen Into þe hous,	
þis Emperours þei seiden þus,		þe emperour seyde þus	
and on þis Maneere :	423	And on þis manere :	423
' þau3 we for sunne are vnworþi,		" þei we for synne ben vn-worþi,	
we han kepinge not forþi		We han to kepyng nawth for-þi	
of þeos londes heere.	426	of þese londes here ;	426

VERNON

LAUD 108

¶ Beforen þe bed þei stoden þo,		¶ By-fore þe bed hy stode þo,	
þe pope & þemperour also ;		þe Pope and þe emperour al-so,	
ac þei ne dorste ouer him trine,	429	Ac hy ne dorste hem tryne.	429
þei wende he wer' liues man ;		Hy wende he were a lyues man,	
Ac his gost was out-gan,		Ac his gost was out a-gon,	
Brought' he was of pyne.	432	I-bro3t he was of pyne.	432
// Eufemian adoun bey3,		Eufemian a-dou3 beiz,	
his hond' his neb he vnwrey		His neb, his hondes, he vn-wreiz,	
wip michel drede.	435	With wel mochel drede.	435
So suete smel of him tey3,		So swote breþ out of him teiz,	
þat alle þat wer' ney3,		þat alle þat wer' þer neiz,	
wonder of him heuede.	438	þer-of wonder hauede.	438

LAUD 463

TRINITY

(81)

¶ whan þai hadden so yseide,
 Alexius, þere he was yleide,
 Opened vp his honde; 963
 To þe pope wolde he nouȝth forsake,
 Bot lete hym þoo þe book' vptake,
 To rede þat he fonde. 966
 þoo þapostoile had his book', [leaf 26]
 His chaunceler he it bitook'
 To rede, I vnderstonde; 969
 Othoo was his name,
 A Man yholde of gode fame
 ouer al Rome londe. 972

LAUD 622

(82)

¶ þe book' he red wiþ gode wille,
 þe folk' herkned & helde hem stille
 wiþouten any boost' 975
 Til þe book' was red & seide.
 Alexius was bifore hem leide,
 ffulfild' of þe holy gost'. 978
 þe chaunceler wel loude grað
 whan he þe book' of Alexius rað
 Among' þe cristen ost'; 981
 hou he fro frendes gan wende,
 And hou his fader fer & hende
 Souȝth hym by euery cost; 984

LAUD 622

The beshope toke þe boke so hynde,

That Alex hys hond on bynde;

COTTON

COTTON

' And þis Mōn þat we pope¹ calle,
 haþ þe pouwer of vs alle, [pope cras't]
 and of al holichirche; 429
 fforþi diliuere vp þat scrite,
 þat we þer-þorwh mai seo and wite
 hou we schul *with* þe worche.' 432

VERNON

" And þis man þat we pope calle,
 haþ þe kepyng of vs alle
 & of holy churche; 429
 þefore deliure vs vp þe skryt',
 þat we þere-þoru may se & wyt
 hou we schulle wiþ þe werche." 432

LAUD 108

¶ Out of his mouþ þer stoed' a leom
 Brighter' þan þe sonne beom,
 þat al þe stede atende. 441
 Adoun þei fellen aȝ on kneo,
 to thanke god' þat is so free
 Of wonder þat he sende. 444
 Toward' god he gan his hondes holde,
 A writ betwene þei seye folde,
 þei þat wer' þer-inne. 447
 Eufemian adoun beyȝ,
 þat writ' he drow & ȝerne tey
 he ne myght' it out-winne. 450

LAUD 463

¶ Out of his mouth stod a lem
 Brierter' þan þe sonne-bem,
 þat al þe stede atende. 441
 A-doun hy felle, alle on kneo,
 To þonky god' þat is so free
 Of wonder þat hem sende. 444
 ¶ Op to-ward god held his honde;
 A writ be-twixe hy seȝe y-folde,
 Hy þat wer' þer-ynne. 447
 Eufemian a-doun beiȝ,
 þat writ he drouȝ & ȝerne teiȝ,
 Ne myȝte he it wyne. 450

TRINITY

(83)

¶ And hou he was to þe Emperoure
ysent, to be Man of valoure
And lernen chiuallrie, 987
Of huntyng, & of Ryuere,
Of chesse pleieyng^t & of tablere:
Al nas worþ a flye; 990
Leuer hym was to conne good,̄
And seruen god wiþ mylde mood,̄
and his moder Marie: 993
And hou he zede seuentene zer
In pilerinage fer & ner
wiþ mychel maladye; 996

LAUD 622

(84)

¶ And oþer zeres seuentene
wiþ his fader he had ybene,
his bedeman by þe wowe, 999
þat fader ne moder ne his wiþf^t
wisten of his holy lijf,
Ne þat he was hire owe; 1002
And hou his fader *sergeauntz* alle,
veyn glorie gonne hym calle,
And gorre on hym gonne þrowe; 1005
And hou he þe book ywriten hadde:
Of al his lijf, þere he it radde
To þe poeple heize & lowe. 1008

LAUD 622

the beshope þat Rotte red A non,
That þey yt harde euerychone. 328

COTTON

There was there in redly tolde
Alle hys lyfe, yong and olde.

COTTON

¶ whon þei þus hedde iseid heor wille,
þe pope¹ leide his hond þer-tille,
& he þenne let hit go. [pope *eras'1*] 435
Anon þe pope¹ let rede hit þere,
bi-foren alle þat þer were,
heringe his fader Also. 438

VERNON

Wen þei hadde þus seid here wille,
þe pope leyde his hond þer-tille,
Alex þan let go. 435
þe pope as tyd let rede it þere
Byfore al þo þat þer were,
herynde his fader also. 438

LAUD 108

// þe pope her-of was adred.
In his herte god he bad,
þat him grante sholde, 453
þat writ þat was in his hond,
þat þei myhte it vnderstonð,
betokne what it wolde. 456

¶ þe pope to þe bed beyz,
þe writ of his hond he teyz,
Right wiþ-ouen gynne. 459
þat writ he began to sprede,
& to foren þe folk^t to rede,
þat weren þer-inne. 462

LAUD 463

¶ þe Pope her-of was a-drad,
In his herte, god he bad,
þat him granty sholde 453
þat writ þat was in his honde,
þat he myzte it vnderstonde,
Be-tokny what it wolde. 456

¶ þe Pope to þe dede beyz;
þat writ out of his hond he teiz,
Al *with-oute* gynne. 459
þat writ anon he gan sprede,
And by-fore hem alle rede,
þat þo wer^t þerynne. 462

TRINITY

-(85)

¶ þoo Eufeniens þise wordes herd,		On his owen son þat was,	
Of his son hou it ferð,		His cry was euere, 'allas ! allas !	
Gret was his sorouzeyng ^t ;	1011	deþ ! why nyltou me styngē ?	1017
His face he ¹ rent, & his her. [MS. his]		Allas ! sorou3 ! what is þi red ^t ?	
Men sorou3ed for hym fer & ner,		þou hast ^t me brou3th vnto my ded ^t ;	
He fel in swowenyng ^t .	1014	Myne herte wil to-sprynge.	1020

LAUD 622

LAUD 622

Whan hys Fader harde of thys,		I myght nat wyt for none Asaye,	
That he was hys sone I wys,	332	What he was, nyght nor daye.	
'lorde,' he sayde, 'howe maye þys bee ?		"leffe sone," he sayde, " why ded þou	
ys thys my sone þat I here seee ?		soo ?	
Sewentene yere wyt AH,		Thowe saw I was For þe Full woo ;	
I had fynde hym in myn haße ;	336	for þowe were not At my wyße,	341

COTTON

COTTON

¶ whon his fader hedde herd hit red,		Whan his fader herde it rede,	
he was a-wondred & a-dred,		he was for-wondred & for-drede,	
for serwe he was nei3 ded.	441	for sorwe he was ney ded ;	441
As mon þat hedde þe deþes wounde,		As man þat hadde deþes wounde	
he fel a-doun to þe grounde		He fel swingge down to grounde,	
as heui as þe led.	444	Heuy so any led.	444
whon he hedde longe i-leyn,		Wan he hadde longe I-leyn,	
& his stat was comen a3ein,		þan his stat bi-com a-gayn,	
he made reupful chere.	447	& made reuly chere ;	447
He tar his cloþus & drou3 his her,		he rof his brest, he drou his her	
with delful cri & siking sor,		wiþ duelful cry & syking sor,	
þat del hit was to here.	450	þat pite it was to here.	450

VERNON

LAUD 108

¶ þo eufemian was y-war		¶ þo sir ^t Eufemian was y-war	
þat his sone lay þar,		þat his sone lay þar,	
& so long ^t had ^t wiþ him beo,	465	His armes he to-spradde,	465
he fel in swounyng ^t on þe molde,		He tar his her, he tar his cloþ,	
'Allas,' he seide, 'þat' euer ^t .I. sholde		And fel a-swo3e opon þe cors,	
so vnkynde beo.'	468	So moche sorwe he hadde.	468
// Be a stounde he gan vp-stonde,		¶ By a stounde he gan op-stonde,	
Tar his her & wrong ^t his honde,		To-tar his her & wrang ^t his honde,	
þat þe folk ^t myghte rewe.	471	þat alle folk ^t mi3te rewe ;	471
þei weopen & made reuly cry,		¹ He wep and made reupful cry ;	
for him þei wer ^t wel sory		ffor him hy were wel sory, [leaf 76, bk]	
þat þei him euere knewe.	474	þat he him er ne knewe.	474

LAUD 463

TRINITY

(86)

¶ 'Now I may no ioye haue ; No confort ne may me saue ; My blis is al forlorne ! ffor my son þat lijþ here dedt, In elde he shulde haue ben my redt. Allas ! þat I was borne !	1023	O son, whi woldestou suffren smert, And dye wiþ me here in pouert, A begger as þou worne ? To þi comyng' was al my speire, To haue ymade of þee myne eire, Of londe, Castel & corne.'	1029 1032
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LAUD 622

LAUD 622

And ewer more þou helde þe styH ; Thyne own s'aruantes þat sholde be, myche harme ded þey to þee ; Theye kest water on thyn hede, [1151, 6k] And gafe þe þat was in the dyche leuyde,	344	And euer þou bare þe meke and lawe, For þat no man should þe there cnawe. In heuyn ther fore þou hast mede : Sonne, praye fore me, fore I haue nede."	350
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COTTON

COTTON

Muche dool hit is to telle, houz he on þat bodi felle of weopyng blon he nouht. 453 He seide, 'Allas ! mi dere sone, hou miȝtest þou þus longe wone with me þat kneuz þe nouht ? 456 Allas ! nou hastou dwelled here al þis seuentene zere in myn owne Inne ; 459 And þou hast boren þe so lowe, þat þou woldest neuere ben a-knowe þat þou wer of mi kinne. 462	453 456 459 462	Meche doel it is to telle hou he on þat body felle, of weping blan he nouth. 453 [. no gap in the MS.] 'Allas nou hastou duelled here Alle þese seuentene zere In myn owne In, 459 & þou hast boren þe so lowe, & noldest neuere ben o knowe þat þou were of oure kyn. 462	453 459 462
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VERNON

LAUD 108

¶ 'Awey, lord, þat herest' my bone, whi helestou my leoue sone So long' in my house, 477 þat wee ne moste him knowe, And forȝete mychel wowe, bope .I. & my spouse. 480 // 'Awey, my sone, listou her, & euer' .I. hoped of þe to here A-lyue þat þou were. 483 Me þenkeþ myn herte wile breke, þat I. ne may wiþ þe speke. Allas, þat .I. ded nere.' 486	477 480 483 486	¶ 'A-wey, lord, þat art vs a-boue, Why hele þou my leue sone ? To longe in myn house, 477 þat we ne moste him y-knowe, And for-zute oure wowe, And kesse him with mouþe. 480 ¶ A-wey, my sone, now listow here, And euere ich hopede of þe y-here, A-lyue þat þou were. 483 Me þenkeþ my herte wil breke, Now þou ne miȝt with me speke, A-wey þat ded y-nere." 486	477 480 483 486
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LAUD 463

TRINITY

(87)

¶ His moder herd þat tydyng ; ffor hir son she gan flynge In Rage as a lyonesse ; Sorou3-fullich her pleynt she made ; Noman mi3th hire herte glade, Of al þe grete presse.	1035 1038	His fader had ylore þe speche ; To his moder was no leche þat mi3th her cry acesse. Letted she nou3th for al þe þrongt, þat she ne ran þe poeple amongt, Hire son to clyppe & kysse.	 1044 1044
LAUD 622		LAUD 622	

hys moder lyued in In longyng, whan sche herde of thys tydyng, She com Forthe with A raply rese, As A lyon lept oute of A lees ;	354	She weppyd And cryde sore, As thay don þat arne woo. 'let me,' she sayd, ' my sone see ; I Fed hym on myn owne kee.'	358
COTTON		COTTON	

Allas ! allas ! and weilawai, þat euere I a-bod þis day, þis serwe forte seo. I wende haue had of þe solas in myn elde ; Allas ! Allas ! for deol ded wol i beo.'	465 468	Out ay, allas, & weylawey, þat I euere a-bod þis day þis sorwe forto se ! I wende han had of þe solas In myn elde, allas, allas, for doel ded willi be !'	465 468
¶ whon his Moder herde of þis, heo sturte forþ in haste i-wis, As A lyonesse ; with hirself heo ferde to wonder, heo ter hir cloþus al in sunder, in a gret woodnesse.	471 474	Whenne his moder herde of þis, 3e sterte forþ in haste i-wis as a leonesse, Wiþ hire sulf sche ferde to wonder, Sche rof hire cloþes al to sonder In a gret wodnesse ;	471 474
VERNON		LAUD 108	

¶ þe noyse into þe bour' sprongt' of þe sorwe was hem amongt, þat in þe halle were. his moder was wel sory, & axeð what were þat cry þat she herde wiþ ere.	489 492	¶ þe drem in-to þe bour sprongt' Of sorwe þat hem was amongt, þat in þe halle were. His moder lay þere wel sory, And axste what were al þat cry þat hy herde with ere.	489 492
// Of hir' sone men tolde anon, þat out while was y-gon, & hou he was y-founde, & hou he hadde þer-inne woned, & þis werldes blisse shoneð, And tholeð harde stounde.	495 498	¶ Of here sone me tolde anon, þat out whyle was a-gon, And how he was y-founde ; And how he hadde þer-ynne y-woned, And al þis worldis blesse y-shoned, And polede wel harde stounde.	495 498
LAUD 463		TRINITY	

(88)

¶ "O son, þat soke of myne pappes, þou hast ysent me sory happes, þus sone art went me fro. 1047 I wende haue yhad of þee solas; Myne hope is tynt, allas! allas! And welþe is went to woo. 1050	Son, þou doest vs stronge tourment! Oure ioye is al away went! ffor sorouþ; we shullen vs sle; 1053 ffor often þou seiþ þi fader & me Erlich & late wepe for þee, And ek þi wijf also. 1056
LAUD 622	LAUD 622

whan she hym sawe, she Fylle downe, Aþ was A waye here Resonne. whan she rose she stooðe hym by, She kyssyde hym, And sayd on hye,	'Sonne,' she sayde, And wept Fuþ sore, 363 'Nowe schall I speke with þe no more.
COTTON	COTTON

Heo drouþ hir her as heo weore wod, & seide, 'for him þat died on rod, Men, 3e 3iue me way, 477 þat I mai to mi sone go; was neuer Moder half so wo as me is þis day. 480 3if me roum, & let me se þe bodi þat was boren of me, and fed of my breste. 483 Let me come þat cors to, for wel 3e witen hit is skil so þat i beo hit nexte.' 486	Sche drou hire her as sche were wod, & seyde: "for him þat deyde on rod, 3e men, 3iueþ me wey, 477 þat I may to my sone go! Was neuere moder half so wo As me is þis day. 480 3iueþ me roum, & lat me se þe body þat was boren of me, & fed was of my brest! 483 leteþ me come þe cors vntil, ffor 3e wyten þat it is skyl þat I be it next." 486
VERNON	LAUD 108

¶ þo she herde of hir' sone, þat he was a3ein come, out of bedde she sprong'; 501 Al hir' yuel she for3at, And hardiliche held hir' gate Al þat folk' among'. 504 // 'war anon, par charite, Let me go my sone to seo, And myn oune fode.' 507 þe teres felle to hir' kneo, þat al þe folk' myhte seo þe brest' orn al o blode. 510	¶ þo hy herde of here sone, How he was a3en y-come, Of here bedde hy' sprong'; 501 Al hyre euel hy for3at, And hardeliche a-doun stap, þe folk' alle among': 504 ¶ 'Remep me, for godis lone, And leteþ me go to my sone, I se myn owene fode.' 507 þe teres felle to here kneo, þat al þat folk' myzte wel y-seo, Hire brest al a-blode. 510
LAUD 463	TRINITY

	(89)	filpe & foule vryne,	1059
¶ 'þo þat þee shulden haue serued		And beten þee ofte swiþe sore ;	
trewe,		And þou suffredest euermore,	
ifele tymes on þee þai þrewe		And took' it nouzth to pyne.	1062
	LAUD 622		LAUD 622

Thowe hast be sought in meny A	With messengerys,	And with
londe,	sonde,	
	COTTON	COTTON

Whon heo miȝte neiȝe hit neer,		Whan sche myȝtte neyh it nere,	
heo fel þer-on with deouful cher,		Sche fel þer-on wiþ sori chere,	
& seide, 'Allas ! mi sone,	489	& seyde : "allas, my son,	489
Whi woldestou þus with us fare,		Whi hauest tou þus wiþ vs fare,	
to leten vs dwellen in serwe & care ?		Suffred vs for þe sorwe & care,	
whi hastou þus done ?	492	Whi hastou þus don ?	492
þou hast i-seȝen þi fader and me		þou hast i-seye þi fader & me	
wepen & maken gret del for þe,		Wepen & maken gret doel for þe	
boþe erly and late ;	495	Boþe erly & late ;	495
And þou hast seuentene ȝer		And tou hast seuentene ȝer	
vknouwen i-dwelled mid vs her,		Vn-knowe duelled wiþ vs her	
in pore beggers state.'	498	In pouere beggeres state."	498
Ofte-siþes heo fel down		Ofte-siþe ȝe fel down	
on þat dede cors al in swoun,		opon þe body al I-swoun,	
and custe hondes and feet ;	501	& kisede honden & feet ;	501
And þat face þat was so swete,		& þat face þat was so swete,	
heo custe hit & mad hit wete		Sche it kiste, & made it wete	
with teres þat heo leet.	504	Wip teres þat sche let.	504
	VERNON		LAUD 108

¶ So sone so she to him come,	[r 118]	¶ So sone þo hy to him com,	
vpon þe liche she fel y-lome,		Ope þe lich hy fel anon,	
And kiste it wel ȝerne.	513	And keste it wel ȝerne ;	513
she kist' his neb, she kiste his hond,		Hy keste his neb and his honde,	
on þe liche she lay, & nolde not wond,		Ope þe lich hy lay wel longe,	
Mighte noman hire werne.	516	Hire ne myȝte noman werne ;	516
// 'Allas, my sone, my dere lyf,		¶ "A-wey, my sone, þou were my lyf !	
Soriere nas neuere wif		Sorwere nas y-neuere wyf,	
þan .I. am for þe nouþe.	519	þan ich am for þe nouþe.	519
ffor .I. hopede euer' þe to seo,		ffor euere ich hopede þe to seo,	
Er .I. diede, & speke wiþ þe,		Er ich deye, and speke with þeo,	
And kisse þe wiþ mouþe.	522	And kesse þe with mouþe.	522

why woldestou cast þe in care,		Of alle þise seuentene ȝere	
Of hem to suffre swiche bysmare,		Ne woldestou noman tellen here	
þat weren þine owen hyne ?	1065	pou come of body myne."	1068

LAUD 622

LAUD 622

Bot there was no man myght þe see,		lewe sonne, þou praye for mee,	[leaf 152]
And euer þou sat be owre kuce.	368	That I may þe in bleyss see.'	

COTTON

COTTON

Heo seide, 'allas ! þat me is wo,		Sche seide : "allas, what me is wo !	
þou were my sone <i>wit-ouren</i> mo,		þou were my sone <i>wit-oute</i> mo ;	
wepeþ alle wijþ me.	507	Wepeþ al folk wijþ me ! [leaf 236, back]	
Ichauē þe fed moni a day,		I haue þe fed many a day ;	
Allas ! sone, weilaway,		Allas owt & weylawey,	
þat i ne knewh not þe.	510	þat I ne knew nout þe !	510
þou mist ^t haue be a gret lordyng ^t ,		þou myȝtest han ben a greth lordyng,	
and ben honoured as a king,		& honoured als a kyng,	
ȝif hit hedde beo þi wille.	513	ȝif it hadde ben þi wille ;	513
Nou hastou had despit and wrong		Nou hauest þou had despit & wrong	
of þi pralles euer among,		Of þine pralles euere among,	
and boren hit ful stille.	516	& bor[e]n it ful stille.	516
Allas ! ho schal ȝiue to me		Allas, who schal ȝiue to me	
welle of teres to wepe for þe		Welle of teres to wepe for þe	
boþe dai and niht ? [leaf 44, back]	519	Boþe day & nyȝth ?	519
Allas ! allas ! me is wo,		Allas allas, what me is wo !	
icholde myn herte wolde breken a-two,		I wolde myn herte it breke a-tuo	
þat i saiȝ nou þis siht.'	522	þat I ne saye nowth þis syȝth."	522

VERNON

LAUD 108

¶ Ac Al myn hope is y-lore,		¶ Ac al myn hope is y-lore,	
Nou þou list ^t ded ^t me before,		Now þou list ^t ded ^t me by-fore,	
& wijþ me ne myght ^t speke.	525	And <i>wit</i> me ne myȝt ^t speke.	525
Lord ^t Crist, .I. bidde þin ore,		' Lord crist, ich bidde þyn ore,	
Ne let ^t me liuen namore,		Ne let þou me lyue namore,	
ac let ^t myn herte breke.'	528	Ac let myn herte breke.'	528
// She wrong ^t hir ^t hondes & siked ^t sore,		¶ Hy wrang ^t here hond, and siȝte sore,	
And to tar hire lokkes hore,		To-tar here shroud, here lokkes hore,	
As she were woed ^t .	531	As hy were wod.	531
' Leue sone, bidde .I. þe,		' Leue sone, by-seche ich þe,	
Let me dien nou wijþ þe,		þou lete me deye now byfore þe,	
Mi lyf ^t nis not ^t goed ^t .'	534	þe lyf me nis noȝt guod.'	534

LAUD 463

TRINITY

(90)

¶ forþ com þoo his trewe wijf		Al my welþe is fro me went,	
wiþ sorou3, & cære & drery lijf,		No womman is in swiche tourment	
And nei3 for doel ded̄.	1071	In lengþe ne in brede. [leaf 26, bk]	1077
‘Allas! she seide, my ioye cast,		Al þis werlde, & it myne were,	
Kare & sorou3 ben in me fast,		I wolde 3iue it fer and nere,	
As widewe wiþoute red̄.	1074	To seen his fairehede.	1080

LAUD 622

LAUD 622

hys wyfe þat was In chamber		That on here was blake, þat rest was	
stokyn,		wyght.	
Of þys tydynges harde sche spokyn ;		Than she sayd with mylde chere,	
She com forthe in A semyH pace,		‘Where hastowe be, my leman	
Sory, I wott, welle þat che was ;	374	dere?	
She swonnyd at þe fryst syght,		Full long I myght þe A-byde,	

COTTON

COTTON

¶ þenne com forþ a dreri þing,		// þanne cam forþ a drery þing,	
i-cloped in cloþus of mournyng,		I-clad in cloþes of mournyng,	
þat was his owne wyue.	525	It was Alex wif ;	525
Heo wepte þat pite was to se,		Sche wep þat pite was to se	
and seide, ‘Allas! þat wo is me,		& seyde : “Allas, ful wo is me,	
þat euere hedde I lyue.	528	þat euere hadde I lyf!	528
Nou al my ioye a-wei is gon,		Nou al my ioye away is gon.	
er hedde i hope, nou habbe i non		Er hadde I hope, now haue I non	
to seon him a-lyue.	531	To sen him on lyue ;	531
Nou am i widewe, allas! þe stounde,		Nou am I wydewe, allas þat stounde!	
serwe haþ 3iue myn herte a wounde,		Sorwe haþ 3iuen myn herte a wounde	
þat me to deþ wol driue.	534	þat me to deþe schal dryue.	534

VERNON

LAUD 108

¶ Sone þo com his wif,		¶ Sone þer-after com his wyf,	
þat louede him as hir' lyf,		þat louede him more þan here lyf,	
To þe hous ago.	537	In-to pulke house.	537
So sone so she com him to,		So sone so hy com him to,	
betwene hire armes she gan him fo,		Be-twixe here armes hy gan him fo,	
& kissed his mouþe þo.	540	And keste him with mouþe ;	540
// ‘Awey, my leof, what hastou do?		¶ “A-wey! my lef, what hastow y-do?	
whi hastou holde þe so		Why hastow þe y-heled so,	
In þin oune house,	543	In þyn owene house,	543
þat non ne most̄ com þe to,		þat þou ne woldest come me to,	
So freond̄ auzte to oþer do,		So frend̄ ozte to oþer do,	
Ne .I. þat was þi spouse?	546	Ne ich þat was þy spouse?	546

LAUD 463

TRINITY

(91)

¶ 'It is no wonder of my doloure;	After fair weder falleþ reyn,	
Yshadewed is al my myroure ¹ ,	After wyunnyng' wep ageyn,	
And lorne is my brythnesse;	And care is after kysse,	1089
Myne herte may nouzth lange dure.	Erly to day by þe morowe,	
Cursed worþe þou, dame auenture,	I ne wist of care ne of sorowe :	
þat doost me destresse!	To bale is tourned my blisse.'	1092

LAUD 622

LAUD 622

Fore thowe hast soughte pylgermages wyde.	380	I maye be weddow And mayden dde, And I haue done as ye me bade.
Thowe hast beene frome long,		Thowe weddest me to be þy Free,
Forsothe I haue done þe no wrong;		O nyght togeder when we were,
Wyghe þe speke nowe I ne maye,		Bot, good leuan, nowe praye for me
Nowe maye I weddowe be for Aye,		That we to geder in blese maye be.'

COTTON

COTTON

Allas! what is me to rede, mi Muror is broken & is dede, þat my likyng was Inne.	537	// Allas! what is me to rede? Mi mirour is broken & is dede þat my liking was Inne.	537
Hope of ioie nou haue I loren, & serwe is newed me beforen þat neuermore schal blinne.'	540	hope of ioye now haue I lorn, & sorwe is newed me be-forn þat neuere more schal blynnne."	540
Al þe folk þat stod be-side, þat seiþ heore serwe so vnride, a wepten ful tenderliche.	543	// Al þat folk þat stod be-syde, þat say þe sorwe so vn-ryde, þey wepe ful tendrelliche;	543
þer was non þat miȝte hem holde, Mon ne wommon, ȝong ne olde, and þat was no feorliche.	546	þer ne was non þat myȝtte him holde, Man ne wif man, ȝung ne old; & þat nas no ferliche.	546

VERNON

LAUD 108

// 'Allas, þat I. was woman bore, Nou .I. haue þe forlore, My leof so hende.	549	¶ A-wey, þat ich was woman y-bore, Now ich haue þe for-lore,	[leaf 77] 549
Sorwefulliche me is dyght, Nou þou wiþ me speke ne myht, I. ne recke whider to wende.'	552	My leman so hende. Sorweful is me y-diȝt, Now þou with me speke ne myȝt, Ne reiche ich whyder to wende."	552
// vp she stod beforñ hem alle, to drouñ hir' heer & hir' calle, as she were feye.	555	¶ Of hy stod by-fore hem alle, To-drouz here her, and here calle, As hy were veize.	555
Bitter teres she let' falle, for hire þei wer' sory alle, þat hir' wepe seye.	558	Bytere teres hy let falle, ffor hire were sory alle, þat here wepe y-seize.	558

LAUD 463

TRINITY

(92)

¶ papostoile & þe clergie, þemperoures & her chiualerie, Token þat confessoure, And leiden on a bere rizth; flair & wel hij habbeþ hym diþth, wiþ menske & honoure;	1095 1098	To þe chirche of saint Bonefas, wiþ þe corps þai token þe pas wiþouten any soioure; þe belles alle azein hem rungen, Preostes & clerkes merily sungen wiþ þat swete floure.	1101 1104
LAUD 622		LAUD 622	

The folke come fast owte of þe cete, COTTON	that ryche Relyke for to see. COTTON	392
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¶ þe pope ¹ com, & þe Emperours bad bringe him forþ out of þe hous & lei him on A bere, [¹ pope <i>crossed through</i>] And bar him wiþ solempnete, forþ Amidde þe cite, & criþinge þat almiþte here, And seide, 'come seþ þat holi mon þat 3e haue souzt euerichon, here he is in þis place. He is founden, and he is here, þat holi bodi on a beere, þorwh help of godus grace.'	552 555 558	// þe pope com forþ, & te Emperours Leten him bringe owt of þe hous, & leyden him on a bere, And beren wiþ gret solempnete In-to þe mydeward of þe cyte, & cryeden þat alle myzten here, & seyden: "comeþ, seþ þis holyman þat 3e han south euerichon! here he is in þis place; ffounden he is, & is here, þat holy body on a bere, þoru help of godes grace."	549 552 555 558
VERNON		LAUD 108	

¶ So mychel sorwe þer was, Bot who-so hadde a tong ^t of bras ne myghte it al telle. þe day was almeþt do, þe pope & þemperour also Might no lenger dwelle. þat liche þei let wake & shride, wiþ pal & wiþ oper pride, þat þei founde þere. wiþ michel ioye & hey song ^t , þe bisshopes hem alle among ^t þe corps to chirche bere. // Amydde ryght ^t þe heye strete So mychel folk ^t þei gonne mete þat þei most ^t astonde. ¶ Alle seke þat to him come y-helede were .y.-lome Of feet ^t & of honde.	561 564 567 570	¶ So moche sorwe þer was, Bote who-so hadde a tonge of bras, Ne myzte he it telle. þe day him was al-mest y-do, þe Pope and þe emperour al-so Ne myzte lenger dwelle. ¶ þat lich hy lete by-wake, and shrude With palle and with oper prude, þat hy founde þere. With mochel lizt, and mochel song ^t , þat holy cors hem alle among ^t , Bischoppis to cherche bere. ¶ Amyddes rizt þe heze strete, So moche folk ^t hy gonne mete, þat hy resten a stounde. Alle þe sike þat to him come, I-heled were swipe sone, Of fet and ek of honde.	561 564 567 570 573 576
LAUD 463		TRINITY	

(93)

¶ Noman may telle wiþ tunge þe miracles þat of hym sprunge As þai þat body bere ;	1107	Men þat weren in palesye, Lunatik, oiþer in frenesie, Bote hadden þere.	1113
Deef & doumbe, halte & blynde, Alle miȝtten bote fynde, In maladie þat were ;	1110	Swiche presse was þe poeple amongt, þemperoures miȝtten nouȝth for þrongt Beren forþ þe bere.	1116
LAUD 622		LAUD 622	

Sone in a A lytell stonde þer was COTTON	Bothe grete throng And prece. COTTON		
Alle þat wusten of þat cri, þei ornen þidere wel hasteli, þei tolde þeron nouȝt a lyte.	561	// Alle þat wisten of þat cry, þei ronne þider hastily, & ne drouȝt it nouȝt to abyde.	561
An Alle þe seke þat þer were, þat miȝte touche þat bodi þere, þei weren hole as tite.	564	And alle þe sike þat þer were, þat myȝtte touche þe body þere, þei were hol als tyd.	564
þe blinde hedde þere of him here siȝt, woode of him heore wit fol riȝt, þe halt here limes hole Anon.	567	// þe blynde, of him hadden here syȝth ; þe wode, here wyth hadde ful ryȝth ; þe halte, here lymes lele.	567
Hit was non þat þider miȝte winne, what seknes þei were inne, þat þei were hole vchon.	570	þer ne was non þat þider myȝte wynne, What syknesse þat þei were inne, þat þei ne hadde here hele.	570
VERNON		LAUD 108	

// þe blynde come to her siȝht, þe crokede gonne to riȝhte, þe lame to go ;	579	¶ þe blynde come to har' siȝt, þe crokede gonne sone riȝt, þe lame for to go ;	579
þat doumbe wer' fonge speche, þei heried god, þe soþe leche, & þe halwe also.	582	þat dombe were fenge speche, þeȝ herede god, þe soþe leche, And þat halwe al-so.	582
// þe day ȝeode & drouȝt to nyȝht, No lenger dwelle þei ne myȝht, to chirche þei most' wend.	585	¶ þe day ȝede, and drouȝt to-nyȝt, No lenger dwelle hy ne myȝt, To cherche hy moste wende ;	585
þe bellen begonne to ryngē, þe clerkes forto singe, Euerich in his ende.	588	þe bellen hy gonne to ryngē, þe clerkes heȝe to syngē, Euerich in his ende.	588
¶ þo þei to þe chirche cam, Glad þei were eche of ham þat þer-inne were.	591	¶ þo þe cors to cherche com, Glad hy were euerichon, þat þer-ynne were.	591
þe pope & þemperour before þe auter of seint sauour sette þe bere.	594	þe Pope and þe emperour, By-fore an auter of seint sauour, ¶ þer sette hy þe bere.	594

LAUD 403

TRINITY

(94)

¶ þai biþouʒtten hem in þis wyse, þat folk' was ful of Coueitise, And tresore onon of sende, 1119 And casten aboute siluer & golde, Take it vp who þat wolde, Largely to spende. 1122	Nouʒth for þan in euery strete þe presse was swiþe grete, þai miʒtten hem nouʒthdefende; 1125 þai leten lygge þat tresoure, And foloweden þat confessoure þat day to þe ende. 1128
LAUD 622	LAUD 622

The emperoure, that stode þer þoo, Sawe þe folke presyd ssoo; 396 Sylvyr in þe strete þey cast, To lete the folke þat com so Fast, Bot of sylver yaffe þey no force, AHe held hem Fast to se þat corce.	At þe last with trawayle borne hyt was 401 To þe chyrche of seynt bonyfface. whan yt was to þe chyrche I-brought, A ryche tombe þere was wrought, Of marbyll And of ryche stony's,
COTTON	COTTON

¶ whon þe Emperours sai þe wonder þei toke þe bere & eode þer-vndur, with the Pope ¹ helpande; [¹ <i>crossed out</i>] ffor þei wolde be i-mad holi, þerwh beringe of þat bodi, þei toke þe bere in hande. 576 þei made sowen in þat cite gold & seluer gret plente; and þat was for þis skil 579 þat þe folk scholde hem with-drawe, and þat auayled not worþ an haue, þei tok no tent þer-til. 582	// Whan þe emperour him say þat won- he ¹ tok þe bere & zide þer-vnder, [der, Wip þe pope he wende, [¹ MS. ho] ffor he wolde ben mad holy þoru þe bering of þat body, he tok þe bere in hande. 576 // he let sowe in þe cyte Gold & siluer gret plente, & þat was for þis skyl, 579 ffor þe folk scholde hem wipdrawe; bote þat a-vailled nat an haue, þey toke no tent þer-til. 582
VERNON	LAUD 108

// Aboute þe ber' was mychel lyght, wip fair pal it was betyght, & wip cloþes of golde. 597 fforto honour' þis holy man, of al þat lond folk' þider cam, þat fayn wake wolde. 600 // Alle seke þat þere were, As sone as þei turnede þe bere, hole þei were anon 603 Of þe yuel þat þei hedde, If þei in þe nome bede of þis holy mon. 606	A-boute þe bere was moche list; With proude palle was be-diʒt, I-beten al with golde. 597 ffor to worschipe þis man, Al þat lond folk' þuder cam, þat cors by-wake wolde. 600 ¶ Alle þe sike þat þer were, As sone as hy touchede þe bere, Hol hy were anon 603 Of þe euel þat hy hadde, zif hy in þe name balde Of þis holy man. 606
LAUD 463	TRINITY

(95)

¶ Riȝth at seint Bonefas chirche, To seint Alexi þai gonne wirche A riche monument: 1131 Seuene dayes his frendes duelleden ffor his body þat lay on bere, [þere] And siþens hom þai went. 1134	His fader / his moder / & his wiȝf, Lyueden after in holy lijf Trewely wiȝ gode entent. 1137 And whan þai dyeden alle þre, þai wenten wiȝ solempnite To god omnipotent. 1140
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LAUD 622

LAUD 622

Craffetyly, And for þe nonce, of sylvyr And of golde coloure, They layd in þys Ryche tresowre. Sythen cam on to hys tombe 409 Blynde And lame, dethe And dome,	And other man many And fette : Thorowe grace of god þey hadden heft. Be thys holy man men may ssee, That god lowyght wele pouerte ; he for soke thys worlde aȝ bedene, And lowyd god, And yt ys sene
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COTTON

COTTON

þei preced euer neer and neere, forte come to þat bere þat þe cors lay Inne. 585 þei precede wiȝ so gret fors þat vnneþe wiȝ þe holi cors, to chirche miȝte þei winne. 588 ¶ whon þei come to þe chirche, A toumbe of gold þei lette worche of preciouise stones. 591 In A schort tyme hit was diht, ful richeliche and Al ariȝt þei leide þer-in his bones. 594	þei preceden euere ner & nerre, fforto comen to þe bere þat þe corps lay Inne ; 585 þei preseden þerto wiȝ gret fors, þat vnneþe wiȝ þat holy cors To churche myȝte þei wynne. 588 // Whanne þei comen to þe churche, A toumbe of gold he leten wurche Wiȝ preciouise stones ; 591 In seue dayes it was dyȝth fful richeliche al a-ryȝth, þei leyden þer-inne þe bones. [leaf 237]
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VERNON

LAUD 108

¶ To chirche comȝ zongt & olde, þat holy corps to beholde, þat þider was .y.-brought. 609 A wel gentyl marbelstoȝ, To louke inne his holy bon, Sone was y.-sought. 612 þe thridde day was .y.-come, So me dide þe londes wone, Men dide þe seruise. 615 þeder comȝ more & lasse, þe pope self songȝ þe masse, wiȝ-outen feyntise. 618	¶ To cherche come zonge & olde, þat holy cors to by-holde þat þuder was y-broȝt. 609 A wel gentel marbel ston, To louke in his holy bon, Sone was by-soȝt. 612 ¶ þe þridde day was y-come, So it is þe londis wone, Me dude þe seruyse ; 615 þuder come more and lasse, þe Pope self songȝ þe masse, With herte wel blype. 618
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LAUD 463

TRINITY

(96)			
¶ þus ende & orde 3ee han yherd,		In þe worschip of god in glorie,	
Of seint Alexi hou it ferd,		Out of latyn is drawen þis storie,	
wipouten any lesyng.	1143	þorou3 mi3th of heuene kyng.	1146
		alle þat hebben yherd his vye,	

LAUD 622

LAUD 622

he for soke hys Fader, Moder, And	417	And lyvyd A pore manys lyfe ;	
wyffe,		Nowe is he in Ioye þat last[et]he Aye.	

COTTON

COTTON

whon þat holi cors was leid		Wan þat holy cors was leyd	
in þat toumbe þat wel was grei-		In-to þe toumbe richeliche I-grey-	
ped,		þud	
wip ful gret honour,	597	Wip ful meche honour :	597
To alle þat weren in þat place		To alle þat were in þat place	
þer com out, þorwh godes grace,		þer com owt þoru godes grace	
a ful swete odour ;	600	A ful swete odour.	600
So swote felede þei neuer non,		So swete ne smelde þei neuere non,	
as wyde as þei hedden gon,		Als so wyde as þey hadden gon,	
of no spicerie.	603	Of no spiserye.	603

VERNON

LAUD 108

þo þe masse was y.-do,		¶ þo þe masse was y.-do,	
þe pope & þemperour also,		þe Pope and þe emperour al-so,	
þe holy corps þei kiste.	621	þat holy cors hy kiste.	621
þei nome þo þe holy bon,		Hy nome þe holy man, <small>[leaf 77, back]</small>	
& leide it in a marbelston,		And leyde him in þe marbel ston,	
y-loke in a chiste.	624	By-loke in one chiste.	624
¶ Alle pilk þat þer were,		¶ Alle pulke þat þer were,	
heried god wip loude bere,		Herede god <i>with</i> loude bere,	
& criden mercy,	627	And cride him mercy,	627

LAUD 463

TRINITY

God brynge hem to þe compaignye ffor þorouȝ þee spryngeþ al good
 þere Aungels ben wonyng; 1149 wipouten any endyng. 1152
 And sende vs, lorde, þi mylde Amen, Amen, Amen.
 mood; .

LAUD 622

LAUD 622

God bryng us þere þat best maye. Amen, Amen, For cheryte.
 Praye wee AH þat yt soo bee. 421 explicit sante alex.

COTTON

COTTON

þenne worschupeden heo Alle with o þei worchipeden him alle wip o
 steuene, stephne
 Iesu, godus sone of heuene, & þankedden Iesu crist of heuene
 and his Modur Marie. 606 & his moder Marye. 606
 Iesu crist, þorwh þe preizere // Nou Iesu crist þoru þe preyer
 of him þat we haue of told here, of þat cors seint I tolde ȝou her,
 ȝif þi wille hit be, 609 ȝif þi wille it be, 609
 Graunt vs alle god endyng, Graunte vs alle god endyng,
 and in heuene a wonyng. And in heuene a wonyng!
 AMEN par Charite. 612 Amen, par charite. 612

VERNON

LAUD 108

Of þe wonder þat he dide Of þe wondres þat he dude
 In þe selue holy stede, þo in þat ilke holy stude, 630
 ffor loue of Alexij. 630 ffor loue of allexi. 630
 ¶ Beseke we ȝerne & ofte, [leaf 118, bk] ¶ By-seche we þanne, ȝerne & ofte,
 Ihesu þat vs deore boughte, Crist self þat vs dere boȝte, 633
 þat he vs grace sende, 633 þat his grace vs sende, 633
 þat we mote him seruy, þat we mote him seruy,
 And for þe loue of Alexij, And for þe loue of allexi,
 To his blisse wende. AMEN. 636 To his blesse wende. Amen. 636

LAUD 463

TRINITY



King Solomon's Book of Wisdom,

A BOOK OF MORAL PRECEPTS AND PRACTICAL ADVICE

(lines 1—105),

*Taken from the Laud MS. 622's headless rymed Bible Story, and follow'd by
the end of that Story, an account of*

1. King SOLOMON's love of Lechery, p. 85, l. 107—111. (For his Coronation, his Judgment on the Child claim'd by 2 Mothers, and his Wisdom, &c., see p. 96-8);
2. of his son REHOBOAM, l. 113—131; and the separation of the Kingdoms of Judah and Israel, 132—146; p. 85-86;
3. legends of the prophet ELIJAH, 150; his raising the prophet Jonah¹ (the widow of Zarephath's son, 1 Kings xvii. 17) to life, 156-65; going to Horeb, 166-73; his choosing Elisha, 174-7; burning up king Ahaziah's messengers (2 Kings i. 10—12), 178—199; and going to heaven in a fiery horse and cart (2 Kings ii. 11), 200—213; p. 86-88;
4. of ELISHA, his purifying a well with salt, 214—225 (2 Kings ii. 19-22); and multiplying a poor woman's oil, 226—233 (2 Kings iv. 1—3); p. 88;
5. of DANIEL in the lions' den, fed with Abacuc's food, 234—263; and of Apostles and Friars preaching Christianity, 264-7; p. 88-89;
6. of the *Day of Doom*, 268; and herein, p. 89-90;
7. of ANTICHRIST, 272; how he shall go into the Holy Land, 274; slay Enoch and Eli, who have come to earth from Paradise to fight him, 292-6; and shall then himself be smitten to death by the Holy Ghost in the form of a sword.

All in alternate fours and threes², the latter ryming. In the rymes the equivalence of final '3th' with '3t' is to be noted³,—l. 52, 51, 71-2; (but see 57-8, 7-8, 19-24, 33-4, &c.),—and these forms and rymes: *prep.* mytte (with), wytte, 43-4; but 'myde', iryde (ridden), 249-50; erpe, fierpe (fourth), 99-100; mesure, here, 89-90; consaile (*obl.*), availle (*inf.*), 115-16; but conseil (*obj.*), israel, 141-2; seize (3 *pl. perf.* saw), dize (*inf.* die), 191-2; but 'seiz', on heiz (high), 291-2; pite (put, ? *inf.*, *imp.*, or *subj.*), a 'lite' (little), 225-6; ydytte (*pp.* of dihtan, see 254) 'pytte' (pit), 241-2; vchone, fon, 262-3. The *ie* is right: folie, wrie (*inf.*), 79-80; Elye, prophecie, 152-3, &c. The final *e* can hardly be allowed to þing (*obl.*) to match springe (*inf.*), 3-4 (see 59-60); cp. telle, wel, 55-6. Mowe, abouze, 27-8, seem to show the silence of 3. There are two 'longe' s probably of the same meaning ryming, 91-2. The ryming of 'ysed' (*pp.*) with 'ded' (dead, *pp.*), 195-6; of 'sede' (*perf.*) with 'falskede', 266, and the six '-ede' words in 267-272 (*drede* among them); of 'seide' with 'rede', 179-180, shows that the Elizabethan and our 'sed' is not, as has been asserted, a mere late slurring of the broad 'said', tho' that form or spelling has won in the fight for the survival of the fittest.

¹ That Jonah was the son of the widow of Zarephath is in the Midrash Yalqút (a legendary Commentary on the Old Testament, called Yaiqút) to the book Jonah, quoted from the Talmud of Jerusalem.—A. Neubauer.

² A few fours, as 183, 202, 207, are but three measures; while a few threes, as 234 and 244, are fours.

³ Cp. *Havelok*, fih, rith, 2716; wih, knith = wih, knight, 2720.—Skeat.

[Laud MS. 622, leaf 69, back.]

Proem.
Solomon's
every word
was wisdom.

SO mychel wisdom neuer y-herd was : as kyng^t salamon
coupe :

Vche word^t wyt^t & wisdom was : þat com out^t of his moupe.
þe kynde he coupe of vche beest^t : & of vche quik^t þing^t,
And þe vertu of^t vche herbe : þat doþ on erþe spr[i]nge ; 4
And þorouȝ queintise in book^t ywrite : þe fende to ouer-come,
þat þise clerkes ȝutt^t to þis day : in priuete habbeþ some.

*I. Solomon's
Book of
Wisdom.*
He made a
Book of
Wisdom.
I'll give you
part of it.

ABook^t he made of wisdom : þorouȝ his owen þouȝth ;
Sum ich wil þerof telle : for al ne may I nouȝth. 8
þe book^t bigan in þis manere : euerich wyt^t & wisdom,

Euer with oure lord it is : & fro hym first^t it com.
Who schulde þe rein-dropes telle : oiper þe grauel in þe Cee,
Oiper þe dayes þat euere were : bot^t ȝif it were he ? 12

*Fear of God
is wisdom's
root.*

To douten god almiȝtty : of vche wisdom it is rote.
On erþe & at þine endyngday : of alle bales he is bote.
ȝif þou louest^t wisdom : look^t þou riȝth loue :
Vnbuxum ne be þou nouȝth : to þem þat ben þe aboue. 16

*Help the
needy.*

Helpe þe man þat nedeful is : be aȝeins hym þat is vnmylde.
Be þou merciabile to widewe : & to faderles childe.
Ne hide nouȝth þi wisdom : ne wiþseie nouȝth þe riȝth.

*Don't fight
strong and
wrathful
men.*

Aȝein stronge men & ireful : look^t þat þou ne fiȝth. 20
Answer þe pouere myldelich : to longe abid þou nouȝth
Forto turne aȝein to god^t : ȝif þou be in synne brouȝth.

*Cease not to
work and
fight to sus-
tain the
right.*

// Ne bileue þou nouȝth to trauaile : oiper to deþ[e] fiȝth,
For Iesu cristes swete loue : to susteyne þe riȝth. 24

*Don't be a
Justice unless
you're fit for
one.*

Wiþ þe fole ne wone þou nouȝth : ȝif þou wilt^t good^t lerne.
þou wisse hym þat litel good^t can : þe vnwise teche ȝerne.
Ne wilne nouȝth Iustise to be : bot^t ȝif þou kunne & mowe.
þe vnbuxum, chastise wiþ riȝth lawȝe : & make þe proude abouȝe.

- þeiz þou haue a .M. frendes : take on þat be good & priuee, Have 1 good friend.
 þat þou mowe þi conseil telle : lest þe oþer failen þe. 30
 For summe ben at þi borde þi frende : ac at þi nede bihynde.
 Best tresore is þine elde frende : þat men on erþe may fynde ; An old friend is the best treasure on earth.
 þi trewe frende emforþ þi-self : þou miȝth telle þi þouȝth ; 33
 Michel solas he wil þe don : ȝif þou art in baret brouȝth.
 ¶ To Newfangel ne be þou nouȝth : lest þou finde vntrewe.
 þine olde frende þat þou fonded haste : bileue þou for no newe.
 Faire speche is [ful] good þing : it passeþ many fon, 37 Fair speech beats many foes.
 And makeþ many a good frend : & holdeþ hol many a bon.
 Chese þe a witty hyne : & loue hym *with* al þi miȝth ;
 Of his Salerie wipholde þou nouȝth : þat þou schalt hym *with*
 riȝth.
 þerwhile þi sones ȝonge beþ : þou hem chastise & lere ; 41 Thrash and teach your young sons. [Eccles. xxx. 1, 10.] Seldom smile at your daughters.
 Wite þi douttren *with* eye wel : þat þai haue of þe fere ;
 Selde þou make hem fair semblaunt : þerwhile þai ben þe mytte ;
 Whan þai schullen ywedded be : take hem a man of wytte. 44
 // Honoure fader & moder : þat þe in-to þis werlde brouȝth ; Honour your father and mother.
 þe pyne þat þi moder hað : haue it mychel in þouȝth.
 Who so honoureþ fader & moder : þe lenger he worþe alyue ;
 His hous & al his erplich þing : þe better schal ypriue. 48
 To þe seke gladlich þou go : þan doostou as þe kynde.
 In euerych dede þat þou doost : þine endynge haue in mynde.
 ¶ Ne chide nouȝth wiþ no foule speker : *with* riche ne plede Don't go to law with rich men
 þou noȝt ;
 For oft þe riȝth, þorouȝ gret mede : is in-to wrongt y-brouȝth. 52 They bribe.
 Mid a fole, of þi þing : ne make þou non In mone. Don't share your goods with a fool.
 Wiþ a Man þat fool-hardy is : ne goo þou nouȝth alone.
 To fool ne to non vncouþ man : þi conseil [þou] ne telle, [col. 2]
 For þe fool, bot his foly : noþing ne loueþ wel. 56
 Ne biholde no faire wymmen : þat þai ne chaunge þi þouȝt ;
 Ne loue no womman *with* þine hert : þat sche ne gile þe nouȝt ; Don't love any woman, for fear she'll trick you.
 Ne biholde nouȝth in þe strete : aboute fram þing to þing.
 ȝif a liþer man doþ þe vnriȝth : ne haue þerof no likyngt. 60
 Dele þi frendes & pouere men : þi good by þi daye ;
 Ne bileue it nouȝth to oþer men : lest þai þe bitraye. Give your money away while you live.

- Don't have many children. Ne delite þe nouzth to gete children : many & vnylde, ffor 3ut þe were better : to deye wipouten childe. 64
¶ Amended is al a cuntre : wip a Man þat is wys.
And for a liþer man : mychel enpaired I-wis.
- Ware taverns and Lechery. A riche werk^t of dronkelew man : selde is yfounde, For Tauerne & leccherie : many man bringeþ to grounde 68
- Keep your secrets to yourself. Noiþer þi frende ne þi foo : ne telle þou þi priuete ; For bot^t he be þe better frend^t : 3if he wot^t any yuel by þe þat þou ne most þe more hym bowze : 3if þou misseist hym ouzt, þat yuel þat he wot^t by þe : he nyH it hele nouzth. 72
- Reprove your friend if he does wrong, unless he's a fool. Vndernyme þi frend^t : 3if þou seest hym mysdo ; 3if he is a fool or þi foo : ne do þou nouzth so. Riche 3iftes & presentz : maken þise Iuges blynde, þat þai cunnen yse þe rizth : þe wrong^t sone þai fynde. 76
// wisdom yheled, litel is worþ : oiþer treuþ ihyd^t ; Bot^t boþe þai wexen swipe : 3if þai ben y-kyd^t.
- Show wisdom. Hide folly. Good is, wisdom to schewe : & to hely folie ; For þe fool ne can hele noþing^t : bot^t he it^t out^t wrie ; 80
His her^t is as a vessel : þat boþome ne haþ non ; Whan any þing^t þerinne comeþ : it goþ out^t onon.
- How to know a fool : he's a runabout, eaves-dropper, and liar. A fool, men mowen wel yknowe : for oft^t he goþ aboute With erandes to many hous : & oft^t he stant withoute, 84
And goþ to a windowe stillelich : & soft^t lokeþ þer-inne, Oiþer herkneþ þerat what men : seien þere wipinne. Sone & lovde he wil lize : whan he hereþ foly telle : 87
A wise man wolde aschamed be : 3if swich a cas hym bifelle. Vche word^t þat at^t his mouþe schal come, schal be by mesure ; Hym is loþ to telle myche : ac leue myche to here. 90
- 3 wisdoms. 3ut^t þre wisdoms lerne of me : ne þenche nouzth to longe ; Be nouzth sory for no los : ne after noþing^t longe, 92
Namelich þat þou ne miþth nouzth haue : ne nouzth þerfore ne care. Ne al þat þou herest^t, ne leue þou nouzth : 3if þou wilt wel fare.
- The good of teaching. An vntauzt^t childe his fader schent more : þan þei hem seluc don ; þe man þat techeþ his children wel : sore saweþ his fon. 96
þre þinges on erþe beþ : þat men mowen nouzth y-knowe : Whiche hij ben, I schal 3ou telle : boþe to heize & lowe :

þe fisses weie in þe Cee : þe snakes weie on erþe,
 And þe foules waie in þe sky : þe werst is þe fierþe : 100 The 4th and
 þat is, childes waie in his zouþe : 3if it haþ his wille. worst :
 For many a foule waie it will goo : & selde sitt stille. to let a child
 þis book made Salamon : of þise wisdoms & more : [leaf 70] End of
 To mychel he loued leccherie : for al his wise lore, 104 *Book of
Wisdom.*
 Seuenty wyues in spousehode : he helde al his lyf, He had 70
 And þre hundreþ in leccherie : þat non þerof was his wyf. wives and
 Fourty wyntren he was kyng : & died in þe fourtide 3ere. 300 con-
 Telle men miþten þat he were saf : 3if leccherie nere. 108 His lechery
 Foure hundreþ 3er & seuentene : it was þo he died, & mo, damnd him.
 þat þe folk of Israel : out of Egipte gunnen go.

After kyng Salomons deþ : Roboam his sone
 Was of þat londe kyng ymade : as it was þe wone. 112
 þat folk cried on hym a day : þat he a-legge scholde
 þe seruage þat his fader hem made : þe better serue hym þai
 wolde.

þerfore with alle his olde men : þe kyng went to conseile : 115
 þai radden hym mylde forto be : þe more it wolde hym availe.
 He cleped forþ his 3onge folk : as he hym self was,
 & axed wheþer þe reed was good : þai seiden þat it nas ;
 Bot " be þou sterne & dredeful : & þan wil þai ben good ; 119
 Ne schaltou hem neuere good holde : bot with sterne mood."

¶ þe kyng þis conseil loued wel : his bondemen he lete fecche. and told his
 "Wene 3e for my fader was wys : þat ich wil be a wrecche. bondmen

In þe left fynger þat ich haue : strengþe þere is more 123 that his left
 þan was in al my fader schulder : for al his wise lore finger should
 3if he 3ou brou3th in seruage : to more I wil 3ou drawe. be heavier
 Wene 3e þeiz ich be 3ong : þat ich ne couþe 3ou lawe ? than his
 þis folk crieden 3erne & wepen : sore þai hem dradð ; fader's
 Ac for noþing þai miþten do : oþer word þai nadd. 128 (1 Kings xii.
10-14).

PO þai weren from hym ywent : gret conseil þai token. So the 10
 þe ten kyndes of israel : for kyng þai hym forsoken, tribes of
 And made hem a newe kyng : ne stode hem of hym non Israel chose
 eie ; them a new
 king
 (Jeroboam),

ffor þere ne leued wiþ hym : bot þe kyndes tweie, 132 and left
 Rehoboam
 only 2 tribes,

Bot þe kynde of Beniamyn : & þe kynde of Iudas ;
 Alle þe kyndes of þe oþer ten : azeins hym fast was.
 þe kyng^t sent messagers to hem : & gret doel to hym he
 nom ;

and stoned
 his mes-
 sengers
 (Adouiram,
 1 Kings xii.
 18).

Wip stones þai slowzen his messagers : þat to hem from hym
 com. 136

After þai maden Ieroboam kyng : wel he gan hem paie ;
 And euere þe kyngdom departed is 3ut to þis daye.
 þe kyngdom of þe tweie kyndes : Iudee ycleped is ;
 þerinne oure lord^t was ybore : in Bethleem iwis. 140

Jeroboam's
 kingdom of
 10 tribes is
 calld Israel.

þe kyngdom of þe ten kyndes : ycleped is israel ;
 þere mi3th Roboam þe kyng^t : acursy fole conseil.
 Ofte eye & pride, harme doep : þere men mi3th yse ;
 So riche a man in londe nis : þat mowe al-one be ; 144

No man can
 stand alone.

So riche a kyng^t in þe werlde nys : þat poure begger he nere,
 ffor al þe richesse þat he hap : 3if vche man his fo were.

III. Of
 Elijah.

He dwelt in
 the desert
 for fear of
 King Ahab ;
 and a rauen
 fed him
 (1 Kings
 xvii.).

IT bifel in israel : by þe kyngesday, swiche a cas :
 þere was a wise prophete : Elye ycleped he was. 148

In wilderness he woned : þe good^t prophete Elye,
 ffor þe kyng^t awaited hym to sle : for his prophecie.
 A morewen & an euen a Rauen : þere com vche a day,
 And brou3th þe prophete mete : in wilderness þere he lay. 152

He raisd to
 life the
 wifow of
 Zarepheth's
 son,
 who was
 afterwards
 the prophet
 Jonah, and
 was sent to
 preach
 agaiunst
 Niniveh.

Sipen as oure lorde hym hete : to a toun he wende,
 And sei3 a widewe gadre wood^t : onon to hir he kende.
 þere he woned longe wip hire : a day þer fel a cas
 þat þe widewe son died : he was yhote Ionas ; 156

Elie arered hym fram deþ to lyue : þorou3 goddes sonde ;
 And sipen he was a prophete : þe wisest^t in þe londe.
 ffor wel longe afterward^t : oure lord^t bad Ionas gon
 To þe Cite of Ninive : þat schulde haue ben fordon 160

Elijah was
 40 days at
 Horeb with-
 out food
 (1 Kings xix.
 8).

ffor synne þat þai hadden ydon : Ionas was adradd^t,
 Ac forto prechen þider he 3ede : as oure lord^t hym bad^t.

// To þe hil of Oreb : Ely redy wende
 þere Moyse in þe brennyng^t þorne : oure lorde kende : 164
 ffourty dayes he was þiderward^t : þat he ne ete ne dronk^t

As it goddes witt was : he had mychel þonk^t.

- þere oure lorde spak wiþ hym : & hete hym good lyf lede,
 And wende azein to israel : & noþing^r ne drede. 168
- // A Man þat hatte Elisee : by þe waie þou schalt fynde ;
 þou schalt hym take forþ wiþ þe : þat he ne leue bihynde." God bade him take Elisha with him.
- Elie þe prophete went forþ : til he in-to desert cam. 171
- He fonde Elyse gon on þe pleyn : with hym forþ he hym nam
 To þe londe of israel¹ : þai nadden of þe kyng^r non eye. They go to the land of Israel.
- Elise fonde anoþer prophete : & þider þai wenten beie.
- þo lay þe kyng^r sore seek^t : & þo it was hym yseck,
 Elye tolde his messagers : þat he schulde be ded^t. 176 King Ahaziah is sick,
- He hete his men wende after hym : þat þai sparen ne scholde ;
 He wende, zif he miȝth hym haue had^t : þat he hym hele wolde. and sends his men after Elijah (2 Kings i. 9).
- þei wenten forþ & comen to Elye : "goddess man" þai seide :
 "þe kyng^r hete þe come & speke with hym : zif þou coupest hym
 rede." 180
- E**lie seide "zif ich am goddess man : I. bið god al-one,
 þat wilde fire come fram heuen adoun : & brenne þou
 vchone." At Elijah's word,
- Amyd þis word onon : fire fram heuen com,
 And brent þise men al to dust : þere was an hard dom. 184 fire from heuen burns the men to dust.
- Sore alonged was þe kyng^r : after hym ylome ;
 Tueie he sent of oþer men : þo þai nouȝ[th] ne come. Twice, other men of Ahaziah's are thus burnt (2 Kings i. 11).
- þai seiden as þe oþer deden : þo þai Elye seie ;
 And as þe oþer þai weren serued^t : ibrouȝth on liȝth leie. 188
- þo þai ne comen nouȝth azein : þe kyng^r þouȝth longe,
 And lete sende after hym : wise men & stronge.
- // Ȝerne þai crieden mercie : þo þai Elye seiȝe :
 "Haue mercy on þe kyng^r : or elles he schal diȝe." 192
- þerof seide Elye : "Siker he may be.
 Ac, forto paye his corage : ich wil hym ones see."
- Elye went forþ to þe kyng^r : & seide he schulde be ded^t ;
 And sone he died þerafter-ward^t : as he had yseck. 196 At last Elijah goes to the king ; foretells his death ; and he dies.
- Elie & Elisee in þe londe : wide aboute went,
 For to tellen of prophecie : as oure lorde hem sent.
 As þai precheden goddess lawe : from heuen þere aliȝth
 A fyry hors & a cart :—þoþe þai weren wel briȝth ;— 200

¹ MS. isrk^t.

Elijah goes up to heaven in a fiery horse-and-cart. 201
 Elye þerinne went : þat hors hym drouz vp on heiz
 In þe cart to heuen : þat men neuer eft hym ne seiz.

But he 'll have to come back to earth on Dooms-day. 205
 // Ri3th to heuen ne segge ich nouzth : þat he euer come,
 For he schal haue fleshlich lyf : forto azeins þe day of dome.
 We rede nouzth bot of two Men : þat hennes alyue went,
 Enok & Elye : as god hem after sent.

that he and Enoch may fight Antichrist, and get killd. 208
 Boþe þai wonen in paradys : & boþe þai schullen alizth
 Azeins þe day-of dome : & wiþ antecrist fizth.
 Anticrist hem schal boþe sle : & sipþen þai schullen wende
 To þe blisse of heuen : & wonen þere wiþouten ende.

IV. The Story of Elisha,

Elisha finds a bad well in Jericho,

and cures it by casting salt into it (2 Kings ii. 19—22).

For this miracle, the priest puts salt to holy water.

Elisha multiplies the widow's oil (2 Kings iv. 1—8), so that she can pay her debts, and live.

V. The Prophet Daniel.

PO Ely in þis fair cart : to heuen was ylaçt, Elye [1f 70, bk.]
 Elisee his felawe : was sory, & nouzth glaçt. 212

He zede to don his prophecie : in þe londe of Ierico :
 þere he fonde a liþer welle : þat many man dude wo,
 ffor it wolde wex & sprede : wide & brode ilome,
 Ne mi3th þe erþe bere no fruyt : þere þe water come. 216

þe prophete blissed salt : & in þe watere cast ;
 þe liþerhede þat þerinne was : mi3th no lengere last ;
 It bicom þe best watere : þat euer mi3th ben ;
 Al þat it comeþ nei3 : þe bettere schal þeen. 220

ffor þe miracle þat men þo say : þat white salt had ydo,
 Whan þe preest makeþ haliwater : salt he doþ þerto.

AWomman cried on Elisee : as sche hym mette, Eliseus
 & seide, men took al hir good : for hire hosebonde dette,
 & þat sche nadd nomore good : bot Oile alite. 225

Elisee bad hire take þerof : & in vche vessel it pite
 þat sche had in al hire hous : & þo sche had ydo þis,
 Euerich vessel was ful : of good oyle Iwis. 228
 þis womman had þer þorou3 : ynou3 of al good
 fforto zelde her dettes : & to hire lyues food.

It bifel þat men of Babiloyne : weren of liþer bileue :
 þai honoureden a fals god : a morewe & ek an eue. 232

AWise prophete was in þat londe : þat hi3th Danyel. ¶ Danyel.
 He com & told þe kyng fore : his men bileueden no3t wel.
 3iue me power ouer hem : & ich hem wil bringe of dawe.
 þan seide þe kyng to hym : " þat were no wise lawe." 236

þat folk þo þai herden þis : þe kyng þai comen to :

“ 3iue vs ” þai seiden “ Danyel : oure wiþ with hym to do,
Oþer we schullen þe sle : er we hennes gon.”

þe kyng was of hem sore adrað : & graunted hem onon. 240

Onon þai token Danyel þo : & casten hym in-to a pytte,
þere seuen hungri lyouns weren : þereinne aþ ydytte,
ffor þai hym strangli scholden : ac þai deden hym non harme ;

Bot whan þat he was sett adoun : þai leneden in-to his barme. The lions

A Man þere was þat hiȝth Abacuc : in-to þe felde he went,*
Repmen forto bere mete : sone he hym þider sent.* ¶ **Abacuc.**

þe Aungel hym bað abide : & to Danyel it bere. 247

Sone he seide ‘ he nolde ’ : & 3af hym liȝth ansuere.

þe aungel took hym by þe top : & bare hym forþ þer myde,—

Hym hað ben bettere to haue ygo : þan so fer to haue iryde,—

& so hym he bare to Danyel : & þo he com hym to, 251

He 3af hym þe mete þat he bare : & lete Abacuc go.

þo Danyel hað seueniȝth : ibe in þe dep pytt,

þe kyng loked to his lyouns : & lete hem vndytt. 254

¶ Alyue he fond Danyel : gret wonder he hadde.

Wiþ gret ioye he took hym vp : & to his fon hym lað.

þe men þat brouȝten hym þere : he lete nyme fast,

And euerych after oþere : amonge þe lyouns cast. 258

Sone hadden þe Lyouns : forswelewed hem vchone ;

And so oure lorde euer amonge : takeþ wreche of his fon.

þapostles, forto þai weren yslawe : precheden cristendom ;

And many man after hem : good prechour bycom. 262

And now þise freres don also : prechen aboute ylome,

ffor of prechyng it worþe nede : er þe day of dome.

HE first signe þer ȝeins : as oure lord hym-self sede,
Hungere schal on erþe be : treccherie & falshede, 266

Batailes & litel loue : sekenesse & haterede ;

& þe erþe schal quaken : þat vche man schal drede ;

þe mone schal turne to blood : þe sunne to derk’hede ;

Antecrist schal on erþe gon : & prechen his li, er hede.

He schal go bot in þe holy londe : þere oure lord ȝede,
& his deciples in-to al þe werlde : his yuel wordes wil bede.

The Baby-
lonians de-
maund Daniel
of their king,

and cast him
in a den of 7
hungry lions.

The lions
can on
Daniel’s
locom.

Abacuc re-
fuses to take
Daniel food.

So an angel
picks him up
by his top,
gives Daniel
his food, and
drops Abacuc
(*Bel and the
Dragon,*
33—39).

The King
takes Daniel
out of the
den,
and casts his
foes into it.

The Apostles
precht; and
so do the
Friars now;
and they
need.

VI. *Th^r*
Signs o^r the
Day of Doom.
And here: n

VII. *Of Anti-
christ.*
He shall go
into the Holy
Land only.

His men
shall do
miracles, but
not raise the
dead.

As þai speken, þai schullen do : miracles grete & ryue ;
Bot' we ne fynde nouȝth þai mowe : arere þe ded to lyue. 274
Bot' in-to cursed gostes : fendes willeþ go,
fforto bere hem witnesse : of al þat he seiþ hem to.

Wise clerks
shall with-
stand 'em.

þise grete clerkes & wise : aȝein hym schullen speke,
fforto holden vp cristendom : þat men it nouȝth ne breke. 278

Fools say
that clerks
shall destroy
this world.

Bot' many of þise foles siggen : in her hastite,
þat clerkes schullen fordo þis werlð : bot' so schal it noȝt be,
Bot' þe fals clergie : þat antecrist' schal of preche ; 281
& fele þat in godenesse schulden be : liþer he wil hem teche.
Ac so wys clerk' ne worþ þer non : þat ne schal haue to don ynouȝ
fforto disputen aȝeins hym : þeiȝ he haue þe wouȝ.

Antichrist
shall turn
many to evil.

Many men schullen turne : to yuel, men may drede, 285
ffor on erþe men may se : to liþer, stedfast hede.

Oure lord let' hym on erþe gon : for þat he wil fonde
Whiche men of stedfastnesse beþ : & cristendom vnderstonde.

Enoch and
Elijah

Tueie men ben in paradys : Enok' & Elye ; 289
þai ne suffreden neuer deþ : as we han seid twie.

shall come
down from
heaven, fight
Antichrist,
and be slain.

Aȝeins þe day of dome : þai schullen on erþe alizth,
And her eiþer after oþer : aȝeins Antecrist' fiȝth.
Anticrist' hem schal boþe sle : & fele Men willen þerfore 293
Turne to her bileue : & make her soules forlore.

The Holy
Ghost shall
kill Anti-
christ.

Atte last schal come þe holi gost' : in fourme of swerð al[i]ȝt,
& Anticrist' to deþ smyte : þorouȝ his swete miȝt. 296

St. Jeremie's 15 Tokens before Doomsday.

WITH

LAMENTACIO ANIMARUM,

WHAT OUR LORD SHALL DO AND SAY ON THAT DOOMSDAY; AND A SONG
OF JOY AND BLISS, TO PRAISE THAT SWEET DEW, CHRIST.

(See other english copies of these '15 Tokens' attributed to St. Jerome, in my *Early English Poems* (Philolog. Soc. 1862), p. 7-12, and p. 162-4 (from *Metrical Homilies*, ed. Small, before publication); my *Hymns to the Virgin and Christ* (E. E. T. S., 1867), p. 118-125; Dr Morris's 'Hampole's *Pricke of Conscience*' (Philolog. Soc.), p. 135, l. 4738, &c, and *Cursor Mundi* (E. E. T. Soc.), p. 1282-1298, Part IV, and p. 1616-18 (from the Edinburgh MS), in the Appendix, Part V; Mr T. Wright's *Chester Plays* (copied by Geo. Bellin in 1592), vol. ii. 147-9; and in the same vol., p. 219-21 (from Harl. MS. 913, ab. 1309 A.D.), and p. 222-4 (from Harl. 2255); Mr Small's Northern '*Metrical Homilies*', p. 25-6, given also in Morris and Skeat's *Specimens of Early English*, 1298—1393, p. 83-5; Sir David Lyndesay's *Monarchie*, book iv, l. 5462 (in Skeat's *Specimens*, 1394-1579, p. 254-6), &c, &c, &c. Old Friesic has a version of these 15 Tokens, says Mr Skeat: see Richtofen, *Friesische Rechtsquellen*, p. 130. Mr Small says that 'no copy of the original is to be found in the Benedictine edition of Jerome's Works'; and Mr Wright states that 'others say they are first found in the *Prognosticon futuri seculi* of Julianus Pomerius, a theologian, who died in the year 690'.)

The Song that follows the *Signs* here, has pretty bits and good words in it.

[Laud MS. 622, leaf 70, back, col. 2.]

¶ fiftene toknes. ¶ Ieremie.

St. Jerome's
15 Tokens:

1. The sea
rises 40 feet.

2. it nearly
vanishes.

3. all fish
turn up and
cry.

4. water
burns.

5. trees
bleed.

6. castles
fall.

7, 8. stones
fight, &c.

9. hills
flatten.

10. men run
like mad, for
fear.

11. dead
bones rise.

12. stars
fall.

13. all die.

14. earth
burns.

15. four
angels shall
blow.

Christ shall
arise with his
earthly body,

SEint Ieremie telleþ in his book^t : of xv. tokenyng^t
þat god wil azeins domesdai : here on erþe bring^t :
þe first day þe Cee schal arise ! & as a wal stonde,
Wel heizer by .xl feet^t : þan any hil in þis londe. 4
þat oþer dai, it schal so lowe aliz^t : þat vneþe men schul it se ;
Alle þe fisses þe þrid day : abouen þe water schuþ be,
& so reuly a cri ziuen ! þat aH men schullen haue fere ;
þe fierþe day, water schal brenne : as þeiz it coles were ; 8
þe v^{te}. day, schal euerych tre : blede dropes of blood^t ;
þe vj^{te}. day, schuþ castels & houses faH : aH þat euer stood ;
þe vij^{te}. day, stones schuþ fizt^t : þe viij . þe erþe quake ;
þe ix^e day, aH hilles spreden abrod : & al þe werl^t euen make ;
þe x. day, men schul renne aboute : as þai wode were, 13
As wilde bestes holes to seche : to hide hem inne for fere.
// þe xj. day, bones of ded^t men : arisen schuþ & vpri3^t stonde ;
þe xij dai, as þeiz it steren weren : fram heuen to þe londe ; 16
þe xiiij. dai, vche quik þing^t schal dye : þe xiiij. fire aliz^t,
And brenne al þe middeler^t : so crist it wil diz^t ;
þe xv. dai, schollen .iiij. Aungels comen : a .iiij. half mydlerde,
& blowen þorou3-out al þe werlde : þat vche man schal be afer^t ;
ffor in þilk^t age he schal arise : þat god was inne ded, 21
Of litel more þan .xxx^{ti}. wyntren : as ich 3ou habbe ised^t,

¶ Lamentacio animarum.

[This is the Head line in the MS, tho' there is no break in
the story.]

¹Wip þilk^t body þat he had^t here : he ne schal so litel misse
As þe les^t her of his body : I sigge 3ou Iwisse. [leaf 71] 24

- Oure lord schal come & smyte adoun : as liztyng¹ doþ to ground,
 þere þat he to heuen stize : with his bledyng¹ wounde.¹
- An Aungel schal þe spere & þe nails : & þe crowne of þorn,
 & þe rood þat he died on : with hym bringe aforne. 28
- In þe vale of Iosephat : his dom he wil do ;
 þe best¹ man schal sore agrise : þat schal come þerto.
- Leuere had his owen moder : in helle pyne to be,
 Al þe while þe dom ylast¹ : þan her sones face to see. 32
- Allas ! hou schuff we þan ouercome : þilk¹ griselich fere,
 Whan vche seint schal aferde be : oure lord crist to see þere ?
- O**Vre lord wil schewe his bitter woundes : And Sigge, "Man!
 for þe, 35
 Look¹ what ich haue ysuffred¹ : what hastow suffred for me?"
- Mest he wil vnderstonde þere : þe vij. merciful dedes :
 Who þat hap hem here ydo : as he with his mouþ sede,
 þe hungri forto fede : & schride þe cloþes,
 Ofte goo to sek¹ men : & herberewe þe housles, 40
 þe dede forto bury, : þe bounden to vnbynde,
 þai þat þise on erþe loueden : þere hij schullen it fynde.
- O**Vre lord wil to þe liper sigge : as we reden in gospelle,
 "þe cursed gostes, goþ : in-to þe pyne of helle !" 44
 þe deuelen willen come zernend¹ : & speten fire & blast,
 & taken þe wrecched soulen : & in-to pyne hem cast.
- O**Vre lord wil to good men sigge : "in my riþth honde þe come,
 And afongeþ my fador riche : þat azeins þow is ynome,
 þat to þou was ymaked¹ : bifore þe werldes bigynnyng¹ ;
 þere þe schullen be in ioie with me : wiþ-outen any endyng¹."
 In þis book¹ we finde ywrite : þat þre manere folk¹ schal saued be,
 Maidenhod¹ & spousehod¹ : & widewehode : þise þre. 52
 Ich bið hym þat vs deme-schal : kyng¹ of all kynges,
 Among¹ his blissed sones : oure soules to heuen brynge. Amen.

and
 come down
 like light-
 ning.

An angel
 shall bear the
 spear, nails,
 cross, &c.

The Doom
 shall be held
 in the Vale of
 Jehoshaphat.

Christ will
 ask who has

done the 7
 deeds of
 Mercy,

and reward
 them.

The cursed
 shall be
 carrid off by
 devils.

The good,
 Christ shall
 take to his
 father's
 kingdom.

Maiden,
 spouse, and
 widow, shall
 be sav'd.

A Song of
 Joy that that
 honey-drop,
 Christ, has
 come.

Off ioie & blisse is my song¹ : care to bileue,
 & to herie hym among¹ : þat al oure sorouþ schal reue. 4
 Ycome he is, þat swete dew : þat swete hony drope,

¹ MS. woudē

- Iesus, kyng* of alle kynges : to whom is al oure hope. 8
 Bicomme he is oure broþer : whare was he so longe ;
 He bought us. He it is, & non oþer : þat bouzth vs so stronge. 12
 We may call him Brother. Oure broþer we mowe hym clepe wel : so seiþ hym-self
 ilome,
 & so ne miȝtten þai neuer adel : þat bifore vs come. 16
 He took our flesh, to make us one with him. He nas oure broþer nouȝth : er he oure flesch nome ;
 þerwiþ he haþ vs dere abouȝth : to maken vs ysome. 20
 ysome nere we nouȝth bifore : Aungels & oure kynde,
 Er swete *Iesus* were ybore : þat to selde is in mynde. 24
 // Bot now he haþ oure flesch ynome : & oure broþer is ;
 Oure kynde is wel heize ycome : amongt oþer, Iwis ; 28
 ffor he is oure kynde heixt : saue his godhede,
 & al aboute his throne next : so heize is manhede. 32
 Angels are not so near him as we are. Aungel ne worþ hym nouȝt so neiz : for he is oure broþer
 nouȝth,
 & þat oure kynde is ek so heize : he haþ vs dere abouȝth. 36
 Aungels he ne bouȝth nouȝth : we ben hym wel neer ;
 When he haþ vs so dere bouȝth : wel ouȝtten we to louen hym
 here. 40
 Angels are only his messengers, and they shall serve us in heaven. Ne aungel nys naþemo : bot his messagere, [leaf 71, col. 2]
 How miȝth it þan go : to be his broþer here ? 44
 & in heuen þai schullen also : whan þat we ben þere,
 Oure hestes & oure wiþ do : as þai oure hynen were, 48
 And to oure heste seruen vs : to foot & to honde,
 Oure owen mowe we holden hem : as ich vnderstonde ; 52
 wel mowe we þan glade be : to habbe suich an hyne.
 & siþþe we mowe here isee : as we isep atte fyne, 56
 þat we ben alþer kynde heizest : wiþ-oute god al-one,
 We are highest of all, except God. And in heuen also hym next : amongt his aungels vchone. 60
 And aft þat now late comen : siþ oure lorde alizth,
 Blessed be his might ! And oure flesch haþ here ynomen : yheried be his miȝth ! 64
 þilk þat toforne vs come : whan þai þe deþ founde,
 Before us, all men went to hell. þan were þai onon ycast : in-to helle grounde. 68
 Nere he neuer so holy ne so good : þere nas non forbore ;
 And so hem longed sore : after oure lorde þefore. 72

- // þe prophetes þat weren so good : & so holy alle, The prophetes
þat of oure lorde vnderstoden : & what schulde bi-faH, 76
- Hij wisten þat he schulde come : ac hij nysten whanne ; 78
- þe tyme hem þouzt' long' ynouz : vche ynche hem þouzt' a sparne. thought it
þai gradden after hym oft : in her prophecie, 82 long ere
Christ came.
- And in þe bokes þat þai writen : þat he schulde dye : 84
- “God zeue,” quop on of hem : “þat heuen broste atwo,
þat he mi3th ali3th adoun : & vs sauē so.” 88 One prayd
that heuen
might burst,
and Christ
alight to save
men.
- Sumdel hem longed þo : whan þai nolden abide,
þat heuen cleue soft' a two : to saue vche side. 92 But tho' they
wist the
heaven to
cleave,
- Ac it schulde al to brest : & oure lorde falle adoune,
Mi3th þai hym haue yhent' : fast' by þe crowne. 96
- Ac he ne heizeð nou3th so swiþ : bot' com soft' adoun ; 98
- þai wolde hym narew3 hab y-hent' : ac he held hem þer doun.
Parde, 3it' ne com he nou3th : ne were hem neuer so wo ; 102 Christ came
not to them.
- þai hadden þe grounde of helle isou3th : er he com hem to. 104
- Seint Dauid after his anoie : after hym gradð þus : David cried
after Him,
- “Lord, in heuen to vs abow3e : & ali3th to vs ! 108
- Schewe vs þine holy face : & we worþe hool onon.”
- Hym longed ek' after his face : þe holy Symeon, 112 and so did
holy Simeon.
- And aH blis hym was bynome : & oft' he gradð þerfore : 116
- “Lorde, whan wiltou come : & wilt' ben ybore ?
- Wene 3e ich may dure : wene 3e ich may see ?”
- Her mone was doel to see : þere gamed hem no gle. 120
- // Ac hym ne greued nou3th : a3eins oþer bifore,
ffor he nas nou3th to deþ ibrou3th : er god were ibore, 124
- Ac liued forto he hym sei3 : & in his armes nome,
þo he on Candelmesday : to þe temple come. 128 And Simeon
liued to take
Christ in his
arms.
- Lorde, wel may vs be : bet' þan hem was þo,
þat ne mi3tten nower fle : lorde, what hem was wo. 132 How well for
us
- þere oure lorde seide : þo he was ybore,
þat we mi3tten ben ful glade : ouer oþer þat weren .bifore. 136 that we can
see Him
whom Pro-
phets and
Kings longd
in vain to
see ; and
that we may
gain heuen
for nought.
- þe prophetes wilned hym forto see : & many kynges also,
þat we isen 3if it mi3th be : ac hij ne mi3tten it nou3th do.
- // we mowen now as it were : for nou3th, to heuen come, 142
- Sippen oure lord it had ibou3th : & þe fendes power bynome.

since Christ has bought it for us!	Ac þai þat suich <i>grace</i> ne hadden : þat tofore vs come, 146
	After oure lorde þai gradden : in þe prophecie ylome ; 148
	After hym þai gradden : wiþ gret' wille & longe ;
	No mendement' þai ne seie : bot' gret' pyne & stronge ; 152
They longd for Him till they were weary,	So longe þat þai very weren : & leten be al stille,
	And he[r] gredyng' forberen : & turneden to goddes wille ; 156
	ffor þai ne seizen non oþer won : þouȝ hem þouȝtten longe ;
	Oure lorde lete her wiþ ago : er he wolde flesch a-fonge. 160
	And þo þai weren wery ynouȝ : as who seiþ for sore,
	Vche of hem to rest' drouȝ : & speken of hym nomore, 164
and then that sweet bairn took our nature, to fell the fiend. God grant us a place in heaven!	þat swete barne oure kynde took' : boþe of flesche & felle,
	In whiche he dyed on rood' : þe fendes strengþe to felle. 168
	þorouȝ whiche precieuse deþ' : god vs grant þat <i>grace</i>
	þat we mowe after oure deþ' : in heuen haue a place. Amen. 172

SOLOMON'S CORONATION, DEEDS, AND JUDGMENT
ON THE TWO MOTHERS' CLAIM TO ONE CHILD.
HIS COURT AND TEMPLE.

[In order to complete the Life of Solomon, of which his *Book of Wisdom*, &c., form part, I add the MS. bit that comes before the *Book*. The passage about his birth is too far back to be taken.]

[Laud MS. 622, leaf 69, col. 1.]

Adonijah
tries to be
king in
David's
lifetime
(1 *Kings* i.
5-10).

¶ þo *Dauid* in elde was : his eldest son was alyue.
Adonye yceleped he was : with *Salamon* he gan striue.
Aboute he was kyng' to be : by his fader daye.
Gret' feste he made on a day : þat folk' to paye. 4*

He ne bad' nowgth þider *Salamon* : ne his moder þe quene ;
þerfore sche was with hym wroþ' : for wymmen beþ oft' kene.
“Sir,” sche seide to *Dauid* : “oft' þou swore me,
þat my son *Salamon* : schulde be kyng' after þe. 8*

Now haþ Adonye ipouȝth to be kyng' bi þi lyue ;
& after þi day to sle my son : for þai ne ben by on wyue.”

But
Bathsheba
appeals to
David on
Solomon's
behalf
(1 *Kings* i.
15-21).

PE kyng^t lete somony aH his men : a fest^t he made sone, [col. 2]
 And lete coroone Salamon : & sette hym in his throne.
 By his lyue he made hym kyng : & bigan to prechi fast^t
 fforto sustene vp goddes lawze : þer-while his lif ylast^t ;
 þat he bulde forþ goddes hous in Ierusalems burghz,
 þat þe lawzes better weren : ysustened þorou3 & þorou3. 16*

David has
Solomon
crownd
(1 Kings i.
32-40),

Dauid was kyng^t fourty wyntren : in werre & in strife ;
 And in þe fourtide 3er : in pes he ended his lyf.

and dies in
the 40th year
of his reign
(1 Kings ii.
10, 11).
Solomon
slays
Adonijah
(1 Kings ii.
24-5),

Afftere his fader, Salamon : slou3 his broþer Adonye
 In þe first 3er, & aH þat with hym weren : to hym he
 made boweye, 20*

& he wex faifful man & wis : þat folk^t better to wisse,
 þe kynges dou3ttere of Egipte : he wedded in gret blisse.
 þe grete þinges forto don : he destred¹ goddes grace,
 fforto arere goddes temple : in on faire place,
 And aboute Ierusalem : treble wal arere. 24*

weds the
king of
Egypt's
daughter
(1 Kings
iii. 1),
[1? desired]

þat to his bihofþe & vche riche kyng^t : þe court arered were,
 His sacrificse he dude to god : & gan to hym crie :
 "Lorde !" he seide, "to 3ong icham : to haue suich maistrie.
 Teche me, 3if þi wille be : wel my folk^t to wisse, 29*
 And to knowe god^t & yuel : þat I þerof ne mysse."

and prays to
God for
wisdom
(1 Kings
iii. 6-9).

Oure lord^t hym graunted þinges þre : to haue maistri ouer
 his fo,

To habbe worldes richesse ynou3 : & wisdom ynou3 þerto.

IT bifel þat two wymmen : in on In, a nizth were ; 33*
 Eiper had^t a 3ong^t childe : bope of on 3ere.

(1 Kings iii.
16-28.)

In hire slep þat o womman : her owen childe ouerlay,
 And sippe leide it by her felawe : & hir child^t nom away. 36*

A woman
who had
overlaid her
child,
put it by
another
mother,
and took her
living babe
away.

þo þe womman awook^t : & vnderzat^t þis gile,
 3erne þai striueden & chid^t for þe quik^t child^t a long^t while.
 þat on seide, þe quyke childe was hire : þat oþer seide it nas.
 Bope þei comen bifore þe kyng^t : & tolden al her cas. 40*

They strove,
and came
before
Solomon.

¶ þo þe kyng^t ne nizth vnderzete : wheþer had þe rizth,
 "Take hider," he seide, "my swerd^t : & euen, I wil it dizth ;
 Cleuen ich wil, 3if ich can : þe quyke childe a two.
 & taken eiper of 3ou þe haluendel : whan 3e nyllen oþer do."

He orderd
the living
babe to be cut
in haluos.

The false
mother
agreed;

"3e, sir," seide þe fals quene ! "crist' it' 3elde þe ; 45*
So þou miȝth best legge strif : þan mowe we euen be."

the true one
gave up her
child.

"Nay, sir," seide þe riȝth moder : "mercy, þat do þou nouȝth !
Take hire raþer euerich del : þat it ne be to deþ ybrouȝth."

To her,
Solomon
adjudgd the
babe.

"3e, good womman," þe kyng' seide : "take þat child to þe ;
ffor þou hast' þe riȝth weye : & þe oþere þe falste."

Folk wonderd
at his
wisdom.

Michel wonder hadden al þat folk' · þat herden of þis strif,
þat þe kyng' þouȝth swich wisdom : in his ȝong' lyf. 52*

Men douteden þerafter-ward hym þe more : for þilk cas.

Good pais þere was in hil londe : þer while he kyng' was.

The weekly
food for
Solomon's
household
(1 Kings iv.
22-5).

Vehe weke he spended in his hous : xxx. quarters of whete,

And an hundreþ fatte weþers : & xxx. Oxen grete, 56*

Wiþouten venison & oþer þing' : þat he hað by deinte :

In þe werlde was non so riche court' : ne of so gret plente.

His triple
wall round
Jerusalem.

He arered treble wal : swiþe fair & strong'

Aboute þe burghȝ of Ierusalem : swiþe fair & long'. 60*

His Temple.

þe fierþe ȝer of his regne : he gan his temple arere,

& in þe elleuenþe ȝer was it : er it redy were.

His Court.

þo bigan he arere his court' : swiþe noble & hende ;

Xiiij. ȝer þer-aboute he was : er it were brouȝth to ende. 64*

[For what follows, see p. 82, above. The Book of Wisdom may be compar'd with the A B C, and How the Good Wife and Good Man taught their Daughter and Son, in my *Babees Book*, *Q. Elizabethes Achademy*, &c., and with Mr Lumby's *Ratis Raving*, &c, &c.]

NOTES.

p. 17. The version of *Alexius* in Barbour's great collection of Saints' Lives in the unique MS. Gg. 2. 6, in the University Library, Cambridge, I leave for Mr Bradshaw's long-projected edition of that book. The Durham version, Canon Greenwell kindly tells me, "agrees in the main with Laud MS. 108 and Vernon MS. (p. 20 above), as you will see from the part I have transcribed. The Life is contained in a MS. V. ii. 14, fol. 92 recto, Cosin's Library, together with The destruction of Thebes, Cato in verse (St Alexius), Life of St Margaret, Life of St Mary Magdalene in prose. It is written not-verse fashion."

Uita Sancti Alexi Confessoris

Sitteth stille with outen stryf.	
And j wille tellen yow of the lyf.	
Of an holy man :	3
Alexywys was his name.	
to serue god thought him no shame.	
therof neuere he ne blan.	6
¶ His fader was a gret lordyng.	
Of rome a kynges euenyng.	
And hight Eufemyan :	9
Pore men to clothe and feede.	
In al rome that ryche stede.	
Suche ne was ther nan.	12
¶ Euereche day weren in his halle.	
Yleyde thre bordes for to calle.	
Pore men forto feede :	15
Hem to serue he was ful glade.	
He did as Ihu crist hym bade.	
He hopede therfore to haue his meete.	18
¶ Whan thei weren serued by and by.	
Than was he redy.	
to gone to his mete :	21
ffor the loue of godes sone.	
With men of relygyōne	
Wolde he sytte and ete.	24

- ¶ Hys wyf hight dame Aglaes.
 To sey the sothe with outen les.
 that moche was to preyse: 27
 But she did the same maner.
 As dyd hir lord as ye myght here.
 she was noght at ese. 30
- ¶ Children by twene hem hadde thei none.
 Therof to god thei made her mone.
 bothe day and nyght: 33
 Ihu cryst he herde her bone.
 And sent hem a ful goode sone.
 her hertes for to lyght. 36
- ¶ Sone as he was borne that blessyd childe.
 Alix bothe meke and mylde.
 And of maneres hende: 39
 Sone after *with* gret haste.
 Thei avowed bothe hem chaste.
 to her lyues ende. 42

Prof. Schipper of Vienna has just publisht a critical edition of what he considers the oldest English version of the Alexius, that from the Vernon and Laud 108 (p. 20 above), with collations from the Naples quarto MS., formerly O. 4 n 6—12, A. 47, later XIII. B. 29 (A.D. 1457), of which Mr David Laing gave the following specimen in *Reliquiæ Antiquæ* (1843), ii. 64-5:—

P. 80—86. Of Seint Alex of Rome

Sitteth still withouten [s]trife
 Yeche wolle you telle the life
 Of an holi man :
 Alex was his right[e] name ;
 To servy God he thouzt no schame,
 Ther of never he ne blan
 His father was a grete lordlyng,
 Of Rome a kyng[es] evenyng,
 And hight Sur Eufamyan :
 Pore men to clothe and fede,
 In al Rom, that riche stede,
 Suche ne was ther nan.

Explicit vita Sancti Alex.

In all, 618 lines, or 103 stanzas of six lines each.

p. 89, l. 245. *Abacuc and his top.* The Apocrypha version of this story (*Bel and the Dragon*, verse 33-4) makes Habbacuc a prophet in Jury; and says, that after Daniel had eaten his pottage and bread, "the angel of the Lord set Habbacuc in his own place again immediately."

INDEX OF WORDS AND SUBJECTS,

MAINLY BY

MR. SIDNEY J. HERRTAGE, B.A., TRIN. COLL., DUBLIN.

In the *St. Alexius* references, L. i. stands for Laud MS. 622; L. ii. for Laud 108; L. iii. for Laud 463. C. is for Cotton, Titus, A xxvi; V. for the Vernon MS.; and T. for the Trinity (Oxford) 57. 20/57 means page 20, line 57.

- A, L. 20/57, up; awook, awoke.
- Abod, V. 68/464, *v. pt. t.* endure, livd until. A.S. *abidan*.
- Abouze, 82/28, *v.* bow down. A.S. *abogan*.
- Abouyth, 94/20, *pp.* bought, redeemed. A.S. *abyegan*.
- Ac, L. iii. 27/107; T. 27/107, *conj.* but.
- Accese, L. i. 68/1041, *v.* stop, put an end to, make to cease.
- Acursy, 86/142, *v.* curse.
- Adel, 94/16, *adv.* a bit, in the least, at, all.
- Adradd, 86/161, *pp.* afraid, frightend.
- A-Feryd, C. 58/282, *pp.* afraid.
- Affter, C. 47/227, *prep.* according to; after me, according to my will.
- Affye, L. i. 27/178, *v.* trust. Fr. *affier*.
- Afliyth, L. i. 62/948, *pp.* afflicted, uneasy, disturbd.
- Afong, L. iii. 24/44; Vnderfonge, T. 24/44, *v.* take, receive. O. L. Ger. *fangan*; *afongep*, 93/48, *imper.* receive.
- Afor, 93/28, *prep.* in front, before.
- Agast, L. i. 27/170, *adj.* astonisht, afraid.
- Agloes (mother of St. Alexius), 22; her lamentation over her son, 68.
- Agrise, 93/30, *v.* be afraid; agros, L. iii. 29/143; T. 29/143, *v. pt. t.* was frightend, trembl'd. A.S. *agrisan*.
- Ak, L. i. 47/588, *conj.* but.
- Akneo, L. iii. 57/384, *adv.* on their knees.
- Alegge, 85/113, *v.* lighten, ease. A.S. *aleegan*. See Wedgwood, *s.* allege.
- Alesed, L. i. 49/651, *pp.* praisd, renownd.
- ALEXIUS, St., his family, 20, 21; his birth and christening, 24; his education, 25; his father chooses him a wife, 26; he is marrid, 27; takes farewell of his wife, 29; starts off on a pilgrimage, 31; arrives at Galys, 32; goes to Syria, 33; gives away all his clothes and money, 34; his friends send to seek for him, 35; the messengers do not know him, 39; is pointed out by the image of the Virgin, 42; is honourd by the Syrians, 44; flees to Galicia, 45; sets sail to Tarsus, but is driven to Rome, 46; asks his father for alms, 49; is receivd into his father's house, 51; ill-treated by his father's servants, 53; writes his life, 54; a voice from heaven speaks about him, 57; his death is foretold, 58; his death, 59; his father questiond about him, 60; he will not give up his book to the Emperor, 63; gives it up to the Pope, 64; his life read to the peple, 65; burid at the

- Church of St. Boniface, 74; miracles wrought by his corpse, 75.
- Aleye, C. 26/64, *s.* friend, alliance.
- Alite, *s.* 88/225, a little.
- Alizt, 90/295, *adj.* burning, flaming.
- Alizt, 92/5, *v.* settle down, sink. A.S. *alihtan*.
- Alizth, 87/199, *v. pt. t.* came down. A.S. *alihtan*.
- Almesse, L. ii. 33/99; Almus, V. 33/99, *s.* alms. A.S. *ælmesse*.
- Almest, L. iii. 74/562, *adv.* almost, nearly.
- Alonged, 87/185, *pp.* longing, anxious.
- Alre, V. 41/186; Alpres, L. ii. 41/186; Alper, 94/57, *gen. pl.* of all.
- Amended, 84/65, *pp.* assisted, benefited.
- Among, 93/4 (in the Song), *adv.* constantly? (generally 'at intervals.')
- Amongus, V. 33/100, *prep.* amongst.
- Amorwe, T. 42/271, *adv.* in the morning.
- Anan, L. i. 60/391, *adv.* presently.
- Anizth, L. i. 24/129, *adv.* in the night, at night.
- Ankre, L. i. 39/420, *s.* anchorite.
- Anns, The city of, 33; The image of the Virgin at, 34.
- Anoie, 95/105, *s.* trouble.
- Antichrist, p. 89, 90; shall go only into the Holy Land, 89/271; shall turn many to evil, 90/285; shall slay Enoch and Elijah, and be killed by the Holy Ghost, 90/289—296.
- Apertely, L. i. 55/776, *adv.* plainly.
- Aplizth, L. i. 48/613, *adv.* completely, quite.
- Aquited, L. i. 31/248, *v. pt. t.* paid.
- Archadius and Honorius, the Emperors of Rome, enquire about Alexius, p. 60; try to get Alexius's book from his corpse, 62.
- Are, V. 32/84, *adv.* before, ere.
- Arere, 97/22, *v.* rear, raise, build. A.S. *aræran*.
- Arne, C. 68/356, *v. pr. t.* are.
- Asaye, C. 66/337, *v.* attempt.
- A-slawe, T. 31/165; Y-slawe, L. iii. 31/165, *pp.* slain.
- Astond, L. iii. 37/234; Astonde, T. 37/234, *pp.* upstood, landed, settled; Astonde, L. iii. 45/288; T. iii. 45/288, *v. inf.* land.
- Aswoze, T. 29/141; Yswowe, L. iii. 29/141, *adj.* in a swoon, fainting. A.S. *swogan*.
- At Arst, L. ii. 22/20; first. Aterst= indeed.—Cole's Dict.
- Atayse, L. ii. 23/30, at ease.
- Atende, L. iii. 64/441, *vb. pt. t.* lighted up; *tenden*, to kindle, light, burn.
- Atom, V. 36/122, *adv.* at home.
- Atterliche, L. iii. 29/143, *adv.* bitterly.
- Aze, T. 26/88; Azein, L. iii. 26/88, *adv.* again, back.
- Autere, 15/139, *s.* altar.
- Auzte, L. iii. 72/545; Ozte, T. 72/545, *v. pt. t.* ought.
- Auztte, L. i. 30/228, *s.* possession.
- Auenture, L. i. 73/1085, *s.* fortune.
- Avoweden, L. i. 24/122; Auowede, L. ii. 24/41; V. 24/41, *v. pt. t.* vovd. Fr. *avouer*.
- Awey, T. 73/547, *interj.* alas.
- Awreke, 14/104, avengd. A.S. *wrecan*.
- Axen, L. i. 36/362, *v.* enquire, hear of.
- Axste, T. 68/491, *v. pt. t.* askt.
- Ayre, C. 38/148, *s.* hair cloth.
- Ayþer, L. i. 26/157, one, each.
- Azeins, L. i. 21/73, *adv.* against.
- Azeins, 92/2, *prep.* before; 93/48, for, in readiness for. A.S. *ongean*.
- Azeinward, 12/19, *adv.* back, in return.
- Bachelers, L. 121/80, *s. pl.* young warriors, squires. Lat. *baccalarius*.
- Bad, L. ii. 48/297, *v. pt. t.* beggd.
- Bale, L. iii. 29/140, *s.* sorrow, trouble.
- Barayne, L. i. 22/97, *adj.* childless. O. Fr. *baraigne*.
- Baret, 83/34, *s.* quarrel, contest. O. Fr. *barat*.
- Barme, L. i. 34/300, *s.* breast, bosom. A.S. *bcarm*.

- Barne, 96/165, *s. child*. Scot. *bairn*.
- Bede, L. iii. 23/28; T. 23/28, *v. pt. t.*, beggd, prayd. A.S. *bidan*.
- Bede, 14/118, *v. pt. t. bade*. A.S. *baodan*.
- Bedeman, L. i. 49/658, *s. beadsman*, one who offerd up prayers for the welfare of another.
- Bedene, C. 77/415, *adv. at once*, completely.
- Bedeeyes, C. 41/186, *s. pl. prayers*, beads.
- Beere, V. 74/557; Bere, L. i. 74/1096, *s. bier*.
- Beie, *adj.* 87/174, both.
- Belde, V. 26/49; L. ii. 26/49, *v. increase in size and strength*, to furnish out; cf. our 'man of large build.'
- Bellewarde, L. iii. 41/267; Belward, T. 41/267, bell-ringer.
- Bem, T. 64/440; Beom, L. iii. 64/440, *s. beam*.
- Berd, L. iii. 51/318, *s. beard*.
- Bere, L. iii. 29/129, *s. voice, words*. A.S. (ge)*bære*.
- Beryng 15/135, *s. birthday, nativity*.
- Beshoppys, C. 26/62, *s. pl. bishops*. A.S. *biscop*, from Lat. *episcopus*.
- Besshope, C. 60/289, *s. bishop*.
- Bete, L. iii. 29/135; T. 29/135, *v. amend, abate, atone for*. A.S. *betan*.
- Beteche, L. iii. 31/178; Byteche, *v. pr. t. betake to, commit to*.
- Betyght, L. iii. 76/596, *pp. deckt, envelopt*. A.S. *bityhtan*.
- Bey3, L. iii. 63/433; Bei3, T. 63/433, *v. pt. t. bowd*. A.S. *began*.
- Bi, 96/9, *prep. bi þi lyue = during thy life, whilst thou art alive*.
- Bid, 93/53, *v. pr. t. pray*.
- Biddeth, 14/112, *v. imp. pray, offer*. A.S. *bidden*.
- Bien, 14/104, *v. to be*. A.S. *beon*.
- Bifalle, 16/154, *v. happen, come to pass*.
- Bigile, L. i. 47/589 *v. deceive, cheat*.
- Bihofpe, 97/28, *s. benefit*.
- Bihynde, 83/31, *adv. behind, hanging back, and so false*.
- Bilaue, L. i. 19/21; Bileue, 83/62, *v. cease, leave off*.
- Bileue, 14/100, *v. remain, stay*. A.S. *bilafan*.
- Bileue, 83/231, *s. belief, religion*.
- Bileued, L. i. 35/325, *pp. left, remaining*.
- Birth of St. Alexius, 24.
- Bisou3ht, L. i. 32/262, *v. pt. t. besought*.
- Bitake, L. i. 23/113, *v. give, bequeath*. See *Beteche* above.
- Bitau3tte, L. i. 33/286, *v. pt. t. betook, committed to, commended*.
- Bipou3ten, L. i. 76/1117, *v. pt. t. bethought, thought*. A.S. *bithincan*.
- Bitook, 15/137, *v. pt. t. took*. A.S. *bitacan*.
- Bitraye, 83/62, *v. betray*.
- Blan, L. ii. 20/6; Blon, V. 20/6, *v. pt. t. ceast*. A.S. *blinnan*.
- Blast, 93/45, *s. wind*.
- Blede, L. iii. 22/27; T. 22/27, *s. lit. blood, hence family, children*.
- Blee, 15/140, *s. colour*.
- Bleyss, C. 71/370, *s. bliss, heaven*.
- Blin, V. 60/389; Blyn, L. ii. 60/389, *v. stop*.
- Blissed, 88/217, *v. pt. t. blessed*.
- Blynne, L. i. 35/348, *v. cease*.
- Bo, L. iii. 38/235, *adj. both*.
- Boke, L. i. 25/133, *s. learning, school*.
- Bon, 83/38, *s. bone*.
- Bone, 12/49, *s. prayer, request*. O. Icel. *bón*.
- Boniface, St. Alexius married at the Church of, 27. St. Alexius buried at, 74.
- Boost, L. i. 64/975, *s. noise, disturbance*.
- Borde, 83/31, *s. table*. A.S. *bord*, Goth. *baurd*. "Boorde, *tabula, mensa*."—Prompt. Parv.
- Bordes, L. ii. 21/14; Bordus, V. 21/14, *s. pl. tables*.

- Bore, 12/46, *pp.* born.
- Boredes, C. 22/15, tables. A.S. *bord*.
- Borgh, T. 32/181; Bour, L. iii. 32/181; Burlig, L. iii. 21/13, *s.* town. A.S. *burg, burh*.
- Bote, L. ii. 23/28; But, V. 23/28, *conj.* unless, except.
- Bote, L. i. 75/1109, *s.* help, relief.
- Boþome, 84/81, *s.* bottom.
- Boun, V. 38/136, *adj.* ready, prepared.
- Boure, L. i. 60/888, *s.* chamber.
- Boweye, 97/20, *v.* bow down, become subject.
- Bowze, 84/71, *v.* bow to, give way to.
- Brak, L. iii. 29/127; *v. pt. t.* brake; he broke off. Brake, T. 29/127, it broke up. (?)
- Brede, T. 29/128, bride.
- Breech, L. i. 53/731, *s.* breeches.
- Brennyng, 86/164, *v. pr. t.* burning.
- Breyde, L. i. 37/396, *v. pt. t.* to breyde = pulld asunder (? not tore in pieces).
- Broht, L. iii. 52/329, *s.* See Broþ.
- Broste, 95/86, *v.* burst. A.S. *berstan*.
- Broþ, V. 52/310, *s.* Broþ of fissesches, water in which fishes had been boiled.
- Bryght, C. 29/88, *s.* bright one, (?) bride.
- Bulde, 97/14, *v.* build. A.S. *byldan*.
- Burgh, 97/14, *s.* city.
- Buste, L. iii. 53/331, *v. pt. t.* burst, broke his skin, or bustled, hustled, (burst, T.).
- By, 84/70, *prep.* against.
- By, 96/3, *adv.* before.
- By, 97/6; L. i. 73/1090, *prep.* during, in; by his lyue = during his life-time.
- By, L. i. 37/381, *v.* be. A.S. *beon*.
- Byffell, C. 20/4, *v. pt. t.* happend.
- Bynome, 95/143, *pp.* taken away.
- Bysmare, L. i. 71/1064, *s.* disgrace, outrage.
- Byt, C. 27/70, *conj.* but.
- By-wake, T. 76/600, *v.* watch by.
- Bywent, L. i. 27/171, *v. pt. t.* became.
- Candelmesday, 95/128, *s.* Candlemas Day, Feb. 2, the Purification of the so-called Virgin Mary.
- Catel, L. i. 46/575, *s.* goods, property, chattels. O. Fr. *catel*, Lat. *capitale*.
- Cee, L. i. 31/244, *s.* the sea.
- Celli, V. 34/104, *s.* (selly L. ii.) blessed object, relic. A.S. *sælig beatus*.
- Centoure, L. i. 20/65, *s.* a senator.
- Cette, C. 26/58, *s.* city.
- Challenged, L. i. 60/880, *v. pt. t.* questiond, chargd.
- Chanse, they leuyd, C. 24/36, (?) a miswriting for 'chaste they livede.'
- Chapman, L. ii. 32/82, *s.* merchant. A.S. *ceapman*.
- Chaunceler, L. i. 64/968, *s.* chancellor.
- Chere, 11/12, *s.* countenance.
- Cheryte, C. 41/182, *s.* charity, alms.
- Ches, 15/148, *v. pt. t.* chose. A.S. *ceosian*.
- Cheste, V. 61/401, *s.* strife, quarrelling.
- Chide, 83/51, *v. imper.* argue, quarrel.
- Chircheward, L. i. 32/258, *adv.* towards the church.
- Ciclatounes, L. i. 38/397, *s. pl.* a sort of cloak, made of siclatoun or siglaton, a rich kind of stuff brought from the East. See Halliwell, *s. v.* Cycclas.
- Clepe, 94/13, *v.* call. A.S. *cleopian*.
- Cleped, L. iii. 20/8; Y-clepud, T. 20/8, *pp.* named, calld. A.S. *cleopian*.
- Clers, L. i. 21/79, *adj.* bright, shining.
- Clethe, C. 50/244, *s.* clothes.
- Cleue, 95/92, *v.* cleave, open.
- Cloof, L. i. 61/923, *s.* clothing.
- Cloþles, 93/39, *adj.* naked.
- Clyppe, L. i. 68/1044, *v.* embrace, clasp.
- Colde, L. i. 37/380, coldness, want of heat of youth.
- Con, V. 32/84, *v. pt. t.* knew. A.S. *cunnan*.
- Conseile, L. i. 27/168, *s.* council, councillors.
- Conuey, 14/101, *v.* conduct, guide.

- Coppe, C. 27/75, *s. cup.*
 Corage, 87/194, *s. spirit.*
 Corce, C. 76/400, *s. corpse.*
 Coronation of Solomon, 97.
 Coroone, 97/2, *v. crown*; *lete coroone*
 = *caused to be crown'd.*
 Cors, V. 63/420; Corps, L. ii. 63/420,
s. corpse, body. Fr. *cors*, Lat.
corpus.
 Coupe, 82/1, *v. pt. t. knew, understood.*
 A.S. *cunnan*, *pt. t. ic cude.*
 Cristendom, L. iii. 24/44; T. 24/44, *s.*
baptism.
 Cristenmesse, 13/70, *s. Christmas.*
 Cristiente, 12/48; Cristianete, 13/82,
s. Christendom.
 Croice, L. i. 59/866, *s. the cross.*
 Crokede, L. iii. 75/578, *adj. deformed,*
lame.
 Crommes, L. i. 50/661, *s. pl. crumbs.*
 Croun, V. 52/312, *s. head.*
 Cuntrees, L. i. 35/346, *s. pl. countries.*
 Curteis, L. i. 21/81, *adj. courteous.*
 Custe, V. 70/501, *v. pt. t. kisst.*
 Custyume, C. 22/14, *s. custom, habit.*
 Cyte, C. 20/4, *s. city.*
- Daniel in the lions' den, 89; fed by
 Habbacuc, 89.
- DAVVY, Adam, Marshal of Stratford-at-
 Bow, 14/113, 15/149, 16/163.
- Dawe, 88/235, *s. day, life.* Bringe of
dawe = *deprive of life.*
- Daye, 96/3, *v. pt. t. died.*
 Dde, C. 73/385, *v. die.*
- Deciples, 89/272, *s. pl. disciples,*
followers.
- Decollacioun, 12/37, *s. beheading.* Lat.
collum = *the neck.*
- Ded, C. 66/339, *v. pt. t. didst.*
 Def, L. i. 34/293, *adj. deaf.* A.S.
deaf.
- Del, V. 66/450, *s. a pity.* A.S.
deol = *grief.*
- Dele, 83/61, *v. imper. distribute.*
 Delful, V. 66/449, *adj. doleful, pitiable.*
- Delite, 84/63, *v. imper. delight, be*
pleas'd.
- Delte, L. iii. 33/197, *v. pt. t. divided.*
 A.S. *dælan.*
- Dent, L. i. 25/143, *s. blow, stroke.*
 A.S. *dynt.*
- Deope, L. iii. 32/190; Dep, T. 32/190,
adj. deep.
- Deore, L. iii. 79/632; Dere, T. 79/632,
adv. dearly.
- Departed, 86/138, *pp. divided.*
- Dere, 94/20, *adv. dearly.* A.S. *deore.*
- Derk, 15/121, *s. darkness.* A.S. *dearc,*
deorc.
- Derkhede, 89/269, *s. darkness.*
- Derworþ, 12/50, *adj. dear, precious.*
 A.S. *deorwyrdæ.*
- Despens, L. i. 31/248, *s. expenses.*
- Dethe, C. 77/410, *deaf.* Cf. *afirst*, for
 'athirst,' &c.
- Dette, 88/224, *s. debt.* Fr. *debte*,
 Lat. *debitum.*
- Deye, L. i. 60/892, *v. die.*
- Dien, L. iii. 71/533, *v. die.*
- Digne, L. i. 34/299, *adj. noble, worthy.*
 Lat. *dignus.*
- Dize, 87/192, *v. die.*
- Dizth, L. i. 19/28, *v. prepare.* A.S.
dihstan.
- Dizth, L. i. 37/382, *pp. set, fixt.*
- Dissches, V. 52/311, *s. pl. dishes.*
- Dozty, T. 20/7; Doughty, L. iii.
 20/7, *adj. valiant, noble.* A.S.
dohtig.
- Doloure, L. i. 44/513, *s. grief, lament-*
ation. O. Fr. *dolur, douleur*, Lat.
dolor.
- Dome, C. 77/410, *adj. dumb.*
- Domesdai, 92/2, *s. the day of judg-*
ment.
- Don, 14/94, *pp. put to death.*
- Doom, the Day of; its signs; 89/265;
 p. 92, 93.
- Doomsday; St. Jerome's 15 tokens
 before it, p. 92.
- Doop, 16/154, *v. imp. put, place, cause*
to be put.

- Douztter, L. i. 26/154, *s.* daughter. A.S. *dohtor*.
- Douztstiet, L. i. 25/143, *adj.* mightiest. A.S. *dohtig*.
- Doute, L. iii. 25/71, *s.* trouble, danger.
- Douteden, 98/53, *v. pt. t.* feared, revered.
- Douten, 82/13, *v.* fear.
- Douttren, 83/42, *s. pl.* daughters.
- Drem, T. 68/487, *s.* noise. A.S. *dream*.
- Dreri, V. 38/133, *adj.* sad, dreary.
- Dreued, L. i. 35/326, *pp.* driven; to-dreued=driven apart. A.S. *drifan*.
- Drey, L. iii. 53/337, *v. pt. t.* went through, suffered. A.S. *dreogan*.
- Drigh, L. iii. 23/35; Dryzte, T. 23/35, *s.* Lord. A.S. *drighthen*, O. Icel. *dröttin*.
- Dronkelow, 84/67, *adj.* drunken, dissipated. "Drunkelaw, *ebriosus*."—Prompt. Parv.
- Drouz, L. iii. 37/230, *v. pt. t.* dragd, tore. A.S. *dreogan*.
- Dubbyng, 13/76, *s.* ornaments, decoration.
- Dude, 88/214, *v. pt. t.* causd.
- Duden, L. i. 19/19, *v. pt. t.* did.
- Dure, L. i. 73/1084, *v.* endure, last.
- Dwelle, V. 38/139, *v.* delay, stop.
- Dyche, C. 53/258, *s.* dish.
- Dyghte, L. iii. 21/12; Dyzte, T. 21/12, *v. pt. t.* furnisht, prepared. A.S. *dihnan*.
- Dyned, L. i. 46/561, *v. pt. t.* roard.
- Dyngnytee, C. 63/320, *s.* rank, dignity.
- Ede, V. 33/97, *v. pt. t.* went. A.S. *eode* = *ivit*.
- Edissa, The city of, 32.
- Eie, 85/131, *s.* awe, fear. Stode hem of hym non eie = stood in no fear of him.
- Eire, L. i. 67/1031, *s.* heir.
- Eke, T. 21/18, *adv.* also. A.S. *eac*, *ec*.
- Elde, L. i. 25/136, *s.* age, years. A.S. *eald*, *ald*.
- Elijah raises Jonah, 86; burns up the messengers of King Ahaziah, 87; is taken up into heaven, 88.
- Elisha purifies a well with salt, 88.
- Elke, C. 28/79; Ilke, Ylke, *adj.* each, every.
- Emforþ, 83/33, *v. imp.* (?) strengthen. O. Fr. *enforcer* *renforcer*, *rendre plus fort*.
- Ene, L. i. 34/317, *adv.* once. A.S. *æne*.
- Enk, L. i. 53/754, *s.* ink.
- Enpaired, 84/66, *pp.* injurd.
- Enpeirement, L. i. 32/255, *s.* injury, loss.
- Entayele, C. 41/188, *s.* shape, form.
- Entent, L. i. 39/412, *s.* purpose.
- Enticement, L. i. 32/264, *s.* snares, allurements.
- Eode, V. 48/261, *v. pt. t.* went.
- Ere, 12/25, *s.* ear. A.S. *eare*.
- Erley, C. 27/67; Erlich, L. i. 41/433, *adv.* early, soon. A.S. *earlice*.
- Erplich, 83/48, *adj.* worldly, earthly.
- Euen 92/12, *adj.* level, flat.
- Euenyng, V. 20/8; Euening, L. ii. 20/8, *s.* peer, equal. O. Icel. *iafningi*.
- Euerichon, L. iii. 33/194, every one, all.
- Eufemian (father of St. Alexius), p. 20, 21, 28, 37, 40, 48—51.
- Euyne, C. 28/79, *s.* even, evening. A.S. *æfen*.
- Eye, 87/173, *s.* awe, fear; A.S. *ege*. See Eie.
- Eyled, L. iii. 27/108, *v. pt. t.* (?) no play, aild, troubled, him; he didn't care for it. T. has 'no play (in bed) easd them, the bridegroom and bride.'
- Eyre, L. i. 23/112, *s.* heir.
- Fairhede, L. i. 72/1080, *s.* beauty.
- Fare, L. iii. 26/85; T. 26/85, *v.* go, travel. A.S. *faran*.
- Fayne, C. 24/40, *adj.* glad, pleased. A.S. *fægen*.
- Fe, T. 33/196; Feo, L. iii. 33/196, *s.* property. L. Lat. *feudum*.

- Feble, L. i. 33/278, *adj.* poor, miserable.
- Fede, T. 57/378; Feode, L. iii. 57/378, *v.* feed.
- Feinte, 14/118, *v.* fall, be afraid.
- Felawje, L. i. 35/329, *s.* fellow, companion. A.S. *felaga*.
- Felawrede, L. i. 43/477, *s.* company, fellowship.
- Felde, C. 26/54, *sb.* field (? to manage loans and fields, business and agriculture).
- Fele, C. 21/10, *adj.* many. A.S. *fela*.
- Felede, V. 78/601, *v. pt. t.* experienced, met with.
- Felle, C. 26/62, *adj.* many.
- Felle, 96/166, *s.* skin. A.S. *fell*, Lat. *pellis*.
- Fen, L. i. 45/527, *s.* mud. A.S. *fenn*.
- Fend, T. 25/70; Feond, L. iii. 25/70, *s.* fiend, devil.
- Fenge, T. 75/580; Fonge, L. iii. 75/580, *pp.* received, granted.
- Feorliche, V. 73/546; Ferliche, L. ii. 73/546, *adj.* wonderful. A.S. *færlic*, sudden, from *fær* = sudden.
- Ferd, V. 62/404, *v. pt. t.* fared, was.
- Fere, L. iii. 25/59; T. 25/59, *s.* companions, schoolfellows.
- Fere, 83/42, *s.* fear, respect.
- Fette, L. i. 54/759, *v. pt. t.* fetter.
- Feye, L. iii. 73/555, *adj.* dead. A.S. *fæge*.
- Fierpe, 85/100, *adj.* fourth. A.S. *feorðe*.
- Fizth, L. i. 61/930, *s.* quarrelling, fighting.
- Fle, T. 20/5; Fleo, L. iii. 20/5, *v.* flee from, resign. A.S. *feon*.
- Flene, L. i. 33/276, *v.* fly. A.S. *feon*.
- Fleischlich, 88/204, *adv.* in flesh.
- Flynge, L. i. 68/1034, *v.* fling herself, rush.
- Flyt, L. iii. 22/20, *s.* scolding, brawling. A.S. *flit*.
- Fo, L. iii. 72/539, *v.* take (clasp, embrace), A.S. *fon*.
- Fode, L. iii. 23/29; T. 23/39, *s.* lit. food, hence, 'one brought up,' *alumnus*, finally = child, boy. A.S. *fôda*.
- Folde, C. 56/267, *v. pt. t.* folded.
- Fon, 83/37, *s. pl.* foes.
- Fonde, 90/287, *v.* try, find out.
- Fonding, L. iii. 28/119; Fondynge, T. 28/119, *s.* temptation, trial, perplexity.
- Foot, 94/49, *s.* to foot and to honde = in every way.
- Forbore, 94/69, *pp.* spared.
- Force, C. 76/399, *s.* consideration, thought. Yaffe no force = took no notice.
- Fordon, 86/160, *pp.* ruined.
- Foresaweþ, 84/96, (?) *fore*, before; and *sawen*, to sow; or 'saws apart,' like *for-drifan*, drive asunder.
- Forlore, L. iii. 30/158; T. 30/158, *pp.* lost, ruined.
- Forsake, L. i. 64/964, *v.* refuse, deny.
- Forsakyng, C. 39/155, *pp.* forsaken.
- Forswelewd, 89/259, *pp.* swallowd utterly.
- Forto, 95/125, *adv.* until.
- Forto, T. 34/207, *adv.* until.
- Forþer, 15/138, *adv.* fore, front.
- Forþi, V. 35/112, *conj.* in order that.
- Forzete, L. iii. 67/479; Forzute, T. 67/479, *v.* forget. A.S. *forgitan*.
- Fourtide, 85/107, *adj.* fortieth. A.S. *feonvertigoða*.
- Fowlke, C. 57/272, *s.* folk, people. A.S. *folc*.
- Frakel, L. iii. 44/279, *adj.* frail, fragile.
- Frape, L. i. 60/390, *s.* crowd, numbers. O. Fr. *frappe*.
- Fre, T. 20/2, 20/4; Freo, L. iii. 20/2, 20/4, *adj.* free, noble.
- Frel, T. 44/279, *adj.* frail, fickle. O. Fr. *frele*, *frail*.
- Frenesie, L. i. 75/1112, *s.* madness.
- Freond, L. iii. 72/545, *s.* a friend.

- Frere, L. i. 61/928, *s.* friar, monk.
Lat. *frater*.
- Fryst, C. 72/375, *adj.* first.
- Fyzt, T. 22/20, *s.* fighting, quarrelling.
- Fyn, L. iii. 26/90; Fyne, 94/56, *s.* ending, end of life. Fr. *fin*, Lat. *finis*.
- Fyne, T. 26/90, *v.* end one's life, die.
- Gaffe, C. 25/50, *v. pt. t.* gave. Gaffe he nought = took no heed, cared nought for.
- Galys (Galicia), 32.
- Game, L. i. 29/208, *s.* play.
- Gamed, 95/120, *v. pt. t.* pleased.
- Gange, L. ii. 25/44; Gonge, V. 25/44, *v.* walk. Scotch, *gang*.
- Gascoyne, C. 28/78, *s.* Gascony.
- Gate, L. ii. 33/98, *s.* road, way. Icel. *gata*.
- Gate, C. 22/17, *s.* class, description. A.S. *geat*.
- Gentel, T. 77/610; Genty, L. iii. 77/610, *adj.* noble.
- Gest, C. 28/79, *s.* guest. A.S. *gæst*, *gest*.
- Gete, V. 50/282, *v.* recover.
- Gewyn, C. 41/182, *pp.* given.
- Gile, 83/58, *v.* beguile, deceive.
- Ginne, V. 62/412; Gyn, L. ii. 62/412, *s.* plan, means. Fr. *engin*, Lat. *ingenium*.
- Gle, T. 27/106; Gleo, L. iii. 27/106, *s.* glee, merriment.
- Glem, 12/27, *s.* gleam.
- Godes, L. ii. 50/363; Godus, V. 58/362, *s.* of God.
- Godspel, L. i. 19/34, *s.* Gospel.
- Goed, L. iii. 21/17; Guod, T. 21/17, *adj.* good.
- Gom, L. iii. 27/104; Gome, T. 27/104, *s.* man. A.S. *guma*.
- Gonnen, L. i. 24/130, *v. pt. t.* began, settled. A.S. *ginnan*.
- Gorre, L. i. 65/1005, *v. pt. t.* mud, dirt. A.S. *gor*.
- Gostes, 93/44, *s. pl.* spirits. A.S. *gast*.
- Gostlich, T. 25/72; Gostliche, L. iii. 25/72, *adv.* spiritually, in spirit.
- Gob, V. 38/142, *v. imper.* go.
- Grad, L. i. 64/979, *v. pt. t.* read, spoke. Gradde, L. i. 36/364, cried. A.S. *grædan*.
- Gram, L. iii. 60/406, *adj.* angry, annoyed. A.S. *gram*.
- Gramed, L. i. 53/734, *v. pt. t.* grieved, annoyd. A.S. *gramian*.
- Grede, L. iii. 53/340, *v.* cry. A.S. *grædan*.
- Gredyng, 96/156, *v.* crying.
- Greiped, V. 78/596, *pp.* prepard.
- Grene, L. i. 34/316, *adj.* green, fresh, sharp. Cp. verjuice, and Fr. *verd*, 'rawly tart or sharpe, as vnripe fruit, or wine,' &c.—Cotgrave.
- Grente, L. iii. 36/217, *v. pt. t.* groaned.
- Grete, L. i. 46/564, *v. pt. t.* wept. A.S. *grætan*.
- Greth, L. ii. 24/40, *adj.* great.
- Grette, L. ii. 48/296, *v. pt. t.* accosted, adrest.
- Grijs, L. i. 38/398, *s.* the fur of the gray or martin.
- Grikkissh, L. i. 47/591, *adj.* Grecian.
- Grille, L. i. 46/564, *adv.* terribly. "Grym, gryl, *horridus*."—Prompt. Parv.
- Griselich, 93/33, *adj.* fearful.
- Grone, L. i. 39/414, *v.* groan, lament.
- Grot, L. i. 47/608, *s.* lot, literally fragment. A.S. *grot*.
- Grucchyng, L. i. 46/547, *s.* grumbling. O. Fr. *grouchier*.
- Gylle, C. 25/51, *s.* guile, deceit.
- Gynne, L. iii. 65/459, *s.* trick.
- Gyrdell, C. 31/103, *s.* girdle.
- Hab, 95/99, *v.* have.
- Halewen, 12/44, *s. pl.* saints. A.S. *halig*, *haleg*, holy.
- Halt, L. i. 61/931, *v. pt. t.* holds.
- Haluendel, L. i. 35/334, *s.* half.
- Halwe, L. iii. 75/582, *adv.* holy man, saint.

- Ham-ward, V. 40/164, *adv.* homeward.
 Happes, L. i. 69/1046, *s. pl.* fortune.
 Hare, T. 22/23, *poss. pr.* their. A.S. *heor*.
 Hast, L. i. 46/576, *s.* haste. On hast, in haste, very quickly.
 Hatte, L. ii. 32/88; Hette, V. 32/88, *v. pt. t.* was named. A.S. *hatan*.
 Haue, V. 76/581; Hawe, L. ii. 76/581, *s.* a haw, the berry of the hawthorn, equivalent here to our expression "not a fig."
 Hawze, L. i. 35/328, *s.* yard or enclosure. A.S. *haga*. Chaucer uses it in the sense of a churchyard.
 He, L. ii. 39/153, *pr.* they.
 Hedde, L. ii. 57/358; Hudde, V. 57/358, *v. pt. t.* hid, covered.
 Heer, L. iii. 30/146; Her, T. 30/146, *s.* hair. A.S. *hær*.
 Heize, 15/139, *adj.* high, principal, noble.
 Heized, 95/98, *v. pt. t.* hied, hastend. A.S. *higian*.
 Heizer, 92/4, *adj.* higher.
 Heixt, 94/29, *adj.* highest. Ancren Riwle, pp. 42 and 138. Lazamon, 1807, 2325 and 24,142.
 Hele, L. iii. 29/127, *v.* conceal (his resolve).
 Hele, 84/72, *v.* hide, cover. A.S. *helan*.
 Helestou, L. iii. 67/476; Helepou, T. 67/476, *v. pt. t.* didst thou hide. A.S. *helan*.
 Hell, C. 77/412, *s.* cure, healing. A.S. *hæl*.
 Hende, L. i. 21/81, *adj.* gentle, kind, polite. A.S. (ge)-*hende*.
 Hende, L. i. 37/374, *adv.* near, at hand.
 Hennes, L. i. 37/384, *adv.* hence. A.S. *heonan*.
 Heo, V. 23/28, *pr.* she.
 Heold, V. 62/409, *v. pt. t.* held.
 Her, L. i. 53/731, *s.* hair-cloth.
 Her, 90/292, of them. Her either after *oper* = one of them after the other.
 Herberewe, 93/40, *v.* harbour, shelter, lodge. "Herberwyn or receyvyn to hereboroghe, *hospitor*."—Prompt. Parv.
 Herd, V. 62/403, *pp.* heard.
 Herde, V. 41/182, *s.* company, group.
 Herede T. 39/250; Heried, L. iii. 39/250, *v. pt. t.* praised, worshipt. A.S. *hërian*.
 Herest, L. iii. 67/475, *v. pr. t.* hearest.
 Herie, 93/4, *v.* praise, worship.
 Herkynnythe, C. 20/2; Herkenep, T. 20/1, *v. imp.* hearken, listen.
 Herne, L. i. 63/951, *s.* corner. O. Dutch, *hernc*. "Hyrne, *angulus*."—Prompt. Parv.
 Herynge, T. 44/278, *s.* praise, honour.
 Hest, L. i. 47/587, *s.* orders, command.
 Hete, L. i. 60/904, *v. pt. t.* was named. A.S. *hatan*.
 Hete, 86/153, *v. pt. t.* orderd, commanded. A.S. *hatan*.
 Hetilich, 11/15, *adv.* hatefully, spitefully. A.S. *hetelice*.
 Hepingge, L. ii. 52/308, *s.* contempt, mockery.
 Heu, L. iii. 27/99; Hewe, T. 27/99, *s.* complexion. A.S. *heow*.
 Heuede, 13/59, *s.* head. A.S. *heafod*.
 Heuenriche, 14/108, *s.* of heaven. A.S. *heofonrice*.
 Hide, L. i. 52/713, *s.* features. A.S. *hyd*.
 Hihte, V. 22/25; Hihte, V. 21/9; Hytste, L. ii. 22/25, *v. pt. t.* was named. A.S. *hatan*.
 Hij, 11/16, *pr.* they. A.S. *hi*.
 Hol, 83/38, *adv.* safe, whole. A.S. *hal*.
 Hom, V. 42/193, *s.* man, servant.
 Honden, 14/95, *s. pl.* hands. A.S. *hond*.
 Hore, L. iii. 36/218, *adj.* white, hoary.
 Hosebonde, 88/224, *s.* husband.
 Hote, L. i. 43/488, *v. pr. t.* bid, order. A.S. *hatan*.
 Hou, L. i. 19/48, *adv.* how.

- Houseled, L. i. 35/337, *pp.* receivd the Sacrament. A.S. *huslian*.
- Housles, 93/40, *adj.* houseless, homeless.
- Hungred, L. i. 35/335, *pp.* of hungred = exceedingly hungry, from A.S. *ofhingrian*.
- Hure, 13/59, *s. cap.* "*Howe or hure*, heed hyllynge, Tena, capedulum."—Prompt. Parv.
- Hy, T. 22/22, *pr.* they.
- Hye, C. 69/362, *adv.* on hye = aloud, in a loud voice.
- Hylde, C. 52/257, *v. pt. t.* coverd. A.S. *hylan*.
- Hyllde, C. 63/315, *v. pt. t.* held, kept.
- Hynde, C. 64/340, *adv.* kindly, gently.
- Hyne, L. iii. 31/176, *s.* attendant. A.S. *hina*.
- Hywe, T. 28/117, *s.* complexion, colour. A.S. *heow*.
- Ibe, 89/253, *pp.* been.
- Icham, 97/28, I am.
- Ichauē, V. 71/508, *v. pr. t.* I have.
- Icholde, V. 71/521, *v. pr. t.* for I wolde = I wish, I would.
- I-herid, L. ii. 40/157, *pp.* praised. A.S. *hērian*.
- Ihote (11/5), *pp.* calld, named. A.S. *hatan*.
- Ilche, V. 43/210; Ilk, L. ii. 43/210, *adj.* same, very one.
- In, 97/33; Inne, V. 67/459, *s.* house, residence.
- Innocent, Pope, enquires about St. Alexius, 60; receives the book from Alexius, 64.
- Ireful, 82/20, *adj.* wrathful.
- Iryde, 89/250, *pp.* ridden, been carried.
- Ised, 92/22, *pp.* said, told.
- Isen, 95/140, *v. pt. t.* have seen.
- I-sezen, V. 70/493, *pp.* seen.
- Iwisse, 92/24, *adv.* certainly, assuredly. O. Fris. *wis*, Icel. *viss*, Dutch, *gewis* = certain.
- Jerome's, St., Fifteen Tokens before Doomsday, p. 92.
- Jonah swallowed by a whale, 47, 48.
- Judgment of Solomon, 98.
- Kee, C. 68/358, *s.* for "knee."
- Ken, V. 33/96; Kenne, L. ii. 33/96, *v.* know, recognise. A.S. *cunnan*.
- Kende, 86/154, *v. pt. t.* became acquainted with. A.S. *cunnan*.
- Kene, 96/6, *adj.* angry.
- Kenne, T. 27/99; Kinne, L. iii. 27/99, *s.* family, race.
- Kepte, L. iii. 44/278, *v. pt. t.* regarded, valued. A.S. *cēpan*.
- Kesse, T. 67/480, *v.* kiss.
- Kete, L. iii. 33/201, *adj.* strong.
- Kipe, L. i. 30/224, *v.* show, make known. A.S. *cýðan*, *cuðian*.
- Knaue, C. 27/69, *s.* servant, dependant.
- Kneuz, V. 67/456, *v. pt. t.* knew, recognised.
- Knouyng, L. i. 33/275, *s.* knowledge, recognition.
- Knwe, C. 41/177, *v. pt. t.* knew, recognised.
- Kyd, L. iii. 61/410, *adj.* known, recognised. A.S. *cuð*.
- Kynde, L. i. 20/49, *s.* kin, family, nature. A.S. *cun*.
- Kyndes, 85/130, *s. pl.* tribes.
- Kyngesday, 86/147, *s.* days, time or reign of King Ahab.
- Kyngus, V. 20/8, *s.* of a king.
- Kynrede, L. i. 22/93, *s.* family.
- Lafdy, 14/91, *s.* lady.
- Laodicea, St Alexius arrives at, 45.
- Lask, L. i. 50/681, *v.* alleviate.
- Lauedye, L. iii. 23/33; Leuedye, T. 23/33, *s.* lady.
- Lauztte, L. i. 30/219, *v. pt. t.* came upon, seizd. A.S. *læccan*.
- Lawe, 85/126, *v.* put down, subdue.
- Lawzes, L. i. 54/748, *s. pl.* laws.
- Leccherie, 84/68, *s.* dissipation, indulgence. "Lechery, *luxuria*, *fornicatio*."—Prompt. Parv.
- Leche, V. 28/59, *s.* physioian, curer. A.S. *læce*.

- Led, C. 26/56, *v. spend*, pass.
 Led, V. 66/444, *s. lead*.
 Ledes, L. i. 23/111, *s. pl. people*, dependants. A.S. *leod*.
 Lees, C. 68/354, net, snare. O. Fr. *las, lays*, a snare, ginne, or grinne. —Cotgrave.
 Lees, C. 22/20; Les, V. 22/26, *s. lying, a lie*. A.S. *leas*, false.
 Leet, L. i. 32/268, *v. pt. t. gave up*, resignd. A.S. *lettan*.
 Lefte, C. 66/439, *adj. dear*. A.S. *leaf*.
 Lefnesse, L. i. 48/627, *s. faith*. "Levenesse or belevenesse, *fides*." —Prompt. Parv.
 Legge, 98/46, *v. appease*, settle.
 Leze, V. 57/358, *v. pt. t. lay*.
 Leiden, 11/15, *v. pt. t. laid on*, pressed on.
 Leie, 87/188, flame. A.S. *leg, lig*.
 Leinte, 14/117, *s. the season of Lent*.
 Lele, L. ii. 75/567, *adj. whole*, sound.
 Lem, T. 64/439; Leom, L. iii. 64/439, *s. ray of light*, beam.
 Lemman, T. 29/130; Lemman, L. iii. 29/130, *s. sweetheart*, love. A.S. *leafman*.
 Leneden, 89/244, *v. pt. t. lay*, leant.
 Lengþe, L. i. 25/136, *s. stature*, height.
 Lepy, T. 36/215, *adj. single*. O lepy = anlepy = a single. A.S. *anlepig*.
 Ler, L. iii. 37/232; Lere, T. 37/232, *v. teach*, tell. A.S. *leornian*.
 Lere, L. iii. 28/122; T. 28/112, *s. countenance*. A.S. *hleor*, O. Icel. *hlyr*.
 Lere, V. 25/45; L. ii. 25/45; Lore, L. iii. 24/54; T. 24/54, *s. learning*, school.
 Leryd, C. 58/281, *adj. learned*.
 Les, 15/147, *s. lying*, lies.
 Lest, L. i. 47/595, *v. pt. t. lasted*.
 Lest, 92/24, *adj. least*, smallest. A.S. *lest*.
 Letanye, L. i. 57/830, *s. a litany*.
 Lete, L. i. 28/181, *v. pt. t. set aside*, gave up, restrained. A.S. *lettan*.
 Leten, L. ii. 74/548, *v. pt. t. causd*.
 Lette, 15/123, *v. be prevented*, stop. A.S. *lettan*.
 Leue, 14/92, *adj. dear*, beloved.
 Leue, 14/99, *s. leave*, permission.
 Leued, 85/132, *v. pt. t. remaind*, were left.
 Leuen, L. iii. 29/132, *v. live*, remain.
 Leuer, L. i. 27/172, *adv. rather*, sooner.
 Leuyde, C. 67/346, *pp. left*.
 Lewde, C. 58/281, *adj. unlearned*.
 Lewe, C. 71/369, *adj. dear*.
 Lewe, C. 31/101, *v. live*, remain.
 Libbe, L. i. 55/792, *v. live*.
 Liche, L. iii. 70/512; Lich, T. 70/512, *s. body*. A.S. *lic*. "Lyche, dead body, *funus*." —Prompt. Parv.
 Lift, L. iii. 56/371; Luft, T. 56/371, *s. air*; bi the lift = aloft, on high.
 Liþe, 84/87, *v. lie*. A.S. *leogan*.
 Liþth, L. i. 19/6, *adj. active*.
 Liþth, 87/188, *adj. light*, burning.
 Liþtting, 93/25, *s. lightning*. A.S. *liþttinge*.
 Liggande, V. 63/420; Liggynde, L. ii. 63/420, *pr. p. lying*.
 Liht, V. 23/36; Lyþthe, L. ii. 23/36, *v. lighten*, comfort. A.S. *lihtan*.
 Lijf, L. i. 26/147; Lyffe, C. 26/56, *s. life*.
 Limes, V. 75/567; Lymes, L. ii. 75/567, *s. pl. limbs*.
 Lipþ, 83/60, *adj. rascally*, wicked. A.S. *lyþer*.
 Lipþhede, 88/218, *s. badness*, impurity.
 Liuesman, L. iii. 63/430, *s. a living man*.
 Llawe, C. 51/253, *adj. low*.
 Lombe, 15/138, *s. lamb*.
 Look, L. i. 50/674, *v. attend to*.
 Loos, L. i. 44/499, *s. praise*, glory. O. Fr. *los*, Lat. *laus*.
 Lordingges, L. ii. 59/383; Lordingus, V. 59/383, *s. pl. Sirs*.
 Lothe, C. 36/132, *adj. loath*, troublesome, sorrow-causing.

- Lovde, 84/87, *adv.* loudly.
- Loueden, L. i. 19/3, *v. pt. t.* loved.
- Louelich, 14/93, *adj.* lovely.
- Louke, L. iii. 77/611, *v.* enclose. A.S. *lucan* = to lock.
- Lousse, C. 63/321, *s.* loose.
- Lowe, C. 41/174, *s.* love.
- Lowthe, C. 42/195, *v.* bow, kneel. A.S. *hlátan*.
- Lowyght, C. 77/414, *v. pr. t.* loveth.
- Luper, T. 61/409, *adj.* wretched, vile. A.S. *lyðer*.
- Lyte, a, V. 75/561, *adv.* a little, a bit.
- Lywyd, C. 40/168, *v. pr. t.* lived.
- Maistrie, 13/85, *s.* the mastery, victory.
- Make, V. 37/130, *s.* mate, partner. O. Icel. *maki*.
- Mangery, C. 26/63, *s.* feast, banquet. Fr. *mangeoir*.
- Manyon. L. iii. 30/155; T. 30/155, many a one.
- Marriage of St. Alexius, 27.
- Maryole, L. i. 43/481, *s.* little Mary, little image. Lat. *mariola*.
- May, L. iii. 28/116; T. 28/116, *s.* maiden. A.S. *mæg*.
- Me, V. 44/228, men, people.
- Mechul, V. 44/220; Muchel, L. ii. 44/220, *adj.* much, great.
- Mede, T. 57/375; Meode, L. iii. 57/375, *s.* reward. A.S. *med*.
- Meignee, L. i. 61/914, *s.* servants, household. See Meyny.
- Melys, C. 35/126, *s.* meal.
- Mende, L. i. 33/271, *s.* mind, thoughts.
- Mement, 96/152, *s.* improvement, help.
- Mene, L. i. 40/421, *v.* lament.
- Menee, L. i. 60/903, *s.* retinue, attendants. See Meyny.
- Menge, L. iii. 48/299, *v.* think, remember. A.S. *myngian*.
- Menged, L. iii. 28/118, *v. pt. t.* became confusd or disturbd. A.S. *mencgan*, mix; O.L. Ger. *men-gian*.
- Menske, L. i. 74/1098, *s.* honour, reverence. O. Icel. *menska*.
- Meschief, L. i. 36/353, *s.* trouble, misery.
- Messe, L. i. 56/877, *s.* Mass.
- Mest, 93/37, *adj.* especially.
- Mester, V. 51/300.
- Mesure, 13/60 *s.* measure. A measure = fitting, suitable. Fr. *à mesure*.
- Met, C. 35/123, *s.* meat, food. A.S. *mete*.
- Mette, 11/3, *v. pt. t.* dreamt. A.S. *mætan*.
- Metying, 12/42, *s.* dream.
- Meyny, C. 47/232, *s.* servants, household. O. Fr. *maisne* = household, from L. Lat. *maisnada* (from Lat. *minusnata*), a company; cf. *menials*.
- Mid, 83/53, *prep.* with. A.S. *mid*.
- Middelerd, 92/18, *s.* earth.
- Miracles wrought by the corpse of Alexius, 75.
- Misse, 92/23, *s.* lose, be without.
- Misseist, 84/71, *v. pr. t.* say against, annoy.
- Mist, V. 71/511, *v. pt. t.* mightest.
- Mizten, 11/16, *aux. v.* might, could.
- Mode, L. 19/26; T. 60/404; Moed, L. iii. 60/404, *s.* spirit, heart, mind. A.S. *môd*.
- Molde, L. i. 21/83, *s.* earth. A.S. *molde*.
- Mon, C. 23/28; L. ii. 23/32; Mone, V. 23/32, *s.* lamentation.
- Mone, 83/53, *s.* 'non in mone,' (?) no mention, or 'no share,' community.
- Moneþ, 12/38, *s. pl.* months. A.S. *monað*.
- Monnes, V. 26/50, *s.* man's; Monnus, V. 45/230, *pl.* men's.
- Morenyng, C. 40/157, *s.* mourning, lamentation.
- Mot, L. iii. 29/131; L. 29/131, *aux. v.* must.
- Mote, 14/101, *aux. v.* may.
- Mowen, L. i. 39/409, *aux. v.* may.
- Murre, 15/140, murry, mulberry-coloured, red-purple.
- Mychel, 11/4, *adj.* much, great.
- Myd, 11/12, *prep.* with. A.S. *mid*.

- Myddellerede, 16/167; Mydlerde, 92/19, earth. A.S. *middelward*.
- Mydeward, L. ii. 74/551, midst.
- Mydelich, 82/21, *adv.* mildly.
- Mysse, 97/30, *v.* miss, fail.
- Mystook, L. i. 22/94, *v. pt. t.* transgress, offended.
- Mytred, 13/79, *pp.* with a mitre on.
- Mytte, 83/43, *prep.* with. A.S. *mid*. Goth. *miþ*.
- Nadde, L. iii. 24/49; T. 24/49 for 'ne hadde' = had not.
- Nam, T. 31/169, *v. pt. t.* took. A.S. *niman*.
- Namelich, 84/93, *adv.* especially.
- Narewe, L. i. 61/932; Narew3, 95/99, *adv.* closely, nearly, narrowly, in small compass.
- Nas, 85/118, for 'ne was' = was not.
- Napeles, L. i. 28/181, *adv.* nevertheless.
- Napemo, 94/41, *adv.* nothing more.
- Neb, L. iii. 63/434; Nebbe, L. iii. 52/330, *s.* head, face.
- Nedliche, V. 35/116, *adv.* necessarily.
- Neiz, T. 63/436; Ney3, L. iii. 63/436, *adv.* near, nigh.
- Neyze, V. 70/487; Neyh, L. ii. 70/487, *v.* approach. A.S. *nehwan*.
- Nempned, 12/45, *pp.* named, mentioned. A.S. *nemnan*. Lat. *nominare*.
- Nere, L. iii. 30/150; T. 30/150, for 'ne were' = was not, were not.
- Nest, V. 56/339, *adj.* next.
- Newed, V. 73/539, *pp.* renewed.
- Newfangel, 83/35, *adj.* new-fangled, new, inconstant.
- Ney, L. iii. 25/56; Ne3, T. 25/56, *adj.* near, nigh. A.S. *neh*, *neah*.
- Niht, V. 23/33; Ny3the, L. ii. 23/33, *s.* night.
- Nineveh, 47.
- Niste, L. iii. 53/332; Nuste, T. 53/332, *v. pt. t.* for 'ne wiste,' *i. e.* did not know of.
- Nolde, L. i. 29/202, for 'ne wolde' = would not.
- Nom, 13/58, *v. pt. t.* took, directed. A.S. *niman*.
- Nome, L. iii. 76/605, *s.* name.
- None kynnes, L. i. 33/274, no manner. See 'Scunes.'
- Noot, L. i. 39/419, for 'ne wot' = do not know.
- Noue, C. 37/144, *adv.* now.
- Nou3th, 14/118, *adv.* not.
- Nowar, L. ii. 58/372; Nower, 95/131, *adv.* nowhere. A.S. *nāhwer*, for *ne āhwer*.
- Nowder, C. 27/69, neither.
- Nowgth, 96/5; Nowth, L. ii. 53/92, *adv.* nought, not.
- Nyll, 84/72, for 'ne wyll' = will not.
- Nyllen, 97/44, for 'ne wyllen' = are not willing.
- Nyltou, L. i. 66/1017, for 'ne wylt thou' = wilt thou not.
- Nyme, 89/257, *v.* take, be taken.
- Nysten, 95/78, for 'ne wysten' = did not know.
- Obedde, L. iii. 22/23, *adv.* to bed.
- Oftesipes, V. 70/479, *adv.* oftentimes.
- Oiper, L. i. 75/1112, *conj.* or.
- On, L. i. 28/191, *num.* one; on & on = one by one.
- Ou bynde, C. 64/341, *v. pt. t.* opened.
- Onon, 12/23, *adv.* presently, anon.
- Oo, L. i. 41/442, *num. adj.* one.
- Oord, L. i. 54/763; Orde, L. i. 78/1141, *s.* beginning.
- Oord, L. i. 29/200, the edge or point. A.S. *ord*.
- Opbreyde, T. 30/155; Vpbreed, L. iii. 30/155, *v.* upbraid, abuse, blame.
- Ordre, L. i. 22/86, *s.* a religious order.
- Ore, L. iii. 36/220, *s.* mercy, pity.
- Orn, L. iii. 69/510, *v.* run, flow; Ornen, V. 75/560, *pt. t.* ran.
- Ost, L. i. 64/981, *s.* company. O. Fr. *host*.
- Oper while, L. iii. 31/173, sometimes.
- Oper, 92/5, that oper dai = the next

- or the second day ; cf. Havelok, l. 1755 (ed. Skeat), *þe oþer day*.
- Ou, V. 31/73, *pr.* you.
- Ouerlay, 97/35, *v. pt. t.* lay on, smothered.
- Oune, L. ii. 48/300; Owene, T. 48/300, *adj.* own.
- Ouse, L. i. 50/672, *v.* use.
- Outgan, L. iii. 63/431, *pp.* departed.
- Outwinne, L. iii. 64/450, *v.* get (it) out.
- Ouytten, 94/40, *v. pr. t.* ought, owe.
- Owe, L. i. 49/643, *adj.* own, his owe = his own parents, friends.
- Oxse, T. 21/11, *s. pl.* oxen. A.S. *oxa*. Gothic, *auhsa*.
- Paie, L. i. 35/324, *v.* please. See Paye.
- Pais, 98/54, *s.* peace. Fr. *paix*. Lat. *pacem*.
- Pal, L. iii. 74/566; Palle, T. 74/366, *s.* fine cloth. Lat. *pallium*.
- Palesye, L. i. 75/1111, *s.* palsy.
- Palfreies, L. i. 23/114, *s. pl.* riding-horses. Fr. *palefroi*.
- Paraille, L. i. 27/165, *s.* dress.
- Paraille, L. i. 56/810, *s.* make, trim.
- Parchemyne, L. i. 53/754, *s.* parchment, paper. Fr. *parchemin*.
- Parde, 95/102 = *par dieu* = by god.
- Partener, L. ii. 58/365; Partinere, V. 58/365, *s.* partner, sharer. L. Lat. *partionarius*.
- Party, L. i. 37/384, *v.* depart. Fr. *partir*.
- Pas, L. iii. 24/41, *s.* steps. Lat. *passus*.
- Passeþ, 83/37, *v. pr. t.* appeases, overcomes.
- Paye, C. 27/66, *v.* please; welle to paye = so as to please greatly. Lat. *pacare*.
- Pece, C. 27/75, *s.* a drinking cup. — Palsgrave. *Cateria*, Anglice, a *pesc.*—Nominale MS.
- Peines, L. iii. 29/134; Peynes, T. 29/134, *s. pl.* pains, troubles.
- Pelured, L. i. 38/398, *adj.* trimmed with fur.
- Pendaunt, C. 21/12, *s.* Fr. 'Pendant : m. a pendant; a hanger; any thing that hangeth, or wherreat another thing hangs.'—Cotgrave.
- Pens, L. i. 31/247, *s.* pence, money.
- Perchement, C. 63/314, *s.* writing.
- Pere, L. i. 42/468, *adj.* equal.
- Pilerinage, 14/103, *s.* pilgrimage. Fr. *pèlerinage*, from Lat. *peregrinus*, a pilgrim.
- Pine, L. iii. 30/159; Pyne, T. 30/159, *s.* pain, trouble.
- Pite, 88/226, *v.* put.
- Plawe, L. iii. 31/168, *s.* pleasure, amusement.
- Plede, 83/51, *v. imper.* go to law.
- Pleyn, 87/172, *s.* plain.
- Plixt, V. 29/62; Plyzth, L. ii. 29/62, *s.* danger. A.S. *plihht*.
- Plouh, L. iii. 21/11; Plouz, T. 21/11, *s.* ploughs. O. Icel. *plögr*. O. Dutch, *ploeg*.
- Pormen, C. 22/16, *s. pl.* poor men.
- Pouere, L. i. 20/59, *adj.* poor.
- Pouste, L. 20/56, *s.* power, authority. Lat. *potestas*.
- Prece, C. 75/394, *s.* press, crowd.
- Preced, V. 77/583; Preceden, L. i. 77/583; Preseden, L. ii. 77/586, *v. pt. t.* prest, crowded.
- Preijs, L. i. 38/397, *s.* value. Lat. *pretium*.
- Prestes, C. 26/62, *s. pl.* priests. A.S. *preost*. O. Fr. *prestre*.
- Presyowse, C. 62/306, *adj.* precious.
- Prezere, V. 52/304, *s.* prayer.
- Priueli, V. 32/80, *adv.* privately, secretly.
- Puruyaunce, L. i. 26/148, *s.* provision.
- Puruyde, C. 26/55, *v. pt. t.* provided, found.
- Pylte, L. i. 48/623, *v. pt. t.* pushed up.
- Pymente, C. 27/72, piment, a drink made of spiced wine or ale.—See Halliwell, *s. v.* Piment.

- Queintise, 82/5, *s.* cleverness, knowledge.
 Queme, L. iii. 52/321, *s.* to queme = at his pleasure.
 Quene, 98/45, *s.* woman. A.S. *cwen*. Greek, *γυνή*.
 Quik, V. 61/396, *adj.* alive, living. A.S. *cwic*.
 Rad, L. i. 64/980, *v. pt. t.* read. A.S. *rēdan*.
 Radden, 85/116, *v. pt. t.* advised, counselled. A.S. *rēdan*.
 Rapy, C. 68/353, *adj.* quick, speedy. Cf. Lat. *rapere* = to snatch.
 Rauzte, L. i. 30/225, *v. pt. t.* handed, gave. A.S. *ræcan*.
 Rebauudrye, C. 52/255 (alter *n* to *u* in the text), *s.* ribaldry.
 Recke, L. iii. 73/552; Reiche, T. 73/552, *v. pr. t.* care, reck.
 Red, L. i. 27/173, *s.* plan, course. A.S. *ræd*.
 Red, L. i. 67/1025, *s.* A.S. *ræd*, 1. counsel, 2. advantage, benefit, reward.
 Redly, C. 65/329, *adv.* plainly. A.S. *rædlice*, reasonably.
 Reed, 85/118, *s.* advice, counsel.
 Rehoboam made king, 85.
 Reindropes, 82/11, *s. pl.* drops of rain.
 Relyke, C. 74/392, *s.* relic.
 Remeþ, T. 69/505, *v. imper.* make room for, clear away from. A.S. *ryman*.
 Rent, L. i. 35/327, *pp.* torn, to-rent = torn to pieces.
 Repmen, 89/246, *s. pl.* reapers.
 Rese, C. 68/353, *s.* haste.
 Reue, 93/4, *v.* take away.
 Reuly, L. ii. 66/447, *adj.* pitiable, grievous.
 Reuthe, L. iii. 59/398; Ruthe, T. 59/398, *s.* pity.
 Rewe, L. i. 29/201, *v.* grieve, trouble. A.S. *hreoman*.
 Rewe, 12/31, *s.* row, order, by rewe = in a line, in order. A.S. *raw*.
 Rewely, L. i. 31/236, *adv.* woefully.
 Righte, L. iii. 75/578; Riȝt, T. 75/578, *v.* be healed, cured.
 Rijf, L. iii. 26/156, *adj.* plenty, numerous.
 Rochell, C. 28/78, *s.* Rochelle. "Rynische wyne and Rochelle."—Morte Arthure, E. E. Text Soc., Ed. Brock, p. 7, l. 203.
 Rod, V. 69/476, Rode, 14/93, *s.* the rood, cross.
 Rody, L. i. 60/941, *adj.* ruddy.
 Rolle, C. 65/327, *s.* roll, writing.
 Rome, 20, 35, 36, 45, 58.
 Ron, V. 62/404, *v. pt. t.* ran, hurried.
 Rood, 13/55, *v. pt. t.* rode. A.S. *ridan*.
 Ros, L. iii. 29/42, *v. pt. t.* arose, recovered.
 Rote, 82/13, *s.* root, foundation, beginning.
 Roted, L. i. 38/408, 50/684, *pp.* rotted.
 Roum, V. 69/481, *s.* room, place.
 Route, T. 25/71, *s.* course, condition.
 Royn (The River), 45.
 Rymes in Solomon's *Book of Wonders*, p. 81.
 Ryue, L. i. 52/720, *adj.* full, abounding.
 Ryuere, L. i. 65/988, *s.* river-sports; hawking at the river-side; flying hawks at water-fowl.
 Saiȝ, V. 71/522; Saye, L. ii. 71/522, *v. pt. t.* saw.
 Sake, 14/90, *s.* guilt, sin.
 Sarasynes, 14/86, *s. pl.* Saracens, pagans.
 Sauh, V. 33/94, *v. pt. t.* saw.
 Sawȝe, L. i. 37/393, *s.* proverb, saw. A.S. *sagu*.
 Say, L. ii. 31/73, *v. pt. t.* said, told.
 Seece, C. 66/334, *v. pt. t.* see.
 Schent, 84/95, *v. pr. t.* ruins, disgraces.
 Schipes, V. 32/79, *s. pl.* ships. A.S. *scyp*.
 Schome, V. 20/5, *s.* shame, disgrace.
 Schride, 93/39, *v.* clothe. A.S. *scrydan*.
 Schulder, 85/124, *s.* shoulder. A.S. *sculdor*.

- Scunes, V. 62/412, Non scunes = nonnes kunes = no manner, no kind. See note to l. 219 of Joseph of Arimathie.
- Seche, 92/14, *v. seek*, find.
- Seeten, 33/98, *v. pt. t. sat*.
- Segge, 83/203, *v. pt. t. said*.
- Sei, V. 31/73; Seien, 84/86, *v. pt. t. said*, told. A.S. *secgan*.
- Sekande, V. 39/145, *pr. p. Sekynde*, seeking.
- Seke, L. iii. 21/13; Sike, T. 21/13, *adj.* sick folk.
- Seld, L. iii. 33/194, *v. pt. t. sold*.
- Selde, 94/24, *adv. seldom*. A.S. *seld*.
- Selly, L. ii. 34/104, *s. blessed object*, relic. See Celli.
- Semblaunt, 83/43, *s. appearance*, looks.
- Sen, L. i. 25/142, *v. see*. A.S. *scon*.
- Separation of the kingdoms of Israel and Judah, 85.
- Serieauntz, L. i. 42/452, *s. pl. attendants*. Lat. *servientes*.
- Serued, 14/108, *pp. deserved*.
- Seruy, L. iii. 79/634, *v. serve*, worship.
- Serwe, V. 60/441, *s. grief*.
- Seueni³th, 89/253, *s. a week*, seven nights.
- Seuenteþe, L. ii. 54/325, *adj. seventeenth*.
- Sexteyene, C. 42/192; Sextayne, C. 43/203, *s. sacristan* (sexton).
- Sey, L. ii. 33/94, *v. pt. t. saw*. A.S. *seon*.
- Seyetz, L. ii. 36/122, *v. pr. t. sighs*.
- Shene, L. i. 26/154, *adj. shining*, beautiful.
- Shent, L. i. 27/177, *pp. ruined*, disgraced. A.S. *sceandan*.
- Shilde, 14/90, *v. imp. shield*, protect. A.S. *scildan*.
- Shille, L. i. 46/550, 561, *adv. shrilly*.
- Sho, 13/61, *s. pl. shoes*.
- Shonde, L. iii. 26/80; T. 20/80, *s. disgrace*. A.S. *sceand*, *sceond*.
- Shone, L. iii. 30/161; Shonye, T. 30/161, *v. shun*, avoid.
- Shoures, L. 19/36, *s. pl. conflicts*, struggles. A.S. *scûr*.
- Shred, L. iii. 28/126; Y-shrud, T. 28/126, *pp. clad*.
- Shrewen, L. i. 46/572, *adj. wicked*.
- Shride, L. iii. 74/565; Shrude, T. 74/565, shrouded. A.S. *scrydan*.
- Shroud, T. 36/218, *s. clothes*.
- Shryuen, L. i. 35/338, *pp. shriven*, absolved. A.S. *scrifan*.
- Sigge, V. 22/26, *v. say*. A.S. *secgan*.
- Sike, L. iii. 51/315, *v. sigh*.
- Sikeþ, V. 36/122, *v. pr. t. sighs*.
- Sikerliche, V. 59/333; Sikerly, L. ii. 59/313, *adv. assuredly*, certainly. Lat. *secure*.
- Siking, V. 66/449; Syking, L. ii. 66/449, *s. sighing*.
- Sithen, L. iii. 26/88; Supþe, T. 26/88, *adv. afterwards*.
- Sizte, T. 28/121; Syzte, L. iii. 28/121, *v. pt. t. sighed*.
- Skars, L. i. 46/560, *adj. scarce*, little. O. Fr. *escars*.
- Skeet, L. i. 44/493, *adv. quickly*, speedily. O. Icel. *skiotr*.
- Skil, V. 76/579; Skyl, L. ii. 76/579, *s. reason*, purpose.
- Skorninge, V. 52/308, *s. mockery*.
- Skript, L. ii. 62/409; Skrit, V. 62/409, *s. writing*.
- Slake, L. ii. 57/354, *v. cease*, end, lessen.
- Sle, 86/150, *v. slay*. A.S. *slean*.
- Slowzen, 86/136, *v. pt. t. slew*. A.S. *slean*, *pt. t. ic sloh*.
- Smelde, L. ii. 78/601, *v. pt. t. smelt*.
- Smerte, L. i. 33/281, *s. suffering*, pain.
- Snell, L. iii. 38/240; Snelle, T. 38/240, *adv. quickly*, at once. A.S. *snell*.
- So, 12/27, *conj. as*.
- Soft, 95/92; Softe, L. i. 19/32, *adv. easily*, gently.
- Soioure, L. i. 74/1101, *s. delay*, stopping.
- Soke, L. i. 69/1045, *v. pt. t. didst suck*.

- Solomon, his love of lechery, 85; succeeded by Rehoboam, 85; his coronation, 97; his judgment, 98.
- Somony, 97/1, *v.* summon; lete somony = caused to be summoned.
- Sond, V. 32/82, *s.* land, shore.
- Sonde, L. i. 31/239, *s.* message.
- Sonenday, L. i. 56/817, *s.* Sunday.
- Sonne-bem, 12/28, *s.* sunbeam, ray of the sun.
- Soriere, L. iii. 70/518; Sorwere, T. 70/518, *adj.* more grieved.
- Sorouzyeng, L. i. 66/1011, *s.* Sorrow, grief.
- Sorouzfuleich, L. i. 68/1036, *adv.* piteously.
- Soplich, 15/132, *adv.* in truth, truly. A.S. *soplice*.
- Soulde, C. 26/56, *aux. v.* should, might.
- South, L. ii. 74/554; Souyth, L. i. 33/273, *pp.* sought for.
- Souyhten, L. i. 55/777, *v. pt. t.* sought.
- Sowe, L. i. 33/282, *v. pt. t.* saw.
- Sowen, V. 76/577, *pp.* scatterd, thrown about.
- Speire, L. i. 67/1030, *s.* hope, wish. Lat. *sperare*.
- Spelye, T. 35/208, *v.* spare. Occurs in Ormulum, l. 10133.
- Speten, 93/45, *v.* spit out.
- Spicerie, V. 78/603; Spiserye, L. ii. 78/603, *s.* spices.
- Spille, 16/156, *v.* to kill. A.S. *spillan*.
- Sposaille, L. i. 26/159, *s.* betrothal.
- Spousehode, 85/105, *s.* marriage, matrimony.
- Spousyde, C. 26/60, *pp.* betrothd.
- Spreusse, C. 45/220, *s.* Prussia.
- Springe, V. 44/223, *v.* spread.
- Sse, C. 31/106, *s.* the sea.
- Stant, 84/84, *v. pr. t.* stands.
- Stap, T. 69/503, *v. pt. t.* stept, walkt.
- Stedes, L. i. 23/114, *s. pl.* steeds, horses. A.S. *stêda*.
- Stel, 11/8, *s.* steel. A.S. *style*.
- Stephene, L. ii. 43/202, *s.* voice. A.S. *stefne*.
- Steren, 92/16, *s. pl.* stars. "Sterre, stella."—Prompt. Parv.
- Steuene, L. i. 19/11, *s.* voice. A.S. *stefne*.
- Stillelich, 84/85, *adv.* quietly.
- Stize, 93/26, *v. pt. t.* ascended. A.S. *stêgan*, to mount. Prov. Eng. *stee* = a ladder. Cf. Eng. *stirrup*, i.e. *sti-rop*, a rope to mount by, *stair*, and *stile*.
- Stod, T. 64/439; Stoad, L. iii. 64/439, *v. pt. t.* stood, issued.
- Stout, L. ii. 61/401, *s.* (generally "sturt ne strif") daring, challenging, quarrelling. E.E. *Stout*, audax.
- Strangli, 89/243, *v.* strangle, seize by the throat, kill, slay.
- Stretford-atte-bowe, 14/113; Stretforþe-bowe, 16/164, Chaucer's Stratford-atte-Bow, in the East of London.
- Strijf, L. i. 39/419, *s.* trouble.
- Striueden, 97/38, *v. pt. t.* strove, contended.
- Stronde, L. iii. 32/183, *s.* shore.
- Stude, V. 45/231, *s.* place.
- Sturte, V. 62/410, *v. pt. t.* started, hurried.
- Styngge, L. i. 66/1017, *v.* sting, strike.
- Suete, L. iii. 29/138, *adj.* sweet, dear.
- Sumdel, 95/89, *s.* some.
- Sumdel, L. i. 62/941, *adv.* somewhat, rather.
- Sunne, V. 28/59, *s.* sin. A.S. *synn*.
- Surrie (Syria), 33.
- Sustene up, 97/14, *inf.* uphold.
- Swalewe, L. i. 47/611, *v. pt. t.* swallowed.
- Swapel, T. 28/116, swa pel, so.
- Swein, V. 48/263, *s.* attendant.
- Swete, L. ii. 78/601; Swote, V. 78/601, *adj.* sweet.
- Sweuene, 11/2, *s.* a dream. A.S. *swefen*.
- Swingge, L. ii. 66/443, slap, flat (down to the ground).

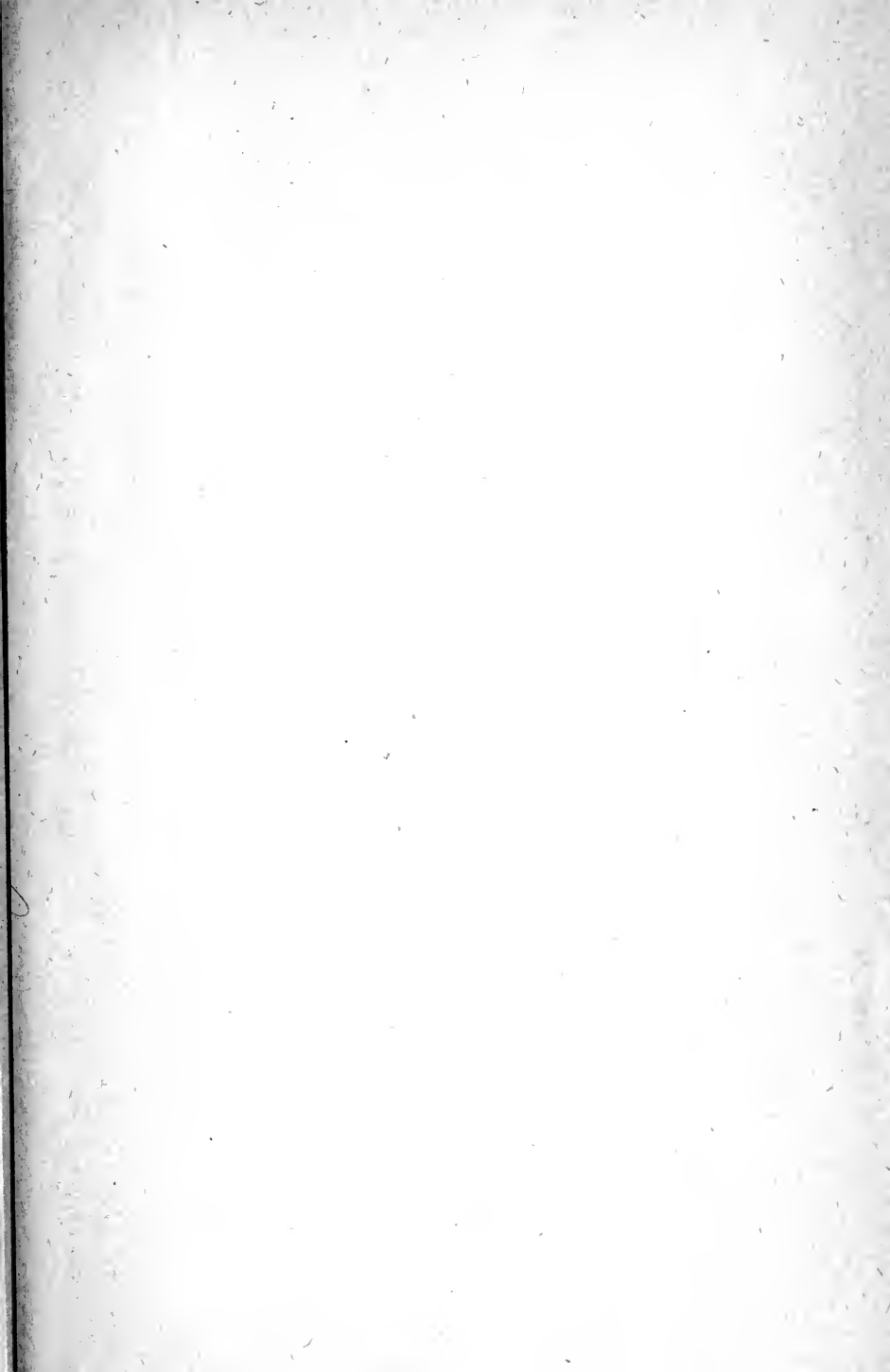
- Swiþe, 11/17, *adv.* very, exceedingly, quickly.
- Swounynge, L. iii. 29/142; Swozenynge, T. 29/142, *s.* swoon, faint.
- Swozeny, T. 36/222; Swoune, L. iii. 36/222, *v.* faint, swoon.
- Swynke, C. 57/275, *v.* labour, work. A.S. *swincan*.
- Sylffe, C. 35/128, self.
- Sylvyr, C. 76/397, *s.* silver, money.
- Sythyn, C. 24/37, *adv.* afterwards, thenceforward.
- Syttynde, L. ii. 41/181, *pr. p.* sitting.
- Syþte, L. iii. 36/217, *v. pt. t.* sighed.
- Tablere, L. i. 65/989, *s.* the game of tables, or backgammon.
- Tac, V. 30/70; Tak, L. ii. 30/70, *v. imp.* take.
- Takyne, C. 39/156, *v.* betake.
- Tar, L. iii. 30/146; T. 30/146, *v. pt. t.* tore.
- Tarsus, St. Alexius sets sail for, 46.
- Tauþtte, L. i. 29/211, *v. pt. t.* taught, instructed. A.S. *tacan*.
- Te, 16/162, *v.* go, turn, be drawn. A.S. *teon*.
- Teiz, T. 63/436; Teyz, L. iii. 63/436, *v. pt. t.* came, issued. A.S. *teon*.
- Teiz, T. 64/449; Tey, L. iii. 64/449, *v. pt. t.* drew.
- Tene, L. iii. 26/86; T. 26/86; Teone, L. iii. 40/264, *s.* trouble, misery.
- Teo, L. iii. 43/274; T. 43/274, *v.* draw, lead. A.S. *teon*.
- Tere, L. iii. 52/326, *v. pt. t.* tore.
- Teres, L. iii. 28/122, *s. pl.* tears.
- Thak, C. 35/122; Thake, C. 49/242, *v.* take. A.S. *tacan*.
- Theode, L. iii. 39/258, *s.* land, people.
- Therforne, C. 24/40, *adv.* for that, for it.
- Thewe, L. iii. 20/2, *adj.* bond, slaves. A.S. *þeow*.
- They, L. iii. 25/55; Yþez, T. 25/55, *v. pt. t.* throve, grew.
- Thow, C. 62/309, *adv.* there.
- Thralle, L. iii. 39/252, *s.* servants. A.S. *þræl*.
- Throofe, C. 25/44, *v. pt. t.* throve, grew. O. Icel. *þrifa*.
- Tides, L. 19/30, *s. pl.* seasons. A.S. *tid*.
- Tit, V. 62/410; Tyd, L. ii. 62/410, *adv.* quickly; as tit = as quickly as possible.
- Tipande, V. 63/417, *s.* tidings.
- Tiwes-niþtte, 12/43, *s.* Tuesday night.
- To-breke, L. iii. 36/214, *v.* break in pieces, burst.
- To-cleued, L. i. 48/622, *pp.* cut to pieces.
- To foren, L. iii. 65/461; To forne, 94/65, *prep.* before.
- Tome, L. i. 45/540, *adj.* empty.
- Ton, T. 51/317; Tone, L. iii. 51/317, *s. pl.* feet, toes.
- Tong, L. iii. 74/560; Tonge, T. 74/560, *s.* a tongue.
- Took, L. i. 20/51, *v. pt. t.* betook, gave up.
- Tozt, T. 28/116, *adj.* (?) 'tight little lassie,' natty, well put together.
- To-sprynge, L. i. 60/1020, *s.* burst, break.
- To-tore, L. i. 43/490, *adj.* with clothes torn into rags, in tattered clothes.
- Tourne, L. i. 35/343, *s.* turn, departure.
- Tre, L. ii. 37/129; Treo, V. 37/129, *s.* tree.
- Tresore, L. i. 76/1119, *s.* treasure, money.
- Trine, L. iii. 63/429, *v.* (?) weep.
- Trowyd, C. 62/303, *v. pt. t.* believd.
- Tueie, 87/186, *adv.* twice.
- Tueie, 90/289; Tweie, 12/24, *num. adj.* two. A.S. *twegen*.
- Turtel, L. iii. 31/164; Turtle, L. ii. 37/129; Turtul, V. 37/129, *s.* turtle-dove. Lat. *turtur*.
- Twyes, L. i. 59/863, *adv.* twice.
- Tydingge, L. ii. 63/417, *s.* tidings, news.
- Tyght, L. iii. 45/284, *v. pp. t.* intended.

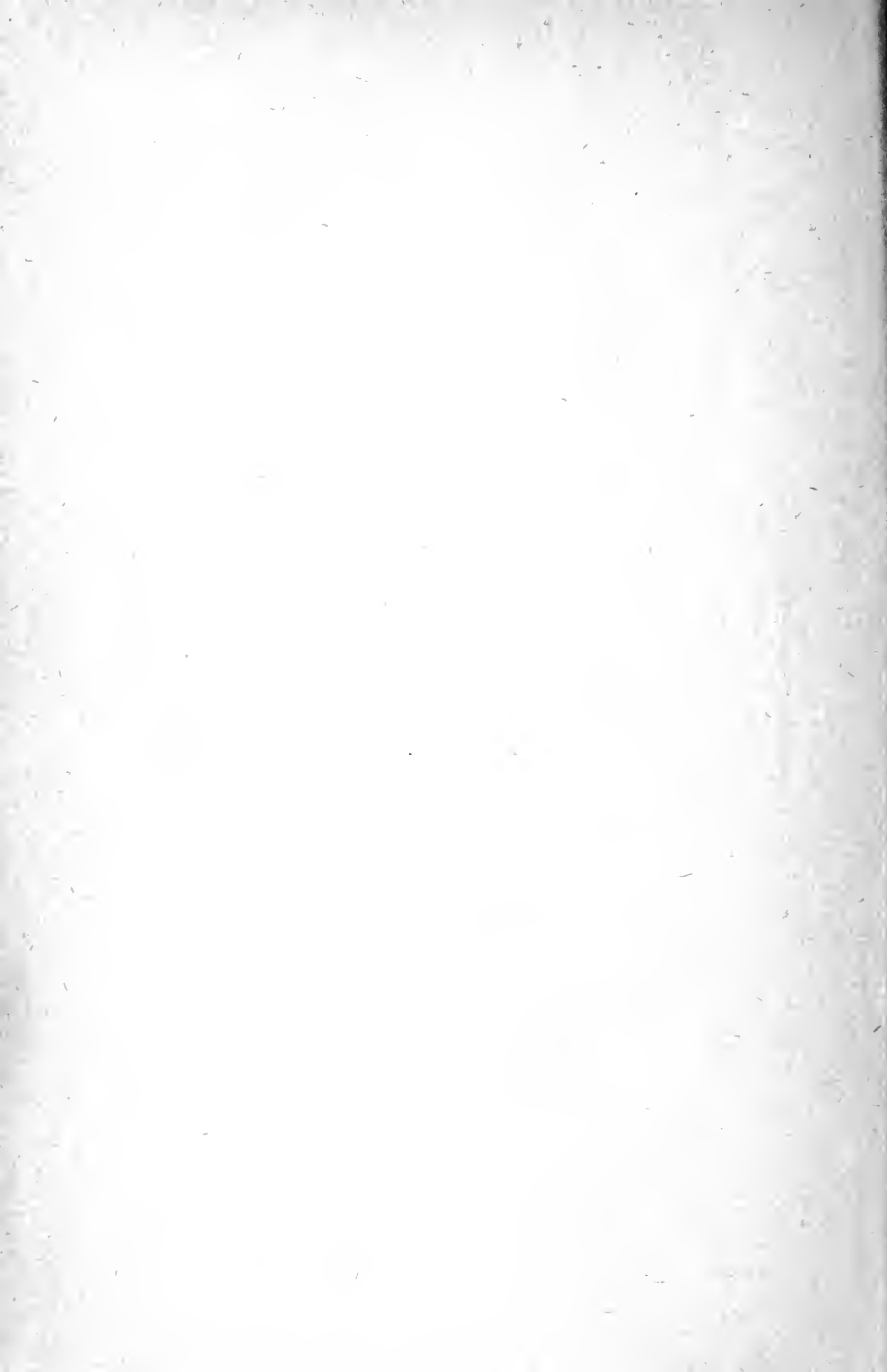
- Tynt, L. i. 69/1049, *pp.* lost. O. Icel. *tyna*.
- Tyt, L. iii. 30/155; T. 30/155, *adv.* soon, quickly.
- Papostles, L. i. 19/19, *s. pl.* the Apostles.
- Papostoile, L. i. 64/967, the apostle.
- Pe, L. iii. 52/325, *pro.* those.
- Pede, L. ii. 21/11; Peode, V. 21/11, *s.* country, people. A.S. *Peod*.
- Peiz, 16/156, *conj.* although, though.
- Peos, V. 63/426, *pr.* these.
- Perwhile, 83/41, *adv.* while.
- Pider, L. iii. 33/202; Puder, T. 33/202, *adv.* thither.
- Pilk, 12/20; *pr.* that, those.
- Pinketh, L. i. 19/35, *impers. v.* seems, appears. Phuzte, V. 20/5, *pt. t.* it seemd.
- Po, L. iii. 24/52; T. 24/52, *adv.* when.
- Pole, L. iii. 26/80; Polye, T. 26/80, *v.* suffer, endure. Poled, 11/18, *pt. t.* sufferd, endurd. A.S. *Polian*.
- Polemod, L. ii. 53/316, *adj.* meek, long-suffering.
- Polemodenesse, 16/157, *s.* patience, meekness.
- Ponder, L. i. 46/561, *s.* thunder.
- Ponked, L. iii. 23/35; Ponkede, T. 23/35, *v. pt. t.* thanked.
- Poo, L. i. 23/117, *pr.* those.
- Porgh, T. 21/14; Poruhg, L. iii. 21/14, *prep.* through, throughout.
- Porne, 86/164, *s.* bush, thorn.
- Dorst, L. i. 33/281, *s.* thirst.
- Pou3th, 13/55, *v. pt. t.* it seemd.
- Pre, L. ii. 21/14; Preo, V. 21/14, *num. adj.* three. A.S. *Preo*.
- Prid, 13/67, *num. adj.* third.
- Prong, L. i. 75/1115, *s.* the crowd.
- Prowe, L. i. 33/285, *s.* time.
- Vchadel, V. 55/334, *adv.* every bit, entirely.
- Vche, L. i. 21/71, *adj.* each, every.
- Veize, T. 73/555, *adj.* dead. A.S. *fæge*.
- Vijs, L. i. 27/171, *s.* face, countenance.
- Vnbuxum, 82/16, *adj.* disobedient. A.S. *buhson* = obedient; 'boxome, obedient.'—Palsgrave.
- Vncoup, 83/55, *adj.* strange, unknown. A.S. *uncuð*, unknown, *cuð*, known.
- Vnderfonge, T. 24/44, *v.* take, receive. See Afong.
- Vndergo, 15/134, *v. imp.* receive, take.
- Vndernam, L. i. 61/914, *v. pt. t.* questiond, examin'd, understood, perceivd. A.S. *vnderniman*, to undertake.
- Vndernom, L. iii. 33/199, *v. pt. t.* understood.
- Vndernyme, 84/73, *v. imper.* take in hand, reprove, rebuke.
- Vnderstonde, 98/37, *v.* mean, point to.
- Vnderzat, 97/37, *v. pt. t.* perceivd, discoverd. A.S. *undergitan*.
- Vnderzete, 97/41, *v.* discover, determine.
- Vndytt, lete hem (lions), 89/254, causd 'em to be removd, shut up. The reverse of *dihtan*, make ready, prepare.
- Vnlede, T. 53/333, *adj.* wicked, base. See Halliwell, *s.v.* Vnleed.
- Vnmylde, 84/63, *adj.* rude.
- Vnneiled, 14/95, *v. pt. t.* unnailed, freed.
- Vnnepe, 92/5, *adv.* scarcely. A.S. *uncuð* = uneasy; from *cuð* = easy.
- Vnrude, V. 73/542; Vnruyde, L. ii. 73/542, *adj.* excessive.
- Vnwrast, L. i. 53/738, *adj.* wicked, base, mean.
- Vnwreis, T. 63/434; Vnwrey, L. iii. 63/434, *v. pt. t.* uncoverd. A.S. *unwrigan*.
- Vryne, 70/1059, *s.* urine.
- Vuel, V. 61/402, *adj.* evil, wicked.
- Vyage, C. 30/100, *s.* journey. Fr. *viage*. Lat. *viaticum*.
- Vyde, C. 40/161, *adv.* wide.
- Vye, L. i. 78/1147, *s.* life. Fr. *vie*.
- Wade, L. i. 46/548, *v.* go, pass. A.S. *wadan*. Lat. *vadere*.

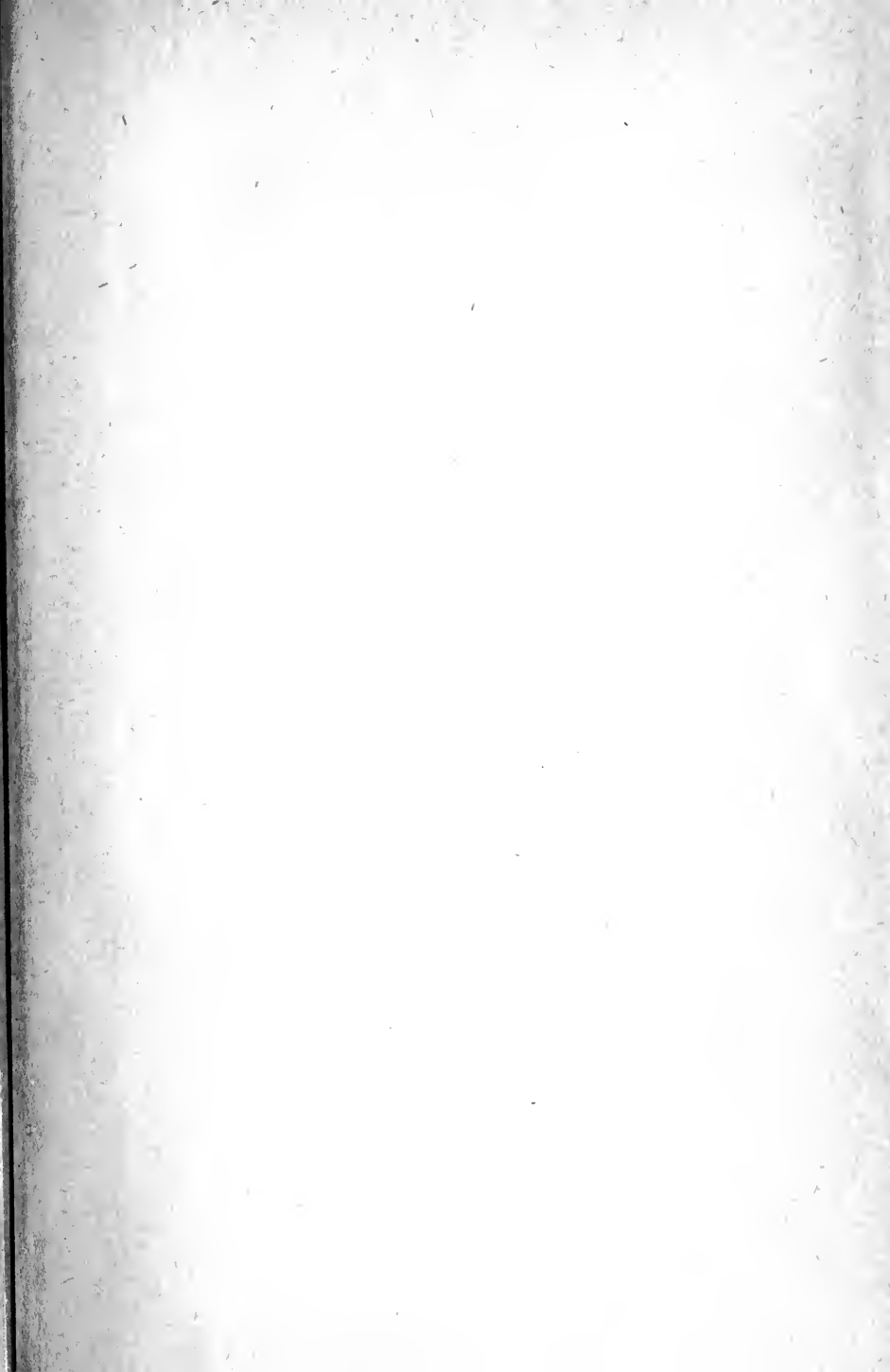
- Wake, L. i. 19/48, *v.* watch.
- War, L. iii. 69/505, *v. imper.* take care, give way.
- Ware, L. i. 26/145, *adj.* aware.
- Warished, L. i. 35/320, *pp.* well protected, saved. Fr. 'Guarir. To heale, cure, mend, recouer, make whole, restore vnto health.'—Cotgrave.
- Waster, L. ii. 21/12, was there.
- Waten, L. i. 28/191, *v. pt. t.* went.
- Weddowe, C. 73/384, *s.* a widow. A.S. *widewe.*
- Wei, V. 33/98; Weie, 85/99, *s.* way, course. A.S. *weg.* O. Fris. *wai.*
- Weila-wey, V. 36/125; Weylawey, L. ii. 36/125, wellaway! alas! A.S. *wá la wá = woe, la! woe.*
- Wel, 92/4, *adv.* much.
- Welde, L. i. 40/431, *v.* to rule, possess.
- Wele, L. i. 19/23; Well, C. 21/9, *s.* fortune, wealth. A.S. *wela, weola.*
- Wellde, C. 26/54, *v.* manage his affairs. A.S. *weldan.*
- Welonye, C. 52/256, *s.* ill-treatment.
- Wem, V. 29/65; L. ii. 29/65, *s.* stain, guilt. A.S. *wamm.* Goth. *wamm.*
- Wene, 85/122, *v. pr. t.* do ye think. A.S. *wenan.*
- Wepþ, L. ii. 37/127, *v. pt. t.* weeps.
- Werche, T. 38/246; Wirche, L. iii. 38/246, *v.* work, do, fulfil.
- Wernage, C. 27/76, vernage, a kind of white wine.
- Werne, L. iii. 70/516, *v.* prevent, stop. A.S. *wernan.*
- Werned, C. 22/18, were forbidden, warned from. A.S. *wernan,* to deny, refuse.
- Werst, 85/100, *adj.* worst. A.S. *wyrst.*
- Wesch, L. ii. 52/311, *v. pt. t.* washt.
- West, C. 37/140, *v. pt. t.* knew, wist.
- Weste, T. 53/335, *v. pt. t.* wist.
- Wete, V. 70/503, *adj.* wet.
- Wetten, C. 63/323, *v.* know. A.S. *witan.*
- Wex, L. i. 25/136; C. 25/44, *v. pt. t.* grew, increast.
- Whulche, V. 43/207, *pr.* which.
- Widewe, L. i. 72/1074, *s.* widow. A.S. *widewe.*
- Wijf, L. i. 26/150; Wyf, V. 26/51; Wyffe, C. 26/55, *s.* a wife.
- Wikke, L. iii. 61/409, *adj.* wicked, wretched.
- Wilk, L. ii. 43/207, *pr.* which.
- Willen, L. i. 19/28, *v.* will, wish to.
- Wilne, 82/27, *v.* wish. A.S. *wilnian.*
- Winne, V. 62/414; Wynne, L. ii. 62/414, *v.* obtain.
- Wisse, 97/21, 29, *inf.* teach, guide.
- Wissed, L. iii. 24/53; Wissede, T. 24/53, *v. pt. t.* taught. A.S. *wisian.*
- Wisselich, 15/133, *adv.* certainly, surely.
- Wit, V. 75/566; Wyth, L. ii. 75/566, *s.* senses.
- Wite, 83/42, *v. imp.* (?) A.S. *witan,* punish, blame, reproach; not *witan,* wit, know.
- Wite, 14/120, *v.* know, be informd. A.S. *witan.*
- Witerli, V. 42/196; Wyterly, L. ii. 42/196, *adv.* assuredly.
- Witty, L. iii. 27/98; T. 27/98, *adj.* sensible.
- Wiperward, 12/20, *adj.* adverse, opposed. A.S. *wiðerweard.*
- Wiperwynes, 13/85, *s. pl.* enemies, adversaries. A.S. *wiðerwynna,* an enemy.
- Wipseie, 82/19, *v. imp.* oppose.
- Wizte, L. i. 31/240, *s.* creature. A.S. *wizt.*
- Woed, L. iii. 71/531, *adj.* mad.
- Won, V. 47/247, *s.* dwelling, place to live in.
- Wond, L. iii. 70/515, *v.* cease.
- Wondes, L. ii. 50/283, *s. pl.* wounds.
- Wone, 13/62, *s.* custom, habit. A.S. [ge]-*wuna.*
- Woned, L. iii. 40/259; Y-wonod, T. 40/259, *pp.* dwelt, lived.
- Wonen, L. i. 19/33, *v.* dwell, live. A.S. *wunian.*

- Wonyngge, L. i. 79/1149, *pr. p.* dwelling.
- Woo, L. i. 44/511, *adj.* sorrowful, mournful.
- Wood, L. i. 47/593, *adj.* furious.
- Woodnesse, V. 68/474; Wodnesse, L. ii. 68/474, *s.* madness.
- Wook, L. i. 20/57, *v. pt. t.*
- Wop, 13/64, *v. pt. t.* beat hard.
- Worschiplich, L. i. 20/58, *adv.* honourably, in honour.
- Worþ, 94/33, *v. pr. t. is.* A.S. *weorðan.*
- Worþe, 83/47, *v.* shall be.
- Worþing-niþth, 14/87, *s.* (?)
- Wosschen, V. 52/311, *v. pt. t.* washt.
- Wott, C. 26/61, *v. pr. t.* know, am sure.
- Wouþ, 90/284, *s.* wall (to fight with his back to), the protection or advantage of his learning.
- Wowe, L. iii. 54/346, *s.* wall. A.S. *wag, wæg.*
- Wrake, L. i. 19/45, *s.* injury, hurt.
- Wrast, C. 63/315, *v.* wrest.
- Wrappi, L. i. 29/202, *v.* grieve, vex.
- Wrecche, 85/122, *s.* wretched fool. A.S. *wræcce*; exul, profugus, miser. Cf. Fr. *un misérable.*
- Wreche, L. i. 29/216, *s.* ruin, punishment.
- Wrie, 84/80, *s.* betray, disclose.
- Wuste, V. 54/326, *v. pt. t.* knew, was conscious.
- Wyghe, C. 73/383.
- Wynnyng, L. i. 73/1088, *s.* pleasure, enjoyment.
- Wyntersende, C. 54/261, *s.* winter's end.
- Wyntren, 92/22, *s. pl.* winters, years.
- Wytt, C. 25/47, *s.* sense, understanding.
- Wyue, 96/10, *s.* wife.
- Yaffe, C. 31/103, *v. pt. t.* gave.
- Yate, C. 22/18, *s.* gate, door. A.S. *geat.*
- Ychaunged, L. i. 36/358, *pp.* changed, altered.
- Ycloþed, 15/140, *pp.* clothed, dressed. A.S. *cladīan.*
- Ydytte, 89/242, *pp.* prepared, ready. A.S. *dihtan.*
- Yfalt, L. i. 61/932, *pp.* folded.
- Yfere, L. i. 60/881, *adv.* together. A.S. *gefera.*
- Yheled, 84/77, *pp.* concealed, hidden. A.S. *hitan.*
- Yhent, 95/96, *v.* catch.
- Yheried, 94/64, *pp.* praised, glorified.
- Yhote, 86/156, *pp.* named. A.S. *hatan.*
- Yhud, T. 61/409, *pp.* hidden, concealed.
- Ykud, T. 61/410, *pp.* known, recognised.
- Ykyd, 84/78, *pp.* shown, made manifest. A.S. *cuð.*
- Ylad, 88/211, *pp.* taken, led.
- Ylast, 93/32, *v.* lasts, continues.
- Yleide, L. i. 64/962, *pp.* laid.
- Ylome, L. i. 21/69, *adv.* often, frequently. A.S. *gelome.*
- Ylore, L. i. 68/1039, *pp.* lost.
- Ynche, 95/79, *s.* inch. Lat. *uncia.*
- ynd, ryming with -ing; sekynð, tyding, L. ii. 39/145.
- yng, for -en, *pp.*; forsakyng, forsaken, ryming with inf. *takyne*, betake, C. 39/156.
- Ynke, C. 55/265, *s.* ink.
- Ynough, L. iii. 21/10; Y-nouþ. T. 21/10, *adv.* enough. A.S. *genoh.*
- Ypocrite, L. i. 53/739, *s.* hypocrite.
- Yrne, 11/8, *s.* iron. A.S. *iren.*
- Yse, 84/76, *v.* see, perceive.
- Ysed, 87/175, *pp.* told, reported.
- Yshadewed, L. i. 73/1082, *pp.* darkened.
- Yshred, L. i. 21/82, *pp.* clad, dressed.
- Ysome, 94/20, *adj.* peaceable, loving. A.S. *gesome.*
- Ysowe, L. i. 61/915, *v.* saw.
- Yswowen, L. i. 17/386, in a swoon.
- Yuel, 15/150, *adj.* evil, ill.
- Y-wis, T. 26/78, *adv.* assuredly, certainly. A.S. *gewiss.*

- Y-wissed, L. iii. 62/426, *pp.* told, in-
formd.
- Ywite, L. i. 56/809, *v.* know, find.
- Ywonden, 13/57, *pp.* wrapt. A.S.
windan.
- Ywrouȝth, L. i. 25/140, *pp.* wrought,
done.
- ȝaf, V. 33/93, *v. pt. t.* gave. A.S.
gifan.
- ȝare, L. i. 46/543, *v. go.* A.S.
gearwian.
- ȝare, L. ii. 32/84, *adj.* ready. A.S.
gearu.
- ȝare, V. 43/211, *adv.* readily, quickly.
- ȝeden, L. i. 22/85, *v. pt. t.* went, tra-
velled. A.S. *eode* = went.
- ȝelde, 88/230, *v.* pay.
- ȝer, L. iii. 25/58; ȝere, T. 25/58, *s.*
year.
- ȝerd, V. 52/302, *s.* court, house.
"Yard, or yerd, *hortus.*"—Prompt.
Parv.
- ȝerne, L. iii. 23/35; T. 23/35, *adv.*
earnestly. A.S. *geornian*, to de-
sire.
- ȝernend, 93/45, *adv.* eagerly.
- ȝeue, L. iii. 25/69; T. 25/69, *v.* to give,
graunt.
- ȝing, V. 30/68; L. ii. 30/68, *adj.*
young. A.S. *geong.*
- ȝungge, L. ii. 52/307, *adj.* young.
- ȝutt, 82/6, *adv.* yet.









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