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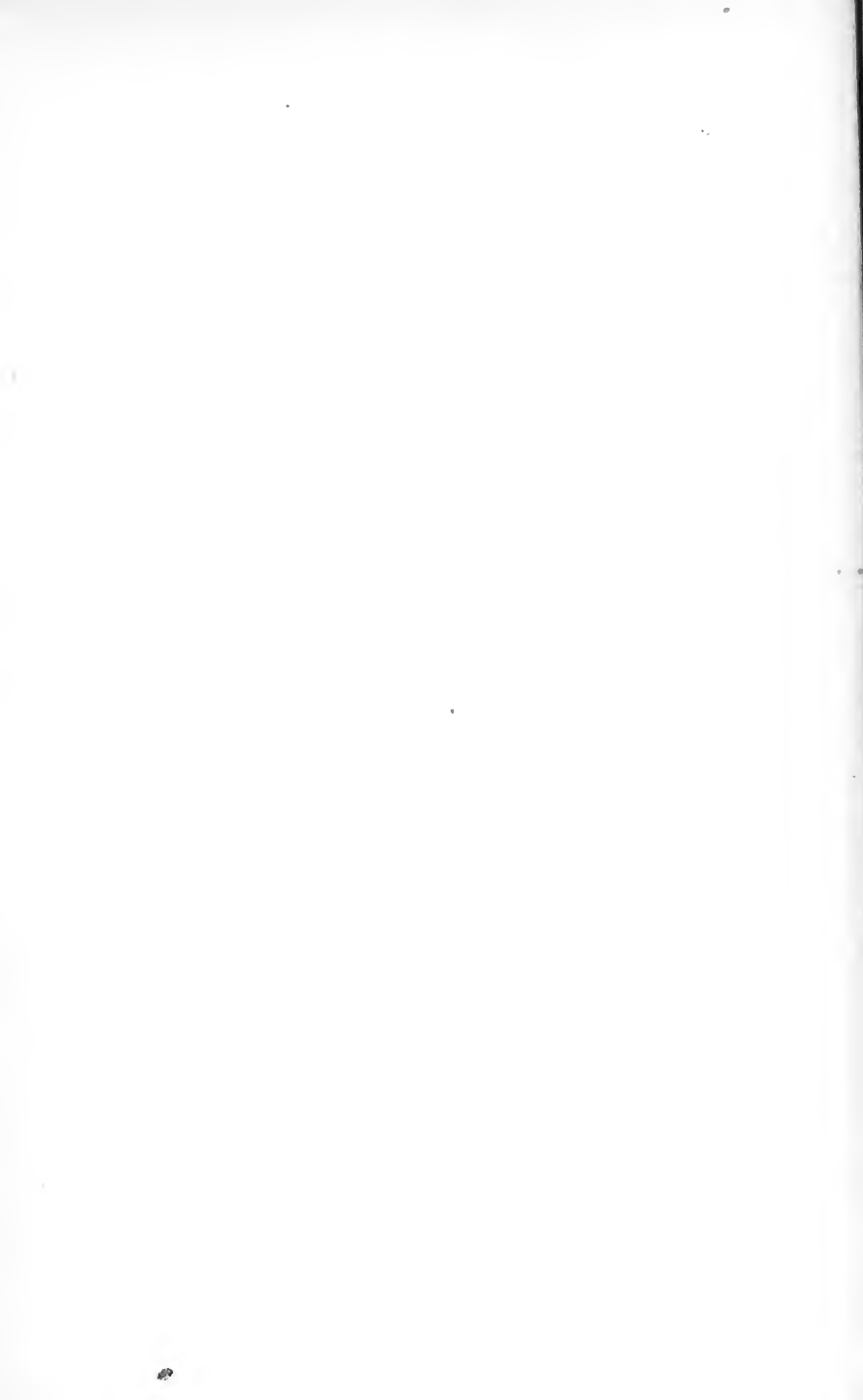
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15
his is my child — In whom me liketh moost
bothe make and mylde
Blessed be þe baptyst for thi pching
woldest pset apertely þe poyntes of pees
to herode and herodias his dege desyng
kesones and right woldest rekynde on ryse
þe sayest ful sharply in þi sayng
And stode stedfastly & thoght not to sese.
He led hym not lassyfully in his lifyng
for philip his brothy wyf þe he to hym these
þe wyf þe he these gretly gan hym greue.
sitting on desse
Sche made hir doghter crie and hegd guntt hym laue
þe heued for to haue
Blessed be woldest baptyst þi name is fulworthy
It betokenith goddes gte as clekkes be leye.
And of many moo mannis men may it disty
Who so wil lustly listen and beye .
baptyst for baptim so saith þe story
of þe worthy wyght þe hath no peye
pphet and aungel he may be callid holy
And lantern of light þe styneth ful cleye

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EDITED WITH INTRODUCTION AND NOTES

BY

MABEL DAY, M.A.

LECTURER IN ENGLISH, KING'S COLLEGE, LONDON
ASSISTANT DIRECTOR, EARLY ENGLISH TEXT SOCIETY

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PREFATORY NOTE

By the courtesy of Messrs. Maggs, I became acquainted with and examined this fifteenth-century MS. in the year 1917. I recognised its value as a collection containing some hitherto unknown poems, more especially the Hymn to St. John the Baptist, which by the kindness of Messrs. Maggs I was permitted to transcribe. It seemed desirable that the volume should be secured for the British Museum. About this time the Early English Text Society lost the valued services of Dr. H. B. Wheatley, who had so well helped forward the Society's work as Honorary Secretary from 1864 to 1872, and as Treasurer from 1872 to the time of his death. It occurred to me that the association of his name with an Early English manuscript would have appealed to him as the best tribute to his memory. By a generous consideration on the part of Messrs. Maggs, and with the help of the Trustees of the British Museum, and the Shakespeare Association (of which Dr. Wheatley was Chairman), supplemented by contributions from a number of friends, we were enabled to purchase the MS. for the British Museum, on the understanding that it should be named "The Wheatley MS.," and that its publication should be reserved for the Society. The text, edited by Miss Mabel Day, is appropriately assigned to the year of Dr. Wheatley's death, and is dedicated to his revered memory.

I. G.

October 28th, 1920.

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PREFACE

Description of the Manuscript.—The manuscript (British Museum, Add. 39574) belongs to the beginning of the fifteenth century. It is written on vellum, and contains 88 leaves, which now measure nearly 16 cm. by 10 cm., but which have been much cut down, as can be seen by the larger initials. The number of lines to a page is generally 19, sometimes one or two more. At the end of every 8th folio, with the exception of the 24th, a catch-word is written. The length of the larger initials is two lines of the MS., except in the case of the first, which extends through eight lines, and that on p. 76, which is four lines long. They are illuminated in blue, ornamented in red; smaller initials, such as those of each Latin verse of the *Seven Penitential Psalms*, and of the verses of *God's Complaint*, and paragraph marks, are alternately blue and red, the former beginning each page; titles, where they exist, and the rubrics of *Adam and Eve*, are in red. In the second part of the MS. all rhyming lines are bracketed in red. Two poems, VI and VII, are written as continuous prose, the lines being divided by stops or bars, and the verses by paragraph marks. In IV the Latin verses are written in a larger and plain book-hand.

The manuscript is written by two scribes, the change taking place after F. 32 *b*. Both write a book-hand of cursive type, with elements from charter-hand. The first, whom we may call A, uses a more ornamental style; the second, B, writes a plainer hand. In particular, A elaborates the upper loops of letters in the first line of his page; B, to a much less extent, prolongs the tails in his last line.

Of the ordinary abbreviations, both use p^t , p^u , w^t , for *pat*, *pou*, *with*, and employ the ordinary signs for *er* (*re* after *p*; also, by B, in "where," 76/3, "here," 76/4), *ra*, *ur*, *ro* after *p*. A stroke through the stem of *p* denotes a following *er* or *ar*, but B also uses a dot on each side of the stem: *peresche*, IV, 753, *perseyue*, IV, 842, *parties*, 77/9, *perauenture*, 79/6, 80/17, *temperal*, 90/20, *paradys*, 92/29, as against the bar in *persoonys*, IV, 952, *perauenture*, 80/33, *departe*, 85/17. The abbreviated form *Ihesu* is written by A with a stroke

through the *h*, by B with a mark over the *u*; in IX, 11, the form is *ihc̄*. Neither scribe distinguishes between capital *I* and *J*; small *j* is used by B alone, in the combination *ij* = *ī*.

The writing of A, being the more ornamental hand, gives more trouble in the interpretation of its abbreviations. Every final *ll* is crossed, and every final *h*, with only one or two exceptions, has a small tick or loop following it; these I have disregarded. Final *g* is sometimes quite plain, sometimes followed by a mark resembling an *es* abbreviation, and so used in "Goddess," III, 128, sometimes it has the loop of this without the vertical, sometimes the vertical without the loop. It may be compared with the mark after "craue," III, 124 (see the Facsimile), and I have considered it as merely ornamental. There is also a final crossed *h*, used only occasionally, as in "swiche," I, 150, *neghe*, IV, 146, some nine times in all. This I have taken to represent a final *-e*, as it differs from the others in its infrequency, and in the assistance which, in the two cases quoted, it gives to the metre. It may also be noted that it is used as an abbreviation in "Ihesu."

The abbreviation for a nasal presents some difficulty. Undoubted cases are very rare, and generally occur when the scribe was afraid he would not have room for his line, *e. g.* in, III, 20, *panne*, in, III, 63, *hym*, III, 84, IV, 319. These are almost the only examples, the others, occurring in such words as "incarnacion," "passion," must, I think, be treated as the similar marks, generally extending over two or three letters, over such words as "vpon," "down," "lantern," III, 134 (see the Facsimile), and considered merely as flourishes.

In addition, we find crossed *l* for *lett*-, II, 275, *s* superscript for *is*, II, 284, the ordinary abbreviation for *us*, III, 6, and a small *e* superscript appended to *r* in "here," III, 48.

B represents the nasal abbreviation by a straight line over the preceding letter, and makes much more frequent use of it. He also uses a small *i* superscript for *ri*, and, in "quike," VIII, 15, for *ui*.

The numbering of the stanzas does not appear in the MS. Otherwise, all additions to the text are enclosed in square brackets; where words or letters are substituted, or their order is changed, the MS. reading is given at the foot of the page. Omissions are marked with a dagger. The lists of different MSS. of the various poems are derived from Professor Carleton Brown's *Register of Middle English Religions and Didactic Verse*. The abbreviations used in referring to the MSS. are explained in the Introduction to each poem; in every case the

expression "all MSS.," denotes all those I have seen, *i. e.* those at Oxford and London.

The contents of the volume are entirely religious. The strictly devotional part ends on p. 75 with the Pater Noster, Ave Maria and Credo, the final prayer on p. 100 being added to fill up the sheet. The choice of the first and last pieces may perhaps be due to the growing devotion to the Holy Name. This was especially marked in England during the fifteenth century, and by 1457 the Feast of the Holy Name is found in the *Sarum Gradual*, though it was only formally sanctioned by Pope Alexander VI, 1493-1503 (Frere, *Graduale Sarisburiense*, 1894).

I. **An Orison on the Passion.**—This poem has not been printed before. It is also found in MS. Bodley 850, Ff. 90-92*b*, written between 1383 and the end of the fourteenth century, which omits ll. 12, 57-62, 147, MS. e Mus. 232, Ff. 62-65*b*, Bodley Add. E. 4, Cambridge Pepys MS. 2125, F. 76*b*, Lambeth MS. 559, F. 134-134*b* (as far as l. 12, ending, "And yet thou callid hym thi frend, God send vs charite *with*outen ende. Amen."), the Gurney MS., and two Longleat MSS. MS. Add. E. 4 has the following rubricated heading: "In seying of pis orisone stinteþ & abideþ at euery crose & pinke whate þe have seide. For a more deuout prayer fonde Y neuer of þe passione, who so wolde abidingly sey it." The crosses are at the beginning of each stanza from ll. 21-57, and at 75, 79, 87, 91, 95, 103, 123, 131, 135, 139, 149. A similar arrangement is found in MS. e Mus. 232, where the poem is also divided into stanzas of 4, 8, 12, or more lines.

The *Orison* has also been identified by Miss Charlotte D'Evelyn as being inserted, with the exception of a few lines which include the opening stanza, in various parts of *Meditations on the Life and Passion of Christ*, now being edited by her for the Early English Text Society, see pp. xxiv-xxvii. I am indebted to Miss D'Evelyn for an early sight of the proof-sheets of her introduction.

The dialect is East Midland; OE. *ā* rhymes with OE. *o* lengthened, *e. g.* stoon, *peroon*, 5, 6, sore, *bifore*, 21-2; once with OE. *ō*, also, doo, 63-4. The infinitive has lost *-n*: be, 17, quake, 35, wepe, 42, goo, 58, knowe, 75. The pp. has generally lost *-n*: doo, 64, bete, 66, bounde, 82; on the other hand, we have *bygone*, 48.

Final syllabic *-e* is preserved; masculine and feminine endings do not rhyme, with the exception of: knowe, owe, 75-6; blys, is, 99, 100, compared with blys, ryches, 113-4. Some lines show hiatus,

e. g. 30, 31, 65. As the lines are not strictly octosyllabic, it is impossible to say whether every final *-e* was pronounced.

The lines fall into four-line stanzas, which are not distinguished in the MS. The fourth and fifth stanzas have no pause between them; after stanza 14 six lines have been added (see Note); in the case of the first couplet of stanza 26 a variant seems to have intruded into the text. Stanza 35, however, appears to have consisted originally of six lines.

The hymn is more notable for devotional feeling than for poetic art. In general style and dialectal characteristics it resembles "The Symbols of the Passion" (Morris, *Legends of the Holy Rood*, p. 170, E.E.T.S. 46), the latter part of which precedes it in the fragmentary Bodl. MS. Add. E. 4.

II. A Prayer to the Blessed Virgin.—This hymn, of which no other MS. is known, was originally in the Northern dialect. OE. *ā*, *a* rhyme; *e. g.* bare, mare, 35–6, brade, made, 73–4, vptane, nane, 89–90. The present participle ends in *-ande*: pray[ande], 155, weldant, 102, both rhyming with "hand." The infinitive has lost *-n*, except "goon," 72, but "goo," 172. The past participle ends in *-n*; vptane, 89, (1) sene, 2. Ind. pr. 2s. ends in *-s*: has, 166. The three pres. pls. in *-th*, hath, 9, saith, 15, 19, which are not in rhyme, may well be due to wholesale scribal alteration of the 3s. Northern *-s* into the E. Midland *-th*. It will be noted that they are not in connection with a subject-pronoun.

The metre is too irregular to yield conclusions as to the value of final *-e*, but masculine and feminine endings appear to rhyme pretty freely, *e. g.* vmset, lett, 9–10; fayn, payne, 177–8.

The poem marks the highest flight of the medieval devotion paid to the Blessed Virgin, as may be seen from the argument in 37–48. It is also most interesting by reason of its quaintly "conceited" pleadings, as the appeal to the Mosaic Law, 157–66, or the poet's description of himself as "God's love-child," 314; and in this respect it distinctly stands apart from the general tone of Middle English devotional literature, and has affinity with the religious poets of the school of Donne.

III. Hymn to St. John the Baptist.—Of this interesting poem no other manuscript is known. It bears a close resemblance to the poem entitled "Of Sayne Iohn þe Euangelist" in the Thornton MS., printed in *Religious Pieces in Prose and Verse*, E.E.T.S., p. 97. Each has eight long alliterative lines, rhyming alternately, a phrase

from the end of the last line being caught up to begin the "bob" which follows, but whereas the Thornton poem varies it slightly, our poem repeats it literally, making the eighth and ninth lines rhyme. Hence, where the Thornton rhyme scheme is ababababcedced, ours is ababababbbceddc. Again, in the Thornton poem the long lines alliterate in pairs, the only exceptions being ll. 199-200, and ll. 45-6, where four lines have been telescoped into two. Our poet makes an evident attempt to do this, especially at the beginning of each verse, but in half the verses there is no sign of it. He is also much more partial to lines alliterating aabb, e.g. II, 1, 8, of which there are 11 or 12 cases; the Thornton poem, nearly double the length, has but three. The "bob," here and in the Evangelist poem, differs from all the other arrangements of short lines in the rhyming alliterative poems by rhyming in pairs instead of triplets, thus following the ordinary Romance 6-line stanza of *Sir Thopas*. The metre is, however, distinctively alliterative, and the lines have but two stresses.

Similarities of vocabulary and phrase can be found in any two alliterative poems. Those here are, however, sufficiently striking to be cited in detail:

Jon Baptist.

- 1-2. borne & forth broght
Of a byrde baran.
20. Ne no man markyd on molde
26-7. He bring vs to þat blys
per myrthes non mys

29-30. whan þou were borne bare
Of þat buxum body.
62. þat Goddes Sone wolde be bourn
of þat body bolde
73. Faythefull in frestyng

114. þe poyntes of pees.
115. his dere derlyng.
136. Goddes darlyng so dere.
126-7. þi name is full worthy,
It betokenith Goddes grace.

Sayne Iohn þe Euangelist.

7. That in Bedleme was borne of a
bryde bryghte.
2. And of þe molde merkede
8-9, 12. brynge vs to blysse þare beste
es to hyde;
To hyde in his blysse . . .
Whare myrthe may noghte
mysse.
106-7. þou broghte thaim to blysse
Thorowe mendynge of mysse.
156. Then blyssede þe body, bare þare
it laye.
184. þat ilke body þat hym bare.

73. Bathe frenchipe and faythe to
frayste it bese fun.
237-8. to frayste in þaire fare
Faythefull and frendely.
84. þe poyntis of his preuaté.
153. thi derlyng so dere.

138 Thi name es Goddes grace.

Several of these passages, where the same words are used with

a different sense, suggest a vague verbal reminiscence of one poem on the part of the writer of the other. From the method of alliteration it seems probable that the Evangelist poem was the first. It is certainly superior in its handling of the story, which in our poem is exceedingly confused. Possibly the verses are in the wrong order; 5 would follow better after 1, and 3 and 4 might be inverted.

The dialect in both is Northern, OE. *ā* rhyming with *ǣ*, but not with *ǒ*. In our poem there is more use of final syllabic *-e*: *doute*, 5; *myrthe*, 8, 9; *blode*, 18, *ground*, 19; *swete*, 46; *dere*, 115. The only certain example in the Evangelist poem seems to be "mare," 20.

IV. **The Seven Penitential Psalms.**—Of this poem there are several MSS.: at Oxford, Digby 18 (D), Rawlinson A 389 (R), Ashmole 61 (A), Laud Misc. 174 (L), Digby 102 (D₂), Douce 232 (Do.); at the British Museum, Harley 3810, pt. I (H) (two pages are missing, containing stanzas 50–55, and stanza 92.7 to the Latin of 99); Royal 17. C. xvii (Ro), Add. 11306 (Ad) (this MS. is complete, except for stanza 15), Add. 36523 (Ad₂), and the MS. here transcribed, Add. 39574 (W); at Trinity College, Dublin, MS. 156 (D. 4.8.) ending at Ps. xxxix. 13 (so Carleton Brown; (?) xxxviii. 13); also the Longleat MS., in the possession of the Marquess of Bath, the Porkington MS. 20, belonging to Lord Harlech, Quaritch MS. Item 584, Sale Catalogue 328, ending imperfectly, and in America, J. Pierpont Morgan Lib. MS. 95 (K). This was edited by Ellis and published by William Morris in the Kelmscott Press under the title *Psalmi Penitentiales*, 1894. D, with full collations from R and A, is edited by Adler and Kaluza in *Englische Studien*, Vol. X, p. 215–55 (*Studien zu Richard Rolle de Humpole*, III). These three, as can easily be seen, diverge very greatly from our text. Ps. li. (*Vulgate* l.) also exists in five MSS.: Oxford Douce 141, Vernon (V), edited by Horstmann, E.E.T.S. 98, Cambridge Dd.1.1, British Museum Add. 10036 (Ad₃), edited by Furnivall, E.E.T.S. 15, Edinburgh, Advocates MS. 19.3.1.

The differences between these versions are very great, especially in Ps. li. and the following psalms. This was explained by Kaluza and Adler (p. 225) as being due, in the case of Ps. li. and cxxx., to contamination from an older version.¹ This, however, cannot account for the large variations that exist. For example, of stanza 53

¹ In Ps. cxxx (vv. 98–105) the very distinct breaks regularly found after the fourth line would make it extremely easy for A to omit the last four lines of each stanza; while a comparison of stanza 53 in A and W shows the different rhyme scheme of the former to have arisen from a corruption of the latter.

there are at least four different versions, (1) W, K, Ad, D₂, Do, followed by A with different rhymes in the even lines, but the same sense; (2) R, Ro, V, Ad₃; (3) D, L; (4) Ad₂; v. 104 has three versions, (1) W, K, Ad, D₂ Do, H, (2) D, R, Ro, L, (3) Ad₂.

Differences such as these are probably due to individual devotional taste, others are due to scribal errors and misinterpretations. l. 278, "I stomble as thei that blynde be" becomes in Ad "as de (= the) blynde be," and in Ad₂ "as doth þe blynde be." Again, l. 839 reads in Ad, "And we schulle up to heuene hulle," H "hylle," Ro "helle," where the meaning is clearly "hill," and the rhyme is Kentish. In R the line becomes "And we schul up to heuene & hel," D "telle." With editorial daring, the scribe of the original of W and K emends to "And gode men schulen in heuene dwelle," while A₂, less metrically, has "And crist with is peple to heuen shall go snell." Many of the variations seem to be caused by imperfect memory, the rhyming words being retained, *e.g.* stanzas 12, 13, 19.

Emendations have only been made (1) in cases of evident scribal error, *e.g.* the substitution of "but" for "thow" in 15, or the omission of "hath" in 19, (2) when the omission of a final *-e* or *-n*, or a change in the order of words, or the omission of a word not grammatically necessary, disturbs the metre, as "stynke[n]," 43, "sweet[te]," 77, "[vs wasches]" for "wasches vs," 148, "[al]," 253.

Of the various versions, K approaches far more nearly to our text than any of the others I have seen, though neither is derived from the other. It is in a Southern dialect, with, as a rule, pr. pl. ind. in *-eth*, and several pps. in *-y*. The only considerable variants it gives, apart from small scribal errors and variations, are: 572 as scrachenis (for "Ryzt as a þing"), 600 Yblessed be that ylke deth, 616 The turmenturus upon me tere, 687 For he was nothur starke ne stef (the rhymes are: seeth, beeth, pr. pl. fleeth, stef), 693 How he was for us, 748 as clerkis calle (for "grete and smalle"), 774 Forsake us noght wan have nede, 782 My gostly fo wan y schal fle. K alone agrees with W in 11-16, 75-6, and in the order of 221-4, where all other MSS. read correctly 223, 224, 221, 222.

In the other large divergences of W and K from D, *i.e.* 103-4, 231-2, 418-24, 452-6, 477-80, 492-6, 515-8, 719-20, 765-8, 787-92, 826-32, 919-20, Ad always agrees; D₂, Do always agree, except in 452-6, where they follow R; H agrees, except in Ps. li., where it agrees with D; Ro always agrees with D, as do Ad₃ and V, which comprise Ps. li. alone. Ad is in the Kentish dialect, and

the earliest of the MSS. I have seen ; it is ascribed in the British Museum catalogue to the fifteenth or latter part of the fourteenth century ; D₂, Do are Southern, D₂ belonging to the beginning of the fifteenth century ; H is E. Midland, Ro of a more northern type. L is almost identical with D, and has the prologue stanza.

It is not easy, and often impossible, to decide which of these variants represents the poet's original. It is seen, however, that the MSS. in a Southern dialect, *i.e.* K, D₂, Do, Ad, agree with our text. Of the passages mentioned above, where this group gives different readings from those of D, etc., our group nearly always gives the better reading, though in 765-8, the second line is unmeaning compared with D, "Thoruz feip and hope & charite," and the last is weak ; while in 452-6 Do and D₂ agree with D, and are unquestionably the better reading, cp. Adler and Kaluza's text :

Lord, I hertili pee biseke ;
 The peenes trespasse, it was forzene,
 Hangyng on tre his bones breke ;
 A sorrowful herte & a clene schreue (D₂ & clene yshryue)
 Saueþ soule & body eke.

In 231-2 D is more striking, and may be original, in 719-20 there is little to choose between the two passages, but in the others the Southern text seems to me always preferable. I append the texts of these passages as printed by Adler and Kaluza.

- 103-4. Aȝen himsilf his wepyn he wetteþ,
 That casteþ his herte to suche perile (*cp.* Note on this passage)
- 418-24. & wickedly wrouȝte aȝeyn þi glory
 Wiþ wordes and wiþ tricchery,
 þou demest riȝt & hast victory ;
 þerfore þi blis now biseche I,
 For tolde hit is in mony a story,
 þat who so trusteþ to þi mercy,
 Haþ endeles blis in memory.
- 477-80. A blisful brid was brouȝt in cage,
 Couþe & kid in euery coost,
 Whanne we ben drawen in tendre age,
 To driue adoun þe fendis bost. (The meaning of this seems
 altogether obscure.)
- 492-6. And þenke on Cristis heued & herte !
 Boþe breste, bodi & bak was bleche,
 How it was bete wiþ scourgys smerte ;
 To rewe on him I wolde reche,
 Alas ! þer may no ter out sterte. (This is an echo of v. 59.)
- 515-8. But certeynli noon such offryng

As of *himsilf* plesaunt may be.
 Thi silf was offrid child ful *zonge*
 And aftir don on rode tre. (Here ours gives the better sense
 and is nearer to the Latin.)

787-92. D omits 787-8 and adds at the end
 That it may be to *þi* likyng,
 The lyf, þat I schal leden here. (The weakness of the lines
 suggests that they were
 a stop-gap.)

826, 828- And raunsum eke in grete plente . . .

32. That owzte bē take in greet deynte.
 His blood he schedde wilfulli,
 To make oure former fadir free,
 And alle oure raunsomes bi & by
 He quitte *himsilf* and non but he.

919-20. Late neuere þe fend oure soulis schende, (see Note.)
 But helpe us alle boþe now and efte !

On the whole it seems therefore that the Southern texts are nearer to the original poem.

Metre.—The 8-line stanzas of the poem are regularly divided by a distinct pause at the end of the fourth line. Where this does not exist, as in stanza 4 in W and in stanza 36 in all versions except Ad₂ and Ro, one may fairly assume scribal corruption. The lines consist of four stressed syllables, alternating with one, or frequently two, unstressed. Final *-e* has syllabic value in:

(1) weak nouns, hert[e], 128, 194, 262, 344, 349, 405, 465, 514, herte, 578, 683, 783, 918 (at 569 the handwriting changes), erthe 270, chirche 651, name 665 (K), tunge 757, wille 923, food[e] 381, bonde 895.

(2) strong fem. nouns: soule 11, 290 (K), 304, 372, 946, rode 195, 406, 518, sight[e] 200, synne 235, 346, 443, 912, speche 307, streng[h]e 397, myrth[e] 476, hele 481, nyzt[e] 598, lawe 621, care 706, strengþe 822, 922, blis[se] 936.

(3) Romance nouns: grace 208, 251, 343, 949, gyl[e] (MS. gylt) 310, vice 368, face 424, 897.

(4) strong m. and n. dat. sg.: godde (K) 293, rib[be] 622, þriste 576.

(5) drede 13.

(6) adjs. with vowel stems: oure 460, pore 413, wyld[e] 223.

(7) weak adjs.: fair[e] 694, gode (voc. sg.) 390, longe 244, owne 580.

(8) st. pl. adjs.: alle 908, blynde 278.

(9) adverbs: depe 22, dere 15, 184, 536, more 336, oute 72, sore

494, 695. (It is significant, however, that all these except "sore" 494, and the comp. "more" precede a pp., which probably had an original prefix ge-.)

(10) inf. : dampne 158, haue 75, make 20, 109, mende 40, mouthe 143, neghe 146, [w]epe 152, etc.

(11) pr. ind. 1 sg. : wexe 212 ; pl. fede 301, passe 775.

(12) pr. subj. : lyke 408, graunte (K) 679.

(13) imp. sg. : byholde 433, clense 402, graunt[e] 471, turne 897, vouche 791, 950.

(14) wk. pt. : hadde 873, schulde 655, 725, seyde 308, sweet[te] 77, tauzte 716, praste 582, went[e] 316, wolde 368.

(15) strong pt. 2s. : were 421.

There are only a few cases where difficulty arises : "lyfē," acc. sg. 391, where probably the line is a later variation, and the original is to be found in D "That I may lyue in loue & drede" ; "flesch," acc. sg. 428, where the MSS. give many different readings, D, R, A, L inserting "ful" before "freel" ; good 361, where we should have to suppose hiatus at the caesura ; theef 589 (see Note) ; God 465, and Lord 794, which seem to be intentional.

Dialect.—The dialect of the poem is East Midland (cp. Adler and Kaluza). There is one Southern rhyme, "goop," pr. pl. 760. There are also several examples of OE. *y*, *ȳ* in rhyme with OE. *e*, *æ*, viz. vnkniiti[th] 101, mynde 165, 243, 648, felth 252, 382, 502, kynde 642, 917 (possibly a mistake for "hende," which is found in four other MSS.) ; others probably existed in 544 (see Note) and 839 (see above). The only example of OE. *i* rhyming with *e* is "telth," 384, 500, which may well be influenced by the vowel of ME. *tele*, OE. *teolian* = *tilian*. In this case it seems more probable that the *e*, *y* rhymes are marks of a south-eastern influence on the dialect than that they are due to a sporadic change of *i*, *y*, into *e*.

Authorship.—The opening verses of R attribute the authorship to Richard Maydenston (see Note 1), who was born at Maidstone, and became Bachelor and Doctor of Divinity at Oxford, dying at Aylesford in 1396. He was a theological writer of note, the confessor of John of Gaunt, and the reputed author of a collection of Latin sermons, *Sermones dormi secure*. Although one must not lay too much weight on the statement in R, the East Midland dialect with its occasional south-eastern rhymes is just what might be expected from an ecclesiastic of Kentish origin, who was mainly connected with Oxford and the Court. A striking parallel between these

Psalms and the *Sermones dormi secure* is pointed out in the note on 571-2. On the other hand, the symbolism of the sparrow, 601-4, is different, the 21st Sermon explaining this verse to mean that the sparrow watches her nest lest the sparrow-hawk should take her young. 245-6 is paralleled in the *Sermones*, as in many other medieval writings: "Nihil certius morte et nihil incertius hora mortis. Unde ait poeta, Hoc scio quod moriar vbi quando nescio." This does not appear to be Latin poetry; can it conceivably be a translation of these lines, and is the preacher referring to himself? It is, of course, very common, cp. *Parlement of the Thre Ages*,

"Ne noghte es sekire to 3oure self in certayne bot dethe;
And he es so vncertayne that sodaynly he comes,"

11.635-6;

and, later, Dunbar's *Testament of Mr. Andro Kennedy*,

"Cum nichill sit certius morte . . .
Nescimus quando, vel qua sorte."

A second version of the Penitential Psalms is that ascribed to Thomas Brampton, and dated 1402, edited in Vol. 7 of the Publications of the Percy Society. It is much more definitely ecclesiastical in tone, laying great stress on the necessity of penance, bringing out by force of contrast the purely devotional character of the present version. Compare, for example, stanza 17 with the corresponding stanza in Brampton, v. 22 :

"3yf thou, with good avysement,
Of thi synnes wilt the schryve,
Thi soule in helle schal nevere be schent
Whil thou wilt here thi penaunce dryve,"

or stanza 101 with Brampton, v. 106 :

"A law of mercy thou hast gyven
To hym that wyll no synnes hyde,
But clenly to a preest be schryven."

In v. 59 Brampton states the doctrine of the Immaculate Conception (cp. stanza 54 in our version) :

"Of my modyr I was conceyved
In synne, and so was every chylde
(After that Adam was dysceyved)
Sauf Cryst alone and Marie mylde."

Another typical passage is v. 48 :

“Here no lengere taryen I may,
In erthe I schal no lengere dwelle ;
Harde peynes I muste assay,
In purgatorye, or ellys in helle.”

Brampton is also concerned with the duties of knights, kings, with mention of

“oure kyng, be trewe fay,
That schal heretykes alle distrye,”

and priests (vv. 87–96). The only point of contact between the two versions, beyond commonplace phrases like v. 55, “And lese noȝt that thou hast bowȝt” (cp. 24), is quoted in the Note to 361–8.

V. **Lessons from the Dirige.**—This piece consists of the Lessons of the Dirige, *i. e.* Matins of the Office for the Dead, with the Responsories and Versicles, and the Canticle of the Last Judgment which concludes the Office, following the Use of Sarum. The Office itself is found in English in the *Prymer*, ed. Littlehales, E.E.T.S. 105, pp. 56–70, and in Maskell's *Monumenta Ritualia*, Vol. III (in both of which, it may be noted in passing, the translation of the Lessons is taken from Purvey's revision of the first Wycliffite Bible), and in Latin in the *Sarum Breviary*, ed. Procter and Wordsworth, Vol. II, pp. 274–9. Our version is the same as that found in an English MS. Primer in the British Museum, Add. 27592, the notice of which in the Catalogue states that it differs from that printed by Maskell, and agrees more with Camb. Univ. MS. Dd. xi. 82, and Bodleian Douce MSS. 246, 275. The translator used a Latin Primer, with the help of Purvey's text. As a rule, he retained Purvey's vocabulary, but brought the order of the words much closer to the Latin, *e.g.* *wheper* as *dayes of men pi dayes*, 60/9; for I haue no wickid ping doon, 60/11–12; and similarly in the Versicles and Responses the Latin order is preserved, *e.g.* *my trespasse I dreede*, and *bifore pee I am a-schamyed*, 60/32, cp. *Prymer*, p. 60. In a very few cases this practice leads him into pedantry, as in 61/20 and 63/7, but as a rule it only imparts a poetical character to his style. In many cases he substitutes a simpler English word for a Romance word in Purvey, *e.g.* “*heuy*” for “*greunouse*,” 59/9; “*seeke*” for “*enquere*,” 60/10; “*ransake*” (Norse) for “*enserche*,” 60/11; “*schopyn*” for “*formed*,” 60/21; “*goost*” for “*spirit*,” 60/28. Several of these, as the first two quoted, are found in the earlier text

of Hereford, but this is natural, and probably due to coincidence. Where he varies from Purvey in sense, it is for the worse, as in his translations of *Job* xvii. 14, 62/29–31, and his rendering of *mercenarii* as “of a merchant,” 61/30, and of *os* as “mouth,” 63/7. Both these latter are of course possible, but the sense is not to be commended. His rendering of *immutatio* as “goostly liknesse,” 62/8, points to a variant reading *imitatio*, and testifies to his careful use of his sources. It should also be recorded that the translator of the *Prymer*, who follows Purvey very closely, was not entrapped by *Job* xvii. 15, where the text of the Office differs from that of the *Vulgate*.

Two verse paraphrases of the Lessons are edited by Dr. Kail, E.E.T.S. 124 (*Twenty-six Political and other Poems*). Of these the second, *Pety Job*, is a paraphrase, verse by verse, of the nine Lessons, a twelve-line stanza to each verse. The first, called *The Lessouns of the Dirige*, is less expanded. After the first two lessons, it includes the Responsories and sometimes the Versicles, following Sarum Use, and also the Cantic of Judgment. A comparison of the language shows that it is, except in a few important points, founded on our version; *cp.* for example, *Lessons* 33–62 with 60/2–13. Again, the same mistranslation of *Job* xvii. 14 is found in both, and other parallels are recorded in the Notes. Its author's use of the Latin, however, is shown by his correct translation of *os* and *mercenarii*, his misunderstanding of *nervo*, *Job* xiii. 27, and his rendering of “goostly liknesse” as “folwyng” (see Notes).

VI. **A Song of Mercy and Judgment.**—There are three other MSS. of this poem, which is in the East Midland dialect: Harl. 1704, ed. Patterson, *The Middle English Penitential Lyric*, pp. 85–8, Lambeth 853, ed. Furnivall, E.E.T.S. 24, pp. 18–21, and Brit. Mus. Add. 31042, ed. Brunner, *Archiv* CXXXII, pp. 321–3. Of these, Lambeth is the longest, containing two verses more than our MS., of which v. 5 corresponds to Harl. v. 3, and v. 6 to Add. v. 4. The order also is different, Lambeth reversing vv. 3 and 4, and then inserting the two additional verses. In his notes, Dr. Patterson points out passages drawn from *St. Edmund's Mirror* and from the Responses in the *Dirige*. The echo in ll. 11–12 of the Cantic of Judgment (p. 64) is probably the reason for its standing next after it in the MS.

VII. **A Prayer for Mercy.**—The dialect of this is also East Midland; the strong pp. has lost *-n*; the Southern ind. pr. pl.

“askip” appears once, 20. Final *-e* is much more often syllabic than in the previous poem.

This poem is also found in MS. Camb. Kk. 1, 6, and printed by Dr. MacCracken in *Archiv* CXXXI, pp. 43-4, in a collection of religious poems written under apparent Lydgateian influence. Our poem, however, is not marked by the “aureate” language which characterises the others.

VIII. **God's Complaint.**—Of this poem there are eight MSS.: Bodley 596, Rawlinson C. 86, Douce 78, Trinity College, Cambridge 600 (R. 3. 20), Harleian 2380 (defective and incomplete, lacking vv. 6, 8, 10), Lambeth 306, 853 (these two are edited by Dr. Furnivall, E.E.T.S. 15, p. 190), and Adv. 34, 7, 3, of which stanzas 1-7, 11, 12, were printed by Laing in *Early Metrical Tales*, 1826, pp. 299-303.

The form of the poem is based on the *Reproaches*, a part of the Liturgy for Good Friday (see *Sarum Missale*, ed. Dickinson, p. 327), the first three verses, and a fourth which is found in MS. Adv., also following in subject-matter the antiphons of this service, as is shown in the Notes. A Southern English metrical form of the *Reproaches*, from a MS. of 1330, is given in Wright's *Reliquiæ Antiquæ*, II, 225.

Of the Oxford MSS., Bodley, which belongs to the early fifteenth century, is almost identical, except for its omission of l. 28, with our text, and might be derived directly from it, but that it has the correct reading “bought” in l. 2. The other two are late and inferior, Douce omitting stanzas 6 and 9, and reversing stanzas 4 and 5.

IX. **To God.**—This and the two following poems have not, as far as I know, been printed before, nor are they found in any other MS. There is a certain likeness in sense between this and the opening of *Richard de Castre's Prayer to Jesus* (E.E.T.S. 24, p. 15).

XII. **Hymn from the “Speculum Christiani.”**—This was evidently an exceedingly popular poem in the Middle Ages. The British Museum has ten MS. versions: Harl. 206, 1288, 2382 (edited by Patterson, *The Middle English Penitential Lyric*, pp. 139-41), 5396, 6580, Lansdowne 344, Royal 8. E. V., 17, A. xxvii, Add. 10052, 15237, 21202, 22121, 37787. In addition, there are at Oxford Laud Misc. 104, 513, Hatton 97, Ashm. 61, 750, Rawl. C. 401, Bodley 89, 61, 850, Rawl. lit. g. 2, Add. A. 268, Eng. th. e. 16; at Cambridge Dd. 14. 26. III, Ff. 1. 14, 5. 48 (printed in *Reliquiæ Antiquæ* II, 212), Hh. 1. 13, Ii. 6. 43, Jesus Coll. 51 (Q.G. 3), Pembroke 285, St. John's Coll. 176 (G. 8), Sidney Sussex 55; also Trin.

Coll., Dublin 159 (C. 3. 13), Edin. Univ. Laing 32, Lambeth 559, Greg. MS., Helmingham Hall L. J. 5. 14, Petworth MS. 8, Longleat 29, and St. Cuthbert's College MS.

In perhaps the greater number of cases the poem is incorporated in a Latin manuscript of the *Speculum Christiani*. This was a popular theological treatise belonging to the second half of the fourteenth century, as Richard Rolle of Hampole is quoted under the section "De Tribus Generibus Orationum," and probably written in England, as it quotes the Lambeth Constitutions of 1281. It is interspersed with some English prose and several English rhymes, which loosely paraphrase or summarise the succeeding Latin text. The amount of verse included varies in different MSS., our poem not appearing in Harl. 1197, 2250. The book is divided into eight Tabulæ, the eighth of which consists of a prayer for the Elevation, two hymns to the Blessed Virgin, and two ladders leading to Heaven and Hell. Our poem stands before the first of the hymns, *Gaude flore virginali*, a hymn on the Seven Joys of our Lady in Heaven; see *Daniel Thesaurus Hymnologicus*, I, 346, *Mone, Lateinische Hymnen des Mittelalters*, Bd. II, p. 76, *Gaude virgo, mater Christi*, and an English version in E.E.T.S. 15, p. 174, "Gaude, the flowre of virginyte." It is with a verse from this hymn that Fabyan concludes each of the seven books of his *Chronicle*. The English poem can scarcely have been written as a translation of this, nor is it at all likely to be by the same hand as the rest of the verse, which, though often vigorous,¹ is very unmetrical, *e. g.*

"The wise man forsothe wil nat sett his herte
On thinge that may not longe stande in qwerte,
But on the eende he hath mynde,
And nothing settes before that schuld be behinde;"

which is a not unfair example of the average standard reached. It was probably inserted, for the benefit of the unlearned reader, as the most accessible representation of the Latin; it may be noted that the latter, though it does not deal with the Five Joys, is headed "Quinque Gaudia Marie." The book was printed by Machlinia, and is described by W. Herbert in Ames's *Typographical Antiquities*, 1785, Vol. I,

¹ *E. g.* an interesting poem, never printed since the first edition of 1480, on the magnificence of Jerusalem, and its destruction as God's punishment of the covetousness of the Jews. The fire of covetousness, says the poet, still throws up so great a smoke that nearly all men of high rank are blear-eyed or blind (B.M. Add. 15237, 27b-28b).

113, where the poem is printed. In the later editions these English elements do not appear.

In the Vernon Manuscript, however, which is dated at about 1385, there is a poem which is simply an expanded form of the present one, each line being lengthened to six feet, and the same rhymes being kept (ed. Horstmann, E.E.T.S. 98, 22). It is interesting to notice that it agrees with our text against the version in the MSS. and printed text of the *Speculum* in 10-14, 35-8, 43-4, 51-2, as may be seen by comparing with Dr. Patterson's text. In addition, MSS. Royal 17 A. xxvii., B.M. Add. 37787, Lambeth 559, Rawl. liturg. g. 2, which are all unattached to the *Speculum*, give our version. Ashmole 61, alone of the Oxford and London MSS., though detached from the *Speculum*, shows a blending of both types. It is dated by Horstmann as in or before the time of Henry VII. It seems therefore most probable that the present text represents the original form of the poem.

In Myrc's *Duties of a Parish Priest* (ed. Peacock, E.E.T.S. 31), there seems to be a reminiscence of our poem in ll. 290-301.

XIII. **Life of Adam and Eve.**—Other MSS. of this version are: British Museum Harl. 4775 (H, printed *Archiv* 74, p. 353), Harl. 1704 (H₂), Harl. 2388 (H₃), Egerton 276 (E), Oxford Bodl. 596 (B, printed *Archiv* 74, p. 345), Douce 15 (D), Douce 372 (D₂), Ashmole 802 (A), Lambeth 72 (L). Other versions are: MS. Auchinleck (Au, ed. Horstmann, *Sammlung Altenglischer Legenden*, 1878, p. 139), *Canticum de Creatione* (C, *ib.* p. 124), MS. Vernon (V, *ib.*, p. 220). The sources of our version are: (1) the Latin *Vita Adae et Evae*, (2) a Latin account of the traditional derivation of Adam's name, and of the materials of which his body was made, (3) connecting parts of the Bible narrative to make this into a continuous story.

(1) The legendary history of Adam and Eve, their penance in the waters of Jordan and Tigris, the journey of Eve and Seth to the gates of Paradise, and the death and burial of Adam, with the account of the tables written by Seth, are derived from the *Vita Adae et Evae* (ed. W. Meyer, *Königliche Bayerische Akademie der Wissenschaften, Abhandlungen der philosophisch-philologische Classe*, Bd. 14, Abtheilung 3, pp. 187-250, 1878). This, together with the Greek *Apocalypse of Moses* (ed. Tischendorf, *Apocalypses Apocryphae*, 1866), represents an original Jewish Book of Adam. Both are translated and edited by Wells in Archdeacon Charles's *Apocrypha and Pseudepigrapha of the Old Testament*, II, 123-54.

According to Meyer, the *Vita* is later than the Latin text of the *Gospel of Nicodemus*, i.e. than the third or fourth century A.D. The MSS. can be divided into three classes: I, from which the standard text is taken; II, which was in existence about the year 730, and which has two passages not found in I, namely 90/24, "Also I vndirstood"—91/23, "God her iuge," and 98/14, "Thanne Seeth"—"spaken proudly" 99/10; and III, which has the first only of these additions, but which has four interpolations from the Legend of the Rood.

There are many additions to the text of the *Vita* in this and other English renderings, which are found in several Latin MSS. in the British Museum (Royal 8. F. xvi. 2, Harl. 275, 526, 2432, Arundel 326); for example, the statement that Adam and Eve, on leaving Paradise, went into the west, that Adam's long hair floated on the water, that his voice grew hoarse with his cries, that Eve, on coming out of the water, lay as dead for almost a day. But none of these represent the original from which our version was translated, as may be seen from the notes on Adam's vision and prophecy. All are very similar, except that Arundel 326 has two interpolations, telling how Seth, looking into Paradise, saw on the summit of a tree a Virgin seated, holding a crucified Child, and how Adam, hearing this, prophesied of the Virgin Birth and of the Crucifixion. Another MS., Harl. 495, is of quite a different type, sharing none of the readings characteristic of the others, but more resembling the printed text. It is incomplete, beginning with Adam's penance in Jordan, and has no *Corpus Adæ*.

(2) The Latin original of the passage describing Adam's name and the making of his body, though not forming a part of the *Vita* itself, is found following it in the Latin MSS. above-mentioned, except that in Arundel 326 the last part is missing, the MS. being incomplete. The translation is literal, except that in the Latin the order is reversed, the making of Adam's body being placed first, and then the finding of his name. The MSS. also do not give the Latin verse, which is, however, found in Harl. 956 (a longer and fuller account, followed by Jean d'Outremeuse in *Ly Myreur des Histors*), where the clauses are in a different order, and the seventh and eighth are slightly different.

The derivation of Adam's name from four Greek words evidently comes from a Hellenized Jewish source. It makes its first appearance in literature in the Slavonic *Book of the Secrets of Enoch*, xxx. 13-14

(Charles, *Apocrypha*, etc., II, 449): "And I appointed him a name, from the four component parts; from east, from west, from south, from north. And I appointed for him four special stars, and I called his name Adam." The book is dated by Dr. Charles at about the beginning of the Christian era, the place of its composition being Egypt, and its author or final editor being a Hellenistic Jew. The derivation is given in full in the anonymous *De Montibus Sina et Sion*, 4 (Migne, *Patrologia*, IV. 912), formerly attributed to St. Cyprian, where the names of the points of the compass are taken as being those of the stars: *Invenimus in Scripturis per singulos cardines orbis terrae esse a Conditore mundi quatuor stellas constitutas in singulis cardinibus. Prima stella, orientalis, dicitur a ἀνατολή, etc.* So also in the Commentary on the New Testament ascribed to St. Jerome (Works, ed. Marcianæus, 1706, Vol. V, p. 847): *Adam à quatuor literis, & à quatuor stellis nomen accepit, quod est, etc.*, and in the O.E. prose *Salomon and Saturn* (ed. Kemble, pp. 178, 180). For other accounts, where the stars are not confused with points of the compass, see the *Sibylline Oracles*, III, 24-6, St. Augustine, *In Joannis Evangelium Tractatus IX*, § 14, Ven. Bede, *In Genesim Expositio IV*.

The account of the different components of Adam's body also appears first in the *Book of the Secrets of Enoch*, xxx. 8: On the sixth day I commanded my wisdom to create man from seven consistencies: one, his flesh from the earth; two, his blood from the dew; three, his eyes from the sun: four, his bones from stones; five, his intelligence from the swiftness of the angels and from clouds; six, his veins and his hair from the grass of the earth; seven, his spirit from my breath and from the wind.

It will be seen that the differences between this and our account are that (6) in *Enoch* disappears, and that (7) becomes the fifth, seventh, and eighth parts in our version—his breath from the wind, his understanding from the light of the world, his soul from the Holy Ghost. Also, his blood is derived from the sea, not the dew, and there is no mention of the angels. The version of Jean d'Outremeuse is the same in substance, except for the curious statement that the eighth part, "qui fut de la clarteit de monde, senefie tristeure," which evidently arises from a misreading of the Latin *Cristus*, cp. Harl. 956, *quod interpretatur χps*.

The *Anglo-Saxon Ritual*, quoted by Dr. Charles, has a different account, which is also found in the prose *Salomon and Saturn*, p. 180;

the former reads as follows: *Pondus limi, inde factus est caro; pondus ignis, inde rubeus est sanguis et calidus; pondus salis, inde sunt salsae lacrimae; pondus roris, inde factus est sudor; pondus floris, inde est varietas oculorum; pondus nubis, inde est iustabilitas mentium; pondus venti, inde est anhela frigida; pondus gratiae, inde est sensus hominis.*

This has diverged a long way from *Enoch*, and it will be noted that, with the exception of the making of man's breath from the wind, none of the divergences are shared by our version. *Salomon and Saturn*, however, has in common with our version the fact that the naming of Adam stands before the making of his body; everywhere else the order is reversed. The connection of the two can scarcely be original; the story of the naming tells us that Adam was made of earth brought from the four ends of the world. According to Rabbinical tradition, it was of different colours, red, black, white and green (Rabbi Eliezer, ed. Friedländer, p. 76). Targ. Jonathan, *Genesis* ii. 7, says: "And he took earth from the place of the Holy Temple and from the four ends of the world." Hence probably follows the Christian legend that Adam was made at Bethlehem.

(3) The connecting narrative from *Genesis* follows the earlier Wycliffite text of Hereford, c. 1382, with the exception of the introductory extract, the earlier account of the creation of Man, i. 26-31, which is taken from Purvey's revised edition of c. 1388. It is immediately followed by the second account (*Genesis* ii. 7) from the earlier text, and thus evidently represents an afterthought. We may safely infer that the present text was constructed from a Latin source combined with the English Bible, some time after 1382, and expanded at a later date, after 1388. D prefixes *Gen.* i. 1—ii. 3 from the Purveyite version, headed "Here bigynnep þe making of [heuen] & e[rþe]." H₂, an incomplete MS. containing the beginning and end of this text, has the same structure. The intermediate portion is added in a later hand from a source closely resembling B, with no interpolations from the Bible.

This was by no means the first time that the *Corpus Adae*, the *Vita*, and *Genesis* had been combined. Meyer notes that in Cod. germ. Monac. 3866 three chapters of the *Vulgate* precede the *Vita*, i.e. the story is brought up from the beginning to the expulsion from Paradise, and another piece is interpolated after the *Vita's* brief mention of the slaying of Abel. Except for the *Corpus Adae*, this

must cover the same ground as our present text. Jean d'Outremeuse (1338-1400) in *Ly Myreur des Histors*, Vol. I, pp. 308-24 (ed. Borgnet, Bruxelles, 1864), where the story is related in order to explain the genealogy of St. Joseph, combines a different form of the *Corpus* (the Latin of which is found in MS. Harl. 956, F. 103), which he gives on the authority of St. Jerome, with the *Vita* and the story of Cain and Abel rendered freely after the Bible. There are also other English forms of the story which must now be considered in detail.

In MS. Au there are two fragments of a life of Adam and Eve, edited by Horstmann, *Altenglische Legenden*, 1878, pp. 139-47, dated by Bachmann (*Die beiden Versionen des me. Canticum de Creatione*, Hamburg, 1891), 1300-25, and located in the North-East Midlands. The opening is lost, so that we cannot tell whether the *Corpus Adae* was already connected with it; the *Vita* proper is preceded by an account of the fall of Satan (Liztbern), freely as he tells it in the *Vita*, and the temptation and fall of man, freely from Genesis. The details mentioned above as not occurring in the printed *Vita* are not found here. The statement that it was in the *face* that the serpent bit Seth, though not in the *Vita*, is not one of these, as it arises from a scribal error due to confusion between *faciens* and *faciem*; see Bachmann, p. 48. The fragment breaks off before the birth of Cain, and the second begins in the middle of a very brief account of Adam's vision, related not to Seth alone, but to all his children, omitting his prophecy, and combined with his description of the Fall and its consequences. Many characteristic elements are omitted, e.g. the names of the ointments that Eve and Seth brought, the burial of Adam and Abel *in Paradise* (no place of burial being here mentioned), Eve's prophecy of the two judgments by fire and water, the guiding of Seth's hand by an angel, and the naming of the letters by Solomon. The poem concludes with a short account of O.T. judgments on sin, the Flood, the destruction of Sodom and Gomorrah, the repentance of Nineveh. It appears to be based on a MS. of the *Vita* intermediate between I and II. Specially noteworthy is the fact that it omits the name of the river (Jordan) in which Adam did penance; this is said to be a Christian substitution for one of the rivers of Paradise, see *Jewish Encyclopaedia* under "Adam." Here it is simply "þe flom," ll. 215, 237.

In the same volume, p. 220, Horstmann has published a prose life of Adam and Eve from the Vernon MS., f. 393 (denoted by V)

This was originally a poem in long lines ; for example, p. 223, 14-8 can be read, by slightly altering the order of the words within the lines :

“So þat Jhesu Crist þi penaunce haþ vnderfonge(n),
 For þou wold so bleþeliche dwelle þer-in so longe.
 I am set to bringe 3ow þer 3e schul haue mete,
 Such as in paradys 3e weore wont to haue & eete(n).”
 þe corsud angel nom Eue vp bi þe hond
 & ladde hire . . . to druye londe ;
 As soone as Eue comen vp of þe water was,
 Hire bodi . . . was grene as eni gras.

See also 221, 1-2, 40-1 ; 222, 13-4, 16-7 ; 223, 7-9 ; 224, 36-7 ; 225, 27-8, 34-5 ; 226, 14-5, 38-9, etc. In many passages, however, it is not at all easy to restore the verse form without extensive alterations ; there must therefore have been a long period of corruption. The MS. dates from about 1385 (Carleton Brown, *Register of Middle English Religious Verse*, 1916), the original probably belongs to the beginning of the fourteenth century, and the metre much resembles that of the Southern Legendary.

The rendering of the *Vita* which we have here closely resembles that in Au ; here again the details from the Latin MSS. do not appear. There are many omissions, such as the vision and prophecy of Adam, also passages after p. 222, 42, p. 223, 32. Two legendary additions appear, the thunder-clap at the begetting of Cain (p. 223, 37), and the Divine institution of tithe (p. 224, 15). There are also additions from the Legend of the Rood (E.E.T.S. 46, p. 19 ; 87, p. 1). In this story Adam sends Seth to Paradise for the oil of mercy, directing him to follow the track left by the footsteps of himself and Eve. Seth sees a vision through the gates of Paradise and is given by an angel three kernels of an apple, which he places under Adam's tongue when he is dead. Adam is buried in Hebron, and henceforth the legend traces the story of the rods which grew from the kernels. In the Vernon text Seth and Eve go, as in the *Vita*, but Seth is given directions as in the Legend, though they are here unnecessary. The vision is omitted, there being only a few lines describing the beauties of Paradise, we are told of the kernels, and of the burial of Adam and Abel by the angels in Hebron. Two lines (rhyming) connect the kernels with the Rood. The interpolations are so short that the piece may have been written as a companion to a Rood Legend, and may even have formed a part of the Southern Legendary, providing the account

of Creation and of the early life of Adam which the Rood Legend omits. In the same way, in the *Northern Homilies*, the Rood Legend (E.E.T.S. 46, p. 62) is interpolated with the *Vita*, from which it takes Adam's speech to his children, St. Michael's speech to Seth at the gates of Paradise, and the burial of Adam's body by angels (in Hebron, to suit the Rood story).

As regards the connecting matter, the *Vita* is preceded, as in Au, by the fall of the angels and of man, but not, as in Au, from *Genesis*, but from a Bible narrative full of interesting legendary details, as for example of the angels that fell from heaven: "Summe astunte in þe eyr, and summe in þe corþe. 3if eny mon is elue Inome opur elue Iblowe, he hit hap of þe angelus þat fallen out of heuene." Other additions are an account of the murder of Abel, of the begetting of Seth by Divine command, and of the inter-marriage between the children of Seth and of Cain. At the beginning is an account of creation and of the naming of Adam. The stars are here correctly given, as in MS. Harl. 956 and in Jean d'Outremeuse.

The *Canticum de Creatione* (denoted by C), edited by Horstmann in the same volume, pp. 124-38, brings us to a much later date, as the poem itself states that it was written in 1375. There is no *Corpus Adae*, and no interpolated Biblical matter beyond a very short introduction describing the Fall of man, and five stanzas telling of Cain's jealousy of Abel, and of the begetting of Seth. These two items, which are also in V, are found in *Cursor Mundi*, 1059-65, 1190-1218, E.E.T.S. 57, etc. Its Latin source is not the same as that of the previous poems, but seems to be identical with that of our own version, including the details derived from the Latin MSS. There are, however, two important exceptions: there is no vision or prophecy of Adam, and it is interpolated with the Legend of the Rood. Presumably it was translated from a MS. in which the Vision was accidentally omitted. In the part unaffected by the Legend there are two additions to the *Vita* text: (1) the institution of tithe by the command of an angel who appears when Satan vanishes after the second temptation (it occurs also in V, but there it is ordered by God himself when Adam is taught to till and sow, a much more probable occasion); (2) the story that Eve, when she found that the devil had beguiled her twice, covered her head with a white veil, hence all women cover their heads.

The interpolation with the Rood Legend begins at l. 619, where Adam, as in V, directs Seth how to find the way to Paradise, though

its independence of V, and of V's source, is shown by l. 640, "And al-to-bot Seth in þe face." We also have the vision of Seth at the gates of Paradise, and the gift of the kernels. As a result of the incorporation of the Rood Legend, it was impossible, as in V, to keep the burial of Adam in Paradise, consequently he is buried in Hebron by Seth alone. The prophecy of Eve and the making of the tables by Seth and their finding by Solomon are related, and then the Rood Legend is continued.

Hence this poem is quite independent of the earlier versions, being translated from a different and later Latin version of the *Vita*, and not following the legendary additions of V, except where they are also found in *Cursor Mundi*, and probably in several other places. Its aim was not to supplement the *Legend of the Rood*, but to combine it and the *Vita* into one story. Hence it wastes very little space on Adam's history before the beginning of the *Vita*, or on the story of Cain and Abel.

There remain two printed versions in prose, printed by Horstmann in *Archiv*, Bd. 74, 1885; the first, p. 345, from MS. Bodl. 596, is denoted by B, and the second, p. 353, from MS. Harl. 4775, where it is appended to the *Golden Legend*, by H. The second is practically identical with our version, the first contains only the *Corpus Adae* and the *Vita*. In many passages the language is so similar that it is impossible that the two versions can be derived from independent translations even of the same Latin text, e.g. the *Corpus Adae* and 81/1-17; in others they are evidently derived from different Latin texts, see Note on 81/32-4. B's readings are always the better. It gives the fuller account of Eve's dream: "I saw in my slepe that Caym with his hondes arered bloode of Abel and deuoured it with his mouthe." In the vision of Adam (88/39-89/1), where there has been confusion between "currum" and "choros," it omits the chariot, and in 90/11-13, where similarly confusion between "locum" and "lacum" has caused the repetition of a sentence in H, it is correct (see Notes).

The second version (H) stands in very close connection with the present version (W), E (incomplete, extending to "doun," 92/12 only), L, H₂, H₃, D, D₂. All of these omit "ponyschid," 97/19, and "lest" 80/17. In four of these, H, E, L, and D₂, the story is attached to the end of the *Golden Legend*, forming one of the additional legends which appear in the English versions only (*Legenda Aurea*—*Légende Dorée*—*Golden Legend*, by Pierce Butler, Baltimore,

1899, p. 69).¹ H₂ and D, as stated above, prefix the Purveyite version of *Genesis* i. 1—ii. 3, and then begin the ordinary text, hence repeating i. 26—31. This is evidently a later addition. The intermediate pages of H₂ are supplied in a later hand from a text very like B; they comprise the part of the text (without the Biblical additions) from “forþ,” 77/13, to “beynge,” 85/4. The same hand has altered “in the vale of ebron,” the place of Adam’s making, to “In the same place that J[hesu] was borne in, that is to seye in the Cytie of bethlem, which is in the middle of the earth,” also from the B-text. E and L are both found in MSS. of the *Golden Legend*, the former following on the Advent discourse, and breaking off at “falle down,” 92/12, and L following the Concepcio Marie, and followed by “5 Willes of Pharo,” and “3 Kinges of Collin.” H₃ is the nearest to W, but has more scribal omissions. Neither is derived directly from the other.

W is on the whole the best of this group of texts. It alone agrees with the Latin originals in stating that Adam was made in Bethlehem and buried in Paradise. In the other texts the scene is Hebron, and in the second case they add: “as the maister of stories tellith,” *i.e.* Petrus Comestor, see his *Genesis*, cap. xxiv. The *Cursor Mundi*, which knows nothing of the *Vita*, gives the Hebron story (ll. 9397, 1416), as do V and C as regards the burial; A mentions no place, but says that Eve was buried with Adam. The influence of the Rood Legend would make the burial in Paradise impossible, and hence facilitate both alterations. Only B, which is founded on a less corrupt Latin text, keeps Bethlehem and Paradise as the sites.

Other points in which W offers a better text than H are as follows: 76/26 “po” for “3e,” so all other MSS.; 77/6 “Geon” for “Seon,” so all others; 79/32 “soule hauers” for “soulis heiris,” so E, H₃; L “soulis of heven”; 80/17 “put” for “puttith,” so E, H₃; L “puttith”; 81/20 “Oure Lord God delyueride mete to beestis but to us he delyueride mete of aungels” for “Oure lorde god deliuerid vs mete of aungellis,” so all others; 81/33 “suffre as manye and” for “suffre and,” so H₃, E; L “suffre and”; 86/14 “hir

¹ The note at the end of the “Wiles of Pharo” in D₂: “Here endith the v. wilis of kinge Pharo . . . and also here endith the lives of Seintis that is callid . . . the gilte legende . . . and here endith the life of Adam and Eve” shows the process of accretion; similarly, in MS. Balliol College 228, a fifteenth-century Latin *Golden Legend*, the *Vita* follows, though separated from the *Golden Legend* proper by a blank page, and not mentioned in the Table of Contents.

breſt" for "the breſt," ſo all others; 87/36 "vagaunt" for "but be vacaunt," ſo all others; 88/34 "inwardly" for "in worde," ſo all others; 89/20 "conuerte" for "comforte," ſo H₃; H₂, E, L as H; 90/2 "whanne" for "whom"; H₂, H₃ "whā"; E, L "whom"; 91/8 "ſaaf" for "faire," ſo all others; 99/15 "hem" for "hym," ſo H₃; H₂, L "hym."

Several times H tries to remedy obſcurities cauſed by errors in the MS. from which the ſcribe copied; ſee Notes on 78/5, 10, 85/13, 87/36, 95/16. In 88/34 and 91/17 he has miſunderſtood the correct reading; ſee Notes.

In the viſion and prophecy of Adam the text is particularly confuſed, and ſeveral paſſages bear witneſs to marginal corrections becoming incorporated in the text alongſide the paſſages they were meant to correct; ſee Notes on 88/39, 90/13, 28, 91/9. In every caſe B has only one of theſe; in the firſt and laſt it has the corrupted text (taking the printed *Vita* as the ſtandard), in the other two it follows the older verſion. Otherwiſe the MSS. all agree.

Nearly all the rubrics are peculiar to W, other MSS. only having thoſe on 80/24, 82/20, and 87/13.

The laſteſt MS. of *Adam and Eve* which I have ſeen is MS. Aſhmoſe 802 (denoted by A), f. 19-48, in a collection of Dr. Simon Forman's papers, and ſigned "forman 1592." Though it contains many additions and accretions, yet where it deals with the original matter it is nearer to our text than any of the others (ſee Notes on 77/27, 92/10, 96/8, 16, 31). Eſpecially from the firſt of theſe, we may conclude that it is actually deſcended from our text, although it omits the rubrics peculiar to it. It has much additional aſtrological and legendary matter, and there are two accounts of the compoſition of man's body, the firſt being "of red earth, of the ſlyme of the earth, and of the Quinteſſentiale ſubſtaunce or Beſte parte of the 4 elements." After 87/9 we are told how, except at Cain's birth, Eve always brought forth twins, a ſon and daughter who married together (ſee Note), and after 93/8 the 70 diſeaſes are enumerated. From this point the ſtory is influenced by the Rood Legend. Adam ſends Seth alone to Paradise, and directs him by the path he and Eve had made. Eve offers to go with him leſt he ſhould loſe the way. Adam ſays that "when he is at the valle of Joſophate he hath but 40 daies Journaye to 'parradiſe but goe thou alſoe." The angel gives Seth a branch of the Tree of Knowledge to plant on the Mount of Lebanon, "and when that tree doth beare fruite thy father

schal be made hoole," and prophesies of Christ's coming. The Rood Legend is continued to the story of the Cross of Christ.

XIV. **A Prayer at the Elevation.**—This is a translation of a Latin Eucharistic Rhythm given by Daniel, *Thesaurus Hymnologicus*, II, 32, and Levis, *Anecdota Sacra*, p. 107, from a missal in the monastery at Novalesa. The translation is almost literal, save that "haue mercy of us" is not represented in the Latin.

The Wheatley Manuscript.

I

[AN ORISON ON THE PASSION]

(1)

IHesu þat haste me dere bought,
Write now gostely in my thought,
That I may with deuocion
Think upon thy passion.

F. 1.
Jesu, write
in my heart
the remem-
brance of
Thy Passion.

(2)

For, if my hert be hard as stoon,
Yhit may thow goostely write þeroon
With nayles and *with* speer[e] kene,
And so shul the letters wele be sene.

5

(3)

Write in my hert thy speches swete
Whan Iudas þe traytour can þe mete ;
That traytour was ful of þe feende,
And ȝit thow callyd hym thy freende.

10

Thou didst
call Judas
Thy friend ;
how sweet
will be Thy
speech to
Thy true
friends in
Heaven !

(4)

Swete Ihesu, how myght thow soo
Calle thi freende so felle a fo ?
Bot, sithen þou spaak so louely
To hym þat was þine enemy,

15

(5)

How swete shal þi speche be
To them þat hertly louen the,
Whan they in heuene *with* þe shul duelle
Forsothe þer may no tonge telle.

20

(6)

F. 1b. Write in my
heart how
Thou wert
tried and
condemned ;
Write how þow were bounden sore
And drawen forth Pylat byfore,
How swetely þou answerde þoo
To hym þat was thi felle foo.

(7)

Write how þat fals enquest 25
Cried ay with-outen rest :
“ Hong hym on the roode tree,
For he wil kyng of Iewes be.”

(8)

Write vpon myne hert[e] booke 30
Thy fayre and thi rewely looke,
For schame of ther hydouse crye
þat walden of þe haue no merey.

(9)

How Thou
barest Thy
Cross ;
Write, whanne þe crosse was forth broght,
And þe nayles of yren wrought,
How þow began to chyuer and quake, 35
Thi hert was woo if þou nocht spaak.

(10)

Write how douneward þou can loke
Whan Iewes to þe þe crosse betook ;
Thow bare it forth with rewely chere,
The teres ran doune by thy lere. 40

(11)

F. 2. Thesu, write in my hert depe
How þat þow began to wepe
Whan þi baak to þe rode was [b]ent,
How Thou
wert nailed
to the Cross ;
With rugged nayles thi handes rent.

(12)

Write þe strokes of hameres stoute, 45
With þe bloode rennyng al aboute,
How the nayles stynten at the boone
Whan thou were ful woo-bygone.

(13)

Ihesu, write ȝit in myne hert
 How bloode oute of ȝi woundes stert ;
 And with ȝi blood write thow so oft
 In myne hert to hit be soft.

50

(14)

Ihesu, ȝat art so mykel of myght,
 Write in myne hert ȝat rewful syght,
 To loke on thi moder fre
 Whan ȝou were honged on roode tre.

55

Of Thy grief
 in looking
 on Thy
 Mother ;

(15)

Write thi swete modres woo
 Whan sche sawe [the] to deeth[e] goo ;
 I-wys if I write al my lyue
 I schuld neuer here woo dyscryue ;
 In myne hert ay mote hit be,
 That harde knotty roode tre,—

60

F. 2b.
 And of all
 the attri-
 butes of Thy
 Passion.

(16)

The nayles and the spere also
 That thow were with to deth[e] doo,
 The croune and ȝe scourges grete
 That thow was with so sore bete,

65

(17)

Thi wepyng and thi woundes wyde,
 The bloode ȝat ran down by ȝi syde,
 The schame and scorne and grete dispite,
 The spatil ȝat foulid ȝi face white,

70

(18)

The eysell and ȝe bettir galle,
 And other of thi peynes alle ;
 For, whiles I haue them in my thought,
 The deuyl, I hope, sal dere me nought.

(19)

Ihesu, write ȝus, ȝat I may knowe
 How mykel loue to the I owe,
 For, if ȝat I wil from the fle,
 Thow folowest ay to saue me.

75

Grant me to
 know what
 Thou hast
 done for me,
 and how I
 should love
 Thee.

(20)

F. 3. Ihesu, whan I thenk on the,
How pou was bounden for loue of me,
Wele ought I to wepe þat stounde
þat þow so sore for me was bounde. 80

(21)

Bot thow þat bare vpon thin handes
For my synnes so bytter bandes,
With loue bondes bynde thow so me
þat I neuer depart from the. 85

(22)

Be with me
at my death. Ihesu, þat was with loue so bounde,
þat suffred for me dedes wounde,
At my dying visite me,
And make the feend away to fle. 90

(23)

Teach me to
love Thee
above all
transitory
good. Ihesu, make me glad to be
Symple and poure for loue of the,
And lat me neuer for more ne lasse
Loue good to mykil þat sone sal passe.

(24)

Ihesu, þat art kyng of lyfe,
Teche my soule, þat is thi wyfe,
To loue best no thing in londe
Bot the, Ihesu, here dere housebonde. 95

(25)

F. 36. For othir joye and othir blys,
Wo and sorow forsothe it is,
And lastis but a litil while,
Mannes soule for to bygyle. 100

(26)

Let me re-
joice to suf-
fer for Thee. Lat me fele what ioye it be
To suffre woo for loue of the,
How myry it is for the to wepe,
How soft in harde clothes to slepe. 105

98. MS. *adds*: For othir blys and othir bewte
Is bot foule and sorow to se.

(27)

Lat now loue his bowe bende
 And loue-arowes to my hert sende,
 That they peers[e] to the rote,
 For swilk woundes schuld be my bote. 110

(28)

When I am lowe for thi loue,
 Than am I moost at myne aboue,
 Fastyng is feest, mornyng is blys,
 For thi loue pouert is ryches ;

(29)

The hard heyre schuld be more of pryse 115
 þanne soft sylk or pelour or byse,
 Defaute for thy loue is plente,
 And fleschely lust ful loth schuld be.

(30)

Whanne I am with woo bystad, F. 4.
 For thi loue thanne am I glad ; 120
 To suffre scornes and greet dispite
 For loue of the is my delyte.

(31)

Ihesu, make me on nyght to wake
 And in my thought thi name to take,
 And, whethir the nyght be schort or longe, 125
 Of the, Ihesu, ay be my song,
 May I think
 of Thee in
 the night,
 and draw
 Thee into
 my heart by
 the chain of
 prayer.

(32)

And this preyer a cheyn[e] be
 To drawe the doun of thi see,
 That thow may make þe a duellyng
 At myn hert at thi lykyng. 130

(33)

Ihesu, I pray, forsake nought me
 Gyf I of synne gyilty be,
 For to þat theef þat hongre the by
 Redily þow gaue hym þi mercy. *
 Thou Who
 forgavest
 the penitent
 thief, for-
 sake me not
 when I fall
 into sin.

(34)

Ihesu, þat greet curtasye
 Maketh me bolde on the to crye,
 For wele I woot with-outen drede
 Thi mercy is more þanne my mysdede. 135

(35)

F. 4b. Ihesu, þat art soo leue and dere,
 Here and spede this poure preyer ; 140
 For Paule, tha[t] was so fell and woode
 To spille Cristen mennes blode,
 To the wolde he no preyer make,
 And 3it thow wolde hym nought forsake.

Thou Who
 didst not
 forsake St.
 Paul, though
 he never
 prayed to
 Thee,

(36)

Be with me
 when I die,
 that I may
 live with
 Thee. 145

Thanne may þow noght forsake me,
 Sithen þat I preye thus to the ;
 At my dying I hoope i-wys
 Of thy presence shal I not mys.

(37)

Ihesu, make me thanne to ryse
 Fro deeth to lyue on swiche wyse 150
 Os thow roos on Estre Day,
 In joye and blys to lyue for ay. Amen.

II

[A PRAYER TO THE BLESSED VIRGIN]

Hail, Mary,
 Queen of
 Heaven.

F. 5. **H**Ayle, bote of bale, blissed Qwene !
 To sight so semely is noon sene ;
 Lady of aungels, qwene of heuen,
 Emprice of helle is þat I [n]eue[n].
 Haile Mary, modir of grete mercy, 5
 To the with hart I calle and cry,
 On hast thow here þis wrecched thing
 That maketh to the this pure pra[i]yng ;

Hear me in
 my wretch-
 edness.

141. MS. thas.

4. MS. mene.

For sere thynges me hath vmset, That prey to the me wille lett ;	10	
For in erthe, in welthe and woo, Thow haue[s] þi freende and I my foo, þow art syker and I am in drede ; Too deeth my synnes wil me lede, And saith me it is no bote	15	My sins tempt me to despair.
Though I falle the too foote. If I myne eghen vn-to the cast, Ther-agayne my synnes er faast, And saith me þat I doo nought ryght, For I wrethed the with my sight	20	I have sin- ned with my sight ;
Whanne I behelde wantonnes And sett my thought of[u] wykkednesse. How schal I thanne be so boolde The with myne eghen to be-holde, That haue the wrethed wrangly,—	25	F. 5 b.
How schal I of the gete mercy ? A ! Lady, what schal I doo If I dar nought loke the too, Or how schal I on the eghen caste That I wote to the haue trespass ?	30	How dare I look to thee ?
Thus my synnes will me feer For sight that I may nought for-bere ; But here-agayne I wend to say That the, Lady, loue I ay ; And, how soo I me mys-bare,	35	I might answer that, however I sinned, I have ever trusted in thee ;
On the my troost was euer-mare. But sone come it in-to my thought That this answeere awayleth nought, For Ihesu thi sone hateth al synne And alle the folyes that men lyf inne.	40	But that I remember that thy Son hateth all sin. Who can grieve Him, and yet be acceptable to thee ? F. 6.
For-why our synne that we nought leue, It is no drede that we hym greue. Lady, who greueth hym and payith the ? How schul his fomen on the see ? For they greue hym so rightwisly, And thow louyst hym so tenderly.	45	

- Whenne he is wrothe þou art nought blythe,
 Allas, allas, that hard syth !
 That may I say, allas, allas,
 For now is warre thanne ere was. 50
- If ye both be
 against me,
 who can help
 me ? Lady, I haue greued yow bothe,
 And that vnto myne owen skathe.
 Lady, who schal halde me fro peyne
 If [3]e too halde me agayne ?
 If [3]e wil me saue, borowed I be, 55
 And if [3]e wil nought, may non help me.
- Wo to you,
 my sins ; ye
 haue de-
 ceived me.
 First ye
 seemed
 small, now
 ye are great. A ! synnes, synnes, wo yow be,
 For fouly haue [3]e gyled me ;
 For soo ye reft me skilwys syght,
 Whenne I yow wrought ye semed light, 60
 But whenne I w[eic]de my trespas,
 Neuer no leede so heuy was.
 Wele I wote I was a fonne
- F. 6 b. Whenne I troosted yow vpon.
 For þat I ere loghe, now I grete ; 65
 Allas, I wrought yow ener yette !
 First were ye soft, and now ye prik ;
 A, wist I nought ye were soo wyk !
 First were ye stille, now are ye hye ;
 First ye glo[per]ed, now ye wrye. 70
- Ye haue de-
 prived me of
 my friends. My frendes haue ye made my foon ;
 To whom for help may I goon ?
 Me schames to loke vp-on brade,
 And haue wrechid synnes made.
- Not in sight
 alone haue I
 sinned, but
 in all my
 other senses. Wher-to for syght schuld me schame ? 75
 I haue no lym *with*-outen blame.
 I wolde be blynde as any stane,
 Soo þat othir synnes hade I nane ;
 But with my handes I haue done ille,
 With mouthe synned agayne skille, 80
 With heryng lyked my wantonnes
 And hirked sone to here goodnesse ;
 In hert haue I halden pryde
- F. 7. Night and day many a tyde ;

- On fleshly lykyng haue I thought, 85
 Of couatyse qwyt am I nought,
 My feete to ille haue gane, I knowe,
 And vn-to goodnesse been ful slawe ;
 Dauid worde haue I vptane,
 þat says, " In my flessch is heel nane." 90
 A ! Marye qwene, of wymen floure,
 Cristes modir, Goddes boure,
 Neuer noo synne in the was ;
 What may I praye the for my trespas ?
 Alle thing þat I knawe in me 95
 Is welatesom to thi sone and to the ;
 My handes ar lothe, my mouthe is filde,
 My wikked hert hath ben to wylde,
 Alle thing þat I þere-of [t]elle
 Is filed of þat foule welle. 100
 Lady, whethir is better I hald me stille,
 Or with my mouthe speke the vn-tille ?
 Or what wille þow amendes take
 For my sinnes grete and blake ?
 Hert, if thou thi peril wist, 105
 It were no wondir if þou woldist brest.
 What goodnesse fyndist þou in synne,
 That thou lyked soo thier-inne ?
 Thou hast fordone thin owen state
 And take to helle the euen gate, 110
 Thou hast wrethed Ihesu and swete Mary ;
 Therefore the aght to be sory,
 For to alle in heuene art thou lothe
 Whiles thoo too ar *with* the wrothe,
 Dar noon schewe the lightsom mode 115
 Whiles thei be wrothe þat be so good.
 Hardely synnes haue sorowful eendes,
 þat maken a man lese swich too frendes,
 For more likyng is on hem to se
 Than a thousand wynter in synne to be. 120
 Hert of ston, wilt thou nought melt ?
 For sorow me thynk the aght to swelt ;

Thou art sin-
less ; how
dare I ap-
proach thee,
who am ut-
terly defiled?

F. 7 b.

Heart of
mine, why
didst thou
rejoice in
sin ?

Thou hast
angered
Jesus and
Mary ; who
will show
thee friend-
ship ?

- To the blys of heuen ther the neuer aghttil
 Bot Ihesu and Mary wil with the saghtil.
 F. s. Dry hert, thow haues hard telle 125
 Thou canst not gain Heaven till thou hast made peace with them.
 How Crist says in his gospell
 Ilk a tre pat on rote stode
 And brought forth no fruyt gode
 Shal be hewen down at the laste,
 And in the fyre to brenne it schal be cast. 130
- Thou art a tree that brings not forth good fruit; thou wilt be cast into hell.
 A! wrecched hert, fyre bronde,
 How longe on rote wenist thow to stonde?
 Thi fruyte is roten and baysk for synne,
 To the fyre thow moost goo to brenne
 Bot Ihesu and Mary schewe ther goodnesse,
 That thow wrethed with thi wikkednesse. 135
- Jesu, Saviour, save me from damnation.
 A! Ihesu, Ihesu, for thy grete vertu,
 Schew to me thow hatte Ihesu;
 For that knawes olde and [3]yng,
 That Ihesu is saueour of alle thyng. 140
 Saue me therefore fro endles schame,
 For of saueour thow berest the name;
 How schal thow thin owen name tyne
- F. s. b. To put me wrecche to sorow and pyne?
 Or whi schul we the Ihesu calle 145
 If thow pare synful dampne alle?
 My synnes er gretter than me gode ware,
 Bot I wote thy mercy is wel mare.
 Warne me not, Ihesu, for my mysdede;
 Of thi mercy is me grete nede. 150
- Mary, be my help in the Day of Judgment.
 A! Mary, whanne I began my tale
 Th[e] I called bote of bale.
 To me this synful be thow bute
 Whanne I schal to p[at] awful mute,
 To answeere of ilk dede and thought, 155
 On pat dredeful day thow fail me nought.
- Moses commanded that he who found a thing should return it to him who had lost it.
 Lady, Moyses in the olde lawe
 Wrote to the folk swich a sawe,
 Who-so other mannes gode may fynde,
 Thei schul nought leue it hem be-hynde, 160

- Bot to syker stede it schal be brought,
 And gyuen agayn whan it were sought.
 But Lady, byfore Ihesu face,
 Sayde the aungel, thow hast founde grace ;
 And I haue losed grace for my trespas, 165
 Therefore to the I come *pat* funden it has.
 Of thi grete grace geete me a droope,
 And thool me neuer falle in wanhope.
 Lady, mankynde trowen it wele
 That thow was haylsed *with* Gabriel 170
 And glathed *with* the Holy Gaste
 When thow conceyued God of myghtes maste.
 I pray *pe* hartly for that grete blys
 Forgyf me that I haue don amys ;
 For the aungel taght the al holynes, 175
 And I was egged to wikkednes.
 Sithen *vm*thenk the *pat* [*pou*] was fayn
 When thow bare Ihesu *with*-oute payne,
 And onely had a child, as clerkes rede,
 With-uten losyng of thy maydenhede. 180
 For that ioy and blys *pat* thow had there,
 Haue pite of my rewfyl fare,
 For I brought forth wikkednesse,
 And losed al my clenness.
 Mary, who myght thy joyes telle 185
 Whanne Ihesu thi sone heryd helle
 And rose froo deeth on sonnes morne,
 That he tholed for vs beforne ?
 Lady, what blys had thow thanne,
 Whanne thi sone roos bothe God & man, 190
 F[rom] deeth *pat* he tholed thare,
 That thow loked on with sorow & care !
 For that grete blys I the beseke
 With worle of mouthe and hert meke,
 Reyse me fro deeth, *pat* ille has wrought, 195
 And bryng to Ihesu *pat* me dere bought.
 Lady, who may wete how *pou* were glad,
 Or telle with tong what ioye *pou* had,

F. 9.

Obtain for
me the grace
which thou
hast found
and I have
lost.

For thy Joy
when
Gabriel
greeted
thee in holi-
ness, forgive
me, who was
tempted to
wickedness.

For thy Joy
when thou
broughtest
forth thy
Son, have
pity on me,
who brought
forth
wikkedness.

F. 9b.

For thy Joy
when He
rose from the
dead, raise
me from
death!

For thy Joy
when He
ascended to
Heaven, let
me not sink
to Hell.

163. *Catch-word* sayde.183. *fort* crossed out after forth.

191. MS. for.

- When thou sawe *with* thi bodily sight
 Thi sone stegh vp *with* his bodily myght, 200
 And sett hym on his fader right hand
 To be Lorde and God alle weldant ?
 Of joye, Lady, the vmbethyng,
 And thole me neuer to helle doun synk
 For my synnes heuy as the leede, 205
 That me wil drawe to sorow steede.
 Thou were glad, Lady, as telleth the boke,
 Whenne thi sone Ihesu to hym the vptooke ;
 F. 10. Glad thou were whanne ze two mett,
 For thy Joy when thou wert crowned in Heaven, have pity on me, left in sorrow on earth. Abouen aungels kynde there he the sett. 210
 Whanne þow sittist coronde in heuene,
 To the I pray with mylde steuen,
 Haue pite of me in thi wel-fare,
 That left is here in sorow and care.
 For love of thy Son, have pity on me, made in His image. Vmthynk the, Lady, thi sone me wrought, 215
 And sithen on roode me dere bought,
 Thi sone made me to his lyknesse,
 Though I fyled me with wykkednesse.
 For loue of thi sone visage
 Haue rewthe on me, his fyled ymage ; 220
 Of synne and filthe thou make me clene,
 For merciful thou art and myghty qwene.
 If He be wroth with me, do thou reconcile us. If thou say, Lady, thi sone is wrothe,
 And synne to hym hath made me lothe,
 I wot wele I haue wrethed hym ille, 225
 But thou may saghtil vs if þow wille.
 Schew hym þi eghen þat for hym greeete
 Whenne he on rode þanne payed oure dect ;
 Schew hym thi mouthe þat kissed hym swete
 F. 10b. Whanne he was zonge and lital zete ; 230
 Schewe hym thi pappes for my trespas,
 That he soked whenne he zonge was ;
 Schew hym thi handes þat handild hym soft,
 And thi armes þat hym bare oft ;
 And wele I wote saghtilde I be, 235
 If þese tokynes of loue thou schewe for me.
 If the Father be angry, Lady, zit if it be sayde
 That the fader of heuene be myspayde

- For my synnes þat I haue wrought
 In wil, in werk, in worde and thought, 240
 Pray thi sone schewe hym for me
 What payne he tholed on rode tre,
 And sone I hope to gete forgyfnes
 Of my synnes more and les.
 Lady, ther is no thing þat me may dere, 245
 If thou aboute be me to were†.
 Alle sary hauen ioi of thi gode fame,
 To them is ioiye þi blisful name ;
 For wele is thi name made, swete Lady,
 Of M and A, R and I. 250
 M is medycyn to alle seke
 þat it wil pray *wit* hert meke. F. 11.
 Thi medycyn, Lady, to me þow schewe,
 For my grete sekenes wele I knowe. M is
 To the I zelde me, fayr pray[ande], 255 medicine
 Lat me neuer perisshe vndir þi hande. for the sick ;
 If thou for sekenes me wil forsake, Grant me
 Wil noon to hele me vndirtake. that medi-
 A is autour of holynes, cine.
 Where Ihesu goodnesse offyrde is. 260 A is the altar
 To þat auter I wil my offryng make, of holiness ;
 If ther were any þat wolde it take ;
 But the auter is ryche, þe keper is grete,
 With my pore offryng wele may th[am] w[l]ete ;
 But Ihesu in the gospel boke 265
 Þe wedow offring to þe most thank toke,
 Two mytes of a ferthing prys,
 For þe maner was gode and wys.
 But, swete Lady, þow me nought wyte,
 I haue now a-nother myte ; 270
 †Body and soule ar mytes two,
 Omange þi offryng thole þam goo,
 And, whethir þat I wake or slepe,
 On these two mytes gyf þow kepe. F. 11 b.
 The thred *lettre* of thy name, Lady, 275
 R, is ryuer of mercy. R is the
 river of
 mercy ;

246. MS. werre.
 264. MS. thei.

255. MS. praying.
 271. MS. but body.

- My lyf and hele is al in waight
 But of þat water I haue a draght.
 Lady, wha[m]e wil þow mercy bede,
 If thei þat pray þe may not spede ; 280
 Or, if þe wille of mercy be any tyme dry,
 Who to þe for mercy wil any tyme cry ?
 Grant me to þerfore, Lady, schewe thi godenes,
 drink of it. Lat me not in þis thriste goo dryngles.
- I is for I, Lady, is þe ferthe *lettre*, I wote ; 285
 Justice ; þat wele acordes vnto þi state ;
 For als iustice of lyueraunce we þe calle,
 þat God hath sett to help vs alle.
 þi *commission* is trewe and large,
 Grant me a þerfore to me be schelde and targe, 290
 merciful judgment. And thole neuer dome passe me agayn,
 Bot saue me euer fro endles payn.
 Lady, I am fayn þat þow fares wele ;
 F. 12. Haue reuth of my wo þat I sore fele ;
- Remember the saying of thy cousin St. John: he who succours not the needy has not charity. And a thyng, I *pray* þe, to hert þow take, 295
 þat Ion þi cosyn in his book spake :
 He says, " Who-so haues þe worldes gode,
 And to þe nedful noght turnes his mode,
 Of hym þat can I not telle
 How charite in hym schalle dwelle." 300
- If thou succour not me, how can charity be in thee? A, Lady, what blys has þow and wel-fare !
 What sorow haue I and whatkyn care !
 How schuld charite in the be
 3if þow haue no-kyn reuthe of me ?
 Lady, comly qwene of hey state, 305
 þis begger mesil crieth at thi 3ate ;
 Sende to me some almes dede,
 Or elles I perische in sorow and nede.
- Thy Son is our Brother, thou art our sister. Lady, þow art called my sister in þe book,
 þi soneoure brother þatoure kynde took, 310
 Brothir and sister, I can na mare,
 But bryng me oute of my [mys]fare,
 But if ye refuse me as a true brother, yet help me as a bastard.
 And, if 3e brothirhede wil me warne,
 Help me als a godesluf-barne.

A, Lady, graunt me my bone, For his loue <i>pat</i> made bothe sone and mone, <i>pat</i> alle <i>pat</i> wil <i>pis</i> lere or rede Pow be per help at her moost nede, And forgyf hem <i>pat</i> haues done mys, And bryng vs alle to <i>pi</i> sone blys. Amen.	315	F. 12b. Forthy Son's sake, grant thy help to all who read or learn this hymn.
	320	

III.

[HYMN TO ST. JOHN THE BAPTIST.]

(1)

B lissed be thou, Baptist, borne & forth broght Of a byrde baran, bales to bete. Gabriel ful godely to thi fader soght, And seid to <i>pat</i> semely sawes ful swete. “ <i>pi</i> wyf schal conceyue a child, doute <i>pe</i> nought,” Thorgh <i>pe</i> <i>grace</i> of grete God <i>pus</i> he gan hym grete, “His name schal be calde Ion, take it in thoght; Many men in his birth <i>with</i> myrthe schul mete.” With myrthe to mete, To the soule sete, Nedeful to neuen, When we away wende p[er] we schal long lende, He bring vs to heuen.	5	10	F. 13.

(2)

Blissed be <i>pou</i> , Baptist, most witty in wone. Was neuer wight in <i>pis</i> worlde more worthi in wede, Ne neuer body better of blode ne of bone, But <i>Crist</i> <i>pat</i> for vs his blode wolde blede; Ne neuer non getter on ground myght gone, Ne no man markyd on molde more myghty <i>in</i> mede. Pow art stalworth in stowre & stedfast als stone; Stande stify <i>with</i> vs and neghe vs at nede. [<i>pow</i>] neghe vs at nede, And make vs at spede	15	20	None save Christ was ever greater than thou; be thou our protection!

13. MS. *pat*.22. MS. and *crossed out before at*.23. MS. *3e*.

Of God to gete grace.
 He bring vs to þat blys
 þer myrthes non mys,
 Before his owen face.

25

(3)

At thy birth,
 when thy
 kinsmen
 came to-
 gether, thy
 father wrote
 that thy
 name should
 be John.

F. 13 b.

Blissed be þow, Baptist; whan þou were borne bare
 Of þat buxum body þat þow with-in bredde, 30
 When þou were comen to þis world & combrid with care
 For sorow and for synne þat men were in stede,
 For [gamen] to-gedir þei busked hem ful zare,
 Ful many [burnes] aboute þe þare þ[ei] w[ere] sprede,
 Cosyns kyde of þi kyn, þat wist of þi fare, 35
 As þe lawe was in land þider were þei lede.

As thei toke to rede

When þei gan hem lede,

þai fraynd [a] no[m]e

[þe] child for t[o] calle;

40

He wrote to þem alle,

“His name is callid Ioon.”

(4)

When our
 Lady visited
 thy mother,
 she received
 thee when
 thou wert
 born.

Blissed be þou, Baptist, roser of ryght.
 When þat me[ns]keful Mary with pi moder mett,
 & sche had conceyued Crist þat [maste] is t[of] myght, 45
 þat swete ful semely here sawes sche sett.
 Sche kist here cosyn pertely a-plaint,
 & thorgh þe grace of here some ful godely here grett.
 þere sche cawte in clothes þat ilk swete wight,
 þat loutid to Ihesu with-uten any lett. 50

With-uten any leet,

Men said, or thei mett,

[þo] f[o]des [vn]-borne.

God kepe vs with wyn

And saue vs fro synne

55

þat we be nocht lorne.

34. MS. þam was. 39. MS. o none.
 40. MS. A child forth þei calle. 45. MS. þat is ful.
 53. MS. oure fadres be borne.

(5)

Blissed be pou, Baptist, I grete þe *with* good,
 Al holy my hert þow hast in þi ho[l]de,
 þow forgoher of Crist þat restid on rood, 60
 Bothe in wele and in wo þou wrought as he wolde.
 þat messenger þat tolde Mary *with* ful mylde mode
 þat Goddes Sone wolde be bourn of þat body bolde,
 þ[at] aungel schewed þanne in þat stede þer þei bothe
 stode,
 & broght worde of þat bright, & trewly þanne tolde.
 Trewly he tolde 65
 To þi fader many folde, -
 And neuend [a] no[m]e.
 For he wolde þe aungel nocht leue
 Ful sore it gan hym greue,
 He stode doumbe as ston. 70

Thou wert
 Christ's fore-
 runner; the
 angel of the
 Annunci-
 ation proph-
 esied to thy
 father of thy
 birth.

F. 14.

(6)

Blissed be pou, Baptist, to many folk a frende,
 Oure iewel of ioy iugged be lawe,
 Faythful in frestyng, oure foos fro vs fende,
 Solace to the sory, s[e]kir in thy sawe;
 S[aghtyng] to synful, socour þow sende 75
 At þe dredeful day whenne † bemes schul blowe,
 þou þat mylde Mary helde in hir h[e]nde
 First whan þou were born, as clerkes wele knowe.
 As clerkes wele knowe,
 þi fader in a throwe 80
 [A poyntil] hade he hent;
 Thorgh myracle of þi birthe,
 In þat tyme of myrth
 His speche was hym sent.

Thou, at
 whose birth
 Zacharias
 received his
 speech, help
 us at the
 last day!

(7)

Blissed be thow, Baptist, so ware & so wys. 85
 In wode and in wildirnesse was þi wonyng;

F. 14 b.

58. MS. honde.

67. MS. on one.

75. MS. serteyn.

77. MS. honde.

63. MS. þi.

74. MS. sokir.

76. MS. whennes.

In the desert
thou didst
refuse soft
raiment and
rich food.

Neythir purpil ne palle ne pelle[s] of price,
But of camel skyn þow toke þi clothyng.
Hawes þow [hente] and rotes of þe ryse
With borion-and bere in the blomying, 90
Hony comes [for] ryche mete,—wanted þe þis ;
Folk louely þou lerned vn-to þi lykyng.
Vn-to þi lykyng,
Watir drynkyng,
[þou] toke it in thoght ; 95
Sydir ne wyne,
Were it neuer so fyne,
þou neghed it noght.

(8)

When thou
didst baptise
Jesus, the
Holy Ghost
appeared as
a dove.

Blissed be þow, Baptist, bothe fer and nere,
Dwellyng in deserte with ful gode wille ; 100
þow baptist Ihesu with-uten any were
In þe flume Iordan, þe faith to fulfille.
F[ro] þe incarnacion † the thre[ttethe] zere,
As fel on þe twelft day, he peryd [þe till]e ;
†þe Holy Gost of heuene he come to þe þere, 105
And as a dowfe on þe he satt þanne ful stille.
He sat on þe ful stille,
As it was his wille ;
A voyce sayde in haast,
“ þis is my child 110
Bothe meke and mylde,
In whom me liketh moost.”

F. 15.

(9)

Because of
thy rebuke
to Herod,
Herodias
caused her
daughter to
ask for thy
head, and he
granted it.

Blissed be þou, Baptist, for thi prechyng,
þow profet apertely þe poyntes of pees ;
To Herode and Herodias his dere derlyng 115
Resones and right þow rekynde on ryse.
þou sayd ful scharply in þi sayng,
And stode stedefastly & thoght not to sese,

89. MS. toke.

91. MS. and.

95. MS. he ; t has been erased after it.

103. MS. for, of the thred zere.

105. MS. vn to þe.

He led hym not lawfully in his likyng
 For Philip his brothir wyf þat he to hym chese. 120
 þe wyf þat he chese,
 Sittyng on deyse,
 Gretly gan hy[r] greue.
 Sche made hir doghter *cræue*
 þi heued for to haue, 125
 And Herod g[ra]unt hy[r] leue.

(10)

Blissed be þow, Baptist, þi name is ful worthy,
 It betokenith Goddes *grace* as clerkes vs [c]lere,
 And o[n] many moo maners men may it discry,
 Who so wil luffly listen and [l]ere. 130
 Baptist for baptim, so saith þe story,
 Of þat worthy wight þat hath no pere ;
 Prophet and aungel [þow] may be callyd holy,
 And lantern of light þat scyneth ful clere.
 þow þat schinest so clere, 135
 Goddes darlyng so dere,
 As we in bokes rede,
 Seint Ion þe Baptist,
 Prey for vs to Crist
 þat heuen be oure mede. 140

Thy name
 means grace,
 pray for us
 that we may
 win heaven !

F. 15 b.

IV.

[THE SEVEN PENITENTIAL PSALMS]

(1)

[To Goddis worschipe, þat dere us bouzte,
 To whom we owen to make oure mone
 Of alle þe synnes þat we haue wrouzte
 In zoupe, in elde, many oone ;
 In þese psalmys þei ben þoru3 souzt,
 In schame of alle oure goostli foon,
 And in to Engliche þei ben brouzt,
 For synne in man to be fordon.]

To the glory
 of God these
 Psalms were
 written
 against the
 Seven Dead-
 ly Sins, and
 are here put
 into English.

123. MS. hym.

126. MS. *gwarant* hym.127. Baptist: p *written above*.

129. MS. of.

130. MS. bere.

133. MS. he.

1-8. *Supplied from D.*

(2)

Domine, ne in furore tuo arguas me, neque in ira tua corripias me.

Lord, visit
me not with
Thine anger;
I acknow-
ledge my
sin, and
fear Thy
vengeance.

Lord, in þi angir vptake me nocht,
In thy wreth blame þow not me; 10
For, if my soule be throug soght,
In many a synne my-self I see :
And drede rennith in my thought
þat thow wil a-wreked be ;
But, Lorde, [thow] haast me dere boght, 15
Spare a while til I be fre.

(3)

F. 16.

Have mercy
on me, for I
am weak ;
save me
when I come
to die !

Miserere mei, Domine, *quoniam* infirmus sum ; sana
| me, Domine, *quoniam* conturbata sunt omnia ossa mea.
Mercy, Lord, for I am seke ;
Heele me, for bresid be my bones ;
My fleesch is freel, my soule [hath] eke
Ful grete mister to make mones. 20
But, when my cors is cast in creke
And depe doluen vndir stones,
Ihesu mercyable and meke,
Lese nocht þat thow boghtist ones.

(4)

Et anima mea turbata est ualde; set tu, Domine, usquequo?

My soul is
grieved ; I
sin against
Thee ever,
and my sole
hope is in
Thy mercy.

And my soule is disturblid sore ; 25
But, Lord, how longe schal it be so ?
If I do synnes more and more,
Thanne me must suffir peynes moo.
[I] lede a lyfe agayn thy lore
So wrecchidly þat me is woo ; 30
But thy mercy may me restore,
Ther is no help whanne it is goo.

15. So K.; MS. but.

19. So K.

29. So K.; MS. and.

(5)

Conuertere, Domine, et eripe animam meam ; saluum
me fac propter misericordiam [tu]am.

Turne þe, Lord, my soule oute wyne,
Make me saffe for thy mercy ;
For fowle *with* fethir ne fysch *with* fynne 35
Is noon vnstedfaster þanne I.

Whan I think what is me *with*-inne,
My consciens maketh a careful cry ;
Therefore thy pytee, Lord, vnpyne,
That I may mende me ther-by. 40

Save thou
my soul, for
no creature
is weaker
than I.
F. 16 b.

(6)

Quoniam non est in morte qui memor sit tui. In
inferno autem quis confitebitur tibi ?

For in deeth is noon þat the thenkith on ;
Who schal knowlech to the in helle ?
Whan bodyes stynke[n] vnder stone,
Where soules been no man can telle ;
Therefore, Ihesu, thow felle oure foon, 45
That al day on vs [y]elpe and [y]helle,
And graunt vs, or we hennes goon,
þat we be waschen in mercy welle.

Destroy
Thou our
enemies, and
grant us
mercy ere we
die, for in
death there
is no remem-
brance of
Thee.

(7)

Laboravi in gemitu meo ; lauabo per singulas noctes
lectum meum ; lacrimis meis stratum meum rigabo.

I haue trauaylid in my waylyng ;
My bedde schal I wasch eury nyght, 50
And *with* þe terys of my wepyng
My bedde-straw water, as it is right.
Synne is cause of my mornyng,
I fele me feynt in goostly [f]ight ;
Therefore I wepe and water wryngge, 55
As I wele owe and eury wight.

I lament my
sins, as I
well may.

F. 17.

33. MS. meam.

52. *Catch-word* synne.

46. MS. þelpe, þhelle.

54. *So* K.; MS. sight.

(8)

Turbatus est a furore oculus meus ; inueteraui inter omnes inimicos meos.

I have
grieved God,
and cry for
mercy.

Myne eghe † for angir disturblid is,

I eeldid myne enemys amonge ;

Wele I wote I haue doo mys

And greuyd God *with* werkes wrong ;

60

And euer when I thenk on this

I crye on Criste *with* steuen strong,

And say, "[Lord Ihesu], kyng of blys,

To thy mercy me vndirfonge !"

(9)

Discedite a me omnes qui operamini iniquitatem, quoniam exaudiuit Dominus uocem fletus mei.

Let wrong-
doers depart
from me ; I
betake my-
self to God.

Ye *pat* doon wrong, gooth fro me alle,

65

For God my wepyng voys hath herde.

To his fote fayn wil I falle,

And be chastied *with* his 3erde.

F. 17 b.

Now, curteys Kyng, to the I calle,

Be nocht vengeable, put vp thy swerde !

70

In heuen when thow holdist halle,

Lat me nocht be ther-oute sperde !

(10)

Exaudiuit Dominus deprecationem meam ; Dominus oracionem meam suscepit.

The Lord has
heard my
prayer, by
the might of
His Passion
may we be
saved !

Oure Lord hath herkenyd my preyer

And receyuid my oryson ;

Therefore I hope to haue here

75

Some p[rofi]t of his passion.

He sweet[te] blood and water clere,

For betyng was his body broune ;

Thow that boghtist man soo dere,

Lat neuer feend drawe vs [a]doun !

80

57. So K. ; MS. eghen.

76. So K. ; MS. part.

63. So K. ; MS. Ihesu lord.

80. So K.

(11)

Erubescant, & conturbentur [vehementer] omnes inimici mei; conuertantur, & erubescant ualde uelociter.

Sore a-stonyd and a-schamyd

Worth alle they *pat* myn enemys be!

Turnyd and with schame a-tamyd

Right sone be they, *pat* I may see!

The world, the feend, the flesch [be] namyd 85

Ayens man-kynde enemys three;

That I be noght thorgh hem defamyd,

Derworth Lord, I pray to the. Amen.

May my
enemies be
dismayed;
let not the
world, the
devil, or the
flesh scathe
me!

F. 18.

(12)

BEati quorum remisse sunt iniquitates, & quorum tecta sunt peccata.

Blissed be thei whos werkes wrong

Be forgiuen and synnes hydde, 90

For [thei] *pat* God hath vndirfong

In heuen blys ben couth and kydde;

But thei *pat* ben in lustes long,

And doon no better than beest or bridde,

Thei may be sekir of stormes strong; 95

Thoo wrecches are ful woo bytidde.

Blessed be
they whose
sins are for-
given; but
they who
live after the
flesh have
trouble in
store.

(13)

Beatus uir cui non imputauit Dominus peccatum, nec est in spiritu eius dolus.

Blissed be he to whom God re[tt]ith

No synne, ne hath in goost no gyle;

For at grete prys [the gode Lord] settith

The man *pat* meneth neythir wrong ne wyle. 100

Bot he *pat* conscience vnknittith

And yeuith no force it to defyle,

Ayens hym God his wepyn whettith

To wrekyn hym a litel while.

Blessed be
he who does
no wrong,
but on him
who defiles
his consci-
ence will
God be
avenged.

F. 18 b.

91. MS. hem.

97. MS. rekkith; K. rettyt.

99. MS. god lord it.

(14)

*Quoniam tacui, inueterauerunt ossa mea, dum clamarem
tota die.*

I cry to Thee, Lord, for forgiveness ;
for great is my need.

I heelde my pees, *perfore* my bones 105
Eldyd while I schuld cry al day ;
I cry, and yit mooste more panne ones,
To gete forȝifnes if that I may ;
I haue mister to make mones,
That haue doon many a wylde outray ; 110
I cry the mercy, Kyng of Thrones,
I haue trespassed, I say not nay.

(15)

*Quoniam die ac nocte grauata est super me manus tua,
conuersus sum in erumpna mea, dum configitur spina.*

Thou hast afflicted me,
and sin oppresses me ;
I cry for mercy.

F. 19.

For [b]othe by day and by nyght also
On me thy honde w[ei]s heuely,
And I am turned i[n] my woo, 115
Whiles thornes prykke[n] perlously.
Ther prykke[n] me perlously thornes two
Of synne and pyne, þis fele wele I ;
And therefore, Lord, sithen it is soo,
I putt me al in thy mercy. 120

(16)

*Delictum meum cognitum tibi feci, & iniusticiam meam
non abscondi.*

I acknow-
ledge my
sin, and
trust in the
power of
Thy Passion.

My gylt haue I made to þe knowen,
I haue noght hydde fro the my wrong ;
In shrift shal I be alle a-knowen
Alle my mysdede, and morme among.
For certys, Lord, we trist and trowen 125
The welle of *grace* with stremys strong
Oute of thy faire flesh gan flowen,
When blood oute of thy hert[e] sprong.

113. MS. lothe. 114. So K. ; MS. was. 115. So K. ; MS. I.
116, 117. MS. prykked ; K. piikketh, prickith.
121. myght *crossed out after* my.

(17)

Dixi: Confitebor aduersum me in-iusticiam meam
Domino; & tu remisisti impietatem peccati mei.

“To God I schal,” I seide, “knowlech
Agayns my-self my wrong *with-inne*,” 130
And thow, Lord, as louely lech,
Forg[a]f the trespas of my synne.
Danne spedith it nocht to spare speche,
To cry on Crist wil I not blynne
That he ne take on me no wreche 135
For wordes ne werkes þat I begynne.

I said: “I
will confess
to Christ,”
and He for-
gave me.

F. 19 b.

(18)

Pro hac orabit ad te omnis sanctus in tempore oportuno.

Therefore byseke schal euery seynt
In tyme þat [is þer-to] conable;
For þei be trewe & I am ateynt,
Thei ben stedfast and I am vnstable. 140
Ther frenschip fonde I neuer feynt;
Thanne wil I pray, as thei ben able,
That thei wille mouthe my compleynt
To God þat is so merciabile.

I will call
upon the
saints to be
my spokes-
men, for
they are
faithful.

(19)

Verunptamen in diluio aquarum multarum, ad eum
non approximabunt.

Bot in the floode of waters fele 145
To hym schal [thei] nocht neghe nere,
Them nedith nocht þat ben in wele
The water þat [vs wasches] here;
Bot we that alle day fro hym stele,
And wrath[en] hym that hath no pere, 150
If he wil vs fro harmes hele,
Vs nedith to [w]epe water clere.

The saints
have no need
of tears, but
we must
weep for
our sins.
F. 20.

132. MS. forgyf.

146. So K.

152. So K.; MS. kepe.

138. So K.; MS. þere is so.

148. So K.; MS. wasches vs.

(20)

Tu es refugium meum a tribulacione que circumdedit
me; exultacio mea, erue me a *circumd*[antibus me].

Thou art my
refuge, de-
liver me
from the
fiends!

Thow art my refute in my wo
That hath envyrounde me aboute ;
[Mi ioye, delyvere me of thoo 155
That me biclippyn al aboute !]
The feendes fleen to and fro
To dampne me, this is no dowte ;
But, Lord, when I schal hennys goo,
Kepe me fro that rewly rowte ! 160

(21)

Intellectum tibi dabo, & instruam te in uia hac qua
gradieris; firmabo super te oculos [meos].

I, thy God,
will teach
thee; re-
member Me,
and keep
thyself from
deadly sin!

Vndirstondyng I shal the sende,
And I schal teche the with-alle,
And, in the way that thou schalt wende,
On the myn eghen festyn I schal.
I am thy God, haue me in mynde, 165
I made the fre there thow were thralle ;
That no dedely synne the schende,
Lat witte and wisdom be thi walle.

F. 20 b.

(22)

Nolite fieri sicut equus & mulus, quibus non est
intellectus.

Be not fool-
ish, like
dumbbeasts,
remember
that death
must come!

Ne farith noght as mule or hoors,
In whiche noon vndirstondyng is ; 170
For so fare thei that 3yuen no foors
If they doo neuer soo mykil mys.
Think that thy coruptible coors
Is noght but wormes mete i-wys ;
Therefore in myrth haue thow remoors, 175
And euer among think wele on this.

155-6. So K.

170. MS. be *crossed out after whiche.*

(23)

In chamo & freno maxillas eorum constringe, qui non
approximant ad te.

In bernacle or bridell thow constreyne

[The] chekes of hem þat neghes þe noght!

For certys, Lord, bot thow refreyne,

We schul do synne in euery thoght.

180

The world is noght but synne and peyne

And wrecchednesse þat men han wrought ;

F. 21

Of this meschief I me compleyne

To Ihesu that hath me dere boght.

If thou con-
strain us
not, we sin
continually.

(24)

Multa flagella peccatoris ; sperantem autem in Domino
misericordia circumdabit.

Manyon is þe sadde betyng

185

That to the synful schal be-tyde,

Bot he that is in God trostyng

Shal mercy kepe on euery syde ;

Those that
trust in God
shall be
saved, but
sinners shall
suffer sorely.

Whan wrecches schul ther hondes wryng,

That were so ful of pompe and pryde,

190

Than schul the sauyd soules synge

For blys that they schul in abyde.

(25)

Letamini in Domino, & exultate, iusti ; & gloriimini,
omnes recti corde.

In oure Lord be mery and gladde,

þe that of ryghtful hert[e] be,

For he þat was on the rode spradde

195

Now sitteth in his fadres see.

Rejoice we
in our as-
cended Lord,
and pray
that we may
cometo Him!

In sight of hym schul we be [c]ladde

As aungels that bee † bright [of] blee ;

F. 21 b.

Ihesu, graunt vs to be ladde †

So that we may that sight[e] see! Amen.

200

178. So K.; MS. of.

197. MS. gladde.

198. MS. in bright ; K. brith of.

199. So K.; MS. gladde.

(26)

Domine, ne in furōre tuo arguas me, neque in ira
tua corripas me.

Lord, be not
angry with
me; I have
sinned, and
fear Thy
judgment.

Lord, blame me noght whan thow art wrothe,

Vptake me noght in thy hastynesse,

If I haue lyued as the is lothe,

Vnkynde azeins thy kyndenesse.

For wanton worde and ydel othe

205

And many a werk of wyckednesse,

I drede thy dome azeins me goth

Bot grace go † with rightfulnessse.

(27)

Quoniam sagitte tue infixe sunt michi, et confirmasti
super me manum tuam.

Thou hast
stricken me,
and I am
made weak;
but do Thou
strengthen
me again!

For thin arowes ben in me pight,

Thow hast seet fast on me thin honde;

210

And, as man with-oute myght,

I wexe weyk as is the wonde.

Bot, Lord, meyntyn thow thi right,

F. 22.

Supporte thi man that may not stonde,

And comfort thow thi febil knyght

215

That fer is flemyd oute of thy lond.

(28)

Non est sanitas in carne mea, a facie ire tue; *non est*
pax ossibus meis, a fa[cie peccatorum meorum].

My sins
afflict me;
in Thy grace
alone is
help.

For in my flesche ther is no hele

In *presence* of thi w[re]th[1]i face,

To my bones is pees ne wele

For synnes that me thus deface.

220

Therefore, when deth schal *with* me dele,

I se no help, Lorde, bot thi grace;

My wyld[e] will, my wittes frele

Eencombe me when I trespase.

208. *So* K.; MS. goth.218. MS. *worthi*.

(29)

Quoniam iniquitates mee supergressae sunt caput meum, sicut onus [graue] grauate [sunt super me].

For now aboue my heued ere growen	225	My sins oppress me ; I fear Thy wrath, but trust to Thy mercy.
The werkes of my wykkednesse,		
And vp-on me synnes be throwen		
As birdeyn of grete heuynesse.		
I may me no[whe]r now bestowen		
To hyde me fro thy hastynesse ;	230	F. 22 b.
Neuertheles ȝit, as we trowen,		
Thi mercy passeth rightwysnesse.		

(30)

Putruerunt & corrupte sunt cicatrices mee, a facie insipiciencie † mee.

Now be my woundes roten and rank		My sin is as a sore disease ; Lord, who didst raise Lazarus from corruption, bring me to Heaven !
Before the face of my foly,		
And, sithen I [fir]st in synne sank,	235	
Can I nocht bot mercy cry.		
Now, Crist pat reysed hym pat stank,		
The brothir of Marthe and [of] Mary,		
So bryng me fro this brery bank		
To heuen blys aboue the sky.	240	

(31)

Miser factus sum & curuatus sum usque in finem ; tota die contristatus ingrediebar.

I wexe a wrecche in-to the last ende,		The thought of death oppresses me, but I pray to Christ.
Croked and careful yede al day ;		
Myrth may noon come in my mynde		
When I think on my longe way.		
I wote wele I mote hennys wende,	245	
Bot whedir and when I can not say ;		F. 23.
Therefore my boxom bakke I bende		
That Crist me kepe, for he best may.		

229. So K.; MS. nothir.

233. MS. insipiciencie.

235. MS. last.

238. So K.

(32)

Quoniam lumbi mei impleti sunt illusionibus, & non est sanitas in carne mea.

Help me by
Thy grace to
flee the
temptations
of the world,
the flesh,
and the
devil!

For ful of fayry be my reynes,
And in [my] flesch ther is noon helth ; 250
Therefore of grace sende me greynes,
That I may fle all fleschly felth.
Let neuer the feende *wit*h [al] his traynes
Stert vpon me *wit*h his stelthe,
To sett on me his firy ch[e]ynes, 255
For weldyng of this worldes welthe.

(33)

Afflictus sum, & humiliatus nimis ; rugiebam a gemitu cordis mei.

We suffer for
our first
parents' dis-
obedience,
and I must
also bewail
my own sins.

F. 23 b.

I was torment and made ful meke,
I rorid for waylyng of my hert ;
Oure foorme fadres a [for]warde breke ;
Therefore alle we be woo-bygert ; 260
And I ther-to my synnes eke ;
What wonder if my hert[e] smert ?
Therefore thy mercy, Lord, I seke,
For I may nocht thy hand astert.

(34)

Domine, ante te omne desiderium meum, & gemitus meus a te non [est] absconditus.

Let not,
Lord, my
soul be lost,
for which
Thou hast
so greatly
suffered !

Lorde, alle my desire is the byforne, 265
My sorow is nocht fro the hydde ;
For, if my soule schuld be forlorne,
What were I better than beast or brydde ?
Therefore, Ihesu, of Iewis boorne,
God and man in erthe kyddle, 270
Lat neuer that tresoure be to-toorne,
That thow were fore soo sore betydde.

250. So K.
255. K. chaynus.

253. So K.

(35)

Cor meum conturbatum est in me ; dereliquit me uirtus mea ; & lumen oculorum meorum, & ipsum [non est mecum].

My hert in me disturblyd is,

My vertu hath forsaken me,

Myn eghen sight *with* me now nys, 275

My Saueour may I noight see ;

I erre al'day and do amys,

I stomble as thei that blynde be,

And synne ywys is cause of this ;

Mercy, Ihesu, for thy pitee ! 280

I am in sore trouble and perplexity through my sin ; have mercy on me, Lord !

F. 24.

(36)

Amici mei & proximi mei aduersum me appropinquauerunt & steterunt.

My neighbors and thei that frendes were

Neyghden and azeinst me stode ;

In welth a man may wysdom lere,

Bot wele were hym that vnderstode.

[N]ow frendes flokken euery-where, 285

As fowlys doon aftir ther fode ;

Bot, be a man dede and broght on bere,

Many be feynt and fewe be gode.

In our prosperity our friends are many, but few remember us when we die.

(37)

[Et qui iuxta me erant, de longe steterunt ; et vim faciebant qui querebant animam meam.]

Thei stode afer that where me nygh,

Thei strengthed hem that my sowle sought, 290

The world was fals, the fend was slygh,

The flesch dide so that me forthought.

Therfor to Godde than y fleygh

With lowly herte, and him besought

To yeve confort fro hevene an heegh 295

Of werkis that i hadde mys wrought.]

Temptations assailed me, and I fled to God for comfort.

275. MS. is *crossed out before nys.*

285. MS. *how.*

289-96. *So K.*

(38)

Et qui inquirebant mala *mihi*, locuti sunt uanitates,
& dolos tota die med[*itabantur*].

My enemies
laboured
against me,
but when
they are
dead, the
truth will
manifest.
F. 24 b.

And thei that thoght to do me skathe
Spekyn wordes al in vayn,
And alle the day, bothe late and rathe,
Thei thoght on gyle and vpon trayn. 300
Bot when thei fede moght and mathe,
And breres growen aboue her brayn,
Thanne schal the sothe hym-self vnswathe,
How synne hath many a soule slayn.

(39)

Ego autem, tanquam surdus, non audiebam ; & sicut
mutus non aperiens os suum.

I was as one
who is deaf
and dumb,
but Christ
will punish
sinners.

Bot I as deaf man no-[ping] herde, 305
And, as doumbe that [no mouth vndoth],
So sp[a]ryd I, and speche sperde ;
Bot whan I spake I seyde soth ;
For [he] that Iewes so foule with ferde,
That wote how euery gyl[e] goth, 310
Ful sore wil smyte *with* his zerde,
Bot men [a]mende hem *pat* mys-doth.

(40)

Et factus sum sicut homo non audiens, & non habens
in ore suo [redarguciones].

I was as one
who is deaf
and dumb ;
but, Lord,
grant that
we may
repent!
F. 25.

I be-cam as man [that] myght nought here,
Ne hadde in mouth noon opynnyng ;
I saugh the synful gladde of chere, 315
And went[e] forth ful sore syghyng.
Bot, Lord, *pat* boghtest man so dere,
Let hym no blys in balys bryng,
But sende hym myght to amende hym here,
And graunt hym grace of vprysyng. 320

300. on added above the line.

301. MS. moght and written over mothe and crossed out.

305. MS. nought.

306. MS. vndoth no mouth.

307. So K. ; MS. speryd.

309. So K.

310. So K. ; MS. gylt.

312. So K.

313. So K.

(41)

Quoniam in te, *Domine*, speravi, tu exaudies me,
Domine Deus meus.

Lorde, for I haue trest in the,
 My Lord, my God, thow schalt me here,
 For reuerence of that Lady fre
 That 3af the soke and hath no pere.

Lord, hear
 me, for the
 sake of Thy
 Mother!

To that Lady betake I me, 325
 That woneth aboute the clowdes clere;
 For, while sche sitte[th] neghe th[i] see,
 I hope to spede of my prayer.

(42)

Quia dixi: Nequando *supergaud[e]ant* michi inimici
 mei; et dum commouentur pedes [mei, super me magna
 locuti sunt].

For I haue seyde, "Lord mercyable,
 Let noght [vp me] my foos be gladde!" 330
 For, while I sterve my feet vnstable,
 Vpon me thei grete wordes made.

Let not my
 enemies
 flourish, but
 keep me in
 Thy grace!

Bot Crist, that art so comfortable,
 Make her floures falle and fade,
 And the to plesse make me able: 335
 In synne wil I no more waade.

F. 25 b.

(43)

Quoniam ego in flagella paratus sum, & dolor meus in
 conspectu meo semper.

For I am redy to be betyn,
 My sorow is euer in my sight,
 To do [h]is wille wil I gode letyn,
 Azeins my God wil I noght fight. 340
 Now, Lord, pat woldest blode [out] sweten
 For hem pat to deeth were dight,
 So sende me grace for to gretyn
 Water pat may my hert[e] light!

I will obey
 God's will;
 Lord, grant
 me to weep
 for sin!

327. So K.; MS. sitte, the. 329. MS. *supergaudiant*.
 330. So K.; MS. vpon.

(44)

*Quoniam iniquitatem meam annuntiabo, & cogitabo
pro peccato meo.*

For I my wrong schal tellen oute, 345

F. 26.

Pride, lech-
ery, envy
and wrath
imperl the
soul at
death.

And for my synne thenk I schal

How it is perilous to be prow[t]e,

And lecherie may lesyn alle.

Enuye and wrath of hert[e] stoute

Shal stand a man in litel stalle, 350

When he is clothed in a clowte,

To wonne [wit]h-in a wormys walle.

(45)

*Inimici autem mei uiuunt, & confirmati sunt super
me; & multiplicati sunt qui [oderunt me inique].*

My enemies
are strong,
but I will
pray to
Christ,
whom Judas
sold, to save
me.

But myn enemyes ben quyk and bolde,

And strenghed on me myghtily;

Thei be encreasyd many folde 355

That haue me hatyd wrongfully;

But Goddys Lombe, pat Iudas solde

For thritty pens vnrighfully,

[I] will pray to be in his folde,

To do his byddyng boxomly. 360

(46)

*Qui retribuunt mala pro bonis detrahebant michi, qui
sequeba[r] bonitatem.*

F. 26 b.

The wicked
backbited
me, but God
will punish
them.

Thei pat for good euel quyten,

For I good folowed, bakbytid me;

Bot thei pat thus falsly bakbyten,

Ful dredeful may ther hertes be;

For God schal alle ther wordes writen, 365

And schewe, pat alle the world schal see,

How sharply he schal [al] them smyten,

That wolde noght that vice fle.

345. MS. ego cognosco *crossed out after meam.*

347. MS. prowde.

359. So K.

367. So K.

352. So K.

361. MS. sequebat.

(47)

Ne derelinquas me, *Domine Deus meus*; ne discesseris
a me.

My Lord, my God, forsake me nought, Depart thow me neuer the fro, Hold vp thi hous þat thow hast wroglit, Forsake nought, Lord, my soule so! This is thi woorde, thow hast it boght; Elynges it were if thow were goo; Therefore, Ihesu, lett neuer thoght Ne worde ne dede part vs a-two.	370 375
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Lord, for-
sake not my
soul; Thou
hast redeem-
ed this
world, let me
not be
parted from
Thee!

(48)

Intende in adiutorium meum, *Domine, Deus salutis*
mee.

To my helpyng take thow hede, My Lord, my God, and al my helth! Be neghe me, Lord, whan I haue nede, And wysse me whan I am in welth. With gostely food[e] thow me fede, And kepe me from al fleshly felth, And graunt me <i>grace</i> for some gode dede To se the fruyt of goostly telth.	380
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F. 27.
Do Thou,
Lord, guide
me, feed me,
keep me
from sin,
and grant
me to per
severe!

(49)

Miserere mei, *Deus, secundum magnam misericordiam*
tuam.

Merey, God, of my mysdede, For thi merey that mykil is; Let thi pite spryng and sprede, Of thi merey that I nought mys. After goostly grace I grede; Gode God, thow graunt me this, That I mote here my lyfe lede So that I doo no more amys.	385 390
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Lord, have
mercy upon
me, and
keep me
from sint!

(50)

Et *secundum multitudinem miseracionum tuarum, dele iniquitatem meam.*

- F. 27 b. And, aftir thi mercyes þat ben fele,
 Lord, for-do my wykkednesse ;
 Help [me] for to hyde and hele 395
 The blames of my bre[c]helnes.
 3if any streng[h]e wil me stele
 Out of the close of thi clenness,
 Wys me, Lorde, in wo and wele,
 And kepe me for thi kyndenens. 400

Do away my
 misdeeds,
 and guard
 me from
 temptation !

(51)

Amplius laua me ab iniquitate mea, & a peccato me munda me.

- Cleanse
 Thou my
 soul, and
 keep me
 from what
 displeases
 Thee !
 More-ouere wassche me of my synne,
 And fro my gyltes clense me ;
 Enserche my soule bothe oute & ynnne,
 That it no more defoulyd bee ;
 And, as thyn hert[e] cleef a-twynne 405
 With doolful deth on the rode tre,
 So let me neuer werke begynne
 Lorde, bot if it lyke the.

(52)

- F. 28. *Quoniam iniquitatem meam ego cognosco, | & peccatum meum contra me est semper.*
 For alle my wykkednes I knowe,
 And my synne is euer my sight agayne ; 410
 And therefore let thi pite growe,
 Ihesu, þat were of Iewis slayne ;
 For ryche and pore, hygh and lowe,
 And euer[y] wight, I am certayne,
 On domesday, whan thow schal blowe, 415
 Of thi mercy wilþ be fayne.

Have pity
 on me, Lord,
 for at
 Doomsday
 all will
 need Thy
 mercy.

395. So K.
 397. K. stryngs.

396. MS. brethelnes.
 416. So K. ; MS. wil I be

(53)

Tibi soli peccavi, malum coram te feci ; ut iustificeris
in sermonibus [tuis, et vincas cum iudicaris].

To the onely trespassyd haue I,
Wroght wikkedly and the not qwemed ;
Do werkys askys rightfully
Thow hast þe victory when þou art demed. 420
Demyd thow were wrongfully
For me þat haue [thi] f[feit]h for[y]emed ;
Bot, Lord, let me neuer doo why
That I be fro thi face flemed.

I have
sinned
against
Thee, Who
wert un-
justly con-
demned for
my sin, let
me not be
banished
from Thee !

(54)

Ecce enim in iniquitatibus conceptus sum, & in peccatis concepit me mater mea. F. 28 b.

Byholde, in synne I was conceyued 425
Of my moder, as men ere [a]lle ;
Of my fadir noght I receyued
Bot boon and flesch freel to falle ;
Bot sithen thi flesch, Lorde, was perceyued,
Where it was leyd ful streyt in stall, 430
Was ther noon synful man deceyued,
That wolde on[to] thi mercy calle.

Lo, I was
born in sin,
but through
Thy Incar-
nation all
may be
saved.

(55)

Ecce enim ueritatem dilexisti ; incerta &† occulta
sapientie tue manifestasti michi.

Byholde, thow hast louyd the right,
And schewed me conseil of thi witte,
How thorow mercy and thorow myght 435
Two kyndes been to-gedir knytte :
[Thral is fre and knave is knyght],
God is man, as gospel writte,
And, if my soule in perell is pyght,
Mercy, God, and help thow itt ! 440

Thou hast
made know
to me how
God is be-
come man ;
help Thou
my soul !

422. So K. ; MS. my flesch forþemed.

426. So K ; MS. telle.

433. MS. dilexixisti ; & in occulta.

432. MS. on ; K. to.

437. So K.

(56)

F. 29. Asperges me, Domine, ysopo, & mundabor; lauabis
me, & *super* niuem dealbabor.

If I sin,
grant me re-
pentance,
for Thou art
dearer than
worldly joy.

With holy water thow schalt me spryng,

And as the snowe I schal be quyte;

For, if my soule in synne synk,

With wepyng water it may be qwyte.

Deedly draghtes if I drynk,

445

Of repentaunce gyf me respyte;

For, on the trestly who-so thynk,

In worldes welth is no delyte.

(57)

Auditui meo dabis gaudium & leticiam, & exultabunt
ossa humiliata.

Direct me
and g'ue me
joy, let me
not die un-
forgiven!

To my heryng thow schal yeue

Gladnes, to glade my boones meke;

450

In lowenes lerne me to leue;

Be noight to fer when I the seke;

And let me noight to deeth be dreue,

Derworth Lorde, I the beseke,

Til my synnes be foryeue

455

F. 29b.

Of thocht and worde and dede[s] eke.

(58)

Auerte faciem tuam a peccatis meis, & omnes
iniquitates meas dele.

Look not on
my sins; I
trust in Thy
mercy, and
repent.

Fro my synnes turne thi face,

Put al my wykkednes away;

Greet is my gilt, gretter thi grace,

And elles fayleth oure f[ey].

460

Defautes many pat me deface

Makes me syng welaway

And crye mercy when I trespasse;

I woot ther is noon othir [wey].

456. So K.

460. So K.; MS. faith.

464. So K.; MS. grace.

(59)

Cor mundum crea in me, Deus, & spiritum rectum
innoua in uisceribus meis.

God, make my hert[e] clene,	465	Cleanse me from my sin, and let Thy Passion be seen in me!
A rightful goost in me renewe, Fro seuen synnes make me schene, Where-so thow goo pat I may sewe.		
Allas! thi t[our]ment and thi tene Made thi brest and bak al blewe;	470	F. 30.
Now g[raun]t[e], Crist, it may be sene With-inne† my hert, thy hydouse hewe!		

(60)

Ne proicias me a faci[e] tua, & spiritum sanctum tuum
ne auferas a me.

Cast me noght fro thi visage;		Cast me not away from Thy sight, though I have sinned against Thee.
Take noght away thi holy goost;		
For in the sight of that ymage Is fulsomnesse and myrth[e] moost.	475	
I haue ben wylde & doon outrage, Vnwisely wroght, as thow wele woost;		
Therefore sende me some corage To fight agaynes the fendes oost.	480	

(61)

Redde michi leticiam salutaris tui, et spiritu principali
confirma me.

Of thyn hele zelde me blisse, And strenght me with thi spirit cheef;		Strengthen and direct me, grant me Thy mercy!
Alle my fyue wittes thow wysse, That I may lyf as the is leef;		
And, as thow may my langour lysesse, That broghtest man to grete bonchef,	485	F. 30 b.
So lat me neuer mercy mysse When I am greuyd with goostly greef.		

469. MS. turoment.

471. MS. gurant.

472. So K.; MS. with inne with my.

473. MS. facias.

477. outrage written twice and crossed out the first time.

483. me crossed out after alle.

485. as inserted above the line.

(62)

Docebo iniquos uias tuas ; & impij ad te conuertentur.

I will teach
the sinful
what shame
Thou hast
suffered for
them.

The wycked I schal th[i] weyes teche ;
Th[e] synful schal to the conuert ; 490
Synful man, beware of wreche,
And thenk on Crist *with* al thin hert,
How he become thi lonely leche,
And for thi sake ful sore smert ;
Ther was no scorne ne spytouse speche, 495
Dispite ne strook *pat* hym astert.

(63)

Libera me de sanguinibus, Deus, Deus salutis [mee, et exultabit lingua mea iusticiam tuam].

Deliver me
from bloo-
guiltiness,
Thou that
didst shed
Thy blood
for us.

F. 81.

Delyuer me fro blameful bloode,
Almyghty God of alle my helth ;
Than schal my tonge be myry of moode
To telle[n] of thi ryghtful telth. 500
Thi ryghtful bloode ran down on rode,
That wasshe vs fro oure flesshly felth,
And many a storme agayne [thow] stooode,
To wys vs fro the worldes welth.

(64)

Domine, labia mea aperies ; & os meum annun[ciabit laudem tuam].

Great is Thy
glory, Who
dost absolve
us from
deadly sin.

My lyppes, Lorde, thow schal vndoo, 505
And my mouthe schal thi preysyng spelle ;
Thi mercy and þi myght alsoo
Parfitely can no man telle ;
For, whanne we dedely synnes doo,
Thei vs demen to goo to helle ; 510
Bot, whanne we sees & can sey 'hoo !',
Thi mercy is oure wasshyng welle.

489. So K. ; MS. the.

503. MS. vs ; K. the.

507. þi inserted above the line.

(65)

*Quoniam si voluisses sacrificium, dedissem utique ;
[holocaustis non delectaberis].*

For, yif thou woldist hane had offryng,		Thou gavest
I had it zeuen with hert[e] fre ;		Thy Heart
Bot thou schal haue† noon lykyng	515	for man, I
In sacrifice of that degree ;		give my
For thou were offrid vp hongyng		heart to
For mannes sake on rode tree,		Thee.
And of thin hert gan bloode oute spryng,		
Wherefore my hert I offre the.	520	F. 31 b.

(66)

*Sacrificium Deo spiritus contribulatus ; cor c[on]tritum
et humiliatum, Deus, non despicias].*

To God it is a sacrifice,		I have not
The goost þat is [a]greuyd sore ;		served Thee
Meke hert schal thou nocht despice,		aright ; but
Whiles repentaunce may it restore.		Thou desir-
I haue forslowthid, Lorde, thi seruice,	525	est repent-
And litel leuyd aftir thi lore,		ance, and I
Bot now I repent and aryse ;		will return
Mercy, Ihesu, I wil no more.		to Thee.

(67)

*Benigne fac, Domine, in bona uoluntate tua [Sion, ut
edificentur muri Ierusalem].*

With benigne wil do to Syon		Thou art the
þat Ierusalem walles were vp wrought ;	530	Corner-
Ierusalem, as saith seint Ion,		Stone of
Is Holy Chirche, þat errith nocht.		Holy
Too testamentes cordyng in oon,		Church,
Thise were walles to-gedir broght,		whose walls
When Crist hym-self was corner stoon,	535	are the two
That mannes soule had-dere boght.		Testaments.
		F. 32.

515. MS. haue a noon ; K. have no.

521. MS. is *crossed out* after God.

(68)

Tunc acceptabis sacrificium iusticie, [oblaciones et
holocausta; tunc imponent super altarem tuum
vitulos].

Thou, Who
wert sacrific-
ed for
man, shalt
accept men's
sacrifices.

Thanne shalt thou sacrifice accepte

Of ryghtwysnesse and treuthe entier,

And calueren aftir thy precepte

Sall men leyn on thine autier.

540

On Caluarie a calf there crepte,

Crist on crosse both clene and clere;

For teris that his modir wepte,

He schild vs fro the fendes fere! Amen.

(69)

Domine, exaudi oracionem, & cla[m]mor meus ad te
nehiat].

Lord, hear
my prayer,
teach me to
pray aright!

Lord, thou herken my preyer,

545

And to the lat come my cry;

Wouchesauf to lysten and here

The moon that I make mekely.

To cry on the with careful chere

There [nedith] noon † so mykil as I;

550

Therefore my steuen strenght and stere,

That I nocht speke vnspedely.

(70)

F. 32 b.

Non auertas faciem tuam a me; in *quacunq[ue]* [die
tribulor, inclina ad me aurem tuam].

Grant me
Thy grace,
and keep me
in Thy
paths!

Turne nocht, Lord, fro me thi face,

Bowe down thin ere when me is wo,

Lat growe greynes of thi grace

555

That quenchech synnes and peynes also;

In wey of charite thou me chace,

[Thi] feyth lat me nocht falle fro,

And help me þat I nocht trespace

Vp hope of mercy neuer moo.

560

544. *fed* erased after *fendes*. Amen written in a less formal hand.

550. MS. there noon doth; K. that nedith no man.

558. So K.; MS. in. trespace crossed out after nocht.

(71)

In quacunq̄ue die inuocauero te, uelociter [exaudi
me].

Euery day when I the calle,
Redely thow listen me,
For ryghtful ere thi werkes alle,
Bot mercy is thy *propyrtē* ;
Therefore if I frely falle

565

In-to synnes that I schuld fle,
Putt me nocht oute of thy halle,
But help me turne agayn to the.

Have mercy
on me when
I fall !

(72)

Quia defecerunt sicut fūmus die[s] mei, [et ossa mea
sicut cremium aruerunt].

For my lijf-dayes are liyk smoke
That faylide and a-weyward hyzede ;
My boones [ben] dryede and forsoke,
Ryzt as a ping pat is forfryede :
Of Crist may wele pese wordis be spoke,
That on the crois was doon and driede ;
Whanne his blysful brest was broke,
For drouthe and priste lowde he cryede.

570

575

F. 33.

" My life
pines away,
my bones are
dried up ; "
these words
prefigure
Christ.

(73)

Percussus sum ut fenum, & aruit cor meum, quia
oblitus sum comedere panem meum.

Smyten I was lijk gras or hay,
Myn herte waxide drye and deed,
For I forgate what maner of way
That I schulde ete myn owne breed.
To peyne me was al peir play,
They praste pornes poru myn heed,
Dispitously panne spedden they
With blood to make my body reed.

580

" I was
afflicted and
persecuted,
crowned
with thorns
and
scourged."

569. MS. diei. *Catch-words* For my. *Here the handwriting changes.*
571. K. beth drie.

(74)

- F. 33 b. A uoce gemitus mei adhesit os | meum carni mee.
- “My kinsfolk lamented Me, I was scorned by a thief, and given gall and vinegar.”
- For the voys of my weylyng 585
 Vn-to my fleisch my boones can schrynke ;
 [Y say my cosyu Jon mornynge],
 I say my modir in swownynge synk ;
 I herde a theef me scoornynge ;
 Galle and eisel was my drynk ; 590
 I wepte as a child of 3eris 3ing,
 On þis myscheef whenne I can þink.

(75)

- Similis factus sum pellicano solitudinis ; factus sum sicut nicticorax in domicilio.
- “Like the pelican I gave Myself to death ; like the night-crow I saw through the darkness of man’s sin My plan of salvation.”
- I was maad lyk the pellycan,
 That vpon wyld[e]r]nesse hym-silf sleep,
 So redily to the roode I ran, 595
 For mannys soule to suffre deep ;
 And, as þe ny3t-crowe in hir hous can
 By ny3t[e] se to holte and heep,
 So purposide I to saue man,
 For hym I 3af my goost and breep. 600

(76)

- F. 34. Vigilau, et factus sum sicut pas|ser solitarius in tecto.
- “I was cut off from mankind, My flesh was torn.”
- I wook, and was maad lyk a sparowe
 That in þe roof restiþ † solitarie ;
 Vpon þe tre my neest was narowe,
 There-on my3te I no briddis carye.
 As erpe is hurlyd vndir harowe, 605
 So was þe fleisch þat sprang of Marye ;
 In þis world [is] noon so scharp arowe
 As was þe turment that [me gan tarie].

587. So K.

602. MS. restiþ so solitarie.

608. So K. ; MS. hadde Ie.

594. So K.

607. So K.

(77)

Tota die exprobrabant † michi inimici mei, et qui
laudabant me *aduersum* me iurabant.

- | | | |
|--|-----|--|
| For al the day they [hadde] me [in] scoorne,
Men that myn enemies were, | 610 | “ My
enemies
scorned Me,
My friends
turned
against Me ;
I endured
My Pas-
sion.” |
| And þo that preysiden me biforne
Aftirward aʒeyns me swere. | | |
| Thanne was I to-tuggid and to-torne,
Foot and hond, iʒen and eere, | | |
| To eeh a lyme lijf [hadde] lorne ;
Myn heed þei corownyd wip þorn of brere. | 615 | |

[78]

Quia cinerem *tanquam* panem manducabam, et potum
meum cum fletu miscebam. F. 34 b.

- | | | |
|---|-----|--|
| For askis as it were breed I ete,
Wip wepyng I mengide my drink among,
For loue of man me þouʒte it swete
To suffre scoorn and sorowe strong ; | 620 | “ I suffered
for love of
man ; I alone
could atone
for Adam's
sin.” |
| For, siþen Adam the lawe lete
Thoru hir þat of his rib[be] sprong,
Was neuere man to mercy meete
Til I hadde suffrid wo and wrong. | | |

(79)

A facie ire [et] indignacionis tue, *quia* eleuans allisisti
me.

- | | | |
|--|-----|---|
| A-fer fro þe face of þi greuaunce
Thow droue me down wip vprisying,
Fadir, I was to thi plesaunce
Lyfte up as God in God dwellyng ;
But, for to stynte al disturbaunce
Of man þat synnede not ceessyng, | 625 | “ I was lifted
up before
Thee, Father,
and cast
down for
man's sake. |
| Thow droue me adoun to chese a chaunce,
As man for man the deep takyng. | 630 | |

F. 35

609. MS. exprobrabant ; [hadde] me [in], so K.

615. So K. ; MS. and.

(80)

Dies mei sicut vmbra declinauerunt, & ego sicut
fenum arui.

“My
strength
ebbed away;
the cen-
turion
hailed me
as God’s
Son.”

My dayes passiden as schadow of lizt,
And I wexide drye as doop the gras;
I wente as man with-ouen myzt, 635
Where-so I trad was blody tras.
Whanne I þus deolfully was dizt,
That neuere dyde ony trespas,
Centurio seyde, “We doon vnrizt,
For truly Goddis Sone this was.” 640

(81)

Tu autem, Domine, in eternum permanes, & memoriale
tuum in generacionem et generacionem.

Thou art
God for ever,
as Man Thou
wert s’ain
by men.

For ceertis, Lord, þou dwellist euere,
Thy mynde abidiþ in euery kynde;
For thi Godheed was noyed neuere,
There was no þing þat þee myzte scheende.
Th[i] manheed myzte men wel disseuere, 645
Therof þei made a ruful eende,
Therefore ech man is þee the leuere,
That þis mater haþ wel in mynde.

F. 35 b.

(82)

Tu exurgens, Domine, misereberis Syon, quia tempus
miserendi eius, quia venit tempus.

Have mercy
on Holy
Church!

Thow schalt vprise & Syon ruwe,
For tyme is come of hir mercy; 650
Syon is Holy Chirche trewe
Of men þat lyuen Cristenly.
A stidefast seed in hir þou sewe,
And tauztist hir so tendirly
How þat sche schulde synne eschewe 655
And loue thee moost hertily.

641. *permanes*; s added above the line.

645. So K.; MS. the.

(83)

Quoniam placuerunt seruis tuis lapides eius, & terre eius miserebuntur.

For þi seruauantis [hir] stoonys lykide,
 And on hir þei schulen haue pyte ;
 Crist, corner stoon, xij stoones pykide,
 [His] xij apostlys for to be.
 They haue hem-silf a dongeoun dikide
 In Syon, as men may se,
 That whoso † be *with* synne entrikide
 May sauely to þat strengþe fle.

660

She is built
 on the
 foundation-
 stones of the
 Twelve
 Apostles.

F. 36.

(84)

Et timebunt gentes nomen tuum, Domine, & omnes [reges] terre gloriam tuam.

[And folkus schul thi name drede,
 Alle erthely kynges doute thi blisse,
 That priuest princes of here pryde,
 That wantounly here wittes wisse.
 Right as the lust thu maist men lede,
 Save and sle and langour lisse,
 But wo is hym that doth that dede
 Wherfor he mot thi mercy mysse.

665

All nations
 shall praise
 Thee who
 rulest all
 men.

670

(85)

Quia edificavit Dominus Syon, et videbitur in gloria sua.

For God hath housed Syon,
 And yn his blisse hit schal be sowen
 Wan holi chirche be maad on
 Yn hevene as we triste and trowen ;
 And we schulle to gladnesse goon,
 That in grace on grounde now growen ;
 Graunte God that y be on
 That be nocht out of hevene throwen !

675

May I be
 among those
 that rejoice
 with Thy
 Church in
 Heaven !

680

657. *So K.*663. *So K.* ; MS. whoso not be.660. *So K.* ; MS. and.665-80. *So K.*

(86)

Respexit in oracionem humilium, et non spreuit precem eorum.]

God hears
the humble,
but loves
not the
proud.

The orisoun of þe meke he siȝ,
And not dispiside her preyer ;
But hem þat are of herte hiȝ
Ne be not to him so leef and dere
As tho þat alle vices fiȝ. 685
Of Ihesu Crist a man may lere,
For he to noon estaat ne stiȝ,
But euere was low in word & chere.

(87)

Scribantur hec in generacione altera, populus qui creabitur laudabit *Dominum*.

For our sins
was Christ
so sorely
afflicted.

F. 36 b.

In anoþer kynrede lete pese be writen,
Thanne schal preise God þe peple vnboꝛe, 690
For who-so may pese wondris wyten
Ouzte to þanke God perfore ;
And þat is for we falsly flyten,
Hys fair[e] flesch was al to-tore ;
For mannys sake so sore smyten 695
Was neuere noon siȝen ne bifore.

(88)

Quia prospexit de excelso sancto suo ; *Dominus* de celo in terram aspexit.

He saw from
Heaven how
man was
oppressed
by Satan.

For he say fro his holy heiȝt,
To erpe oure Lord say out of heuene,
He say man walke vndir þe weiȝt
Of alle þe deedly synnes seuene ; 700
He say man þoru þe feendis sleiȝt
Lygge slepyng in [a] synful sweuene ;
Therefore he vouchide saaf to fiȝt
To God and man were conyde euene.

(89)

Ut audiret gemitus *compeditorum*, ut solueret filios
interemptorum.

To heere the weilynge and þe wo	705	To redeem man He be- came Man.
Of hem that were in care bounde,		
And to vnbynde the kynde of þo		F. 37.
That were killid wiþ deedly wounde,		
For þese causis and for mo		
Was God maad man to go on grounde ;	710	
Therefore men schulden not falle him fro,		
For he suffride for hem many a stounde.		

(90)

Ut annuncient in Syon nomen *Domini*, & laudem eius
in Iherusalem.

For they schulden in Syon teche		He has taught the Church to praise Him ;
Oure Lordis name þat holy is,		He is Almighty.
And in Ierusalem hys preisyng preche,	715	
Hym-silf he cam and tauzte þis.		
Þere may no wiȝt wiȝstonde his wreche,		
There is no nay þere he seith þhis ;		
Therefore preise we hym wiȝ speche,		
And drede we him to doon amys.	720	

(91)

In con[u]eniendo *populos* in *unum*, et reges ut seruiant
Domino.

In gaderynge of peplis in oon,		F. 37b.
And of kyngis God to serue,		
To be stidefast as is the stoon,		If we are faithful in His service, we shall be happy.
In his seruice þat we not s[w]erue,		
The wey of truthe we schulde goon,	725	
To trecchery we schulde not [t]erne,		
And, if we dide þus euerichoon,		
There schulde no care oure <i>cumfort</i> kerue.		

724. So K. ; MS. sterne.

726. So K. ; MS. cerue.

(92)

Respondit ei in via virtutis sue : Paucitatem dierum
meorum nuncia michi.

The Chris-
tian should
trust in God,
and not fear
death.

He answeride in þe wey of myzt,
" Telle me þe lytilheed of my dayes." 730

Dus answerij ech a Cristen knyzt
That zeueþ no force of riche arayes ;

For he þinkij how deep is dizt,

To a-saye ech a man wilþ scharpe asayes ;

He haldij to God his herte vprizt, 735

And feri[þ] him not of siche afrayes.

(93)

Ne reuoces me in dimidio dierum meorum ; in genera-
cione[m] et generacionem anni tui.

F. 38.

Give me,
Lord, for my
days pass
swiftly.

Ne calle me not in þe [halfunde]le]

Of my dayes þoru-out þe zheer,

For þei slyden as mydday meel,

And passen as þe cloudis cleer. 740

There ys no surete [ne] no seel

Of manys lijf while he is heer ;

Therefore, Ihesu, þat knowist me freel,

Wisse me whanne I am in weer.

(94)

Inicio tu, Domine, terram fundasti ; & opera manuum
tuarum sunt celi.

Thou hast
created the
world, and
at Thy Will
upholdest
all
creatures.

For, Lord, þou bigunne þe grounde ; 745

Thin handwerkis ben heuenes alle,

Al þis world, þat is so rounde,

Of creaturis grete and smalle.

Thou hast hem pyuned in a pounde,

Wip-oute warde of wouþ or walle, 750

And, while þou list, þou sauest hem sounde

And, whanne þou wilt, þei schulen doun falle.

736. MS. feidz ; K. feryght. 737. So K. ; MS. myddil.

741. So K. ; MS. of.

(95)

Ipsi peribunt, tu autem permanes ; | et omnes sicut
vestimentum veterascent. F. 386.

Thei schulen peresche, but þou schalt dwelle, Alle schulen eelde liyk a clooþ, Al vanyte þou schalt down felle, And make it leef þat now is looþ ; For þere is no tunge that can telle What peyne it is to se þee wrooþ, Whanne þou schalt close þe gates [of] helle, And curse[n] alle þat þidir gooþ.	755	760	All things pass away, but Thou remainest ; Thou wilt cast the wicked into Hell.
--	-----	-----	--

(96)

Et sicut oportorium mutabis eos, et mutabuntur ; tu
autem idem ipse es, & anni tui non deficient.

And þou shalt as a couerlyte Hem chaunge, and þei schulen chaungid be ; But alwey þou art riȝt parfyzte, Thi ȝeeris schulen not fayle þee ; þerfore whanne þou hast maad us qwyte Thoru myzt of inmortalityte, þanne schalt þou be al oure delyte To se þi myztful magiste.	765	F. 39.	All will change, but Thou re- mainest ; we shall rejoyce in heaven in Thy glory.
--	-----	--------	--

(97)

Filij seruorum tuorum habitabunt ; & semen eorum in
seculum dirigetur.

Thi seruauantis sones schulen dwelle & dure, And in al þe world her seed schal sprede ; For ceertis þei ben not [v]nsure, That þee wil serue in word & deede. þerfore now, Ihesu, do þi cure, Ne dampne us not whanne we ben dede, But, eer we passe, make us pure, To þe lond of lijf [þat] þou us lede.	770	775	Thy ser- uants shall flourish ; grant, Lord, that we may be saved !
--	-----	-----	--

753. permanes : s added above the line.

759. K. yate of.

771. So K. ; MS. ensure.

(98)

DE profundis clamaui ad te, Domine; Domine,
exaudi vocem meam.

Lord, take
me out of
prison, re-
member not
my sins!

Fro dalis depe to thee I criede;
Lord, Lord, listne þe voys of me!

This depe prisoun þat I in abyde,
Breke it up, Lord, for thy pyte! 780

F. 39 b.

Be þou my socour and my gyde,
My goostely Lord, to whom I fle,
And lete oute of þin herte ryde
That I haue doon azeyn[e]s þee.

(99)

Fiant aures tue intendentes in uocem deprecacionis
mee.

Hearken to
my prayer,
for Thou
hast redem-
ed mankind!

Late þin eris be maad listnyng 785

Vnto þe voys of my preyere,
For wel I woot þou hast likyng

In man [þat] þou hast bouzt so dere;

Therefore, what euere I rede or syng,
Listen it, Lord, wiþ louely chere, 790

And vouche saaf at myn askyng
My conscience to clense and clere.

(100)

Si iniquitates obseruaueris, Domine, Domine, quis
sustinebit?

Look not on
our works,
but haue
mercy on us!

If þou rewarde al wickidnesse,
Lord, Lord, who schal susteyne?

For, by þe lawe of rihtwijsnesse, 795
Eendeles þanne were oure peyne.

F. 40.

But euere we hope to þi goodnesse,
Whanne þou schalt al þis world affreyne,

With mercy and wiþ myldenesse
Thi rihtful doom þou wilt restreyne. 800

(101)

Quia apud te propiciacio est ; & propter legem tuam
sustinui te, Domine.

For wiþ þee is forþifnesse,
I haue þee suffrid, Lord, for þi lawe,
Thi lawe schal al vnriht redresse,
Was neuere seyð no soþir sawe ;
Therefore, whanne thou schalt bodies blesse, 805
And deede men out of her dennys drawe,
Ihesu, þat sauerist al swetnesse,
Lete no feend oure goostis gnawe.

With Thee is
forgiveness ;
save us from
the fiend at
the last !

(102)

Sustinuit anima mea in uerbo eius ; sperauit anima
mea in Domino.

My soule haþ suffrid in his word,
In God my goost haþ had his trist ; 810
For synne is scharp as knyues oord,
And makip hem lame þat liggip in lust ;
Therefore, Ihesu, thou louely lord,
þere I am roten, rubbe of þe rust,
Or I be brouht to schippis bord, 815
To sayle in-to þe sale of dust.

I haue
trusted in
God ; O de-
liver me
from my
sins before I
die !
F. 40 b.

(103)

A custodia matutina usque ad noctem, speret Israel in
Domino.

Fro þe morn ward into þe nyht
Lete Israel triste in God and trowen.
Israel bitokenep ech a wiht
That God schal se and goostly knowen. 820
To þis ech Cristen man haþ riht,
þat wole his strengþe wel bistowen ;
He may be sikir, as God haþ hiht,
That heuene blisse schal be his owne.

By God's
promise, the
man who
trusts Him
shall win
Heaven.

(104)

Our Lord suffered His Passion that sinners might have mercy.
F. 41.

Quia apud *Dominum* misericordia, & copiosa apud
eum redemptio.
825

For at oure Lord is greet mercy,
And plenteous raunsum is hym wip ;
He payede for us his owne body,
In foorme of breed bope lyme and lith ;
Ceertis for oure sake oonly
He was feynt as fowen in frith, 830
So pat synful may sikirly
At hym gete grace and grith.

(105)

At the Last Day the fiend shall be cast out, and the good shall dwell in Heaven.

Et ipse redimet Israel ex omnibus iniquitatibus eius.
835

And he schal bye[n] Israel
Fro hise mysdeedis euerilkone,
Whanne we schal rise in flesch & felle,
And efte be clopid in blood and boone.
Thanne schal þe feend, þat is so felle,
Fer be flemyd & alle oure foone,
And gode men schulen in heuene dwelle ;
God 3eue us grace pat we so doone ! 840

(106)

F. 41 b.

Domine, exaudi oracionem meam. Auribus percipe
obsecracionem meam in ueritate tua, & exaudi
me in tua iusticia.

Lord, hear my prayer ; let not the devil deceiue us !

Lord, listne pou myn orisoun,
Wip eeris my preyer þou perseyue,
In soþfastnes þou heere my soun,
And in þi ri3t þou it resseyue !
Ihesu, pat regnest in þi regyoun, 845
For hir loue þat þee can [con]seyue,
Late neuere þe feend us drawe down,
Ne dreedful deuel us disseyue !

826. *Catch-words* : He payede.846. *So K.* ; MS. resseyue.

(107)

Et non intres in iudicium cum seruo tuo, quia non iustificabitur in conspectu tuo [omnis uiuens].

Come not in doom *with* pi seruaunt,

For no lijf schal be iustified 850

In pi sizt, ne nouzt [p]e faunt

That pis day first in cradil cried.

For us schal plete no seriaunt,

Al sotilte schal ben a-spyed ;

So wel is hym *pat* kepip couena[un]t, 855

For word and werk al schal be tryed.

Judge us not, for none can be justified before Thee.

(108)

Quia persecutus est inimicus meus animam meam, humiliavit in terra [uitam meam]. F. 42.

For-whi myn enemy haþ pursued

My soule, and lowide my lijf in lond,

For, [when] I myzte synne haue eschewid,

My wil to wi[r]k[e] wolde I not wond. 860

But, Lord Ihesu, *pat* art endewid

Wip *grace*, þou brynge me out of boond,

And sende me *grace* to be *vertued*,

So *pat* I may þe feend wipstoond.

Satan pursues me ; but, Lord, give me grace to withstand him !

(109)

Collocavit me in obscuris, sicut mortuos seculi. Et anxiatu est super [me spiritus meus ; in me turbatum est cor meum].

He put me in [placis derk] to be, 865

As þei *pat* in pis world ben dede ;

My goost was greeuyd vpon me,

Astonyed was myn herte for drede.

This ilke sorowe anon I se,

Whanne I haue doon a deedly deede ; 870

Therefore, Ihesu ful of pytee,

In pis myscheef me rule and rede !

I was sore oppressed for deadly sin ; Lord, direct mel

F. 42 b.

851. So K. ; MS. ne.

859. So K.

865. MS. derk placis.

855. MS. couenāut.

860. So K. ; MS. wickidnes

867. goost altered from grost.

(110)

Memor fui dierum antiquorum; meditatus sum in omnibus operibus tuis; in factis manuum tuarum meditabar.

I remem-
bered how
Christ, be-
trayed by
Judas,
gathered his
flock.

I hadde mynde of dayes oolde,
Of alle þi werkis I me bipouzte,
How synfully þat Iudas soolde 875
Hym þat [þis world with hondis] wrouzt.
With greet penaunce gaderide his foolde
That scheparde þat oure soulis bouzt;
Þe cumfort of oure cares coolde,
Of [C]rist it cam, for he it brouzt. 880

(111)

Expandi manus meas ad te; anima mea sicut terra sine aqua tibi.

Grant me,
Lord, sor-
row for sin!

F. 43.

To þee myn hondis, Lord, I spradde;
My soule is lijk lond watirlees;
I may not wepe, I am so badde,
So bareyn and so sorowlees.
Synne constreynþ me ful sadde; 885
Therefore I preye þe, prince of pees,
Helpe me þat I summe teris hadde,
That goostly fruyte [myzte haue] encrees.

(112)

Uelociter exaudi me, Domine; defecit spiritus meus.

I have neg-
lected Thy
faith; but
cast me not
away!

Listne, Lord, and heere me zerne;
The goost of me forsoþe haþ failid, 890
For I haue ben ful loop to lerne
Þing þat myzte me haue awayled;
But, Lord, þat openest þi posterne
For hem þat for þee han trauaylid,
I hope þou wilt no bonde sperne, 895
Þat is wiþ sorowe of synne assayled.

876. So K.; MS. with hondis þis world.

880 So K.; MS trist.

888. So K.

(113)

Ne auertas faciem tuam a me, & similis ero descendentibus in lacum.

Thi face turne not me fro!

I schal be lijk hem þat fallen in lake.

Þe dampnyd men may wel sey so,

That are bitauzt þe feendis blake.

900

But lete me, Lord, be noon of þo;

Thinke how þou diedist for my sake,

And graunte me *grace*, eer þat I go,

Of my trespas amendis make.

Thou didst
die for me;
let me not
perish!

F. 43 b.

(114)

Auditam fac michi mane misericordiam tuam, quia in te speraui.

Thi *mercy* make me heere a-morowe,

905

For I haue had on þee myn hope.

Helpe þat I were out of [h]orowe,

And alle þat þere-ynne are lope.

For Thy
Passion,
rescue me
from the
bonds of
sin!

Lord, pou suffridist schame & sorowe,

And bled[dist] manye a bloody drope;

910

Fro goostli bondis pou me borowe,

That I were out of synne crope.

(115)

Notam fac michi uiam in qua ambulem, quia ad te leuaui animam meam.

Teche me þe way þat I schal weende,

For I my soule to þee haue lift;

Þis worldis welþe haþ [soone] an eende,

915

And takip a-wey [a] mammys þrift.

The world
passes away;
let not the
fiend betray
us!

F. 44.

Þerfore, Ihesu curteys and kynde,

Whos herte was on cros [y]-clift,

Late neuere feend oure þapis blende,

Ne us bitraye neuere eft!

920

907. MS. *lorowe*.910. *So K.*915. *So K.*916. *So K.*; MS. *soone*.918. *So K.*

(116)

Eripe me de inimicis meis, Domine, ad te confugi;
doce me facere voluntatem [tuam, quia Deus meus
es tu].

Deliver me,
Lord, from
my enemies,
and take me
to Thyself!

Delyuere me, Lord, fro my foos felle!

For strengþe to þee fled am I;

Teche me þi wille to fulfille,

For-whi þou art my God oonli.

Down myn enemyes þou felle;

925

Resseyue me, Lord, to þi mercy,

That I may dreedlees in þee dwelle,

And þou, Lord, in me eendelesly.

(117)

Spiritus tuus bonus deducet me in terram rectam.
Propter nomen tu[um, Domine, uiuificabis me, in equi-
tate tua].

Thou shalt
lead me to
Heaven,
where is all
joy.

Thi good goost, [Lord], schal me lede

Streit in-to þe lond of riht,

930

F. 44b.

And, for þi name in rihtfulheede,

Thou schalt me make qwike & liht.

þanne schal I dwelle[n] out of dreede

Where euere is day and neuere nyht,

For grisly goost schal þere noon grede

935

O[n] hem þat ben in blis[se] briht.

(118)

Educes de tribulacione animam meam; & in miseri-
cordia tua disperdes omnes inimicos meos.

Thou shalt
scatter my
enemies;
spare me,
that I may
amend my
life.

My soule þou schalt brynge out of care,

Wiþ mercy my foo-men disp[ar]lye,

And make þe deuel droupe & dare,

That he drawe me to no folye;

940

And, God, þat I be not [maad] bare

Of alle goodnes þat I can asprie,

[3it], zit, Lord, abyde and spare,

þat I be amendid or I dye.

936. So K.; MS. of.

941. So K.

938. So K.; MS. disprauye.

943. MS. and.

(119)

Et perdes omnes qui tribulant animam meam, quoniam
ego seruus tuus sum.

And þou schalt lese hem that dissesen 945

My soule, for I serue thee ;

Late no more vppon me resen

þe goostes þat han greeued me ;

Sende me grace thee to plesen,

And vouche saaf, whanne doom schal be, 950

In-to þe kingdome of heuene me sey[s]eu ;

þus graunte me, God in Persoonys pre !

AMEN.

F. 45.
Destroy
Thou my
enemies, and
grant that I
may have
my place in
Heaven !

V.

[LESSONS FROM THE DIRIGE.]

Parce michi, Domine. Leccio prima.

SPare me, Lord ; forsoþe my dayes ben nouzt. What
is man, þat þou magnifiest hym, or wherto settiste
þou þin herte towardis hym ? Þou visitist hym in þe
5 dawyngye, and sodeynli þou prouest hym. How long
sparist þou not me, ne suffrist þat I swolewe my spotil ?
I haue synned ; what schal I do to þee, O þou keper of
men ? | Whi hast þou sett me contrarye to þee, and I
am maad heuy to my-silf ? Whi takist þou not away
10 my synne, and wherfore berist þou not away my wickid-
nesse ? Lo now I slepe in poudir, and, if þou seke me
eerly, I schal not *wit*-stonde.

Job vii.
16-21.

Responsorium. I bileue þat myn azeinbier lyueþ, and
I schal rise of þe erþe in þe laste day, and in my flesch I
15 schal se God my Saueour.

F. 45 b.

Ver. Whom I my-silf schal se, and noon oþer, and
myn iþen schulen se hym.

And *in* my flesch I schal se God my Saueour.

Tedet animam meam vite mee. Leccio ij^a.

Job x. 1-7.

IT anoiþ my soule of my lijf, and I schal leue my speche azeins me, in bittirnesse I schal speke to my soule. I schal seye to God: Wil þou not dampne me. Schewe to me whi þou wilt deeme me þus. Wheþir it pinke þee good if þou chalen|ge and bere down me þe werk of þin handis, and þou helpist þe counceyl of wickide men? Wheþir fleischly izen ben to þee, or þou seest as a man? Wheþer as dayes of men þi dayes, or þi 3eeris ben as mennys tymes, þat þou seeke my wickidnesse and ransake my synne? And [wite] þou for I haue no wickid þing doon, sipin þere is no man þat may ascape fro þin hond. 5 10

F. 46.

R. Thow þat reisidist up azein Lazar of þe monument stynkyng, þou, Lord, 3eue hem reste and space of for3euenesse. 15

Ver. He þat is to come to deeme qwike and deede, and þe world bi fier.

þou, Lord, 3eue hem rest and space of for3euenesse.

Manus tue fecerunt me. Leccio iij^a.

20

Job x. 8-12.

THyne hondis maden me and schopyn me al in *cumpas*, and so sodeynly þou castist me down. Haue mynde, I biseche þee, þat as myre þou hast maad | me, and in-to poudir þou schalt azein lede me. Ne hast þou softid me as mylk and cruddidist me as chese? Wip skyn and fleischis þou clopidist me, wip boones and wip senewes þou ioynedist me to-gydere, lijf and *mercy* þou 3af me, and þi visitacioun hap kept my goost. 25

F. 46 b.

R. Lord, whanne þou comest to deeme þe erþe, where schal I hyde me fro þe face of þi wrappþe? For I haue synned rzt myche in my lijf.

Ver. My trespasse I dreede, and bifore þee I am a-schamyd. Whanne þou comest to iuggement wil þou not condempne me.

For I haue synned rzt myche in my lijf.

35

Quantas habeo iniquitates. Leccio iiij^a.

AS grete wickidnessis and synnes, felonyes and trespassis, I haue, schewe þou me. Why hydist þou þi face and deemest me þin enemy? Azein þe leef þat
 5 is taken of þe wynd þou sche[wist [þi myʒt], and þe drye stobil þou pursuest. Þou wrytist forsoþe azeins me bittirnessis, and þou wilt waaste me wiþ þe synnes of my ʒoupe. Þou hast sette my foot in stockis, and þou hast kepte alle my by-papis, and þow hast biholde þe
 10 steppis of my feet, and I schal be wastid as rotenesse, and as cloþing þat is eten of a moþþe.

R^m. Wo to me, Lord, for I haue synned to myche in my lijf. What schal I do, wrecche, whidir schal I fle but to þee, my God? Haue mercy of me whanne þou
 15 comest in þe laste day.

Ver. My soule is mykil troublid, but þou, Lord, be helper þer-to.

Whanne þou comest in þe laste day:

Job xiii
23-28.

F. 47.

Homo natus de muliere. Leccio v^a.

MAn born of a womman, lyuyng a schort tyme, is fulfillid of al wickidnesse: which goop out as a flour and is troden, and fleep as þe schadowe, and | dwellij
 20 neuere in þe silue staat, and þou leetist þee worþi to opene þin ʒen vpon sich oon, and lede hym wiþ þee in-to þe iuggement. Who may make hym clene þat is
 25 conseyued of vnclene seed? Wheþir þou þat art aloone? Schorte are a mannys dayes, and þe noumbre of hise moneþis is at þee, þou hast sette hise teermys þat mown not passe. Go away perfore a litil fro hym, þat he reste
 30 til þe day desirid come, and as of a marchaunt þe dayes of hym.

R^m. Haue no mynde of my synnes, Lord, whanne þou comest to deeme þe world by fier.

Ver. Lord my God, dresse my wey in þi siȝt.

35 Whanne þou comest to deeme þe world by fier.

Job xiv.
1-6.

F. 47 b.

Quis michi hoc tribuat vt inferno protegas.

Leccio vj^a.

Job xiv.
13-16.
F. 48.

W Ho zeuep to me þat þou defende me in helle, and þat þou hyde me til þi|wräppe be passid, and þat þou sette to me a tyme in whilk þou schalt bere recorde of me? Trowist þou þat a deed man schal lyue azeyn? Alle þe dayes in þe whiche I now fizte, I abyde til þe tyme þat my goostly liknesse come. Þou schalt calle me, and I schal answeere to þee; to þe werk of þin hondis þou schalt putte oute þi rizt half. Þou forsoþe hast noumbrid my goyngis, but spare my synnes. 5

R. Lord, aftir my deede wil þou not deeme me. Noþing worþi haue I doon in þi sizt, þefore I praye þi mageste þat þou, God, do away my wickidnesse. 10

Ver. Moore-ouere waysche me, God, of myn vnrizt-wijsnesse, and of my trespasse cleuse þou me, for to þee aloone I haue synned. 15

Þefore I praye þi maieste þat þou, God, do away my wickidnesse.

F. 48 b.

Spiritus meus|attenuabitur, dies mei. Leccio vij^a. 20

Job xvii.
1-3, 11-15.

MY goost schal be maad pinne, my dayes schulen be schortid, and oonly a biryel ouer-bileuep to me. I haue not synned, and myn ize dwellip in bittirnesse. Delyuere me, Lord, and sette me bisidis þee; and whos hond þat þou wilt, fizte azeins me! My dayes are passid, † my pouztis are waa[s]tid, turmentyng myn herte. Þei turnyd nyzt to day, and thanne aftir derknesse I hope lizt. If I susteyne, helle is myn hows, in derknes I haue beddid my bed. I seyde to rotennesse: þou art my fadir and my modir, and to wormes I seyde: þou art my sistir. Where is þanne myn abidyng and my pacience? þou art, Lord my God! 25

R^m. The dreede of deep troublide me, synnyng ech

25. MS. passid, written on a slightly longer word which has been erased.

26. MS. waaftid.

day and not repentyng, for | in helle is no redempcyoun. F. 49.
 Haue mercy on me, God, and saue me.

Ver. God, in þi name make me saaf, and in þi vertu
 delyuere me.

5 For in helle is no redempcioun.

Pelli mee consumpt[i]s. Leccio octaua.

MY mouth cleuede to my skyn, þe fleisch wastid,
 and al oonly þe lippis are left a-boute my teeth. Job xix.
 Haue ruþe on me, haue ruþe on me, namely 3e my 20-27.
 10 frendis, for þe hond of oure Lord hap touchid me. Whi
 pursue 3e me as God, and 3e ben fulfillid wiþ my fleschis?
 Who schal 3eue to me þat my wordis ben writen? Whoo
 schal 3eue to me þat þei ben grauen in a book wiþ a
 poyntel of irun and in a plate of leed, opir þat þei be
 15 grauen in a flynt wiþ a chisel? I woot forsoþe þat myn
 a3eynbier lyueþ, and in þe laste day I am for to ryse fro
 þe erþe, and eft | I schal be lappid in my skyn, and in
 my flesh I schal se God my Saucour, whom I my-silf
 20 opir. Þis is myn hope put up in my bosum.

R. Lord, 3eue hem rest wiþ-ouen eende, and þe lizt
 þat euere lastiþ liztne to hem.

Ver. Thou þat reridist Lazar fro þe monument stink-
 yng, 3eue to hem, Lord, reste.

25 And the lizt þat euere lasteþ liztne to hem.

Quare de vulua eduxisti me. Leccio ix^a.

WHy led[d]ist þou me out of þe wombe? Wolde
 God þat I hadde be fordoon, þat noon ize hadde Job x.
 seen me! Þanne hadde I ben as þou[3] I hadde not ben, 18-22.
 30 fro þe wombe boren to þe biriel. Wheþir þe schort-
 nesse of my dayes schal not ben eendid in schort? Late
 me, Lord, þat I weyle a litil while my sorowe, or þat |
 I go, and turne not a3eyn, to þe derk erþe, keuerid wiþ þe
 derk cloude of þe deep, þe lond of wrecchidnesse and of F. 50

1. Catch-word in.

6. MS. consumptus.

derkenesse, where is schadowe of deep and noon ordir,
but euerlastyng [o]rrour with-in dwellynge.

§ Delyuere me, Lord, of cendeles deep, in þat dreedful
day, whanne þat þe heuenys schulen be stirid fro þe
erþe, whanne þou schalt come to iuge þe world by 5
fier.

§ That day schal be a day of wrappe, and ful of
myscheef and of wrecchidnesse, a greet day and rizt
bittir.

Whanne þou schalt come to iuge þe world by fier. 10

§ What schal I þanne, moost wrecche, what schal I
seye or what schal I do, whanne I schal schewe no
goodnesse bifore so greet a iuge?

Whanne þou schalt come to iuge þe world by fier.

F. 50b.

§ Now Crist, we aske þee, ha|ue mercy, we biseke þee. 15
þou þat cam to byen us þat were loren, wil þou not
dampne hem þat þou hast bouzt.

Whanne þou schalt come to iuge þe world by fier.

Ver. Brennyngesoulis wepen wiþ-outhe eende, walkinge
by derknesse, and þei seyen echoone of þo: Wo! Wo! 20
Wo! how grete are þese derkenesses þere we go!

Ver. Schapper of alle pingis, God þat foornedist me of
þe slym of þe erþe, and wondirly wiþ þin owne blood
hast bouzt us, if my bodi rotte now, þou schalt make it
arise of þe sepulcre in þe day of doom. Heere me, heere 25
me, þat þou comaunde my soule be put in þe bosum of
Abraham þi patriark.

Whanne þou schalt come to iuge þe world by fier.

F. 51.

R^m. Delyuere me, Lord, of þe weyes of helle, þou þat
brake þe gatis of bras, and visitist helle, and 3af lizt to 30
hem, þat þei þat we|ren in peynes myzten se þee, crynge
and seiynge: þou art come, oure a3eynbier. Delyuere
me, Lord, of þe weyes of helle. Reste þei in pees.
AMEN.

VI

[A SONG OF MERCY AND JUDGMENT]

(1)

THere is no creatour but oon,
 Maker of eeh a creature,
 Oon God, and euere oon,
 For pre in oon alwey endure.

To þat Lord we make oure moone, 5

In whom is al cumfort and cure ;

To pinke how frel[e] we ben echoon !

þis world ne is but hard auenture ;

For whose moste þer-ynne [e]s sure

Suznest [schal he be] schamyd and schent ; 10

Whanne þou þis world wiþ fier schalt pure,

Do mercy bifore þi iuggement.

There is but
 one God, to
 Whom we
 pray for
 mercy before
 the Day of
 Judgment.

(2)

§ We asken mercy or þou deeme,
 Leste þou dampne þat þou hast i-wrouzt.

What ioeye were it þe deuyl to qweme, 15

To zeue hym þat þou hast bouzt ?

And, of þi sikt if þou us fleeme,

We weren but lost riht as nouzt ;

Now make us lijk siche as [þe]e seeme,

In loue and dreede þou sette oure þouzt. 20

For synne us hap so þoru-souzt,

þere is no trist in oure entent ;

Vnto account or we ben brouzt,

Do mercy bifore thi iuggement.

Thou hast
 made and
 redeemed
 us ; keep
 us true
 to Thee !

F. 51 b.

(3)

§ For þou hast biden us aske and haue ; 25

That zeueþ us cumfort for to calle ;

And þou hast ordeyned, [man] to saue,

† Mercy aboue þi werkis alle.

Thou hast
 redeemed
 us ; give us
 grace to
 resist the
 devil !

7. MS. frely. 9. MS. assure. 10. MS. is. 19. MS. we.

27. MS. for. 28. MS. man mercy. *The stop marking the end
 of a line is after saue.*

Also þin herte blood for us þou gaue,
 To make us fre þat eer weren þralle ; 30
 Late neuere þe deucl þat soule deprauē
 That wayschen was in holy walle.
 Oure fleisch is freele þat makijþ us falle ;
 Wijþ grace we a-ryse and schulen repente,
 And þus we hope þat we schalle 35
 Haue mercy bifore þi iuggement.

(4)

F. 52. § We asken mēry of al þing,
 Thou art kynde in eeh degre,
 For þou gaue us wijþ stoues beyn|ge,
 And wijþ þi spiryt endowid us fre ; 40
Thou gavest
 us being,
 growth, life,
 understand-
 ing and
 faith, and
 didst
 redeem us. *With* trees þou gaue us growynge,
 Wijþ beestis, feelynge lijf haue we,
 Wijþ aungels, vndirstondynge.
 Wijþ bileeue weddid vnto þee,
 And wijþ þi blood bouzt be we ; 45
 3i[t] we ben fals and necligent,
 That we mowen neuere clymbe ne fle
 þi mercy ne thy iuggement.

(5)

Therefor
 we commend
 our souls to
 Thee, in life
 and death. § Wherefore oure soulis & oure lijf
 Into þin hondis we bitake, 50
 Out of temptacyoun and strijf
 To saue us whanne we slepe or wake.
 Now, Ihesu, for þi woundes sijf,
 And also for þi modris sake,
 Þe deucl away fro us þou drijf 55
 Whanne deep schal hise maystryes make.
 Thou seydist þou woldist us nouzt forsake
 Whanne þou on rode were al torent ;
 Agayn þi doom we crye and qwake,
 Do mercy bifore þi iuggement. 60

(6)

§ And, 3eue þou deeme us ri3tfully,
 3eue mercy þe execucyoun,
 And, if we haue seruyd þee vnkyndely,
 Take heede to oure entencyoun.
 We 3eelde us synful and sory,
 Wip knowleche and contricioun ;
 Oure bapty^m and þi mercy
 We take to oure proteccyoun.

Bileene is oure saluacyoun
 By lawe of þi comaundement ;
 Now, Crist, putte al [þi] passyoun
 Bitwixe us and þi iuggement.

AMEN.

F. 52 b.
 Judge us
 with mercy ;
 we repent of
 our sins,
 and trust to
 Thy Passion
 in our last
 Judgment.

65

70

VII

[A PRAYER FOR MERCY]

(1)

A lmy3ti God, maker of heuene,
 Eyr and erþe, watir and wynde,
 To þee I calle wip mylde steuene,
 That flesch and blood took of mankynde.
 Out of synne my soule vnbynde
 þat for me diedist on þe tre ;
 To ryken I am ful fer bihynde,
 But, Ihesu, þou haue mercy on me.

God, Who
 madest all
 things, and
 didst re-
 deem me,
 have mercy
 on me !

5

(2)

§ If I schulde ri3twijs rikenynge make
 Fro þe tyme þat I was bore,
 þanne woldist þou veniaun|ce take,
 þanne were I lost [for] euermoore.
 Thou hast ordeyned salue for elke a soore,
 And mercy soulis leche to be ;
 That þou hast bou3t late neuere be lore,
 But, Ihesu, þou haue mercy on me.

10

F. 53.
 By justice I
 should be
 lost, but
 save me
 through Thy
 mercy !

15

(3)

Grant me,
Lord, the
mercy Thou
hast promis-
ed to all
who ask it!

§ Wip-outen þee no man hap·myzt,
Pore ne riche, lowe ne hiȝe;
þinke þou hast mercy bihiȝt
To alle þat it askiþ mekely. 20
Wip woful herte and wepinge iȝe
I ȝelde me, Lord, þus vnto þee,
And for my mys mercy I crye;
Now, Ihesu, haue mercy on me.

(4)

Though I
have sinned
grievously,
remember
Thou hast
redeemed
me, and
have mercy
on me!

§ Thouȝ synne my soule fro þee haue twynnyd, 25
þinke how dere þou hast [me] bouȝt;
And, if my freel fleisch haue synned,
Dere Lord, I forsook þee nouȝt.
Ful wickidly eft haue I wrouȝt,
Vnchast and out of charyte 30
In word, in wille, in werk, in þouȝt;
Now, Ihesu, haue þou mercy on me.

(5)

F. 53 b.
I repent my
sins; grant
Thou me
space to
amend
them!

§ Lord, to þee þus I me ȝelde
Wip knowleche and contricioun;
Of alle | my synnes in [y]out[h] and eelde, 35
[Grant], riȝtwijs God, remyssyoun
And space of satisfaccyoun;
As þou art prynce of al pytee,
On my beere or I be bo[un],
Ihesu, haue mercy on me. 40

(6)

Jesus, Sav-
iour, help
me; Mary,
pray for me!

§ Thy riȝt name þat is Ihesu,
That is to seye, oure saueour.
þanne I aske it as dewe,
Of þin help and socour
Now sende me help fro heuene tour, 45
þat liȝtist in a mayden fre;
Now, Marye mayde, swete flour,
Praye Ihesu haue mercy on me.

(7)

§ Now mercy, I am in wille no moore
 Fro hennys forth to [do] trespace, 50
 Now mercy, þat I be not loore,
 Now mercy, Lord, and graunte me grace
 þat I may se þi swete face
 Th[er] þou art God in Trynyte,
 And in heuene to haue a place ; 55
 Now, Ihesu, þou haue mercy on me.

I firmly purpose amend-
 ment ; grant
 t'hat I may
 see Thy Face
 in Heaven,
 and have
 mercy on
 me !

AMEN.

VIII

[GOD'S COMPLAINT]

(1)

THis is Goddis owne compleynt
 Fro Man to man þat he hæp [h]ouzt,
 And þus he seith to hem [a]teynt :
 " Myn owne peple, what haue I wrouzt,
 [þat thou] art to me so feynt, 5
 And I þi loue so fer haue souzt ?
 In þin answer no þing þou peynt
 To me, for-whi I knowe þi þouzt.
 Haue I not do al þat me ouzt ?
 Haue I left ony þing bihynde ? 10
 Whi wrappist þou me ? I greue þee nouzt.
 Why artow to þi Lord vnkynde ?

F. 54.
 God's com-
 plaint : O
 My people,
 what haue I
 done to
 thee ?

(2)

I souzte þi loue, and þat was seene
 Whanne I made þee lijk to me ;
 On erþe my werkis boþe quike & greene 15
 I putte hem vndir þi pouste ;
 Fro Farao þat was so kene
 Of Egypt I delyueride þee,
 I killide hym and hise bidene ;
 The Reed[e] See atwynne to fle 20

I first made
 thee ; I
 delivered
 thee from
 Pharaoh,
 and brought
 thee across
 the Red Sea.

F. 54 b.

54. MS. that.
 3. MS. enteynt.

2. MS. wrouzt.
 5. MS. thou þat.

I bad, þat drye it schulde be ;
 I ceesside þe watir and þe wynde ;
 I brouzþe þee ouere and maad þee fre ;
 Whi art þou to þi freend vnkynde ?

(3)

I led thee
 through the
 wilderness ;
 I became
 Man and
 died for
 thee.

And fourti zeer in wildirnesse 25
 Wip aungels foode I pee fedde ;
 In-to þe lond of greet richesse
 To schewe þee loue, þere I pee ledde ;
 To do þee moore of kyndenesse,
 To take þi kynde I no-þing dredde, 30
 I lefte my myzt and took mekenesse,
 Myn herte blood for þee I bledde.

Thi soule to saue, my lijf I ledde ;
 I boonde my-silf þee to vnbynde ;
 Þus wip my wo þi nedis I spedde ; 35
 Whi art þou to þi Lord vnkynde ?

(4)

F. 55.

I gave thee
 free will,
 and thou
 didst obey
 Mine enemy.

For the I ordeynede Paradys ;
 Fre wille was þin affeement ;
 How myztist þou me moore dispise 40
 þanne breke my owne comaundement,
 And synne in seuene maner wyse,
 And to myn enemy so soone assent ?
 He put þee down, þou myztist not rise ;
 þi strenkþe, þi witt away was went. 45

Pore, nakid, schamyd and schent, 45
 That frendship myzte þou noon fynde
 But me þat on þe rode was rent ;
 Why art þou to þi Lord vnkynde ?

(5)

I am thy
 Friend ; re-
 turn to Me,
 and I will
 forgive thee,
 as I did St.
 Mary Mag-
 dalene and
 St. Thomas.

Man, I loue þee ; whom louest þou ?
 I am þi freend ; whi woltow feyne ? 50
 I forzaf, and þou me slou3 ;
 Who hap departid oure loue in tweyne ?
 Turne to me, bipinke þee how
 þou hast goon mys, come hoom azeyne,
 And þou schalt be as welcome now 55
 As he þat neuere dide foreyne.

Wayte how dide Marye Maudeleyne,
 And what [I] seyde to Thomas of Ynde. F. 55 b.
 I grauntide pee blis, whi louest pou peyne?
 Whi art pou to pi Lord vnkynde? 60

(6)

Off a freend pe fairist preef
 Is loue wip drede and not displese;
 Was neuere no ping to me so leef
 As mankynde pat no ping may pese †.
 I suffride for pi synnes reproof, 65
 In hiȝ heuene pi soule to cese;
 I was hangid as a peef;
 pou didist pe dede, I hadde pe dissese.
 pou canst me neiper þanke ne plese,
 Ne do good deede, ne haue me in mynde; 70
 I am pi leche in pi dissese;
 Whi art [pou] to pi freend vnkynde?

(7)

Unkynde, for pou killidist pi Lord,
 And euery day pou woundist me newe;
 þouȝ we ben brouȝt to oon a-coord, 75
 In couenaunt-brieche pou art vntrewe,
 And redy azeyn to resoort F. 56.
 To folowe vicis and fle vertuwe;
 Al ribaudrie pou canst repoort;
 Wo is hym pi wrappe may not eschewe. 80
 pou art redy to pursuwe
 The pore people wip sleyȝtis blynde;
 pou schalt out of pis world remewe,
 By-cause pou art to pi freend vnkynde.

(8)

The deuel temptide me neuere but prie, 85
 And pou [me temptist] fro day to day;
 Wip cursyng aftir veniaunce to crye,
 To stire [my] wrappe þou wilt assay. Thou temptest
My anger
continually;
thou
wouldest
betray Me.

58. MS. he.

86. MS. temptist me.

64. MS. plese.

88. MS. wip.

pou woldist, and ony wolde me bye,
 Wel wors pan Iudas me bitray ; 90
 At my werkis pou hast envye ;
 Wele neiper wo may pee noon pay.
 And pou me myztist, as I pee may,
 Wel bittirly pou woldist me bynde ;
 I forzaf, and pou seidist nay ; 95
 Thus am I freend and pou vnkynde.

F. 56 b.

(9)

I haue bouzt pi loue ful dere.
 Vnkynde, whi forsakist pou myn ?
 I zaf pee [myn] herte and blood in fere.
 Vnkynde, whi woldist pou not zeue me pin ? 100
 Thou art an vnkynde homagere,
 And with my foo pou makist pi fyn,
 And seruest me with feble chere,
 To hym pin herte wole holly enclyn.
 And I am lord of blisse and pyne, 105
 And al[le] ping[is] may lese and bynde ;
 Azeyns pee my gatys I wil tyne
 Al pe while pou art vnkynde.

(10)

Remember that thou art in My hand, and turn to Me.
 Man, bipinke pee what pou arte,
 Fro whens pou cam, and whidir pou art boun ; 110
 If pou pis day be hool and quarte,
 To-morowe I may put pee down.
 Lete mylde and mekenes melte pin herte ;
 pou ruwe vpon my passyoun,
 My wyde woundis depe and smerte, 115
 Wip cros[se], naylis, spere, and coroun.
 Late drede and good discrecyoun
 Thyn herte holly vp to [me] seende ;
 pou hast fyne wyttis and resoun,
 And, if pou wilt, pou may be kynde." 120

F. 57.

(11)

A, Lord! *with* þee we wolen not plete,
 But, as þou seist, it is and was;
 We haue disserued helle heete,
 But now we zelde us vnto þi gras.
 We wolen bowe, and þou schalt bete
 And chastise us for oure trespas;
 Late mercy for us so now entrete
 þat neuere no feendis oure soulis chas.

Man's
 answer:
 Lord, we
 have
 sinned;
 have mercy
 on us;
 Mary, help
 us.

125

A, blisful Lady, fayre of fas,
 Helpe, for we ben fer bihynde;
 Or wepyng we mown seye, "Allas,
 Why were we to oure freend vnkynde?"

130

AMEN.

IX

To God

F. 57 b.

GOd, þat madist al þing of nouȝt,
 And *with* þi precious blood us bouȝt,
 Mercy, helpe, and grace!
 As þou art verry God and Man,
 And of þi syde þi blood ran,
 Forȝeue us oure trespas!

O God, for-
 give us the
 sins to
 which the
 world, the
 flesh and the
 devil have
 tempted us

5

þe world, oure flesch, þe feend oure fo,
 Makip us mys-þinke, mys-speke, mys-do;
 Al þus we falle in blame;
 Of alle oure synnes lasse and moore,
 Swete *Ihesus*, us ruweþ soore;
 Mercy for þin holy name!

10

X

To oure Lady

MArye, Goddis modir dere,
 Socoure & helpe us while we ben here,
 Gouverne, wisse, and rede;
 As þou art modir, maydén, and wijf,
 Clense us fro synne and graunté good lijf,
 And helpe us in oure nede!

Mary, Virgin
 and Mother,
 help us.

5

F. 58.

XI

To Seynt Iohn

Saint Iohn,
beloved of
our Lord,
intercede for
us.

SEynt Iohn, for grace þou craue
þat of his mercy he wole us saue,
As þou nexst hym were boren [on] b[r]este ;
And whazne we schulen fro hens weende,
Thou gete us grace to make good eende, 5
In heuene blis wip hym to reste !
AMEN.

XII

[HYMN FROM THE *SPECULUM CHRISTIANI*]

Mary, Virgin
and Mother,
protect and
help me ;

MArye modir, wel þee be !
Marye m[ayden], þinke on me !

Modir and mayde was neuere noon
To-gydere, Lady, but þou aloone.
Ma[rye] modir, mayden clene, 5
Schilde me to-day fro sorowe & tene.
Marye, out of synne helpe þou me

For thy Five
Joys,

And oute of dette for charyte.

Marye, for þi ioyes fyue,

F. 58 b.

Helpe me to lyue in clene lyue. 10

And for thy
tears by the
Rood.

For þe teeris þou weptist vndir þe rode,

Sende me *grace* of lyues foode,

Wherewip [I] may me cloþe and feede

And in truþe my lijf lede.

Help me and
all mine !

Helpe me, Lady, and al myne, 15

And schilde us alle fro helle pyne ;

Schilde us alle fro wordli schame

And fro al[le] wickid fame ;

Schilde us fro vilanye

And fro al wickid *companye*. 20

Swete Lady, mayden mylde,

Protect me
from the
fiend !

A3eyn þe feend[e] þou me schilde ;

þat þe feend me neuere dere,

Swete Lady, þou me were *

Bope bi day and by nyzt,	25	
Dere Lady, fair and brizt.		
For my freendis I bidde pee		I pray to
That pei [mut amendid] be		thee for my
Bope to soule and to lijf,		friends,
Marye, for pi ioyes fijf,	30	F. 59.
For my foo-men I bidde also		
That I and pei may so do		and for my
pat I ne pei in wrappe dye,		enemies,
Swete Lady, I pee preye.		
[And] po pat ben in good[e] lijf;	35	for those
Marye, for pi ioyes fijf,		who are in
Swete Lady, pere-ynne hem holde,		grace,
Be pei zonge or be pei oolde ;		
And po pat ben in deedly synne,		and for
Ne late hem neuere dye pere-ynne.	40	those in
Swete Lady, pou hem rede		deadly sin.
That pei amende her mysdede ;		
Marye, for pi ioyes alle,		
Ne late hem neuere in synne falle.		
Preye pi sone, heuene kyng,	45	May I re-
Sende me schrift, housel, & good cendyng.		ceive the
Sende me, Lady, sich grace		last Sacra-
In heuene blis to haue a place.		ments at
Marye, as I triste now to pee,		my death,
These preyers pou graunte me,	50	and enjoy
And helpe me to haue pat ilk blisse		eternal bliss.
That neuere [more] schal [ne] mysse.		F. 59 b.

AMEN.

Pater noster. Aue Maria. Credo in Deum.

28. MS. amendid mut.

35. MS. for.

XIII

[LIFE OF ADAM AND EVE]

Here bigynnep a tretys of Adam and Eue, oure former fadir & modir, how þei weren maad, where & where-of, how þei offendiden God, & what penaunce þei suffriden here perfore, how manye sones & douȝtris þei hadden, & how longe þei lyueden in þis world, & of her eende. 5

The creation
of Man.

F. 60.

NOw takip hede þat, whanne oure Lord God hadde maad heuene [and erpe] and alle þe ounementis of hem, God say þat þei weren gode, and | seyde: "Make we man to oure ymage and liknesse, and be he souereyn to þe fischis of þe see and to þe volatils of heuene and to þe vnreasonable beestis of erpe and to ech creature & to ech reptile which is moued on þe erpe." And God made of nouȝt a man to his ymage and liknesse; God made of nouȝt a man to þe ymage of God; God made of nouȝt hem male and female. And God blesside hem & seyde: "Encreesse ȝe & be ȝe multiplied, and fille ȝe þe erpe and make ȝe it soget, and be ȝe lordis to þe fischis of þe see and to þe volatyls of heuene and to alle lyuyng beestis þat ben vpon erpe." And God seyde: "Lo, I haue ȝouun to ȝou ech eerbe berynge seed vpon erpe and alle trees þat han in hem-silf seed in her kynde, þat þo be in-to mete to ȝou and to alle lyuyng beestis vpon erpe and to ech brid of heuene and to alle þingis þat ben | mouyd on erpe and in which is a lyuyng soule, þat þo haue to etc." And it was doon so, and God say alle þingis whiche he made, and þo weren ful gode (Genesis j^o). § The Lord God panne foormede man of þe slijm of þe erpe and spiride in-to þe face of him an entre of breeþ of lijf, and maad is man into a soule ȝeuyng lijf. § Adam was maad in þe same place of oure Lord God where þat Ihesu Crist was borun ynne, þat is, in þe cytee of Bethleem, which is in þe myddil of þe erpe; and þere, of foure corners of þe 10
15
20
25
30

F. 60b

Adam was
made in
Bethlehem.

world, Adam body was maad. § And aungels brouzten
 pat erpe fro þe foure parties, þe whiche aungels ben
 Mychael, Gabriel, Rafael, and Uryel. And þe erpe þat
 pese aungels brouzten was brizt & schynyng as þe
 5 sunne, and pat erpe was brouzt out of foure floodis, þat is
 to seye, Geon, Phison, Tygris, and Eufrates. § Thanne is
 man lijk to þe ymage of | God maad, and God blew in his
 face enspiryng of lijf, þat is to seye, his soule. § So as
 he was maad of foure parties of þe erpe, also of foure
 10 maner of wyndis he was enspirid. § Thanne oure Lord,
 whanne Adam was maad, hadde zeue him no name; and
 þanne he seyde to þe foure aungels þat þei schulden
 seeke hym a name. § And Mizhel wente forþ in-to þe
 eest, and þere he say þe sterre þat hizte Annocolun, and
 15 he took þe firste lettre þerof. § And Rafael wente forþ
 in-to þe south, and foond þe sterre of þe south þat hizte
 Dysis, and he took þe first lettre þere-of. § And
 Gabriel wente in-to þe north, and foond þere þe sterre of
 þe north þat hizte Arthos, and he took þe firste lettre
 20 þerof. § Þanne wente Vriel in-to þe west, and foond
 þere þe sterre of þe west þat hizte Mensembryon, and he
 took þe firste lettre þerof. § The|se lettris weren
 brouzt to oure Lord, and he bad Vriel reden hem, and
 he radde hem, and seyde, “Adam,” and oure Lord sayde,
 25 “So schal his name be callid.” **Versus: Annotele dedit
 A, Disis D, A contulit Arthos, M Mensembryon;
 collige, fiet [Adam].** And 3e schulen vndirstonde
 þat Adam was maad of eizte þingis. O partye was of þe
 sliym of þe erpe, where-of his flesch was; and þere-of he
 30 is slou3. § Anoper partye was of þe see, where-of his
 blood was; and þere-of he is couetous and bisy. § Þe
 þridde partye was of stoonys of þe erpe; and þerfore
 he is hard and bittir. § The fourþe partye was of þe
 cloudis, where-of ben hise pinkyngis wrouzt; and þere-
 35 of he ys leccherous. § The fifþe partye was of þe
 wynd, where-of is maad his breep; and þerof he is lizt.
 § The sixte partye was of þe sunne, and þerof ben hise

F. 61.

The naming
of Adam.

F. 61 b.

Adam was
made of
eight thingis.

27. fiet has been added in the margin by the same hand. There
 is not room for Adam.

35. was added above the line.

- F. 62. izen; and *perof* he is fair and | cleer. § The seucepe partye is of *pe* lizt of *pe* world, where-of he is maad glad; and *pere-of* he hap his vndirstondyng. § The eiztpe partye is of *pe* Holy Goost, and *perof* is manns soule; and *perof* ben pese holy profetis and alle Goddis children. § Forsope *pe* Lord God plauntide Paradys of delyte fro *pe* bigynnyng, in *pe* which he sette man whanne he hadde foormyd hym. And *pe* Lord God brouzte forp of *pe* erpe ech tre fair in sizt and swete to ete, also *pe* tre of lijf in *pe* myddil of Paradys,† and a tre of knowyng good and yuel. § Thanne *pe* Lord God took man and putte hym in Paradys of delyte, pat he schulde worche and kepe it; and he comaundide to hym, seiynge: “Of ech tre of Paradys etc; of *pe* tre of knowyng good and yuel etc pou not; and what euere | day pou etist *perof*, wip deep pou schalt dye.” § The Lord God forsope seyde: “It is not good to man to be aloone; make we to hym an help lijk to him.” § The Lord God foormede of *pe* moist erpe alle pingis of *pe* erpe hauynge soule and al volatiyl of heuene; *pe* Lord God brouzte hem to Adam, pat he schulde se what he schulde clepe hem. Al ping forsope of soule lyuynge, aftir *pe* kynde and *pe* propirte of it he zaf it name, and rizt as Adam clepide hem, sich is *pe* name of hem; but to Adam forsope was not founden an helper lijk to hym. § Thanne sente *pe* Lord sleep in-to Adam; and, whanne he was a-slepe, he took oon of hise ribbis and fillid flesch for it. And *pe* Lord God edifyede *pe* rib which he took of Adam in-to a womman, and brouzte hir to Adam. § Thanne Adam seyde: “Pis is now a boon of my boonys and flesch of my flesch; pis schal be | clepid manns deede, for sche is taken of man.” Wherefore a man schal forsake his fadir and modir, and schal drawe to his wijf; and two schulen be in o flesch. § Eipir forsope of hem was nakid, pat is, Adam and his wijf, and pei schameden not (Genesis iij^o). § But *pe* addir was feller pan ony lyuers on erpe *pe* whiche *pe* Lord God made. *pe* which seyde to *pe* womman: “Whi comaun-
- Adam is put in Paradise.
- F. 62b.
- The making of Eve.
- F. 63.
- The temptacion and fall of man.

- dide God to 3ou pat 3e schulden not ete of eeh tre of Paradys?" To whom answeride þe womman: "Of þe fruyt of þe trees pat ben in Paradys we eten, but of þe fruyt of þe tre þat is in þe myddis of Paradys comaundide us God pat we schulden not ete, and þat we schulden not touche it, leste perauenture we dyen."
- 5 § Forsoþe þe addir seyde to þe womman: "Þoru deep 3ee schulen not dye. God forsoþe woot þat in | what euere day 3e eten þerof, 3oure izen schulen ben openyd, and 3e schulen be as goddis, knowynge good and yuel."
- 10 § Thanne þe womman say þat þe tre was good and swete for to ete, and fair to þe izen, and delytable in þe sȳt; and sche took of þe fruyt of it, [and eet], and 3af to hir man, þe which eet; and þe izen of boþe ben openyd.
- 15 § And whanne þei knewen hem-silf to be nakid, þei sewiden to-gydere leuys of fyge trees and maden hem brechis. § And whanne þei herden þe vois of þe Lord goynge in Paradys [in] þe schynynge aftir mydday, Adam and his wijf hidden hem fro þe face of þe Lord
- 20 God in þe myddil of þe trees of Paradys. And þe Lord God clepide Adam and seyde to hym, "Where artow?"; which seyde: "Þi vois I herde in Paradys, and I dredde þere-þoru pat I | was nakid, and I hidde me." To whom seyde þe Lord: "Who forsoþe schewide þee þat þou
- 25 were nakid, but þat þou eet of þe tre of the which I comaundide þee þat þou schuldist not ete?" And Adam seyde: "Þe womman þat þou 3auest felawe to me, 3af to me of þe tre, and I eet." And þe Lord seyde to þe womman: "Whi didist þou þat?" Þe which answeride:
- 30 "Þe addir bigylide me, and I eet." And þe Lord God seyde to þe serpent: "For þou hast do þis þing, þou schalt be cursid among alle þe soule-hauers and beestis of þe erþe; vpon þi brest þou schalt go, and erþe þou schalt ete alle dayes of þi lijf. Vnreste I schal put
- 35 bitwene þee and þe womman, and þi seed and hir seed; sche schal trede þin heed, and þou schalt asprie to hir hele." § To þe womman forsoþe God seyde: "I schal multiplie þi dissesis and þi | conseyuynge; in sorowe

F. 63 b.

F. 64.

F. 64 b.

pou schalt bere children, and pou schalt be vndir þe power of þe man, & he schal haue lordschip on þee." § To Adam forsope he seide: "For pou hast herd þe vois of þi wijf, and pou hast ete of þe tre of þe which I comaundide þat pou schuldist not ete, cursid is þe erþe in þi werk; in traueile pou schalt ete of it alle þe dayes of þi lijf; it schal buriowne to þee þornes and breris, and pou schalt ete þe eerbis of þe erþe; in þe swoot of þi face or cheer pou schalt ete þi breed, vnto þe tyme þat pou turne aȝeyn in-to þe erþe of þe which pou art taken; for poudir pou art and in-to poudir pou schalt turne." § And Adam clepide þe name of his wijf Eue, þoru þat þat sche was modir of alle pingis lyuyng. For þe Lord God forsope made to Adam and to his wijf leþeren cootis and elopide hem, and seyde: "Se, Adam is maad as oon of | us, knowyng good and yuel. Now þanne [lest] perauenture he put out his hond and take also of þe tre of lijf and ete and lyue eueremoore,—” And þe Lord God sente hym oute of Paradys of delyte þat he worche þe erþe of þe which he was taken; and he þrew out Adam, and he se[t]te cherubyn bifore Paradys of delyte, and a flawmyng sword and plyaunt to þe wey of þe tre of lijf to ben kepte.

F. 65.

This þat suwip now aftir was doon aftir þat Adam was cast out of Paradys in-to þis woful place.

Adam and
Eve are
driven from
Paradise,
and can find
no food.

Aftir þat Adam and Eue weren cast out of Paradys, þei wenten in-to þe west, and maden hem þere a tabernacle, and þere þei dwelten seuene dayes, wepyng, sorowynge, and cryng in grettist tribulacyoun. Aftir þo seuene dayes þei bigunnen to hungir; þei souȝten mete and founden noon þat þei myȝten ete. § And þanne seyde Eue to Adam: "My lord, I hungre soore. Whi go ȝe not to seke ping þat we myȝten ete and þereby lyue, if perauenture oure Lord God wole loke on us, and haue mercy on us, and clepe us aȝein to þe stide þere we woneden first?" § Thanne aroos Adam aftir þo seuene dayes, and ȝede aboute in þe lond opere seuene dayes, and foond

F. 65 b.

no sich mete as þei hadden in Paradys. § Thanne seyde Eue to Adam eft: "My lord, I dýe for hungur. Wolde God þat I myzte dye, or ellis þat I were slayen of þee, for-whi for me is God wroop wip þee." And þanne seyde Adam: "Greet is in heuene and in erþe his wrappe; whepir it be for þee or for me, I noot." § And eft seyde Eue to Adam: "My lord, sle me, þat I may be doon away fro þe face of God, & fro þe sikt of hise aungels, so þat oure Lord | forzete to be wroop wip þee, so þat he myzte lede þee azeyn in-to Paradys; for-whi for þe cause of me þou art put out þerof." § Thanne seyde Adam: "Eue, speke no moore so, leste oure Lord God sende his malysoun upon us. How myzte it be þat I schulde putte myn hond in-to my flesh, þat is to seye, † how myzte it be þat I schulde sle my fleisch? But aryse, go we and seke we where-wip to lyue, and ne stynte we not to seche." § Thanne þei wenten and souzten nyne dayes, but þei founden not siche as þei hadden in Paradys; napeless siche þei founden as beestis eeten. § Thanne seyde Adam to Eue: "Oure Lord God delyueride mete to beestis, but to us he deliueride mete of aungels. But make we sorowe [and doo penaunce] bifore þe sikt of oure Lord þat made us fourty dayes, if happily oure Lord God þat made us forzeue us and ordeyne us where-wip to lyue." § Thanne seyde Eue to Adam: "My lord, sey me what is penaunce, or how we schulden do penaunce; leste happily we taken upon us þat we may not fulfille, and oure preyers be not herd, and God turne his face fro us, if we fulfille not þat we han bihote. § Thou, my lord, why seist þou so? Whi þouztist þou to do penaunce, for I haue brouzt þee to tribulacioun?" § Þanne seyde Adam to Eue: "Myztist þou nott suffre as manye dayes as I may; suffre as manye, and þou schalt be saaf. I schal suffre fourty dayes and seuene, for al þing was maad, confermyd, and blessid in seuene dayes. Arise, and go þou to þe flood of Tygre, and bere a stoon wip þee, and stonde þere-on in þe watir vp to þe necke, and lete no word come out

F. 66.

F. 66 b.

They do
penance in
Jordan and
Tigris.14. MS. *repeats* How myzte it be . . . þat is to seye.15. *soule crossed out before* fleisch.

F. 67. of þi mouþ; for we ben | vnworþi for to praye God, for
 oure lippis ben vnclene, for we eeten of þe forboden tre.
 Be þere fourty dayes, and I schal go in-to þe flum
 Iordan, and be þere fourty dayes and seuene, if happily
 oure Lord God wole haue mercy of us." § And Eue zede 5
 in-to þe watir of Tygre, as Adam bad; & Adam zede
 in-to the flum Iordan, and leyde his stoon in þe botme
 of þe watir, and stood þere-vpon to þe necke in þe flood;
 and þe heer of his heed was spred abroad on þe watir.

The lamen-
 tat'ion of
 Adam.

Se now þe sórowynge of Adam here. 10

§ Thanne seyde Adam: "I seye to þee, Iordan, gadere
 to-gydere þi wawis and alle luyunge beestis wip-inne þee,
 and comen aboute me and maakip sorowe wip me. Not
 for 3ou-silf make 3e sorowe, but al for me; for 3e han
 not synned, but I wickidly a3eyns my Lord | haue synned. 15
 Neipir 3e diden ony defaute, neipir 3e ben bigylid f[ro]
 3oure sustenaunce, neipir f[ro] 3oure metis ordeyned to
 3ou; but I am bigylid f[ro] my sustenaunce which was
 ordeyned for me."

**Se now how alle luyunge þingis sorowiden to-gydere 20
 wip Adam.**

Whanne Adam hadde maad al þis lamentacioun wip
 sikyng and soriful teeris, þanne alle luyunge þingis
 on erpe, fisch, foul, and beest, cam[en] aboute hym
 makinge sorowe wip hym, and þe watir also soruyngly 25
 stood stille in þat tyme of preiynge. § Thanne Adam
 wip teeris criede to þe Lord fro day to day, so þat his
 vois wexide hors. § And whanne nynetene dayes of
 sorowynge weren fulfillid of Adam and of Eue and alle
 luyunge þingis þat sorowiden wip hem for her synne, 30
 þanne his aduersarye þe feend, stirid wip wrappe and
 enuye to hemward, transfyguride hym in-to a fayr
 ymage, and wente to þe flood of Tygre þere Eue was
 sorowynge, and cam to hir and wepte wip hir.

F. 63.

16. MS. for.
 18. MS. for.

17. MS. for.
 24. MS. came.

Now se how þe feend trecherously spak to Eue.

Satan de-
ceives Eve,
and per-
suades her
to forsake
her penance.

§ Thanne cam þe feend to Eue and seyde : " Come out
of þe flood and wepe no more, for þou art dischargid of
al þin opir penaunce, for God hap seen þoure sorowis,
5 and hap forþeue þou þoure trespassis at þe preyer of me
and of alle opere aungelys. Þerfore come now out, for
Adam þi lord is out, and God sente me to þee, to lede
Adam and þee to þoure sustenaunce aþeyn which þe
hadden in Paradys, and losten for þoure synne. And
10 þerfore come out, þat þe weren at þoure mete þat is
maad redy." § Thanne Eue wente out of þe walþir, and
hir flesh was greene as gras for coold of þe watir, and
whanne sche cam to lond sche fel down for feblenesse,
and lay þere stille as deed almoost a day ; and þe deuel
15 took hir up and cumfortide hir, and brouzte hir to Adam.
§ And whanne Adam say hir, he cryede wepynge : " O
Eue, where is þe werk of þi penaunce ; how is it þat
oure enemy hap þus bigylid þee, þe which bigylide us
fro oure dwellynge place in Paradys and oure goostly
20 ioye ?" § Whanne Eue herde þis, sche knew hir-silf
bigylid þoru þe feend, and fel grouelynge to þe erþe, and
þanne was hir sorowe doublid. § Thanne Adam fel
down, and his sorowe doublid, and cryede and seyde :
" Curside be þou, deuel ; what eylide þee at us ; what
25 haue we doon to þee ; why doost þou sich malice to us ;
haue we ouzt bynome þee þi | ioye or þi honour ; whi
fiztist þou þus aþeins us, þou envious deuel and
wickid ?"

F. 68 b.

Adam
denounces
Satan.

F. 69.

Se now þe answer of þe deuel to Adam.

30 Þanne answeride þe deuel sorufully and seyde : " O
Adam, al myn envye, malyce, and sorowe is þoru þee, for
þoru þee I am kepte fro my ioye and cast out of myn
heritage þat I hadde in heuene among aungels, and for
þee I am cast out in-to erþe."

Satan relates
how he was
cast out of
Heaven
because he
would not
worship
Adam.

35 **þe answer of Adam to þe deuel.**

Adam answeride and seyde to þe deuel : " What haue
I do to þee, or wherfore blamest þou me ? Þou were
vnknowen to me, ne I wiste not of þee."

Now þe answer of þe deuel to Adam.

The deuel seyde to Adam : “ þou woost not what þou
 seist, for in þat day þat þou were maad, I was cast down
 fro heuene ; and whanne God blew in þee þe spiryt of
 lijf, and þou were maad to þe liknesse of God, and
 Mijhel ledde þee bifore God, and God seyde : ‘ Lo, I
 haue maad Adam as oon of us,— ’ ”

**Se now how Mijhel wolde haue Adam to be
 worschipid by Goddis ordynance.**

“ Mijhel went forþ and clepide alle aungels, and seyde : 10
 ‘ Worschipe zee þe ymage of God, as God hap comaundid.’
 And pilk Myzhel firste honouride him, and
 clepide and seyde to me : ‘ Honoure þe ymage of oure
 Lord God.’ And I answeride and seyde : ‘ Nay, nay ;
 I haue not to doone to worschipe Adam.’ § Whanne 15
 Mijhel chargide me to worschipe þee, I seyde to hym :
 ‘ Where-wip chargist þou me ? I wole not worschipe a
 foulir þan I am. I am fairer þan he, and I was afore
 alle creaturis ; and eer he was, I was maad ; and perfore
 he schal worschipe me, and I not hym.’ And opere 20
 aungels þat herden þis wolden not worschipe hym.
 § Than|ne seyde Myzhel : ‘ Worschipe þou þe ymage of
 God, or God wole be wrooþ wip þee.’ And I seyde to
 hym : ‘ If God be wrooþ wip me, I schal sette my seete
 on þe sterris of heuene, and be lijk to hym þat is alpir 25
 hizeste.’ ”

**Se now how Lucifer was putt out of heuene for his
 pryde and vnobedience.**

§ “ Thanne God was wrooþ wip me, and comaundide
 þat I schulde be dryuen out of heuene, and out of my 30
 ioye, wip myn aungels ; and so by þe cause of þee we
 ben cast out of oure dwellynge, and put here in-to erpe.
 And anoon I was brougt in sorowe and angre, for I was
 put out of al my ioye, and þou were put yn alle delycis
 and murpis. And perfore I bigan to be enuyous to 35
 þee-ward, and I myzte not suffre þee to be so in ioye, ne

23. MS. wrooþ *crossed out after* wrooþ.

lyue in so myche murpe. But þanne I wente and bigilide the | womman, and wip hir I bigilide þee f[ro] alle þi delicis, murpis, and ioyes, riȝt as I was put out of my glorious beyngē." § Whanne Adam herde þis, he criede
 5 wepyngē, and seyde: "Lord God, my lijf is in þin hondis; make þat þis wickid aduersarye be fer from me, for he sekip euere in al þat he may to spille my soule. Lord, graunte me þe ioye þat he lees!" § Whanne Adam þis lamentacyoun hadde maad, þe deuel vaneschide
 10 away fro his siȝt, and Adam truly fulfillide pere forty dayes and seuene in penaunce in þe watir of Iordan.

F. 70 b.

Adam completes his penance.

Now se here firpirmoore how Eue spak to Adam.

§ And Eue seyde to Adam: "My Lord God lyueþ; to þee is grauntid lijf, and my lijf is grauntid to þee;
 15 for at þe firste tyme, neiþir at þe laste, þou were not cursid; but I am cursid and bigilid, for I kepte | not þe heestis of God. And now departe me fro þe liȝt of þis lijf, for I wole be departid fro þe siȝt of þee, for I am not worþi to se þee, neiþir to haue murpe of þee ne
 20 cumfort for my wickidnesse; but I wole weende as fer as I may in-to þe west, and dwelle pere til þat I dye." And sche wente forþ in-to þe west wip greet sorowe, and made hir a wonyngē styde to dwellen ynne, and wepte pere-ynne bittirly; and þat tyme sche hadd go wip
 25 childe þre monēþis. § And whanne þe tyme cam of birþe, sche was trauelid wip manye dyuerse sijknessis. And sche mette wip oure Lord, and seyde to hym: "Lord, haue mercy on me and helpe me," and God herde hir not, neiþer hadde mercy on hir. § And sche
 30 seyde to hir-silf wip moornynge cheere: "Who schal now do my lord to wyten of my wo? I preye [þou], liȝtis in heuene, whanne ȝe turnen a-ȝeyn in-to þe eest, þat ȝe schewe my sorowes to Adam myn husbonde." As soone as sche halde þus preyed, hir dissesis weren
 35 openyd to Adam. § And whanne Adam knew hir sorowes, he seyde: "þe dissesē of my wijf Eue is comen to me, and þerfore, lestē þe wickid addir þe feend come

F. 71.

Eve departs into the West.

F. 71 b.

Warned of her sickness by the lights of Heaven, Adam visits her.

and fizte wip hir, I wole go and visyten hir." And he wente forþ, and foond hir in greet sorowe and dissesse. § And anoon whazne Eue say him, sche seyde: "My soule and lijf is wel refreyschid þoru þe sizt of Adam." Panne seyde Eue to Adam: "Now, good lord, preye for me, þat I myzte be delyuerid fro þese worste peynes." And Adam preyede to God for hir. 5

Se now here of þe midwyues of Eue and of þe delyueraunce of Caym hir child.

F. 72. And panne pere camen twelue aungels | and two 10
 The birth of vertues, þat is to seye, two opere ordris of aungels,
 Cain. stondyng al aboute hir, boþe on þe rizt syde and on þe
 lift syde. § And Mizhel stood on þe rizt syde and
 touchide hir face and hir brest, and he seyde to hir :
 " Eue, þou art blessid for Adam, þat is, for the penance 15
 and þe preyers of hym ; for þoru hise preyers we hen
 sent to þee, þat þou myzte vndirstonde help and socour
 of Goddis aungels. But ryse þou, and make þee redy to
 þe birþe, for þi tyme is nyȝ." And sche made hir redy
 þerto, and sche childide a sone wip sorowe. § And 20
 anoon þe child roos up and ran forþ and took gras in
 hise hondis and ȝaf to hise modir, and þei clepiden
 his name Caym. § Thazne Adam took Eue and hir
 child, and ledde hem in-to þe eest. And oure Lord God
 F. 72 b. sente Mizhel þe archaungel to sowe dyuerse seedis, | and 25
 ȝaf hem to Adam, and tauȝte Adam to wirke and to tilye
 þe lond and to haue fruyt to lyue by, and alle þe
 generaciouns aftir hem.

The birth of
 Abel.

Now anoon suwynge here aftir Adam companyede wip his wijf.

30

Eve's
 dream.

§ Thazne Eue conseyuede and bare a sone þat hizte Abel, and Caym and Abel woneden to-gydere. And Eue seyde to Caym: " My dere sone, as I slepte my-pouȝte I say þe blood of Abel þi broþir falle in þin hondis." And þe same sche toolde to Adam, and Adam 35
 seyde: " I drede þat Caym schal sle Abel ; þerfore þei schulen be departid and dwellen a-sundir." And þei

maden hem dwellynge placis þat oon fer fro þat opere,
and maden Caym a tylter of erþe, and Abel a scheparde.
And 3it aftirward Caym slou3 Abel.

Se how Caym slou3 Abel.

- 5 § That tyme þat Caym slou3 Abel, thanne | Adam was
an hundrid and þritti 3eer oold. Aftir knew Adam Eue
his wijf, and gate a sone þat hi3te Seth. Þanne seyde
Adam to Eue: "I haue bigeten a sone for Abel, þe
which Caym slou3." § Thanne lynede Adam aftir he
10 bigat Seeth ei3te hundrid 3eer, and bigat þritti sones and
two and þritti dou3tris. Alle hise children weren sixti
and fyue, whiche multipliden greetly on þe erþe.

F. 73.

The birth
of Seth.

§ This þat sueþ tellip how Caym slou3 Abel, and of
þe veniaunce þat God took of Caym (Genesis ii[i]j^o).

- 15 **A** Ftir manye dayes, Caym schulde offre of þe fruytis
of þe erþe and 3iftis to þe Lord; Abel forsoþe
offride þe firste bigeten of hys flok and of þe fatnesse of
hem. And þe Lord biheld to Abel and to hise 3iftis;
to Caym forsoþe and to hise 3iftis he bihelde not. And
20 Caym was greetly wrooþ, and þere-wip fille his cheer.
And þe Lord seyde to hym: "Whi artow wrooþ, and
whi þere-wip fallip þi cheer? Schaltow not resseyue,
if þou doost wel? ellis forsoþe yuel, anoon in þi 3atis
þi † synne schal be at þee. But vndir þee schal be
25 þe appetyte of him, and þou schalt haue þe lordschip of
him." And Caym seyde to Abel his broþir, "Go we
out," and whanne þei weren in þe feeld, Caym aroos
azeins his broþir Abel and slou3 him. And þe Lord
seyde: "Caym, where is Abel þi broþir?" Which
30 answeride: "I woot nere where; am I þe keper of my
broþir?" And he seyde to hym: "What hast þou do?
þe vois of [þe blood of] þi broþir criep to me fro þe
erþe. Now þanne þou schalt be cursid upon þe erþe,
which openede his mouþ, and took þe blood of þi broþir
35 of þin hond. Whanne þou worchist þe erþe he schal
not 3eue to þee | hyse fruytis; vagaunt and fer fugytif
þou schalt be on erþe alle þe dayes of þi lijf."

The slaying
of Abel.

F. 73 b.

F. 74.

5. *Catch-word* Adam.

24. MS. þi þi synne.

Se þe answer of Caym to his Lord God

§ Thanne Caym seyde to þe Lord God: "Moore is my wickidnesse þan þat I disserue forþezenesse. Se, þou caste me out þis day fro þe face of þe erþe, and fro þi face I schal be hid, and I schal be vagaunt and fer fugitijf in erþe; alle þanne þat schal fynde me schal sle me." And the Lord seyde to hym: "It schal not be doon so, but al þat schal sle Caym schal be seuenefoold poneschid." And þe Lord sette a signe in Caym, þat ech þat fyndip hym schulde not sle him. § And Caym passide out fro þe face of þe Lord, and dwellide fer fugitijf in þe erþe at þe cest place of Eden. Caym forsoþe knewe his wijf, which conseynede and bar Ennok; and he bildide a cytee, and | elepide þe name of it aftir þe name of his sone Ennok. § And Ennok gate Irad, and Irad gaat Mauyael, and Mauyael gaate Matusael, and Matusael gate Lameth, þe which took two wyues, þe name of þat oon Ada, and þe name of þat opere Sella; and he gaat Iabel, þat was fadir of dwellers in tentis and of schepardis; and þe name of his broþir Tubal, he was þe fadir of syngers in harpe and orgon. Sella gate Tubalcaym, þat was an hamer-smyth and a smyth into alle werkis of bras and of irun, and þe sistir of Tubalcaym, Noema. And Lameth seyde to hise wyues Ada and Sella: "Heere 3e my voys, wyues of Lameth, and herkne 3e my word; for I slou3 a man in-to wounde, a 3onge wexynge man in-to my wannesse. Veniaunce schal be 3ouun of Caym seuenefoold, of Lameth forsoþe | senentisithe seuenefoold." § Forsoþe 3it Adam knew hys wijf, and sche bar a sone and elepide þe name of hym Seeth, seiynge: "God sente to me anopir seed for Abel, whom Caym slou3." But and to Seth is boren a sone, whom he elepide Enos; þis bigan inwardly to clepe þe name of þe Lord (Genesis iii^{to}). § And Adam seyde to Seeth: "Sone, heere me, and I schal telle to þee what I say and herde aftir þat we weren cast out of Paradys. I and þi modir as we weren in orisoun, Mizhel þe archaungel, Goddis messenger, cam to me, and I say ordris of aungels as þicke as wynd beynge

The gener-
ations of
Cain.

F. 74 b.

F. 75.

Adam re-
lates to Seth
how he was
rapt into
Paradise.

in a fair cercele, and I say a chare, and þe whelis þerof as fier.
 Þanne I was raueschid in-to Paradys, and þere I say
 oure Lord, and his semelaunt was as fier brennyng,
 and his | cheer was so briȝt þat I miȝte not endure to
 5 loke þere-upon; and a greet multitude of aungels weren
 a-boute þe beemys of þe briȝtnesse of hys semelaunt.
 § And I say a-noþer wondirful cumpanye of aungels
 beyng on his riȝt syde and lift syde; and I was in greet
 dreede, and made my preyer to God in erþe. And my
 10 Lord God seyde to me: ‘Wyte þou wel þat þou schalt
 dye, for þou forȝete my comaundement, and herdist þe
 word of þi wijf which I ȝaf to þee to be þin vndirlyng
 and þi soget at þi wille, and þou obeyedist to hir and
 not to me.’”

F. 75 b.

15 **Se now here þe preyer of Adam folewinge.**

Adam's
prayer to
God.

§ Thanne seyde Adam: “Now whanne I herde þese
 wordis, I fel down to þe erþe and seyde: ‘Lord moost
 myȝtful and moost merciable, God boþe blessid and
 meke, ne forȝete not þe worschipful name of | þi dignyte,
 20 but conuerte þou my soule, for I dye, and my spiryt
 passip out of my mouþ. Ne caste me not a-wey fro þi
 face, which þou hast maad of þe slym of þe erþe;
 neipir putte þou hym bihynde, þat þou hast norischid
 wiþ þi grace. Bihold on me, Lord, how þi wordis
 25 brennen me.’”

F. 76.

Lo now, how God spekij to Adam.

God's
answer.

“And oure Lord God seyde: ‘For þin herte is sich
 þat þou louest science and goodnesse, and repentist þee,
 þou schalt not be doon away fro þi kunnyng, and þe
 30 seed þat comeþ of þee, þat wole serue me, schal neuere
 be lore.’ § And whanne I herde þese wordis, I honouride
 hym lowly on þe erþe, and seyde: ‘Þou art God *with-*
oute bigynnyng and eendying, and e[*uery*] creature owip
 to worschipe þee and loue þee. Þou art above alle
 35 liztis s[*chy*]nyng, þou art verry lizt of lijf, þou art sich
 þat no tunge may telle ne comprehenden in witt. § O

F. 76 b.

4. not written above the line.
 33. MS. faded. 35. MS. faded.

pilk greet vertu of God, alle creaturis zeuen to pee honour and preising; whanne pou hast maad mankynde poru þi greet vertu, it bihouep pee to be worschipid.' § And anoon as I hadde preyed þis, † Mizhel þe arch-aungel of God took myn hond and caste me out of 5
Paradys in þe visitaciouns fro þe sirt of God. And Mizhel helde a zerde in his hond, wip which he touchide þe watri's pat weren in þe circnyte of Paradys; & wip þe which touching of þe forseid zerde þei congyliden to-gydere in-to yse. And I wente vpon hem, and 10
Mizhel wente wip me, and ladde me azeyn in-to þe place of Paradys fro þe which he raueschide me, and eft azeynward | he ledde me to þe lake þere he raueschide me."

F. 77.

The
prophecy of
Adam.

**Se now how Adam schewide to his sone Seeth þingis 15
pat weren to-comynge aftir.**

§ "Now, my sone Seeth, heere me, and I schal schewe to pee þe pryuytees pat ben to come, and þe sacramentis pat ben schewid to me; for whi I vndirstood and knewe þingis pat ben to come in þis world temperal þe whiche 20
God made for mannys kynde, þat is to seye, I hadde my knowinge and myn vndirstondyng of þing pat is to-comynge by þe etynge pat I eet of þe tre of vndirstondyng. § Also I vndirstood pat God schal schewe 25
him in foorme of fier, and go out of þe seete of his maieste, and he schal zeue to men hise heestis, and make hem holy in the hows of his maieste. And God schal sche|we to hem a meruelous place of his magiste, vpon 30
whiche þei schulen make dwellynge placis in erþe; and þere þei schulen bigge an hous on erþe to her God. 35
And þei schulen breke hise comaundementis, and her holy place schal be brent, and her lond schal be forsake, and ech of hem schal be dryn[en] fro opir, for þei wolen wrappe God. And þe seucepe day God schal make hem saaf, and brynge hem azein to-gydere, and eft þei 35
schulen bigge newe housis to her God, and þanne schal þe laste hous of God be betir saued þan þe first. And

F 77 b.

eft soone schal schrewidnesse ouercome ríztwíjsnesse,
 and eft schal God dwelle *wíth* men in erþe to be seyen,
 and þanne schal ríztwíjsnesse bigynne for to schyne,
 and [en]jemes schulen no moore power haue to [noy]
 5 ony man þat trowíþ in God. And he | schal saue his
 folk, and þe wíckid men schulen be poneschid and
 departid from God, for þei wolden not kepe hise heestis
 ne his lawe, and God schal reyse a saaf peple to be
 maad wíþ-ouen eende. And wíckile men schulen put
 10 Adam out of his kyngdom, and aftirward who þat wole
 of þat kyngdom loue heuene and erþe, nyztis and dayes,
 and alle creaturis worschípyng to þe Lord; and þei
 schulen not breke hise comaundementis, ne þei schulen
 not change hise werkis. And men forþetyng þe
 15 comaundementis of God, þei schulen be chaungid; for
 God schal putt out wíckile men, and ríztwíse men
 schulen dwelle as ríztwíjsnesse in þe sízt of God. And
 in þat tyme men schulen be purifyed of her synne by
 watir of Cristendom, not | wílyng to be purifyed by
 20 watir. Wíjs is þat man þat amendíþ his soule, for whi
 þere schal be a greet day of iuggement a-mong synful
 men, and her deedis schulen ben enqwerid of ríztwíjs
 God her iuge."

F. 78.

F. 78 b.

25 **Se now how Adam clepide to-gydere alle hise children,
 and enfoormede hem of manye þingis, and
 schewide hem þat he was ny; þe deep.**

Adam calls
his children
to him.

ANd whanne Adam was of nyne hundrid and þritty
 30 3eer oold, he wiste wel þat hise líjþ dayes schulden
 soone eende. He seyde to Eue: "Gadere to-gydere alle
 my children bífóre me, þat I may speke to hem and
 blesse hem eer I dye." And þei camen to-gydere in
 þre partyes bífóre his þreíng place where Adam hadde
 þreyed to oure Lord God, and þei camen to-gydere wíþ
 o vois, seiynge; "What sey 3e to us, fadir? Whi | ben
 35 we gaderid hidir, and whi líggist þou in þi bed? Sey to
 us what is þi wílle, þat we do it."

F. 79

Now Adam spak to hise children.

§ Thanne Adam answeride and seyde: "My children, me is ful wo, and wip sorowis I am trauelid." And hise children seyden to hym: "Fadir, what is it to haue yuel, and wip sorowis to be traueylid?" 5

Seth offers to go to Paradise and ask for the fruit thereof.

How Seeth spak to Adam his fadir.

§ Thanne seide Seeth to Adam his fadir: "Lord my fadir, happily pou hast desyrid for to ete of þe fruyt of Paradys, of þe which sumtyme pou eete; and þerfore, I suppose, pou liggist þus in sorowe. Wiltow þat I go 10 and neizhe þe ʒatis of Paradys, and do dust on myn heed, and falle douz to þe erpe bfore þe ʒatis of Paradys, and crye in greet lamentacioun, preynge oure Lord, and happily he wole heere me and | seende hys aungel to me, to brynge me þat þou desirist?" 15

F. 79 b.

Now Adam spak to Seeth.

§ Thanne Adam answeride and seyde: "Sone, I desyre no þing, but I waxe ful sijk and haue greet penaunce in my body."

The answer of Seeth to Adam.

20

§ Seeth answeride: "Fadir, I noot what sorowe is; þerfore sey þou what it is and hyle it not."

Adam tells his children of the Fall.

Se whi Adam was put in Paradys.

§ Thanne seyde Adam: "Heerip, alle my children, whanne God made me and ʒoure modir, and putte us 25 in Paradys, and ʒaf us alle þe trees berynge fruyt to eten of whanne we wolden, but oonly of þe tre of knowynge good and yuel, þat stondip in þe myddil of Paradys. § Þus God putte us in Paradys, and ʒaf me power in þe eest and in þe partye þat is aʒens þe 30 norþ, and to ʒoure modir he ʒaf fro | þe south vnto þe west, and ʒaf us two aungels to kepe us. Þe tyme cam þat þese aungels wenten in-to þe sizt of God hym to honoure. Þanne anoon þe feend foond a place in ʒoure modir, and counseilide hir to ete of þe forboden tre; 35 and sche eet, and þrofride me to ete, and I eet. And

F. 80.

anoon oure Lord God was wroop to us, and seyde to me :
 'For pou hast forsake my comaundementis, and þat
 I ordeynede to þee pou hast not keppe, se, now I
 schal caste in-to þi body seenty woundis of dyerse
 5 sor[ow]es ; fro þe coroun of þin heed vnto þe sole of þi
 f[oot] alle dyerse membris of þi body be þei turmentid.
 Lo, manye sijknessis God hap ordeyned us, and to alle
 oure osprynge." § This Adam sciynge to hise sones,
 he is taken wip greet sorowis, and he crijede wip greet
 10 vois and seyde : " Wh[at] | schal I, wrecche, do þat am
 putt in þese sorowes ? "

F. 80 b.

Se now þe lamentacyoun of Eue.

And whanne Eue hadde herd þis sorowe of hir hus-
 bonde, sche bigan to wepe and seyde : " Lord God,
 15 putte þ[ese] sorowes in me, for whi I haue trespassid,
 and nott he." And sche seyde to Adam : " Good syre,
 zeue me part of þoure sorowes, for my defaultis maken
 þee to haue sorowes." § And Adam seyde to Eue :
 " Arise and go wip þi sone Seeth, and neiþe ze to þe
 20 zatis of Paradys, and caste erþe on þoure heedis and
 fallip doun and makip sorowe in þe sizt of oure Lord God,
 if happily he wole haue mercy on us, and happily he
 wole comaunde an aungel to go to þe tre of mercy, fro
 þe which rennep oyle of lijf, and happily he schal zeue
 25 þou of þat medicyn, þat ze may þere-wip a-noynte me,
 þat I myz[ist] be lissid of þese sorowis, in þe whiche I
 brenne and am ful wery of."

Adam sends
Eve and
Seth to
Paradise to
ask for the
oil of life.

F. 81.

Se now how Seeth and Eue his modir wenten toward Paradys.

§ Thanne Seeth and Eue his modir wenten towarde
 Paradys in haaste. And while þei zoden by þe weye,
 sodeynly þere cam an addir, a foule beeste wip-uten
 pytee as it were a feend, and boot Seeth wickidly in þe
 face. And whanne Eue say þat, sche bigan to wepe
 35 bittirly and seyde : § " Allas is me, wrecche, for I am
 cursid, and alle þat kepen not þe comaundement of God."

On the way,
a serpent
bites Seth in
the face

5, 9, 10. MS. *faded*.
15. MS. *þi*.

6. MS. *feet*.
26. *Catch-word te*.

F. 81 b.

And sche seyde to þe addre wip a greet vois: "O þou cursid beest, whi doutist þou nott to hirte and to a-noye Goddis ymage, and how artow hardy to fizte wip it, or þi toop to greeue so worþi a creature?" And þe addir answeride and sey|de wip a greet voys: "O þou Eue, wher þir oure schrewidnesse be not a-fore God, ne hap not God stirid oure woodnesse azeins þou? Sey, þou Eue, how were þou so hardy to ete of þe tre which oure Lord God comaundide þee to ete not of? For bifore hadde we no power in þou, but aftir þat þe hadde broke 10 Goddis bidding we hadden power in þou."

Se now how Seeth spak to þe serpent.

F. 82.

§ Thanne seyde Seeth to þat cursid worm: "Cursid be þou of God! Go away fro þe sijt of men, close þi mouþ and waxe þou dombe, cursid enemy and distrier 15 of rihtwijsnesse; go fro þe sijt of Goddis ymage til God calle þee azeyn to be prouyd what þou art. § And þe worm seyde to Seth: "I may not wipstonde þi bidding, but now I go away fro þe ymage of God." | § Seeth and Eue hys modir wenten to þe gatis of 20 Paradys, and þei token þe dust of þe erþe and casten on hir heedis and on her facis, and þei fillen grouelynge to þe erþe and maden greet sorowe,† preyinge God to haue mercy on Adam, and þat he wolde sende an aungel to brynge hem of þe oyle of þe tre of mercy to hele wip 25 Adam.

St. Michael prophesies of the coming of Christianity.

Seep þe answer of þe aungel to Seeth.

§ The aungel Mychael appeeride to hem and seyde: "I am [þe] archaungel Mychael, þat am ordeyned of God keper of mannys body. I sey to þee, Seeth, wepe no 30 moore, preiynge for þe oyle of mercy to anoynte wip þe body of thli fadir Adam, for þou myzte not haue of þat oyle of mercy til fyue þousinde þeer, two hundrid, and eizte and twenti be eendid."

23. MS. sorowe and preyinge.

27. First þe above the line.

29. MS. an.

Se here þe profecye of Cristis co|mynge.

F. 82 b.

§ “Thanne schal come on erþe Ihesu Crist, Goddis sone, and schal be baptisid in þe flum Iordan, and he schal dye and rise azeýn and go to helle and anoynte
 5 þere Adam þi fadir and brynge him [to blisse] and alle feiþful deede men wiþ hym, whiche anoyntyng schal dure wiþ-ouren eende. § Thanne schal Crist Ihesu styre up, and he wole lede þi fadir in-to Paradys to his tre of mercy. And go þou now to þi fadir and sey to
 10 hym, þe tyme of hise lijf-dayes ben doon, for aftir sixe dayes his lijf schal passe, and þanne þou schalt see grete wondris in heuene and in erþe among þe bryzt aungels of heuene.” § Whanne Mizhel þe archaungel hadde seid þis, anon he vaneschide away. § And Eue
 15 and Seeth turneden azeýn hoomward, and tooken wiþ hem swete oynementis | (odoramenta†), þat is, Nardum and Crocum and Calamynte and Cynamonium and Canel. § And whanne þei camen hoom to Adam, þei teelden how þe serpent hadde byten Seeth his sone.

F. 83.

20 Se now how Adam spak to Eue.

Death of Adam.

§ And Adam seyde to his wijf: “Biholde what þou hast do to us. Þou hast brouzt to us a greet dissesse, and synne to al oure kynde. But soþly al þis þat þou hast
 25 do to us, and alle þingis þat ben doon, schewe to oure children aftir my deef, þat þei þat schulen come of us here-aftir ne shulen not ben wroop to bere þe dissesis þat þei schulen haue, ne þe sorowis; þanne þei schulen curse towardis us, and seye: § ‘These dissesis han oure former fadir and modir brouzt us to, þat weren in þe
 30 bigynnyng afore us.’” § Whanne Eue herde þis, sche bygan to | wepe and make doel. § And, as Mizhel seyde bifore, aftir sixe dayes Adam diede, and eer he diede, he seyde to hise children: “Biholde 3e now on me, my children, and seeþ now how I dye, and þe noubre of my
 35 dayes in þis world ben nyne hundrid 3eer and thritty. § Whanne I am deed, biriep me a3ens Goddis 3erd in þe

F. 83 b.

16. MS. ordoramenta.

25. MS. to expunged, and of added above the line.

feeld of his dwellynge place." And whanne he hadde seyde þis word, he zeeldide up þe spirit, and þe sunne waxide derk, and þe moone and þe sterris eiȝte dayes lastyng.

Eve and her children mourn for him.

Se now how Seeth and Eue his modir diden aboute Adam. 5

F. 81.

§ And whanne Seeth and Eue his modir hadden leyde forþ the deed body of Adam, þanne þei kneliden a-down oon tyme and saten anopir tyme, and þei greetly sorowiden upon þat deed body, and enere þei lokiden | downward towardis þe erþe, clappyng her hondis vpon heedis, and þei puttiden down her heedis to her knees soore wepyng, and alle her children also. 10

He is buried by the angels in Paradise.

Se now how Myzhel þe archaungel spak to Seeth.

F. 84 b.

§ And þanne Mizhel þe archaungel spak to Seeth 15 and to Eue his modir as þei weren stondyng at Adams heed. And he seyde to Seeth: "Aryse up fro þe body of thi fadir, and come to me that þou may se þi fadir, and þe ordynaunce þe which oure Lord God purposide to do wiþ hym, for he hap mercy on hym at þis tyme." 20 Th[an]ne alle aungels trumpiden vp, seyng: "Blessid be [þou], God, of þi makyng, for þou art now merciable on hym." § Thanne s[ay] Seeth þe hond of God holden up and [hel]de hys fadir soule, and took it to Sey[nt] Mychael, and seyde: "Lete þis soule be [in] | thy 25 keypyng yn turmentis in-to þe laste day of dispensacyoun, and þanne schal I delyuere hym of hise sorowis. For soþe, þanne he schal sitte on his ioyful trone, þat hap cast hym so lowe." And ȝit seyde God aȝeyn to Michael: "Bryng to me þre cloþis of sendel and 30 bismos, and ley oon ouer Adam, anopir ouer Eue, and anopir ouer her sone Abel." And alle þe ordris of aungels wenten bifore Adam, and blessiden þe sleep† of þe last eende of hys deeth.

21. MS. faded.
25. MS. faded.

23. MS. faded.
33. MS. adds of þe sleep, crossed through.

24. MS. faded.

**Se now here where and how Adam was beryed, and
who weren at hys bir[i]yng.**

§ And archaungels beryeden þe body of Adam on þe body of his sone Abel in Paradys. § Seeth and [hi]s
5 modir sayen þat the aungels dide, and they merveyhiden
greetly. Thanne seyden the aungels to hem : | “As zee
han seen these bodyes beryed, yn the same maner biriep
3oure dede bodyes aftirward.” § Thanne sixe dayes
aftir that Adam was deed,—

F. 85.

10 See now how Eue spak to alle hir childr[en].

†Eue knew that deeth was comynge towardis hir faste.
Sche gaderyde to-gydere alle hir sones and douztris, and
seyde : “Heerip me, my sones & douztris, what I schal
telle to 3ou. Aftir the tyme that 3oure fadir and I
15 hadden passid Goddis comaundementis, Mychael the
archaungel seyde þu[s] to us : ‘For 3oure synne God
wole d[istrie] 3oure kynde, firste by watir, aftirward by
fier; and yn these tweyne alle man[n]ys kynde ben
[ponyschid] of God.’”

Eve tells
her children
of the two
judgments
to come.

**20 Seep now here how Eue techith Seeth to make tablis
of stoon.**

§ “Therefore heere pou, my sone | Seeth : make pou
tweyne tablys, of stoon and of schynynge cley erthe, and
wryte there-ynne þe lijf of 3oure fadir and of me, and tho
25 þingis that zee han herd and seen of us. For whanne
God schal iuge al oure kynde by watir, the tablys of
erthe wolen loose, and the tablis of stoon wolen dwelle;
forsoþe, whanne God wole iuge mankynde by fier, thanne
wole [the tablis of stoon loose, and] the tablis of erthe
30 endure.” § And whanne Eue hadde seid this to hir
children, sche spredde hir hondis a-brood and lokide
vpward to heuene, knelynge on the erthe, and preiede to
God. And while sche preyede, hir spiryt passide, and

F. 85 b.

Eve orders
Seeth to write
the story of
Adam and
her on tables
of stone and
clay.

Death of
Eve.

4. MS. *faded*.

11. MS. see now how Eue.

17. MS. *faded*.

10. MS. childre.

16. MS. *faded*.18. MS. *faded*.

panne alle hir children wepten bittirly, and so with greet moornyng biryeden hir. § And while þei maden sorowe for her modir [f]oure dayes lastyng, Mychael the | archaungel of God appeeride to hem & seyde :

F. 86.

St. Michael tells Seth to mourn but six days.

**Se now here how Michael the archaungel techiþ Seth 5
how he schulde moorné and how longé.**

§ “Man of God, make þou noon sorowe for the deeth of thy fadir and of thi modir no lengir than sixe dayes, ne for noon þat dyen ; for the seueneþe day ys taken of oure vpryng and reste to come of this world, and 10
in the seueneþe day he took reste of alle hyse werkys.”

Seth makes the tables.

**Seþþ now how Seeth makip þe two tablis bifore
comaundid to hym.**

§ Thanne Seeth made tweyne tablys of stoon and of erthe, and wroot there-ynne the lijf of hys fadir and of 15
hys modir ; and whanne tho weren maad, he leyde hem yn his fadris oratorye, where hys fadir was wont or vsyd to | worschipen almyȝty God ynne. § And aftir Noe flood tho tablis weren founden and seen of manye oon, but þei weren not red. § Aftirward by longe processe of 20
tyme cam Salamon the wiys kyng, and say these tablis and the wrytunge þere-ynne, and he preyede to God that he myȝte vndirstonde the wrytunge of tho tablis. § Thanne appeeride to hym the aungel of God, seyinge : 25
“I am þe aungel that helde the hond of Seth whanne he wroot this wiþ an irun, haldyng it in his riȝt hond. And yn these two tablis weren wryten manye wondirful profecyes ; and I sey to thee, Salamon, thow schalt knowe þe scripture þat is wryten in these tablis. And þese tablis weren in þe place where Adam and Eue 30
weren wonyd to preye God, | therfore it bihouep thee to make there a dwellyng place to God.” § And þanne Salamon clepide these lettris on þese tablis Achiliacos, that is to seye, wiþ-uten techyng of lyppis wryten wiþ þe fyngir of the riȝt hond of Seeth, the aungel of God 35
holdyng it. § Thanne made Salamon an hous in the

F. 86 b.

They are found by Solomon.

An angel interprets them to him.

F. 87.

name of God, men to preyen ynne; and in tho tablis was founden wryten þat þat was profecyede of Adam seuene sythis. § And Ennok also profecyede of Noe flood, and of þe comynge of oure Lord Ihesu Crist.

5 “Lo,” he seyde, “oure Lord schal come in hys holy kny3thood to make iuggement of men, and to dis[c]ryen alle the wickide men of her werkis, and of alle the spekyngis of hem with synners. Wickide men and gruch|chers, thei seken for to speke aftir her owne

10 coueitynge; thei entriden and spaken proudly.” § This is the book of þe generacyoun of Adam.† In the day in which God made man of nou3t, to the ymage and the liknesse of God he made hem, male and female he made hem of nou3t, and he blesside hem, and he callide the

15 name of hem Adam in the day in the which they weren maad of nou3t. § Adam forsothe lyuede an hundrid 3eer and þritty, and he gate a sone to the ymage and his liknes, and callide the name of hym Seeth. § And the dayes of Adam ben maad aftir that he gate Seth eizte

20 hundrid 3eer, and he gate sones and dou3tris; and al the tyme in which Adam lyuede ys maad nyne hundrid | 3eer and þritty (Genesis v^{to}). And alle the sones of Adam weren þre and þritti, and dou3tris two and þritty; and so alle hise children weren þre score and fyue. Blessid

25 be oure Lord God.

The
prophecy of
Enoch.

F. 87 b.

F. 88.

AMEN.

Thus eendith thys blessid tretys of oure Fadir Adam.

6. MS. distryen.
23. in crossed out after weren.

11. MS. *repeats* Adam.

XIV.

[A PRAYER AT THE ELEVATION.]

Here bigynneþ a deuoute preyer and an excellent,
that schulde distynctly ben seyð and with greet
deuocyouñ betwene þe Leuacioun of þe Blessid
Sacrament and the thridde Agnus Dei.

F. 88 b.

HEyl, Ihesu Crist, Word of þe Fadir, Sone of þe 5
Virgyn, Lomb of God, Heelpe of this world, sacrid
Oost, Welle of pytee, | Word and Flesch boren of þe
Virgyn Modir, haue mercy of us. § Heil, Ihesu Crist,
Kyng of aungels, Ioye of seyntis, þe Sizt of pees, hool
Godheed, verry Man, Flour and Fruyt of þe Virgyn 10
Modir, haue mercy of us. § Heyl, Ihesu Crist, Schyner
of þe Fadir, Prince of pees, 3ate of heuene, Br[ee]d of
lijf, Vessel of clenness, Child of the Virgyne Modir,
haue mercy of us. § Heyl, Ihesu Crist, Lijt of heuen,
Prijs of this World, oure hool Ioye, Breed of aungels, 15
Gladnesse of herte, Kyng and Spouse of þe Virgyne
Modir, haue mercy of us. § Heyl, Ihesu Crist, Weye
of swetnesse, Trist of soothnesse, oure hyzeste Meede,
oure verry Loue, Welle of trewe loue, oure Pees, oure
Reste, and oure eendeles Lijf, borun of the Virgyne 20
Modir, haue mercy of us.

AMEN.

12. MS. brid.

NOTES

I. AN ORISON ON THE PASSION.

34. "And the nails of wrought iron."

43. [b]ent: so all the Oxford MSS.

52. MS. Bodley 850 reads: "Myn harde hert till it be soft;" similarly the other two. This is probably the original reading; a later scribe did not understand the construction.

55-6. MS. Bodley 850 reads:

"When þou loked on þl modir fre
The tyme þou hing vpon þe rode-tre,"

and omits 57-62. This evidently represents the original version, the poem being a meditation exclusively on the sufferings of our Lord. These six lines, which interfere with the division of the poem into 4-line stanzas, are consequently an interpolation.

98. The two lines following this in the MS (see footnote) are clearly a variant on 99-100. They are found in the Oxford MSS., the second line reading, "Be it foule," etc., and the *Meditations* (see Preface, p. vii), ll. 1683-4, with the reading, "Be it serwe to hure and foul to se."

129. **thow**: the Oxford MSS. read "I," but cp. John xiv. 23, et mansionem apud eum faciemus.

134. **hym**: this is strictly tautological, but is found in the Oxford MSS.

II. HYMN TO THE BLESSED VIRGIN.

4. **emprice of helle**: "Queen of Heaven and Empress of Hell" is a common medieval title of the Blessed Virgin, especially frequent in Lydgate. The origin may perhaps be found in the epithet of *lucifera* applied to her by the Fathers; cp. Cyril, *Homiliae Diversae*, xi. (Migne, vol. 77, p. 1034), Maria Deipara, Virgo mater, Lucifera . . . per quam prodiit lux vera; Ephraim Syrius, *De Sanctissimac D.G.V.M. Laudibus* (ed. Asseman, vol. iii., p. 535), lucifera virgo. Cp. Lydgate, *Minor Poems* (ed. MacCracken, E.E.T.S., E.S. CVII., p. 323):

"O blessed lady! qweene of þe heghe heven
Whome clerkes calle þemperyse of helle."

12. **haue[s]**, MS. haueth. This error presumably arose when the 3s. *pr. ind.* endings were altered from -es to -eth by an East Midland scribe. Probably "hath," 9, "saith," 15, 19 below, are also to be so explained.

54. [3e]: MS. the. A scribe has apparently wrongly expanded the "þ" here and in 55, 56, 58. Cp. "þyng" for "3yng," 139.

70. **wrye**: probably the original form was "wreghe," rhyming with "heghe" in the preceding line.

90. Psalm xxxviii. 3.

91-2. Cp. Godric's *Song to the Virgin* :

"Sainte Marie, Cristes bur,
Maidenes clenhad, moderes flur."

99. "But those things which proceed out of the mouth come forth from the heart; and they defile the man," Matt. xv. 18.

103. Unless the line is corrupt "amendes" = "to amendes."

127. Matt. vii. 19.

157-62. Dent. xxii. 1-3.

169. The first of the Five Joys.

183. Cp. Psalm vii. 15, et peperit iniquitatem.

265-8. Mark xii. 42-44; Luke xxi. 1-4.

287. **iuſtice of lyeuraunce** : a justice sent under commission of gaol delivery to try prisoners awaiting the assizes.

297. 1 John iii. 17.

309-10. Matt. xii. 50; Mark iii. 35; Luke viii. 21. Cp. Wright, *Reliquiae Antiquae*, II., 227, "Thou my suster and my moder, and thy sone ys my broder;" *Quia Amore Languet*, MS. Harl. 1706, F. 10 b. : "Thy syster ys a quene, thy brother ys a kyng."

312. [**mys**]fare : the two words beginning with *my* caused scribal confusion.

314. *i.e.* as a base-born brother. The compound "luf-barne," an illegitimate child, is not found in N.E.D.; but cp. E.D.D.

III. HYMN TO ST. JOHN THE BAPTIST.

3. **fader** : the original word may well have been "sire," as the poet's intention was probably to make the lines alliterate in pairs. Cp. note on 63.

8. **with myrthe schul mete**, *i.e.* shall experience joy. Et multi in nativitate ejus gaudebunt, Luke i. 14.

15. **in wone**, in the dwelling-place, an expletive, signifying "in the world." Cp. alliterative *Alexander Fragment* (E.E.T.S. 1.), 598, "Of any wightes in wonne wysest i-holde."

24. **at** : either the Northern form of "to," or a scribal error caused by the "at" in the line above.

32. **þat men were in stede**, with which men were beset. Cp. *Towneley Plays*, xix. 259, "stersman to theym that ar sted in stormes."

44. **me[ns]keful** : cp. *Towneley Plays*, xxix. 388-9, A, marie so mylde . . . Was neuer madyn so menskfull here apon molde.

45. **þat [maste] is** : MS. þat is ful. Cp. *St. John the Evangelist*, I., "Of 1. mankynde þat he made, þat maste es of myghte," and II. 172 above : "When thow conceyued God of myghtes maste."

49. Cp. *Cursor Mundi*, 11062-4 :

"Maria . . . was hir-self þe first womman
þat lifted fra þe erth iohan."

The incident is found in Petrus Comestor's *Historia Scholastica* and in the *Golden Legend*.

53. [**vn**]-borne : the similarity between *v* and *b* in many MSS. would help to account for this error.

63. **þei bothe** : one would expect "þi sire."

64. *pat bright*: *i.e.* Christ. Cp. Luke i. 17.

81. Cp. Luke i. 63 (Purveyite version): And he axynge a poyntil.

89-90. *Hawes . . . rotes of þe ryse . . . borion-and bere*: all these represent different interpretations of the Vulgate locusta. *Hawes* = oats, though the first example cited in N.E.D. (see "Haw," 4) is of the year 1601. The common medieval form is haver, O.N. hafre. Pliny, in Book xxii., ch. 79 of the *Natural History*, remarks that the seeds of oats resemble small locusts in appearance, and "locusta" is a botanical term for the spiked inflorescence of grasses. Hence, just as the fruit of the carob tree was called "locust" from its appearance, and taken to be the food of the Baptist, it was evidently thought that he lived on oats and barley. That "locusta" was a root is stated in the *Ormulum*, l. 3213, "Hiss mete wilde rotes," also in *Trinity College Homilies*, E.E.T.S., 53, p. 139, "Moren and wilde uni was his mete." Caxton, in the *Golden Legend*, F. clxxxvij., though he knows that locust was flesh of some sort, says, "Somme saye that there ben rootes so callyd." *Cursor Mundi* agrees with our text, "And liued wit rotes and wit gress," l. 11109.

[*hente*]: this restores the alliteration; "toke" was caught by the scribe from the line above.

104. *As fel on þe twelft day*, *i.e.* Christ manifested Himself, as at the Epiphany.

[*þe tille*]: these words have been transferred to the beginning of the next line, and changed to "vn-to þe."

105. *to þe*: the same mistake occurs in the Towneley *Deliverance of Souls*, where St. John the Baptist says:

"The holy gost from heuen discende
As a white dowfe downe on me than;
The fader voyce, oure myrthes to amende,
Was made to me lyke as a man." ll. 69-72.

It may have arisen from a misunderstanding of Mark i. 10. In the parallel *York Play*, l. 70 has "hym."

131-4. This comes from the opening of the story of the Baptist in the *Golden Legend*, ch. 86: "Johannes baptista multipliciter nominatur. Dicitur enim propheta, amicus sponsi, lucerna, angelus, vox, Helias, baptista salvatoris," etc.

132. *pat worthy wight*, *i.e.* Christ.

IV. THE SEVEN PENITENTIAL PSALMS.

1-8. This prologue is taken from D, where it is headed:

"Here bigynneþ þe prologe of þe seuene salmys in englysche by Richard Hampole heremyte."

R substitutes for l. 8:

"By frere Richarde Maydenstoon,"

and adds the verse:

"In Mary ordre of þe Carme,
þat bachilere is in dyuynite;
Sheo bar Jesu in wombe & barme,
þat moder is and mayden fre.
To þat childe þen in hir arme,
Whiclie for vs henge on rode tre,
þat he for wreche do vs no harme,
Hym to queme þese salmes saye we."

It is not probable that these verses belonged to the original. The words, "to make oure mone," should be compared with the phrase, apparently peculiar to this poem, "to make mones," 20, 109. It is also improbable that the author should divide his name and description between two verses. The original poem probably had no prologue; the first form of the prologue was that of D, a later innovator changed the last line and added another verse. Ll. 1-8 are printed here in order to make the numbering of the lines the same as that in Adler and Kaluza's text.

9. Psalm vi. ; against Anger.

11-16. K, W, differ from all other MSS. here. Presumably the MS. from which they are derived had lost the opening verse.

20. **to make mones**: so also Ad, H, Ad₂, L, D₂, Do. D, Ful greet mater of mournyng monys, so A, R, Ro. Cp. 109. N.E.D. does not record any M.E. use of "mone" in the plural.

21. **cast in creke**: so K, Ad, R, A ; D, L, read "dyke"; D₂ has "greet"; Do, "But whanne my body ys badde & weke." The word appears to be identical with "cratch" in N.E.D. and E.D.D., a rack, hurdle or bier, but the derivation from Germanic *crippja is not easy to reconcile with the present form. Except for the wealthy, coffins were not commonly used for burials until about the seventeenth century, the body being wrapped only in a winding-sheet (see J. E. Vaux, *Church Folk Lore*, 1902). In Brand's *Popular Antiquities of Great Britain*, 1905, Vol. I, p. 250, there is an illustration of such a burial from a Breviary in the British Museum. Brampton, however, has "whan I am lokyn in leed," v. 47.

85. [be]. So all MSS. but K, which has "flesch ynamed."

89. Psalm xxxii., Vulgate xxxi. ; against Pride.

99. The MS. reading seems to have arisen from a confusion between "the gode lord" of A, H, Ad₂, and "oure lord god" of R, Ro.

104. The original reading may be D₂, "to wroþerele werk in litul whyle," corrupted in A to "God wyll be wroth ryȝt in a whyle."

109. **to make mones**: cp. 20. So Ad, H, Ad₂, D₂, Do, but D, R, A, Ro, mater of greuous grouys.

116-17. Cp. A, With thornes priked. All other MSS. have present tense here. Cp. *Dives and Pauper*, 1496, v. iij. col. 2: "The mytre on his [*i. e.* the bishop's] hede betokeneth þ^t crowne of thornes þ^t cryste bare on his hede for mannes sake. And therefore the mytre hath two sharpe hornes in token of ij sharpe thornes" (quoted in Manning, *The People's Faith in the Time of Wyclif*, p. 14).

118. **pyne**: the other MSS. read "peyne"; cp. 181.

123. R, A, Ro read :

"þourȝe shrifte wol I from me þrowen
Alle my misdede," etc.

This evidently represents the original version. Cp. Ad :

"In scrifite schal y ben aknowe
Of my misdede."

132. **Forg[af]**: Vulgate, remisisti. Ad, forȝaf. All other MSS. have imperative sg. here.

155-6. The scribe has omitted these two lines, misled by the similar endings

of 154, 156. The original ending of 156 was probably, as in D₂, "wipinne & oute."

193-4. Cp. Brampton, xxx.:

"In herte thei may be merye and glad,
That ryȝtfully here lyif lede."

197. **sight**: D₂ has "suyte," R, "sute," probably the original reading. [c]ladde: so Ad, H, R, L, D₂.

201. Psalm xxxviii., Vulgate xxxvii.; against Gluttony.

217. Cp. Brampton, xxxiii., In my flesch I have non hele.

218. **w[re]th[li]**: so Ad, A; H, wroþely; D₂, Do, worþeli.

235. **[fir]st**: so all MSS. except K.

249. **fayry**: so R, H, D₂, Do; Ad₂, faire; A, freylty; Ad, hurtynges; D, L, disseiȝtes.

259. **fadres**: so K; Ro, fader; all other MSS., frendes.

[for]warde: so all MSS. but K.

266. Cp. Brampton, xxxix., My sorwe I may noȝt fro the hyde.

285. **[N]ow**: so Ad₂ only.

289-96. The scribe has omitted this verse, misled by the fact that both it and the following verse begin with *Et qui*.

303-4. "Then shall the Truth unveil Himself, (showing) how sin," etc. Perhaps the nearest to the original is Ad₂:

þan wil þe sothe it-self vnswathe,
And shewe þ^t envy hath many slayn.

Cp. Ad, And schewe þourȝw wham þe soule ys sclayn.

305. **no-[þing]**: so D, R, A, L; D₂, nowȝt y hurd.

310. **gyl[e]**, MS. gylt. This reading is also found in Ad, but the metre requires a dissyllable.

314. **opynnyng**: perhaps a corruption of "upmenyng" in K; cp. D₂, vþnemyng; Vulgate, redarguciones. This word is omitted in the MS., although there is plenty of room for it in the line.

331. **stere**: so D, translating Vulgate commoventur.

339. **gode**: K, H, Ro read "not"; Ad, good, D₂, god.

341. **[out]**: so R, A, Ad, H, Ro, Do.

342. **þat to deeth were**: K, "that the to dethe," and so all others, except Ad₂, which has a different verse, and L, which reads, "On olyue mount whan it was niȝt."

361-8. Cp. Brampton's *Penitential Psalms*, v. 51:

Now I am ful lytel bounde
To manye, that were to me beholde;
Whan I am deed, and leyd in grounde
Here love is waxen wonder colde.
They bakbyte me manye folde;
Evyll for good thei quyten me:
I am aferd thei be to bolde
Of 'Ne reminiscaris, Domine!'

With the first four lines of this verse, compare stanza 36.

385. Psalm li., Vulgate l.; against Lust.

397. **streng[h]e**: K, stryngē; A, Ad₃, D₂, Do, steryngē; D, Ad₁, strengþe; R, Ad₂, Ro, fondyng.

419. K, Thi wordis asketh ; so Do. This approaches nearer to the Vulgate.

422. [thi] f[feit]h : MS. my flesch ; K, Ad, D₂, thi feyth ; Do, þy fey. Cp. Numbers xv. 31, "Because he hath despised the word of the Lord . . . that soul shall be utterly cut off."

437. This line is also omitted in Ro. Here the scribe has added an eighth line : I pray to þe bothe day & nyght. In both cases he has been misled by the similarity of "knytte" and "knyght" ; there is no near relation between the MSS.

448. is : so Ad, H, D, D₂, Ad₃ ; K, Ro, V, R, A, L, Do, has. For the construction, see Kellner, *Historical Outlines of English Syntax*, p. 76.

503. [thow] : so R, Ad₃ ; MS. vs ; K, V, Ad, H, the ; L, 3ow (probably for þon) ; Ro omits the pronoun, and D has a different line. The syntax evidently puzzled scribes. D₂, keeping the reading of W, changes 504 to "To wasshe vs from þis worldly welthe."

522. [a]greuyd : so A, Ad ; Do, y-gryuyd.

529-36. Rev. xxi., and Eph. ii. 19-22.

532. This is not stated in Revelation, but was a commonplace of medieval theology ; see Richard Rolle, *Libri Psalmorum Enarratio*, and St. Remigius, *Enarrationum in Psalmos David Liber*.

533-4. The walls are made up of the members of the Church ; these lines are therefore probably a corruption of D :

T[w]o (MS. tho) testamentis acordeþ in (MS. into) oon ;
The wallis were togidere brou3t, etc.

544. the fendes fere : so K, Ad, Ad₂, Ad₃ ; D₂, Do, þe feendes fier ; R, H, Ro, helle fyre ; V, helle fere ; A, cursyd fere. Possibly "helle" was altered to "fendes" by a scribe or scribes who did not recognize "fere" as the Kentish form of "fyre."

545. Psalm cii., Vulgate ci. ; against Covetousness.

550. There [nedith] noon : so all other MSS.

565. frely : cp. A, thorow frelyty ; Ad₂, þurgh freelness ; cp. also *Cursor Mundi* 25689, Man . . . þat frelli fra þi frenscep fell. For the spelling, cp. "holy," III. 58.

571-2. "Similiter cremium est lardum adustum : a quo scilicet omnis pinguedo recessit. Corpus ergo christi in cruce fuit . . . sicut cremium : quia sanguine suo preciosissimo fuit euacuatum" (*Sermones dormi secure*, fol. xlii., 1523, attributed to Richard Maydenstoon). I have not found this in the Commentaries of St. Augustine, Richard Rolle, St. Remigius, or Peter Lombard. The sermon is said to be "collectus ex libro Jacobi de Voragine," but I have not found it in the *Golden Legend*.

587. The scribe omitted this line, being misled by the two consecutive lines beginning with the same three words.

589. The metre requires "theues," as in R, Ad, Ro, H, (?) þe uyse, or "Jues," as in A. Probably "theues" was the original word, altered to "theef" under the influence of Luke xxiii. 39.

593-4. The story of how the pelican slays its young, and, after mourning over them for three days, revives them with its own blood, is found in St. Augustine (*Migne*, Tom. 36, 37, p. 1299) and in Peter Lombard (*Glossa psalterii David*, 1478), under this verse. Trevisa, *Bartholomeus Anglicus*, 1582, p. 186, says that the young birds are bitten by the serpent ; similarly, *Dives et*

Pauper, Tenth Precepte, ciii. St. Augustine doubts the truth of the legend, and explains the allusion as referring to the Virgin Birth of Christ: "Solutus enim sic, ideo solitudo: in solitudine natus, quia solus ita natus."

597-600. Cp. St. Augustine: "Post nativitatem ventum est ad passionem: a quibus crucifigebatur? numquid ab stantibus? numquid a lugentibus? Ergo tanquam in nocte ignorantiae ipsorum, et tanquam in parietinis ruinae ipsorum. Ecce nycticorax et in parietinis, amat et noctem. Nam nisi amaret, unde diceret, *Pater, ignosce illis, quia nesciunt quid faciunt* (Luc. xxiii. 34)?" In Ad₂ we have a different idea:

"And as þe nyght crowe dwell can
In an rewayn place or in an heth,
So all þe tyme here þat Crist was man,
Ful fewe men hym knewe vnnethe."

602. As "so" has no equivalent in the Latin, it probably arises from a scribe's repetition of the first two letters of "solitarye." D₂, Do, read "resteth solitari."

603-4. The reference is to Psalm lxxxiv. 3, "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young." Cp. St. Augustine, p. 1068: "Dixerat exsultasse cor suum, et carnem suam, et his duobus reddidit passerem et turturem, cor tanquam passer, caro tanquam turtur. . . . Turturi autem dedit et pullos, id est carni."

608. MS. hadde Ie; so D₂.

626. wip vpriasyng: "through my being raised up on the Cross." Other texts read "upliftyng." The commentaries do not take this verse as referring to Christ, but to man exalted by being made in God's image, and cast down in his fall.

659-60. Cp. Rev. xxi. 14. According to St. Augustine, the stones of Sion were the prophets. So Peter Lombard: *Lapides sunt prophete; ibi premissa est predicatio inde sumptum est euangelicum officium. Serui ergo i.e. apostoli agnoscunt in lapidibus, i.e. in prophetis, eloquia dei.* So also St. Remigius: *apostolis tuis intelligibiles erant prophetae.*

665. The scribe has omitted two verses, continuing from the Latin of this stanza to the English of stanza 86.

681, etc. The rhymes in K are: seeth, beeth (*pl.*), fleeth (?*pl.*), stef (= stiff), which show its southern type. The present version is corrupt in that it has no pause after 684. Cp. D:

At him, þat alle vices fleye,
Crist Jesu, etc.,

and K, Of hem, etc.; Do, H, of hym.

693. flyten: the rhymes point to a short vowel. The reading of K is therefore probably correct: How he was for us, etc.; all MSS. agree with this.

702. [a]: K, D₂ also omit this, but all other MSS. have it.

736. ferif[þ]: so D₂; Ad, feride.

737. [halfunde]le: the difficult word caused trouble; cp. Do, þe myddyl del; L, Calle me not in half dayes of hele.

739-40. "For they pass as imperceptibly as the sun crosses the meridian, or the clouds move in the sky." Ro gives a different version:

For of tyme or it be mydday melle
þai glidyn als þe clowdes clere;

i. e. many are cut off in middle life. D, L, substitute, "Mi dayes ben schort, þi dayes ben fele."

767. **schalt þou**: K reads "schal hit"; but Ad, "þou schalt ben."

776. [þat]: so D, R, A, Ad, Ro, L.

777. Psalm cxxx., Vulgate cxxix.; against Envy.

816. **sale**: so L; all other MSS. read "dale" here; probably a reference to the valley of bones, Ezek. xxxvii.

828. **boþe lyme and lith**: so also K, evidently a corruption of Ad, lyet euery lith; H, lyþe euery lyþht. The reference is to the Real Presence, cp. *Prayers at the Elevation*, E. E. T. S., 98, pp. 24, 25. In MS. Harl. 3810, Pt. 1, pp. 10b-13, there is a Miracle of the Blessed Sacrament, in which the refrain of each stanza is:

"God is very God in forme of brede."

The meaning is brought out at the expense of metre and rhyme by D₂: In forme of breed þat on þe auteræ lith; and Do, in anter þat lyth.

839. R, A read, And we schul up to heuene & helle; this is an emendation of "heuene helle" found in D₂, and as "heuene hylle" in Ad and H. This adds another to the examples of Kentish rhymes.

841. Psalm cxliii., Vulgate cxlii.; against Sloth.

907. [h]orowe: so D, R, H.

915-6. **soone** has been transplanted from 915 to 916 by scribal error.

919. **blende**: the original reading was, I think, "pende," as in R, a Kentish form of O. E. pyndan, to enclose, confine, dam up (of water). The readings of Do, peynes pende; H, þaþ pynde; D₂, peys schende; and finally D, soulis schende, show the difficulty this word gave

929. [Lord]: so D, L, R, A, Ad, H, D₂, Do.

936. MS. of; so Ad, D₂.

941. This is corrupt. Except K, all MSS. read "þogh" for "þat" and "now" for "not" (D₂, al).

943. [þit]: so Ad, H, Ro, D₂, Do.

Ro has an additional verse:

Gloria patri & filio & spiritui sancto.

To þe fadyr, sone, & holy gost

Be ioy & blys withouten hende,

þat o god es of myghtes most;

He fende vs fro þe fals fende,

Keþe vs fro comburance in euere coste,

þat syn no senschyp vs nocht schende,

And graunte vs grace we be not loste,

Owte of þis world wen we sal wende.

Amen: amen: par charite: amen.

V. LESSONS FROM THE DIRIGE.

59/12. **with-stonde**: Vulgate subsistam; Purvey, abide; Hereford, stonde still; Cp. *Lessons of the Dirige*, 32, "I ne may withstonde þe y-wi-se."

60/3. **to my soule**: so Hereford; Vulgate, in amaritudine animae meae; *Lessons*, 35, To my soul y wole speke in bitternesse.

60/4. **Wil þou not**: Vulgate, noli.

60/11. [wite] þou for: so Add. 27592 and Hereford; a literal translation of Vulgate, et scias quia; Purvey, wite that.

60/26. fleischis: Vulgate, carnibus; Purvey and Add. 27592, fleisch.

61/5. [þi myʒt]: so Purvey; Vulgate, potentiam tuam.

61/8. in stockis: Vulgate, in nervo; Purvey, in a stoc, but the sg. form is very rare, only one other example being noted in N.E.D. The word presented difficulties; cp. *Pety Job*, 265, In a synew thow hast my feet sette; *Lessons*, 153, In synne þou settest my fot and hede.

61/23. and þou leetist þeo worþi: Vulgate, et dignum ducis; Purvey, and gessist thou it worthi.

61/28. at þee: Vulgate, apud te.

þat moun not passe: Vulgate, qui praeteriri non poterunt; Purvey, whiche moun not be passid.

61/30. of a marchaunt: Vulgate, mercenarii; Hereford, of an hirid man; *Lessons*, 204, of harde man.

62/8. goostly liknesse: Vulgate, inmutatio, (?) v.r. imitatio; *Lessons*, 234, Tyl my folwyng come to myn insiʒt; Purvey, chaungyng.

62/12. aftir my deede: secundum actum.

62/29. I seyde to rotenesse . . . þou art my sistir: Vulgate, Putredini dixi: Pater meus es; mater mea, et soror mea, vermium. *Lessons*, 267-70, I sayde to stynke and rotenesse, "My fader and moder arn ʒe;" and to wormes y sayde þysse: "My systren and my brethern both be ʒe."

62/31. Where is þanne myn abidyng and my pacience? þou art, Lord my God. The office here differs from the Vulgate text; cp. v. 44, *Pety Job*.

63/7. My mouth: Vulgate, os meum. The same mistake is made in *Pety Job*, 529-30:

To my skyn my mouth ys, lo,
And cleued fast, as ye se may.

þe fleisch wastid: this represents the ablative absolute; Purvey, whanne fleischis weren wastid.

63/27. led[d]ist: Vulgate, eduxisti.

64/2. [o]rrour: so Hereford; MS. erreur, so MS. Add. 27592; Purvey, hidousnesse; Vulgate, horror.

64/4. fro þe erþe: et terra; *Lessons*, 333, from erþe breþe.

64/10. Whanne þou . . . fier: *Sarum Manual*, Quando caeli movendi sunt et terra; so *Prymer*, p. 69.

64/11. What schal I þanne, moost wrecche, what schal I seye: quid ergo miserrimus quid dicam.

64/16. wil þou not: noli.

64/18. The *Sarum Breviary* here repeats the Responsory, Libera me, etc. (64/3).

64/19. Brennyng soulis, etc. This and the following Versicle form the special commemoration for All Souls' Day. After the Repetition, "Whanne þou," etc., the *Sarum Breviary* repeats the Responsory, Libera me, etc.

64/21. þere we go: This should read, "Whanne þou schalt come," etc. *Sarum Breviary*, quantae sunt tenebrae! Dum veneris. So in *Lessons*, 370, Allas in þystrnesse we go; MS. B.M. Add. 36683, an English Primer closely following Purvey's text, omits these words.

64/31. in peynes: in poenis tenebrarum.

criynge and seiynge . . . a;eynbier: this should be the Versicle.

64/32. **Delyuere me, Lord, of þe weyes of helle.** *Sarum Breviary* has here: Qui portas.

VI. A SONG OF MERCY AND JUDGMENT.

9. Cp. Add. 31042, Who so euer es þer in moste sure.

19. **siche as [þe] seeme**: such beings as beseech thee. The line as written in the MS. is found in Add., but not in Lambeth, which evades it by a non-rhyming line, "þi passioun make us briȝt & schene."

27-8. The MS. being written as prose, "man," first displaced within the line, was easily transferred to the next one.

37. **of al þing**: especially.

57-8. Hebrews xiii. 5. This had probably been included among the Words from the Cross in some "Complaint" poem. Cp. the *Northern Passion*, 1755-60, where Matt. viii. 20 is so reckoned, also *Cursor Mundi* 24284-6 (*The Sorrows of Mary*):

For wite þou well, i am wit þe
Wit-vten tuin, and sua sal be
Fra nu for euer mare.

VII. A PRAYER FOR MERCY.

12. **[for]**: so Cb. MS.

28-48. Cb. MS. substitutes:

Mercy for þy comaundement
That I haue ofte-tymes y-broke,
And in þy seruyse be necligent
And mony a wylde word haue spooke.
What were to þe to ben a-wrooke
On hym þat may noþer fyzt ne flee?
Lette neuer thyn Eris fro me be loke,
But euer, good Iesu, haue merci on me.

50. **[do]**: so Cb. MS.

52. Cb. MS. But part *with* me al of þy grace.

54. **Th[er]**: Cb. MS. as.

55. Cb. MS. In Heuene þer to haue a place.

VIII. GOD'S COMPLAINT.

3. MS. enteynt. Following on this, Bodley 596 reads "entent."

4. Cp. *Reproaches*: Popule meus quid feci tibi, aut in quo contristavi te? responde mihi. MS. Adv. probably gives the correct reading:

"Myne awne pepill, quhat have I wroucht
To the, that is to me so faynt?"

15. **boþe quike & greene**: *i.e.* both the animal and the vegetable world. Cp. Genesis i. 29, 30.

17-18. *Reproaches*: Quia eduxi te de terra Aegypti: parasti crucem Salvatori tuo . . . Ego eduxi te de Aegypto, demerso Pharaone in mare rubrum, et tu me tradidisti principibus Sacerdotum. Ego ante te aperui mare, et tu aperuisti lancea latus meum.

25-28. *Reproaches*: Quia eduxi te per desertum quadraginta annis, et manna

cibavi te, et introduxi te in terram satis bonam, parasti crucem Salvatori tuo . . . Ego te pavi manna per desertum, et tu me caedisti alapis et flagellis.

33. **ledde**: Douce 78 reads "To by thy soule my lyfe y bedde," so also Rawl. C. 86. Though these are both late MSS., they seem to give the best line.

36. MS. Adv. inserts a verse here :

"My wyneyhard I plauntit the,
Full of gude savor and swetes
And nobil seid of all degre;
Bettir in erd nevir sawin wes.
Quhy suld thou thus-gat fra me fle,
And turne all in-to bittirnes?
The croce, for my reward, to me
Thou grathit and gaif,—this is no leis.
Yhit had I evir to the grete hers,
Resistand thame that to the rynd,
And puttand the of mony a pres;
Quhy arttow to thi freind unkynd?"

Cp. *Reproaches*: Ego quidem plantavi te vineam speciosissimam, et tu facta es mihi nimis amara, aceto namque sitim meam potasti, et lancea perforasti latus Salvatori tuo. . . . Ego te exaltavi magna virtute, et tu me suspendisti in patibulo crucis. After this point there is no more connection with the *Reproaches*.

38. **Fre wille**: so Harl., Bodley, Douce, Rawl., Adv.; the two Lambeth MSS. read "ful riche," but the next two lines point to ours as the correct reading.

56. **foreyne**: so Bodley; Lambeth 853 reads, "As he that synne neuere dide steyne;" Lambeth 306, feyne; Adv., As sum with syn that nevir did nane. The allusion seems to be to the Parable of the Prodigal Son, and the rare word "foreyne" is therefore the original reading. It is not elsewhere recorded in this signification.

57. **How dide Marye Maudeleyne**: *i.e.* she turned from a life of sin, and came to Christ. Lambeth 853, however, reads, "what y dide to."

58. **And what [I] seyde to Thomas of Ynde**: John xiv. 6, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

77. **ajeyn**: the reading of the Lambeth MSS., "also," would improve the metre.

87. "With cursing sufficient to cry out for vengeance, thou wilt assay," etc.

XII. HYMN FROM THE SPECULUM CHRISTIANI.

2. **m[ayden]**: so Add. 37781, Roy. 17 A. xxvii.; Rawl. liturg. g. 2, mayde, Vernon, Modur and Mayden mylde: Marie, penk on me!

5. **Ma[rye]**: so Ashmole, Royal, Lambeth. Cp. Vernon, Marie Mylde, þat Modur art; And mayden hol and clene.

8. **oute of dette**: *i.e.* out of sin. The Lambeth scribe has emended to "fro wicked dethe."

10-14. These lines in the *Speculum* are as follows:

Gete me grace in thys lyue
To knowe and kepe ouer all thying
Cristen feith and Goddes byddyng
And trewly wynne alle that I nede
To me & myn clothe and fede.

- 19-20. In the other MSS. these lines are placed before ll. 17-18.
 26. In the other MSS. this line is, "Helpe me lady with alle thy might."
 32. In the other MSS. this line is, "That thei mow here so do."
 35. [And]: so Lambeth, Add. 37787; Royal, Rawl. liturg. omit.
 35-8, 43-4: the *Speculum* MSS. omit these lines.
 46. A better reading is given in Dr. Patterson's text: shrift and housling.
 50. After this point the *Speculum* MSS. add 10 lines, omitting 51-2.
 52. So Royal.

XIII. LIFE OF ADAM AND EVE.

76/7-9. **whanne oure Lord . . . of hem**: cp. Genesis ii. 1, a summary of Genesis i. 1-25, given in full in H₂ and D.

76/8. [and erþe]: so all MSS. except D₂.

76/9-28. **God say . . . weren ful gode**: Genesis i. 26-31, Purvey's revision.

76/28-31. **The Lord God . . . soule 3euynge lijf**: Genesis ii. 7, Hereford's version.

76/31-78/6. **Adam was maad . . . alle Goddis children**: cp. MS. Harl. 526, ff. 76-77.

76/34. **of foure corners of the world**: the reason is given by Rabbi Eliezer: "If a man should come from the east to the west, or from the west to the east, and his time comes to depart from the world, then the earth shall not say, the dust of thy body is not mine, return to the place whence thou wast created" (ed. Friedländer, 1916, p. 77).

77/9. **of foure maner of wyndis he was enspirid**: Cp. *Secrets of Enoch*, xxx. 8, his spirit from my breath and from the wind.

77/14. **Annocolun**: Latin MS. Anathalim, from Gk. ἀνατολή.

77/17. **Dysis**: Latin MS. stellam miridianam nomine Dysis, Gk. δύω, to set. This should of course be the west, as it is in the Vernon text and in Jean d'Outremeuse.

77/19. **Arthos**: Latin MS. Arthos, Gk. ἄρκτος.

77/21. **Mensembrion**: Latin MS. Mensembrion, Gk. μεσημβρινός, southern. Again, naturally, the Vernon text and Jean d'Outremeuse are correct.

77/27. [Adam]: "fiet" has been added in the margin, but there was not room for "Adam." The error, therefore, appears here for the first time. The same mistake is found in A, which is thus almost certainly descended from our text. See also Notes on 92/10, 96/8, 16, 31. The Latin verse does not appear in any of the Latin MSS. of the *Vita* in the British Museum. MS. Harl. 956, however, which gives the account of the making and naming of Adam followed by Jean d'Outremeuse, has the following:

Anathole, disis, arthon, mesembrion, omnes

Quatuor hee partes esse feruntur Adam.

Anathole dedit A, disis D, contulit arthon

A, mesembrion M; collige, fiet Adam.

The last two lines (with "et" in mistake for "A") are found in Harl. 3362, preceded by a four-line Latin rendering of "When Adam delved and Eve span."

77/31. **couetous**: Latin vague, apparently confused with "avarus."

77/32. **stoonyes of þe erþe**: Latin adds: vnde sunt ossa eius.

77/33. **bittir**: Latin auarus, evidently written or read as "amarus."

78/5. **þese holy profetis and alle Goddis children**: Latin *episcopi* & *sacerdotes*

& omnes sancti et electi. E, H₃, L, D read "goddess chosen," H, D₂ simply "goodis." Hence there was probably an illegible word in the English MS. from which both H and this text descend, of which one scribe was able to read the first two letters. A also reads "children," and adds, "The 9 parte is of fier wher-of he is angrit and moved to wratht."

78/6-11. **Forsøpe þe Lord . . . good and yuel**: Genesis ii. 8-9, Hereford's version.

78/10. **Paradys**: MS. adds, "and took man and put hym in paradys," which has been caught up by a scribe from the following line. H tries to rationalize it by adding "and he plantid the tree," etc.

78/11-80/23. **Thanne þe Lord . . . to ben kepte**: Genesis ii. 15-iii. 24, Hereford's version. The description of the four rivers, ii. 10-14, is omitted, probably because they have already been enumerated.

78/22-4. **Al þing forsoþe . . . name of hem**; Hereford, "al thing forsothe of soule lyuynge that Adam clepid, that is the name of it. And Adam clepide alle thingis haunyge soule, and al volatile of heuene, and alle beestis of the erthe, bi her names."

78/27. **fillid**: Hereford, fulfillide; Purvey, fillide; Vulgate, replevit.

78/32. **manys deede**: man's act, a translation of Vulgate virago. Cp. 'Apostles Dedes,' Wycliffite versions.

78/37. **lyuers**: Vulgate, animantibus. L emends to "liberdis."

79/13. [**and eet**]: scribal omission due to the many short clauses beginning with "and." The words are found in all the other MSS.

79/18. [**in**]: MS. and, so also E, H, L, D, D₂; Hereford, at; Vulgate, ad; H₃, yn. A scribe may easily have confused "in" and "&."

79/34. **Vnreste**: other MSS., enemytees; Vulgate, inimicitias.

80/17. [**lest**]: supplied from Hereford; Vulgate, ne forte. Petrus Comestor in his *Historia Scholastica*, *Liber Genesis*, Cap. xxiv., quotes this as an example of aposiopesis. H, L, D₂ have further disguised it by making the verbs indicative.

80/21. **se[t]te**: so the other MSS.; MS. sente.

80/23. **to þe wey of þe tre of lijf to ben kepte**: so Hereford and H₃, E, L, D; H and D₂ read, "to kepe the weie towards the tree of liue," following Purvey.

80/26. **þei wenten in-to þe west**: this is not in the printed *Vita*, but appears in all the Latin MSS. of it in the British Museum. In the Greek *Apocalypse of Moses* (Charles, *Apocrypha and Pseudepigrapha of the O. T.*, II. 138), they go into the east, as is presumed by this version, 85/32, 86/24. In the *Book of Adam and Eve*, translated by Malan from the Ethiopic, 1882, a Christian work of the 5th or 6th century, God sent them out towards the west, "because on that side the earth is very broad." They could not go out towards the east, because the Garden itself was on the border of the world eastward, beyond which there was nothing but water encompassing the world and reaching to heaven. God would not send them out towards the north, because on that side there was a sea of water, in which the righteous should be washed from their sins at the last day, and if they washed in this they would be cleansed from their sin and forget it; nor would He send them out towards the south, where the north wind would bring them the smell of the trees of the garden, for in that delight they would forget their transgression.

81/6. **wraþþe**: so all the English prose versions, but the Latin MSS. read

“creatura” (the passage does not appear in the printed *Vita*). Cp. C, 70, His creature is gret. Evidently “creatura” is corrupted from “creata ira.”

81/22. [and doo penaunce]: so H, E, L, D, D₂; H₃, A, omit.

81/32-4. **Myztist þou nott . . . schalt be saaf**: *Vita*, non potes tantum facere quantum ego, sed tantum fac ut salveris. So H, E, H₃, D, D₂, following a MS. with “et” in place of “ut.” B follows a MS. with the reading of Harl. 526, Numquid potes in tantos dies facere & non facis. Dico tibi tantos fac vt volueris.

82/16, 17, 18. f[ro]: MS. for (three times), the same error occurs the first two times in H₃.

83/30. This version of the Fall of the Angels is that of the *Koran*, Chs. 7, 15, 17, 18, 38.

84/8. Here the rubric breaks into a sentence.

84/24-6. **I schal sette . . . is alþir hiȝeste**: Isaiah xiv. 13-14. Cp. *Cleanness*:

“I schal telde vp my trone in þe tramouztayne
& by lyke to þat lorde þat þe lyft made,” ll. 211-12.

85/13. **My Lord God . . . grauntid liȝf**: Harl. 526, *Viuít dominus deus meus, tibi concessa vita*. H, my Lorde god leueth to the grace and is graunted to the liffe; this shows a scribal attempt at emendation consequent on the corruption of “lyueth” into “leueth.”

85/27. **And scho mette wiþ oure Lord**: this picturesque detail is found in all MSS. of this version, but is not in the British Museum Latin MSS.

86/20. **wiþ sorowe**: Latin MSS. et erat lugidus, *Vita* et erat lucidus, referring, of course, to Cain, and to the legend which made him the son of Satan. See *Palestinian Targum*, Genesis iv. 1, and *Pirké de Rabbi Eliezer*, ed. Friedländer, p. 150.

86/23. **Caym**: a play upon the similarity of the name to the Hebrew word for a reed, *Kāneh* (Wells in Charles's *Apocrypha*, etc.).

86/32. **And Eue seyde to Caym**: in the *Vita* and in B, C, she tells the dream to Adam only.

86/34. in þin hondis: Latin MSS. add: et ore suo deglutivit. This is found in B and C, but not here or in the other prose MSS. There are many variants in the earlier MSS., see Meyer. The passage seems to be founded on a misreading of Genesis iv. 11.

87/6. **an hundrid and þritti ȝeer oold**: H, H₂, L, D add, “For s[o]th Abelle was slaine of Cayme in the yeeris of his age an hundrid and two yeer.”

87/6-9. **Aftir knew Adam . . . which Caym slouȝ**: Genesis iv. 25.

87/9. **Thanne lyuede Adam . . . and þritti douȝtris**: Cp. Genesis v. 4. Petrus Comestor (*Historia Scholastica*, ch. xxix.) says: “Legitur Adam triginta habuisse filios, et totidem filias praeter Cain et Abel;” similarly *Cursor Mundi*, 1215-18. The numbers in the text are founded on the legend that, except in the case of Cain, Eve always bore twins, male and female. See Introduction, p. xxix, and 99/22.

87/15-88/34. **Aftir manye dayes . . . of þe Lord**: Genesis iv. 3-26, Hereford's version. The result of this interpolation is that the story of the birth of Seth is told twice, almost in the same words (87/6-9, 88/29-32).

87/23. **ellis forsoþe yuel**: but if indeed (thou dost) evil.

87/36. **vagaunt**: H, but be vacaunt. Consequent on the error of “vacaunt” “vagaunt” (Vulgate, vagus), a scribe has inserted “but be.”

88/27. **3onge wexyng**: so Purvey; the earlier version reads "litle waxen"; H, litille wexinge, so H₂, H₃, E, L, D.

88/34. **inwardly**: so Hereford; H emends to "in worde"; "inwardly to clepe" translates the Vulgate "invocare."

88/35. **And Adam seyde to Seeth**: both Latin and English texts of Adam's vision are very confused.

88/39. **and I say ordris . . . as fier**: *Vita*, et vidi currum tanquam ventum et rotæ illius erant igneae; Harl. 526, & vidi choros tanquam ventos & rota illius erat ignea. The English version seems to comprise both these, "fair" being originally "fiery." B, who is a careful translator, and uses a different MS., omits the chariot.

89/2. **Paradys**: in paradiso iusticie, *i. e.* the Paradise of the just; B, right-wisse paradys. This is the highest of the seven heavens, in which is the dwelling of God, and where the just can hear the voice of God. See Weber, *Jüdische Theologie auf Grund des Talmud und verwandter Schriften*, Leipzig, 1897, . 162.

89/20. **conuerte**: so H₃; other MSS. "comforte"; *Vita*, converte.

90/3. **it bihoueþ þee to be worschipid**: this is not found elsewhere. It seems to be a repetition of "e[very] creature owiþ to worschipe þee," above.

90/5. **out of Paradys . . . siȝt of God**: *Vita*, de paradiso visitationis et iussionis (v. r. visionis) dei. Harl. 526 reads: in medio p., etc., hence B, in to the mydel of p. But the reference is to the heavenly Paradise, separated from the world by waters.

90/11. **in-to þe place of Paradys**: so the Latin MSS.; but *Vita*, in locum. Adam was outside Paradise when Michael ravished him into the Paradise of Justice.

90/13. **to þe lake**: this seems to have arisen from confusion in the Latin source between "locum" and "lacum," which has led to the repetition of the whole sentence. It does not appear in B.

90/28. **vpon whiche þei schulen make dwellyng placis in erþe**: an anticipation of the following sentence, not found in Latin or B.

91/9-12. **And wickide men . . . to þe Lord**: *Vita*, et impii punientur a deo rege suo qui noluerint amare legem illius. celum et terra noctes et dies et omnes creaturæ obedient ei. This has become in Harl. 256: et impii ponent Adam regno suo et qui noluerunt amare regni illius celum et terram, etc. The correct version appears out of place three lines earlier, "and þe wickid," etc. This points to its having been a marginal correction, which has been taken by a copyist as an addition. It does not appear in B.

91/17. **as riȝtwiſnesse**: Harl. 526, sicut iusticia; it is not necessary to add "askith" from H, which must be a scribal addition, and appears in no other MS. except L and D₂.

91/18-20. **men schulen be purifyed . . . purifyed by watir**: *Vita*, purificabuntur homines per aquam a peccatis. condempnati erunt nolentes purificari per aquam. "Condempnati" has in some way become "of Cristendom." The MSS. read "consequenti" or "consequentes."

91/32. **And þei camen to-gydere in þre partyes**: cp. *Apocalypse of Moses*, v. 3, And all assembled, for the earth was divided into three parts.

92/10. **I suppose**: these words, which are exceedingly difficult to read in the MS., are only found here and in A.

92/18-19 **greet penaunce**: cp. B, gret sorwes and desese. Probably l. 21 should read "penaunce."

93/6. f[oo]t: so H.

93/15. þ[ese]: MS. þi; B, his; other MSS. þese.

94/28-95/9. Interpolated from the *Gospel of Nicodemus*, ch. xix.; cp. Meyer, p. 204. The differences are very great, and the version of the prophecy found in B is much nearer the Latin, which reads: Tunc veniet super terram amantissimus Christus filius dei resuscitare corpus Adae, et cum eo resuscitare corpora mortuorum. Et ipse filius dei veniens baptizabitur in flumine Jordanis et, dum egressus fuerit de aqua Jordanis, tunc de oleo misericordiae suae perunguet omnes credentes in se; et erit oleum misericordiae in generationem et generationem eis qui renascendi sunt ex aqua et spiritu sancto in vitam aeternam. Tunc descendens in terris amantissimus filius dei Christus introducet patrem tuum Adam in paradisum ad arborem misericordiae.

95/5. [to blisse]: cp. C, 793-4, "He shal fordon-þe fendis myzt And leden þy fader to blesse brizt;" *Gospel of Nicodemus*, 1275-6, And be baptist in þe flomø To brynge þi fadres bale to blysse (E.E.T.S., Extra Series, C., p. 103); and *Story of the Holy Rood*, 211-12 (E.E.T.S., 46, p. 68), "And till all þat will sese of sin Sal he gif blis þat neuer sal bliñ," in each case after the mention of the oil of mercy. Cp. also *Chester Plays*, XVII., 193 (The Descent into Hell), "To blis[se] now I will you bringe." The sentence is probably misplaced, and therefore left unfinished and undeleted by a scribe.

95/16. **odoramaenta**: so L, D, A; MS. ordoramaenta, so B, H₂, H₃; H, D₂, adoramaenta.

95/17. **Canel**: originally a gloss on "Cynamonium"; as is "swete oynementis" on "odoramaenta." Neither of these appear in B.

In the *Apocalypse of Moses* these spices were taken from Paradise by Adam after the Fall, that he might have wherewith to make offering to God.

95/36. **aʒens Goddis ʒerd**: *Vita*, contra ortum dei (v.r. diei). "Ortum" has been read as "hortum."

96/8. **þanne þei kneliden a-down oon tyme and saten anoþir tyme**: this is peculiar to this MS. and A. It does not appear in the Latin, but the reading of H₂, H₃, D, which preserve the following "and," suggests that it has been omitted from these texts.

96/16. **as þei weren stondynge at Adams heed**: the first three words are a scribal addition which destroys the sense; *Vita*, et ecce Michahel angelus apparuit stans ad caput Adae. They are only found in this MS. and A.

96/21-3. **Blessid be [þou], God, . . . merciable on hym**: *Vita*, benedictus es, domine, quia misertus es plasmae tuae.

96/23. **Thanne s[ay] Seeth . . . hys fadir soule**: *Vita*, tunc vidit Seth manum domini extensam tenentem Adam.

96/28. **þat haþ cast hym so lowe**: i.e. Satan. *Vita*, qui eum supplantavit. Cp. Au. 563-5:

"& afterward þan schal he
Sitten in þilke selue se
þat Lihtbern sat, min angel brizt,"

also C. 889-90:

"þanne shal he sitten wiþ herte glad
In his trone þat him made,"

which seems to come from a read'ng "plasmavit."

96/30. **pre clopis of sendel and bismos**: Harl. 526, tres pannos de sindone bissinos. "Bismos" is not recorded in N.E.D., the ordinary form being "biis," from O.F. bysse, as in V. The word is omitted in H, D₂, and may well be due to a mis-reading of the Latin adjective as "bissmos."

96/31. **anopir ouer Eue**: only found in this MS. and A, and apparently due to the scribe's unwillingness to waste a cloth. In V there are only two cloths. The *Vita* reads: afferte mihi tres sindones bissinas et expandite super Adam. et alias sindones super Abel filium eius. Harl. 526 turns this into: vnum super corpus Ade & alium super corpus filij eius Abel.

In the *Book of Adam and Eve*, Bk. I., ch. lxxix., when Cain had murdered Abel, the earth would not receive his body, but threw it up again three times, the first time because he was not of the first creation, the second time because he was righteous and good, and was killed without a cause, the third time that there might remain before his brother a witness against him. So in the *Apocalypse of Moses*, the first reason only being assigned (§ 40). See Au. 569-73; *Cursor Mundi*, 1075-84.

96/33. **of þe last eende of hys deeth**: *Vita*, dormitatio mortuorum. The reading of H, L, D, D₂, H₃, of his last eende of his dethe, suggests that the three last words are a gloss on the first expression.

97/3. **on þe body of his sone**: so B, A. Harl. 526 reads: & corpus filij eius Abel. A scribe has written "super" for "et," catching the word from a few lines above. H, H₂, H₃, L, D, D₂ read: in the vale of Ebronne as the maister of stories tellith.

97/10. The rubric here breaks into a sentence.

97/11. **Eue**: MS. se now how Eue; this scribal repetition shows that this is not the first MS. to insert the rubrications.

97/17. **firste by watir, aftirward by fier**: so the *Vita*, but in this case there would be no need for tables of earth. The most reasonable account is in Jean d'Outremeuse: sains Mychiel ly avoit dit que Dieu feroit II jugement, dont ly uns sieroit par aighe et ly aultre par feu; mains nuls ne savoit liqueis sieroit devant. In C the judgment is to be by water or by fire.

97/18. **ben [ponyschid]**: H, H₂, H₃, L, D, D₂, A, have the same omission.

97/28-30. **thanne wole [the tablis of stoon loose, and] the tablis of erthe endure**: H₂, H₃, L, D, have the same omission. H, D₂ read: than wille the tablis of stone abide and endure; A, then will those tables enduer. B is correct; the passage is a good test of accuracy for a medieval scribe.

98/14-99/10. **Thanne seeth made . . . and spaken proudly**: this passage is only found in MSS. of Class II. of the *Vita*.

98/14-99/3. This passage differs so greatly from B, as regards language, that it must have been a fresh translation. The prophecy of Enoch is, however, exactly the same.

98/33. **Achiliacos, that is to seye, wiþ-outen techyng of lyppis**. On this passage Meyer gives the following note: "Achiliacos. ἀχιλιακάς = ἀχειροποιήτους." The word is first found in the Paris MS. 5327, of the eighth or ninth century, where the passage runs: "achylicas quod est in latino inlabicas hoc est sine labore doctrina scriptas," and next in MS. Clm. 17151, of the thirteenth or early fourteenth century, as, "achilicas quod est latine lapideas id est sine labiis doctrina scripta." The whole passage, though not a part of the original *Vita*, is evidently translated from the Greek, and the original Greek word was probably

ἀνυλικὰς, *i. e.* not made of matter, of heavenly origin. Corrupted to "achylicas," it was then Latinised as "inlabicas," from the Greek χεῖλος, a lip; this coined Latin word was afterwards glossed, rightly or wrongly, by various scribes, and also itself either corrupted, or, as in our text, omitted entirely. Of the two MSS. quoted above, the first is wrongly glossed, and the second has the wrong Latin word, taken by the scribe from the description of the making of the tables above. In the fourteenth and fifteenth centuries the confusion grew worse. Meyer quotes "sillabicas hoc est sine librorum doctrina scriptas" (MS. Clm. 5865), and Harl. 495 reads: "aquaillicitas quod est latine inlapidatas id est sine labiis doctrina scriptas." It should be noticed that the Auchinleck MS., which is based on a very early form of the *Vita*, omits all mention of the angel's having assisted Seth, and consequently of the letters. From the account in 98/14-16 we may conclude that this represents the first form of the story.

99/2-4. þat þat was profecyed . . . Ihesu Crist: *Vita*, quod prophetavit septimus ab Adam Enoch dicens ante diluuium de adventu Christi. Cp. Jude 14-16; Enoch i. 9.

99/10-22. This is the book . . . 3eer and þritty: Genesis v. 1-5, Hereford's text.

99/11. Adam: this word is repeated in H, H₂, H₃, D, D₂, but not in L, which reads, "Adam and."

99/22-24. And alle the sones . . . þre score and fyue: cp. 87/9-12.

XIV. A PRAYER AT THE ELEVATION.

9. Kyng of aungels, Ioye of seyntis: laus angelorum, gloria sanctorum.
11. Schyner: splendor.
12. Br[ee]d: panis.
13. Vessel of clenness: vas deitatis.
17. Weye of swetnesse, Triest of soothnesse: via recta, veritas perfecta.

GLOSSARY

- aboue**, at myn a, in an exalted position, I, 112
Achiliacos, 98/33, *v. Note*
affeument, estate, possession, VIII, 38; *cp. med. L. affevatus, affeudamentum, etc. Not recorded in N.E.D.*
affreyne, *inf.* question, IV, 798
agayne, against, IV, 503
aghttil, *inf.* to direct one's course or endeavours, II, 123
a3einbier, redeemer, 59/13
aknowen, *pp.* confessed of, IV, 123
alpir, of all, 84/25
among, *adv.* at the same time, IV, 124; *euer among*, continually, IV, 176
and, if, VIII, 89
a-plight, assuredly, III, 47
askis, ashes, IV, 617
aspie, *inf.* search out, IV, 942; lie in wait (*Vulgate insidiaberis*), 79/36
astert, *inf.* escape, IV, 264; *pt. 3s.* IV, 496
a-stonyd, *pp.* astonished, IV, 81
at, to, III, 24; in, I, 130
a-tamyd, *pp.* tamed, IV, 83
[a]teynt, convicted, VIII, 3
autour, altar, II, 259
a-wreked, *pp.* avenged, IV, 14

balys, *pl.* wretchedness, IV, 318
baysk, bitter, II, 133
bemes, trumpets, III, 76
bere, barley, III, 90
bernacle, bit, IV, 177; *dim. of O.F. bernac*
bete, *inf.* amend, III, 2
bettir, bitter, I, 71
betydde, *v. bytydde*
[biclippyn], *pr. pl.* surround, IV, 156
bidene, together, VIII, 19

bihi3t, *pp.* promised, VII, 19;
bihote, 81/30
biryel, grave, 62/22; **biriel**, 63/30
bismos, fine linen, 96/31, *v. Note*
bitau3t, *pp.* handed over to, IV, 906
blee, hue, IV, 198
blende, *inf.* confuse, IV, 919; *v. Note*
bloode, bloodshed, IV, 497
blynde, deceptive, VIII, 82
blynye, *inf.* cease, IV, 134
bolde, noble, III, 62; *cp. O.N. mann-baldr.*
bonchef, good fortune, IV, 486
bonde, vassal, IV, 895
boot, *pt. 3s.* bit, 93/33
borion-and, *v. buriowne*
borowe, *pr. 2s. subj.* ransom, IV, 911; *pp. borowed*, II, 55
bote, remedy, deliverance, I, 110; II, 1; **bute**, II, 153; **it is no bote**, it is of no avail, II, 15
bo[un], ready (to go on my journey), VII, 39
bourne, *pp.* born, III, 62
boxom, humble, IV, 247; **buxum**, courteous, noble, III, 30
boxomly, obediently, IV, 360
brade, broad; **vp-on b.**, around, II, 73
bre[c]helnes, frailty, IV, 396; O.E. **brycel**
brennen, *pr. pl.* burn, 89/25; *pp. brent*, 90/32
brery, thorny, IV, 239
bresid, *pp.* bruised, IV, 18
brst, *inf.* burst, II, 106
briddis, birds, IV, 604
buriowne, *inf.* sprout, put forth, 80/7; *pr. p. borion-and*, III, 90
[burnes], men, III, 34

- busked, *pt. pl.* prepared, III, 33
 but, unless, IV, 31
 bute, buxum, *v. bote, boxom*
 bynome, *pp.* deprived of, 83/26
 byrde, lady, III, 2
 byse, fur, I, 116
 bytidde, *pp.* ful woo b., wofully
 afflicted, IV, 96; *betydde*, IV,
 272. *The phrase is generally used*
in impersonal construction
 calamynte, an aromatic herb of the
 genus *Calamintha*, 95/17
 calueren, calves, IV, 539
 can, *pt.* did, I, 10; IV, 592; *pl.*
 IV, 586
 canel, cinnamon, 95/17
 cawte in clothes, *pt. 3s.* swaddled,
 III, 49
 ceesside, cese, *v. sees, sey[s]en*
 chace, *imp. s.* drive, IV, 557
 chalenge, *pr. 2s. subj.* accuse, 60/6
 chare, chariot, 89/1
 chastied, *pp.* chastised, IV, 68
 chance, lot, fortune, IV, 631
 chese, *inf.* choose, accept, IV, 631
 chyuer, *inf.* shiver, I, 35
 cleef, *pt. 3s.* broke, IV, 405
 [c]lere, *pr. pl.* explain, make clear,
 III, 128
 clowte, cloth, shroud, IV, 351
 conable, suitable, IV, 138
 cordyng, *pr. p.* agreeing, IV, 533
 couth, *part. adj.* familiar, at home,
 IV, 92
 couenaut-briche, breaking of cove-
 nant, VIII, 76
 creke, a hurdle or bier on which
 bodies were carried to the grave,
 IV, 21; *cp.* "cratch," N.E.D. and
 E.D.D.
 crocum, saffron, 95/17; *acc. sg. of*
 L. *crocus*
 crope, *pp.* cept, IV, 912
 cruiddist, *pt. 2s.* didst curdle,
 60/25
 cure, do þi c., give thine attention,
 IV, 773
 dare, *inf.* lie hidden in fear, IV,
 939
 deed, death, 83/14; *gen. s.* dedes,
 I, 88
 deede, act, 78/32
 deet, debt, II, 228
 defaute, lack, I, 117; *pl. defautes,*
 faults, IV, 461
 dere, *inf.* injure, I, 74
 derworth, dear, IV, 88
 dewe, *n.* right, VII, 43
 dizt, *pp.* appointed, IV, 733; dealt
 with, IV, 637
 dikide, *pp.* built, IV, 661
 discry, *inf.* describe, III, 129
 dis[c]ryen, *inf.* denounce, 99/6
 disp[ar]lye, *inf.* scatter, IV, 938
 dissesen, *pr. pl.* molest, IV, 945
 doluen, *pp.* dug, buried, IV, 22
 dongeoun, castle keep, IV, 661
 doo why, *inf.* act so (that), IV, 423;
dat. inf. I haue not to doone, it is
 not my affair, 84/15; *pp.* doo,
 done, IV, 59
 drede, wonder, I, 137, II, 42
 dredeful, full of dread, IV, 364
 drie, *pp.* drained of blood, IV,
 574
 dryngles, without drink, II, 284
 dyscryue, *inf.* describe, I, 60
 echoone, each one, 64/20; *echoon*,
 VI, 7
 eeldid, *pt. 1s.* grew old, IV, 58; *pl.*
 eldyd, IV, 106
 eft, again, IV, 920
 eghe, eye, IV, 57
 eisel, vinegar, IV, 590; *eysell*, I, 71
 eke, *pr. 1s. add.* IV, 261
 elke a, each, VII, 13
 ellis, if, 87/23
 elynges, tedious, lonely, IV, 374;
aelenge + -es. This form is not
given in N.E.D., and should
possibly be emended to elynge,
as in the other texts. Ad. reads
alone, Ro elong
 enqwerid, *pp.* examined, 91/22
 entencyoun, intention, VI, 64
 entent, mind, will, VI, 22
 entrikide, *pp.* ensnared, IV, 663
 ere, *pr. pl.* are, IV, 225
 euen, straight, II, 110
 euene, in exact agreement, IV, 704
 euerichoon, everyone, IV, 727
 eyssell, *v. eisel*
 faast, firm, strong, II, 18
 fare, state, III, 35

- faunt**, infant, IV, 851
fayn, glad, II, 293
fayry, enchantment, illusion, *translating Vulgate illusionibus*, scornings, IV, 249
feer, *inf.* terrify, II, 31; *pr.* 3s. feri[þ], IV, 736
fele, many, IV, 145, 393
felth, filth, IV, 382
ferde, *pt. pl.* dealt, IV, 309
fere, company, IV, 544; *in fere*, together, VIII, 99
f[ey], faith, IV, 460
filde, *pp.* defiled, II, 97
fillid, *pt.* 3s. supplied, filled in, 78/27
fleeme, *subj. pr.* 2s. banish, VI, 17; *pp.* flemyd, IV, 838
fli3, *pr. pl.* flee, IV, 685
flum, river, 95/3; **flume**, III, 102
flyten, *pt. pl.* wrangled, IV, 693
f[o]des, children, III, 53
fonde, *pt.* 1s. found, IV, 141
fonne, fool, II, 63
foorme, *adj.* first; **f. fadres**, first parents, IV, 259
for, because, IV, 693
force, **yeuith no f.**, attaches no importance, IV, 102
for-do, *imp. s.* do away with, IV, 394; *pp.* [fordon], IV, 8
foreyne, *inf.* wander abroad, VIII, 56; *cp.* med. Latin foraneus, canonicus qui non facit residentiam
forfryede, *pp.* over fried, IV, 572
forslowthid, *pp.* neglected through sloth, IV, 525
forsoke, *pp.* entirely drained of moisture, IV, 571; O.E. for- + sūcan
[forthought], *pt. impers.* it repented me, IV, 292
[for]warde, covenant, IV, 259
for-whi, because, II, 41
for[y]emed, *pp.* despised, IV, 422
fowen, fawn, IV, 830; O.F. foun
fraynd, *pt. pl.* asked, III, 39
frel[e], frail, VI, 7
frely, frailly, IV, 565
frestyng, *verbal n.* proving, III, 73
frith, wood, IV, 830
fulfillid, *pp.* filled full, 63/11
fulsomnesse, abundance, IV, 476
fyn, fee; þou makist þi f., makest terms of peace, VIII, 102
[gamen], mirth, III, 33
gan, *pt.* 3s. did, III, 69
gate, path, II, 110
glathed, *pp.* made glad, II, 171; O.N. glaða
glo[þer]ed, *pt. pl.* flattered, II, 70
gode, wealth, IV, 339
godesluf-barne, illegitimate child of God, II, 314
goost, spirit, IV, 466
grede, *inf.* cry, IV, 935; *pr.* 1s. IV, 389
grett, *pt.* 3s. greeted, III, 48
gretyn, *inf.* weep, IV, 343; *pr.* 1s. grete, II, 65
grith, peace, IV, 832
gruchchers, murmurers, 99/9
3af, 3oun, 3yuen, *v.* yeve
3are, readily, III, 33
3ede, 3eden, *v.* yede
3erd, garden, 95/36
3erde, rod, IV, 68, 311
3erne, willingly, IV, 889
3ing, young, IV, 591
[halfunde], half, IV, 737
halle, assembly, hall-moot, or court of the lord of the manor, IV, 71
happily, perchance, haply, 82/4, 92/8
hard, *pp.* heard, II, 125
hardely, assuredly, II, 117
hatte, *pr.* 2s. *pass.* art called, II, 138; *pt.* 3s. hi3te, 86/31
hawes, oats, III, 89
haylsed, *pp.* greeted, II, 170
heestis, commandments, 85/17
heete, heat, VIII, 123
hele, health, IV, 217, 481; **heel**, II, 90
hele, *inf.* cover, IV, 151, 395
h[e]nde, hands, III, 77
here-agayne, against this, II, 33
heryid, *pt.* 3s. harrowed, plundered, II, 186
hi3te, *v.* hatte
hirked, *pp.* grown weary, II, 82
holy, wholly, III, 58, 133
homagere, vassal, VIII, 101
hoo, *interj.* halt!, IV, 511

- hool**, whole, VIII, 111
[h]orowe, filth, pollution, IV, 907; O.E. horu, horw-; also horh, phlegm
housel, the Holy Eucharist, XII, 46
hurlyd, *pp.* scarified, torn, IV, 605; (?) *cp.* Sc. harl, to scrape roads with a "harl" or scraper (N.E.D.)
hyle, *imp. s.* conceal, 92/22

into, in (*translating Latin in with accusative*), 88/23; **in-to**, to, 88/27; until, 96/26

kerue, *inf.* cut, injure, IV, 728
knowleche, acknowledgment, confession, VI, 66; VII, 34
kydde, well known, IV, 92; manifest, IV, 270
kynde, generation, IV, 642; offspring, IV, 707; nature, VIII, 30

ladde, *pp.* led, IV, 199
lappid, *pp.* wrapped, 63/17
lat, late, *v.* letyn
law, custom, III, 36
leche, physician, IV, 493; **lech**, IV, 131
lende, *inf.* remain, III, 13
lere, cheek, I, 40
lere, *inf.* learn, IV, 283; [**l**]ere, III, 130
lese, *inf.* destroy, IV, 945; *imp. s.* IV, 24; *pt. 3s.* lees, lost, 85/8; *pp.* loore, VII, 51; loren, 64/16; lorne, III, 56
lese, *inf.* loose, VIII, 106
lett, hindrance, III, 50; **leet**, III, 51
lett, *inf.* hinder, II, 10
letyn, *inf.* leave, IV, 339; *pr. 2s.* leetist, considerest, 61/23; *imp. sg.* lat, let, IV, 546; late, VII, 15; liberate, 63/31; *pt. 3s.* lete, left, IV, 621
leuacioun, elevation, 100/3
leue, beloved, I, 139
leuyd, *pp.* lived, IV, 526
liggiþ, *pr. pl.* lie, IV, 812
liztist, *pt. 2s.* didst descend, VII, 46
lisse, *inf.* relieve, IV, 670; **lysse**, IV, 485
lith, joint, IV, 828
loghe, *pt. 1s.* laughed, II, 65

loore, loren, lo:ne, *v.* lese
lope, *pp.* leaped, fallen, IV, 908
loutid, *pt. 3s.* bowed, III, 50
loue, *inf.* praise, *dant laudem*, 89/34
louely, loving, IV, 131, 493
lowide, *pp.* brought low, IV, 858
luffy, lovingly, III, 130
lust, *pr. impers.* it is pleasing, IV, 669
lykide, *pt. pl.* pleased, IV, 657; *pp.* lyked, II, 81
lyme, limb, IV, 828
lysse, *v.* lisse
lyueraunce, deliverance, II, 287

malysoun, curse, 81/13
manyon, many a one, IV, 185
mare, more, II, 148
markyd, *pp.* made, III, 20
mathe, worm, IV, 301
meel, time, IV, 739. *The simple noun in this sense does not seem to be otherwise recorded in M.E.*
me[ns]keful, noble, III, 44
mesil, leprous, II, 306
mister, need, IV, 20
mode, mind, II, 298
moght, moth, IV, 301; O.E. mohðe
mooste, *pr. 1s.* must, IV, 107
morne, *inf.* mourn, IV, 124
mote, *pr. 1s. subj.* may, IV, 391; *pl. mut*, XII, 28
mouth, *inf.* voice, IV, 143
mute, assembly, II, 154
mylde, mildness, VIII, 113; O.N. mildi
mynde, memory, IV, 642
mys, fault, VII, 23
mys, *pr. pl.* fail, III, 27
mys, amiss, IV, 172
[mys]fare, misfortune, II, 312

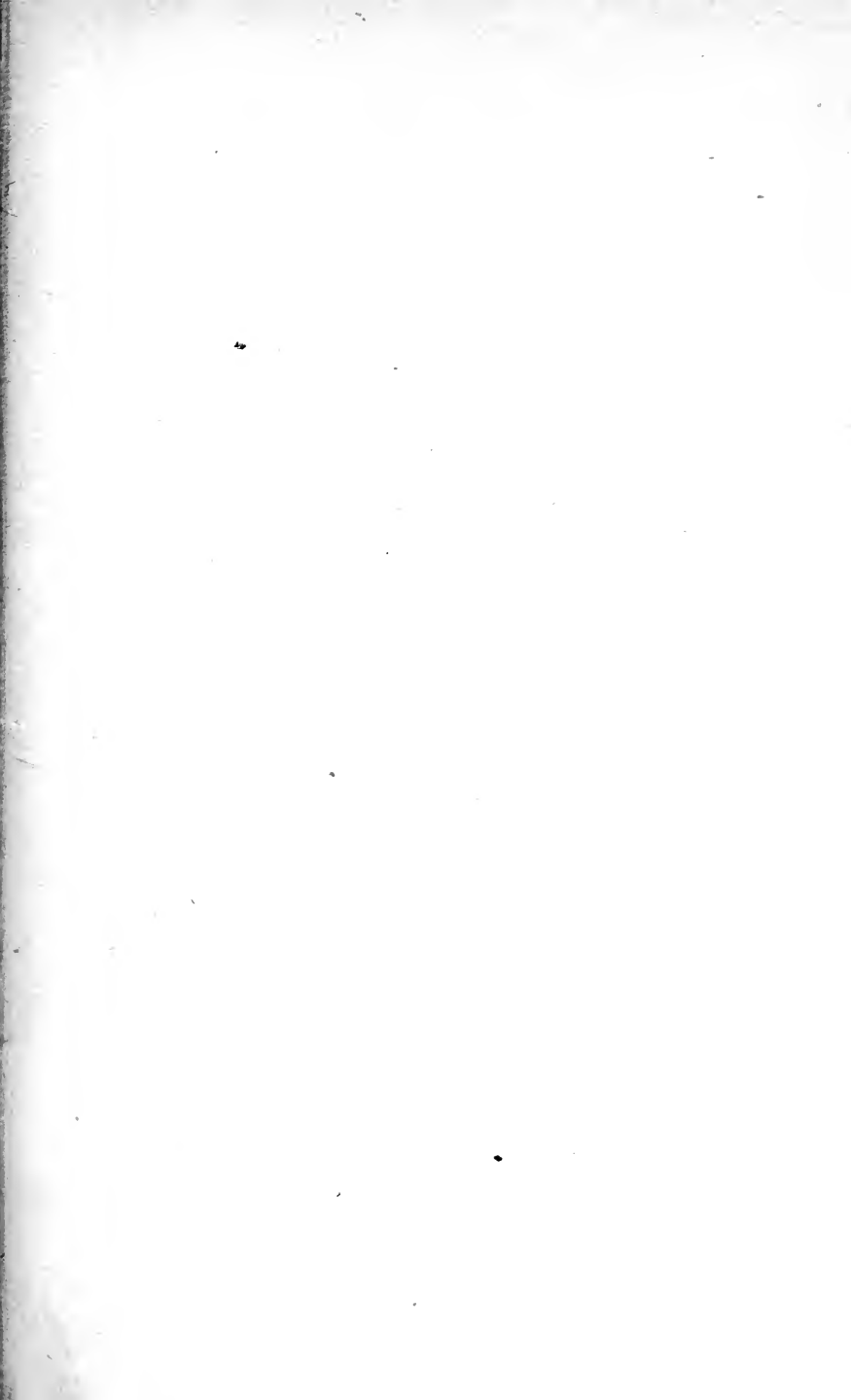
nardum, nard, 95/16; *acc. sg. of L. nardus*
naþeless, nevertheless, 81/19
neghe, *inf.* approach, IV, 146; *pr. pl.* neghes, IV, 178
neuen, *inf.* name, III, 11; *pr. 1s.* [n]eue[n], II, 4; *pt. 3s.* neuend, III, 67
no-kyn, no kind of, II, 304
noon, not, VIII, 92; **non**, III, 27; not recorded in N.E.D. before 1651

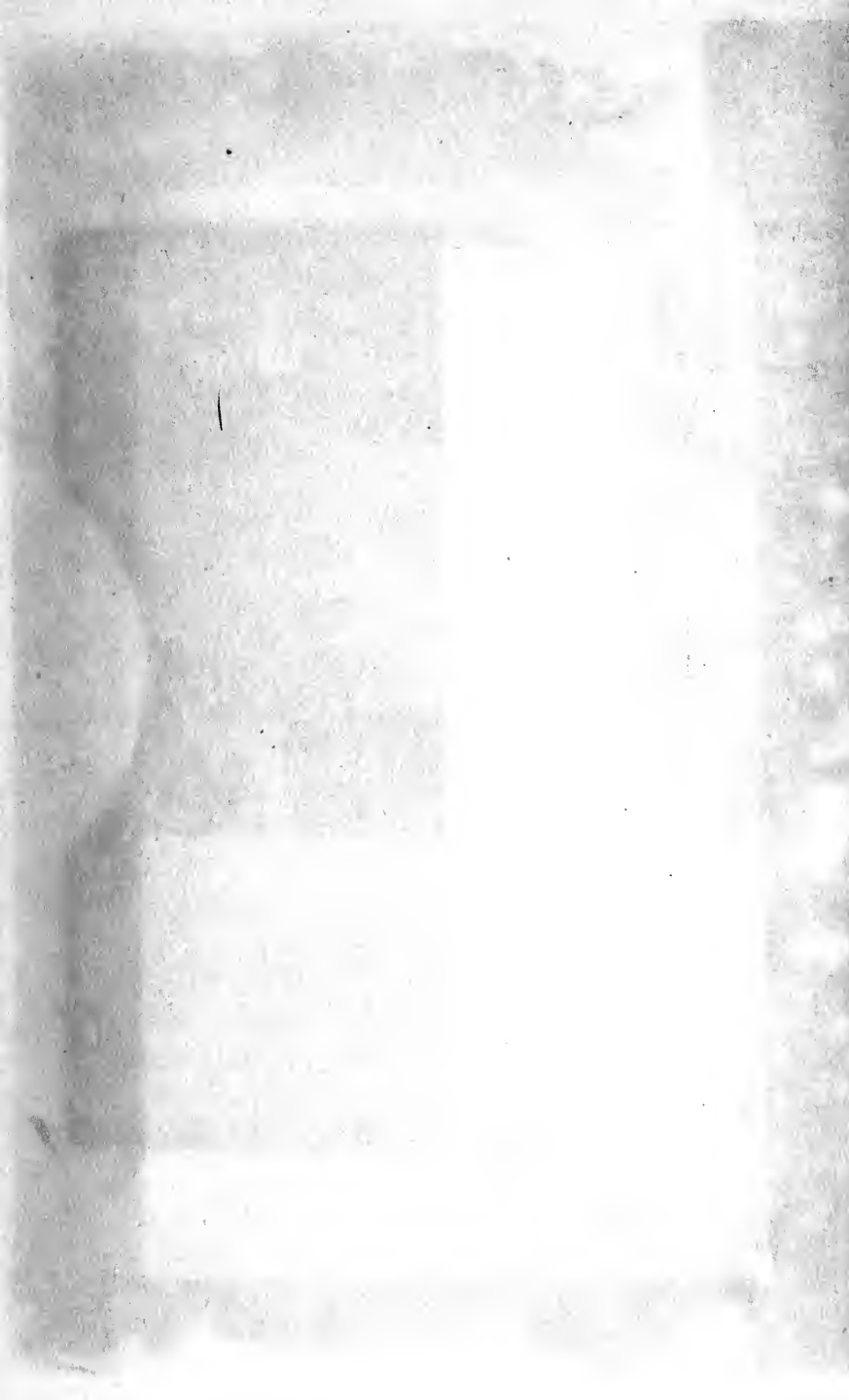
- noot**, *pr. 1s.* know not, 81/6, 92/21
noyed, *pp.* injured, IV, 643
- of**, above, VI, 37
omange, among, II, 272
onely, alone, II, 179
oonyd, *pp.* made at one, IV, 704
oord, point, IV, 811
oost, host, IV, 480
or, ere, III, 52; IV, 47, 815; 63/32
[o]rrour, hideousness, 64/2; *Vulgate* horror
os, as, I, 151
osprynge, offspring, 93/8
ouȝt, at all, 83/26
outrage, wrong, injury, violence, IV, 477
outray, deed of violence, IV, 110
owe, *pr. 1s.* ought, IV, 56
- palle**, fine cloth, III, 87
passid, *pp.* transgressed, 97/15
pelle[s], furs, III, 87
pelour, fur, I, 116
pertely, straightway, III, 47
peryd, *pt. 3s.* appeared, III, 104
pese, *inf.* satisfy, content, VIII, 64
peynt, *pr. 2s. subj.* colour, depict falsely, VIII, 7
pight, *pp.* set, IV, 209; **pyght**, IV, 439
plenteuous, plenteous, IV, 826
plete, *inf.* plead, IV, 853
pouert, poverty, I, 114
pouste, power, VIII, 16
poyntes, distinguishing qualities, III, 114
[poyntil], pencil, III, 81
prow[t]e, proud, IV, 347; 1. O.E. **prüt**
pure, poor, lowly, II, 8
pyght, *v.* pight
pykide, *pt. 3s.* picked, chose, IV, 659
pyne, suffering, punishment, IV, 118
- quarte**, sound, VIII, 111
quyte, white, IV, 442
quyten, *pr. pl.* requite, IV, 361
qweme, *inf.* please, VI, 15; *pp.* **qwemed**, IV, 418
quyte, free, IV, 444, 765
- ransake**, *pr. 2s. subj.* search out, 60/11
rathe, early, IV, 299
rede, *n.* counsel, **toke to rede**, decided, III, 37
rede, *imp. s.* counsel, X, 3
refute, refuge, IV, 153
regyoun, realm, IV, 845
remewe, *inf.* depart, VIII, 83
repoort, *inf.* relate, VIII, 79
resen, *inf.* rush, IV, 947
resoort, *inf.* return, VIII, 77
respyte (delay providing) leisure, IV, 446
re[tt]ith, *pr. 3s.* imputes, IV, 97
rewarde, *pr. 2s. subj.* regard, IV, 793
rewly, wretched, IV, 160
ribaudrie, coarse language, scurrility, VIII, 79
rightwisly, justly, deservedly, II, 45
riȝt, justice, IV, 844
riȝt half, right hand, 62/10
rikenynge, rendering of account, VII, 9
roser, rosebush, III, 43
ruwe, *inf.* have mercy on, IV, 649
ryches, *s.* wealth, I, 114
ryken, *inf.* make payment, VII, 7
ryse (*r. w.* pees), rows, order, III, 116; O.E. **ræw**. *Cp. York Plays*, XX, 50; Rede youre resouns right on rawes
ryse, brushwood, III, 89
- sadde**, strongly, IV, 885
saghtil, *inf.* become reconciled, II, 124; reconcile, II, 226
s[aghtyng], reconciliation, III, 75
sale, hall, VIII, 816
sauerist, *pr. 2s.* art redolent of IV, 807
sawe, saying, II, 158
say, *pt. 1s.* saw, IV, 588; 86/34; *pl. sayen*, 97/5; *pp. seyen*, 91/2; **sowen**, IV, 674
scheende, *inf.* harm, IV, 644; *pr. 3s. subj.* **schende**, IV, 167; *pp. schent*, VI, 10; VIII, 45
schene, pure, IV, 467
schewed, *pt. 3s.* appeared, III, 63
schopyn, *pt. pl.* shaped, 60/21
schynynge, brightness, 79/18

- seche**, *inf.* seek, 81/17
see, seat, throne, I, 128; IV, 327
seel, a promise given under seal, IV, 741
seeme, *pr. pl.* befit, VI, 19
sees, *pr. pl.* cease, IV, 511; *pt. s.* **ceesside**, caused to cease, VIII, 22
seke, sick, II, 251
sekir, *v. syker*
semelaunt, appearance, 89/3
sendel, fine linen, 96/30
sene, visible, I, 8; II, 2; IV, 471
sere, various, III, 9
sete, fitting, III, 10
sett, *pt. 3s.* directed, ordered, III, 46
seyen, *v. say*
sey[s]en, *inf.* to put in possession, establish, IV, 951; **cese**, VIII, 66
silue, same, 61/23
skille, reason, II, 80
skilwys, rational, II, 59
sleep, *pr. 3s.* slays, IV, 594; *pt. 3s.* **slou3**, 87/13
softid, *pp.* made soft, 60/25
soget, subject, 76/18
soke, *n.* suck, IV, 324
sonnes morne, Sunday morning, II, 187
sotilte, subtlety, IV, 854
sowen, *v. say*
sp[a]ryd, *pt. 1s.* refrained, IV, 307
spatil, spittle, I, 70; **spotil**, 59/6
spedith, *pr. 3s.* profits, IV, 133; *pt. 1s.* **spedde**, brought to an end, VIII, 35
sperde, *pt. 1s.* shut in, IV, 307; *pp.* shut, IV, 72; *cp.* M.L.G. **speren**
sperne, *inf.* reject, IV, 895; O.N. **sperna**
spille, *inf.* slay, 85/7
spiride, *pt. 3s.* breathed, 76/29
spotil, *v. spatil*
spryng, *inf.* sprinkle, IV, 441
stall, stable, IV, 430
stede, place, II, 161; **stide**, 80/35; **styde**, 85/23; **steede**, II, 206
stede, *pp.* beset, III, 32
stegh, *inf.* rise, II, 200; *pt. 3s.* **sti3**, IV, 687
stere, *pr. 1s.* move, stir, IV, 331
steuen, voice, II, 212
stide, *v. stede*
stooode, *pt. 2s.* stoodest, IV, 503
stounde, hour, I, 81; hard time, pang, IV, 712
strengthed, *pp.* strengthened, III, 354; O.E. **strengan**
strenght, *imp. s.* strengthen, IV, 551; O.E. **strengðu**, *n*
styde, *v. stede*
stynten, *pt. pl.* stopped, I, 47
suffrid, *pp.* borne, endured, IV 802, 809
swelt, *inf.* die, II, 122
swere, *pt. pl.* swore, IV, 612
sweuene, sleep, IV, 702; N.E.D. *records no example of this meaning between 1000 and 1645*
swilk, such, I, 110
syker, secure, II, 13; **sekir**, sure, IV, 95
syth, time, II, 48; *pl. sythis*, 99/3
[tarie], *inf.* weary, harass, IV, 608
teermys, limits, 61/28
telth, tillage, cultivation, worship, IV, 384, 500; O.E. **tilþ**
tene, suffering, IV, 469; XII, 6
[t]erue, *inf.* turn, IV, 726
thank, *n.* to þe most thank, most gratefully, II, 266
ther, *pr. impers.* there is need, II, 123
ther-agayne, against that, II, 18
there, whereas, IV, 166
tho, those, 98/16, 23
thole, *imp. s.* suffer, II, 204; **thool**, II, 168
throwe, instant, III, 80
tilye, *inf.* till, 86/26
to, till, I, 52; IV, 615, 704; in the presence of, III, 10
to-toorne, *pp.* torn to pieces, IV, 271
to-tuggid, *pp.* torn to pieces, IV, 613
tour, tower, VII, 45
trayn, deceit, IV, 300; *pl. traynes*, IV, 253
trist, *pr. pl.* trust, IV, 125; *pp.* **trest**, IV, 321
twynnyd, *pp.* separated, VII, 25
tyne, *inf.* lose, II, 143
tyne, *inf.* shut, VIII, 107
þare, these, II, 146
þat, she whom, II, 4
þilk, the same, 84/12
þoo, then, I, 23

- poru-sou³t**, *pp.* penetrated, VI, 21; [poru³ sou³t], thoroughly examined, IV, 5; **through so³ght**, IV, 11
prie, three times, VIII, 85
priste, thirst, IV, 576
ymbethyng, *imp. s.* bethink, II, 203
vmset, *pp.* surrounded, II, 9
vmthenk, *imp. s.* bethink, II, 177
vndirfonge, *imp. s.* receive, IV, 64
vndirstonde, *inf.* receive, 86/17
vnreste, strife, 79/34
vn-tille, unto, II, 102
vp, upon, IV, 560; [**vp**], IV, 330; O.E. *uppan*
vptake, *imp. s.* rebuke, IV, 9, 202; *pp.* **vptane**, taken into possession, made my own, II, 89
vagaunt, wandering, 87/36
vertu, divine power, II, 137; strength, IV, 274
vertued, *pp.* endowed with virtue, IV, 863. *The earliest example of this in N.E.D. is 1609*
volatils, birds, 76/11
waght, instability, II, 277; *cp.* O.E. *wagian*, to totter
walle, well, VI, 32
wanhope, despair, II, 168
wannesse, lividness, *Vulgate* *livorem*, 88/27
ward, watch, IV, 817
ware, prudent, III, 85
warne, *inf.* refuse, II, 313
warre, worse, II, 50
wasshe, *pr. 3s.* washes, IV, 502; *pp.* **wayschen**, VI, 32
wayte, *imp. s.* watch, observe, VIII, 57
wede, apparel, in **w.** used as *expletive*, III, 16
weer, doubt, IV, 744; **were**, III, 101
w[eie]de, *pt. 1s.* weighed, II, 61
welatesom, disgusting, II, 96
weldant, *pr. p.* ruling, II, 202
weldyng, *verb. n.* wielding, IV, 256
wele, weal, prosperity, VIII, 92
wend, *pt. 1s.* thought, II, 33
were, *inf.* defend, II, 246; *pr. 2s. subj.* XII, 24
wexe, *pr. 1s.* grow, IV, 212; *pt. 1s.* IV, 241
whatkyn, what kind of, II, 302
wisse, *v. wys.*
with, by, II, 170, 171
with-stonde, *inf.* stand firm, 59/12
wittes, minds, IV, 668
witty, wise, III, 15
w[l]ete, *inf. impers.* cause nausea, scorn, II, 264; O.E. *-wlātan* root of O.E. *āwlātan*, *gewlātan*, to defile; *cp.* O.E. *wlātian*, to despise
woltow, wilt thou, VIII, 50
wond, *inf.* turn, IV, 860
wonde, wand, IV, 212
wone, dwelling-place, III, 15
woneth, *pr. 3s.* dwells, IV, 326; *pt. pl.* **woneden**, 80/35; *pp.* **wonyd**, accustomed, 98/31
wonyng, dwelling, III, 86
woode, furious, I, 141
woodnesse, fierceness, 94/7
woorde, world, IV, 373
worth, *pr. pl. subj.* may (they) be, IV, 82
wou³, wall, IV, 750
wreche, vengeance, IV, 491, 717
w[re]th[l]i, wrathful, IV, 218
write, *pt. 1s. subj.* I, 59
wrye, *pr. pl. accuse*, II, 70. O.E. *wrēgan*; *v. Note*
wyk, wicked, II, 68
wyn, joy, III, 54
wys, *inf.* guide, IV, 504; *pr. pl. wisse*, IV, 668; *imp. s. wysse*, IV, 380; **wys**, IV, 399
wyte, *pr. 2s. subj.* blame, II, 269
yede, *pt. 1s.* went, IV, 242; *3s. 3ede*, 82/5; *pl. 3eden*, 93/31
[yeve], *inf.* give, IV, 295; *pr. 3s. yeuith*, IV, 102; *pl. 3yuen*, IV, 171; *pt. 3s. 3af*, IV, 324; *pp. 3ounn*, 76/21

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